

Social Institutions

DESOC102

Edited by
Dr. Manish Verma



L OVELY
P ROFESSIONAL
U NIVERSITY



Social Institutions

**Edited By:
Dr. Manish Verma**

CONTENT

Unit 1:	Institutions	1
	<i>Dr. Ganesh Digal, Lovely Professional University</i>	
Unit 2:	Kinship	17
	<i>Meenu, Lovely Professional University</i>	
Unit 3:	Kinship (II)	27
	<i>Meenu, Lovely Professional University</i>	
Unit 4:	Marriage	44
	<i>Meenu, Lovely Professional University</i>	
Unit 5:	Marriage II	55
	<i>Meenu, Lovely Professional University</i>	
Unit 6:	Family I	68
	<i>Meenu, Lovely Professional University</i>	
Unit 7:	Family II	82
	<i>Meenu, Lovely Professional University</i>	
Unit 8:	Political Institution	94
	<i>Meenu, Lovely Professional University</i>	
Unit 9:	Political Institution (II)	106
	<i>Meenu, Lovely Professional University</i>	
Unit 10:	Economic Institutions	117
	<i>Meenu, Lovely Professional University</i>	
Unit 11:	Religious Institutions (I)	133
	<i>Dr. Sudha Dubey, Lovely Professional University</i>	
Unit 12:	Religious Institutions (II)	149
	<i>Dr. Sudha Dubey, Lovely Professional University</i>	
Unit 13:	Education as Social Institution (I)	161
	<i>Dr. Sudha Dubey, Lovely Professional University</i>	
Unit 14:	Education as Social Institution (II)	174
	<i>Dr. Sudha Dubey, Lovely Professional University</i>	

Unit 01: Institutions

CONTENTS

Objectives

Introduction

- 1.1 Meaning and Definitions of Institutions
- 1.2 Characteristics of Social Institutions
- 1.3 Significance and Functions of Social Institution
- 1.4 Aspects of Social Institution
- 1.5 Folkways
- 1.6 Types of Social Institution
- 1.7 Institutions and Society

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Question

Further Readings

Objectives

This unit will introduce you with concepts and various types of social institution. After reading it the students will get comprehensive understanding about Social Institutions. How everyday lives of the individual operate through within the context of many interconnected and inter-dependent social institutions. Marriage, Kinship, Family, Religion, Economy, Polity and Education are social institutions. When you will read this course you will understand the relationships among these institutions as well as relate to your everyday lives and experiences of these social institutions. This unit will help you to understand basic concept of Social Institution.

Introduction

Sociology is the study of social institutions, social behaviour and social interactions. Institutions are the foundation and the pillar stone of the society, which made society to function and maintains the order in a proper way. The concept of institution is one of the foundational concepts in the discipline of social sciences and more particularly in Sociology. In order to understand the society it is important to understand the institution.

Classical thinker and Sociologist like Emile Durkheim define "Sociology as the science of social institutions."

F.H. Giddings define institution as "the organs that conserve what is best in the part of human race."

Sumner and Kellar have said that "folkways are to society what cells are to the biological organism; institutions are its bones and tissues. In social sciences and more particularly in Sociology, the term institution has various interpretations.

Harry M. Johnson said that "both layman and sociologists often speak of schools, churches, business organization, prisons and the like as the institutions of the community."

The major function of social institution is fulfilling the social needs and requirements. A Social Institution is a structured and patterned social behavior, interaction and practice those are

supported by social norms and values. Kinship, family, religion, economy, polity and education are all social institutions and that determines and shapes social action, interaction, behaviour and social practices in society.

1.1 Meaning and Definitions of Institutions

MacIver and Page define "Social Institution is the established forms or conditions of procedure characteristics of group activity."

Ian Robertson defines "An institution is a stable cluster of values, norms, status, roles and groups that develops around basic social needs."

Ginsberg defines institutions "Institution may be described as recognised and established usages governing the relations between individuals and groups.

Horton and Hunt define "An institution is an organised system of social relationship which embodies certain common values and procedures and meets certain needs of the society."

Kingsley Davis defines institution as "a set of interwoven folkways, mores and laws built around one or more functions."

H.E. Barnes defines institution as "the social structure and the machinery through which humans society organises, directs and executes the multifarious activities required to satisfy human needs."

F.H. Giddings define "institutions are the organs that conserve what is best in the part of human race."

C.A. Ellwood defines institution as "the habitual ways of living together which have been sanctioned, systematised and established by the authority of communities."

Nnatu defines "A social institution is a recognised normative pattern, a system of required, concerted, co-operative and reciprocal relationships and practices whereby people concerned tend to satisfy their individual and social needs."

Social Institutions are defined as a set of social norms, values, and beliefs and practices. Social Institutions are the systematic and structured that shapes and control the everyday activities and interaction of Individuals and groups in the society. Fundamentally social institutions are universal social framework that found every society, helps the society function & govern systematically, maintain the order and promotes stability in the society. Therefore, the primary objective and function of maintain the social system. All institutions are inter-related and institutions are the inevitable part of the society and Individual.

1.2 Characteristics of Social Institutions

Institutions are the means of controlling individual action, interaction and behaviour. For example it provides certain rules for behaving and acting such as religion and kinship, religion lays certain particular rules for controlling the behaviour. A social institution is the organization of several folkways and mores into the units which serves number of function. The institutions have some proceedings, which are formed based upon customs. Social Institutions are formed to fulfill primary needs of the people. It has social recognition. For example family is a primary social institution that provides every individual born in family basic needs like love, affection, emotion, social and economic security.

The major characteristics of social institutions are:

Social in nature:

Social institutions are social in nature, which means institutions come into being due to the collective activities of the people and these activities are essentially social in nature. After all, social institutions are product of repetitive forms of social relationships of the individuals.

Universality:

Social institutions are universal in nature, they exist in all the societies and existed at all the stages of social development.

Standardised Norms:

Social institutions are standardised norms and prescribe the ways of social behaving and acting. Social institutions are also prescribing the rules and regulations that to be followed and what not.

Means of Satisfying Social Needs:

Social institutions are playing vital role to fulfill social needs such as the need for self-preservation, self-perpetuation and self-expression.

Controlling Mechanism:

Social institutions act as controlling mechanism in the society. Social institutions like kinship, religion, state and law etc. control the action, interaction and behaviour of the individual in the society. These social institutions act as controlling mechanism to preserve the social order and give stability to the smooth function of the society.

Relatively Permanent:

Social institutions are not undergoing rapid or sudden changes. The process of change takes place slowly. Some social institutions are too rigid in structure and practice and becoming conservative systems in the society such as religion and caste system. Due to circumstance and time they also undergo certain changes.

Abstract in Nature:

Social institutions are not tangible they are abstract. For example marriage cannot be placed in a museum for next generation, religion and religious beliefs cannot be quantified and law cannot be experimented in a laboratory.

Both Oral and Written traditions:

Social institutions persist in the form of oral or written traditions. For the tribal or primitive society social institutions are largely oral. However, modern times and complexities some are in written traditional form as well as unwritten forms. The written forms of social institutions are constitution, religious texts, course outlines and government orders.

Symbolic:

Social institutions are symbolic in nature and have their own symbols either material or non-materials. For example every religion has their own sacred symbols, every state has its own flag, emblem, national anthem as its symbols and institution of marriage has its own symbols such as one can easily identify who is married and who is unmarried woman in Hindu religion.



Notes: One of the most significant characteristics of any social institution is their interrelated and interdependence on each other. Their characters are influenced by each other, for example, the institution of family, religion, educational, political and economic and other types of institutions are essentially interrelated.

1.3 Significance and Functions of Social Institution

Social institutions have great functional importance and the major functions of social institutions are as follows:

Provide the Satisfaction of the Social Needs:

Social institutions provide the satisfaction of needs of the individual in society and contribute to the fulfillment of the fundamental needs of the individual.

Control Human Behaviour:

Social institutions are designed, organise and regulate social behaviour. Through the social institutions the uncontrolled, unexpected and unsystematic behaviour of individuals is control by expected, patterned, predictable and systematic behaviour. The interaction, interpersonal relations and interpersonal communication are regulated by social institutions. Social institutions make a clear distinction and demarcation for the members of the society what is allowed and what is not, what is desirable and what is undesirable.

Defined the Action for the Individual:

Social institutions are prescribed the structured and patterned way of social action, interaction, behaviour and communication for the every members of the society to fulfillment of social needs and maintain the social order and system of the society.

Institutionalisation of Social Behaviour:

Social institutions institutionalise the social behaviour, action, interaction and communication consists with the established norms. These norms assign roles, status position and function which provide social standing for the individuals.

Contribute to Unity and Uniformity:

The major roles of social institution maintain the unity and uniformity in the society by largely controlling and regulating social behaviour, action, interaction and communication in a given society.

Manifest function of Institutions:

Social institutions have two types of manifest functions such as

- (i) the pursuits of its aims and
- (ii) the preservation of its own internal cohesion so that it will function without any disturbances in the social order.

For example the fundamental role of the state to serve its citizens, protect its political boundaries as well as the same time the state try to control internal revolution and external threats.

Negative Function of Institutions:

Apart from the many positive aspects social institution has many negative and harmful effects also. They do not undergo changes easily even if a circumstance demands the change. Sometimes social institutions are too conservative and rigid which is harmful for progress, growth and positive changes. Social institutions like religion and caste system are the best example for the negative function of social institutions.

Overall Social institution helps to maintain the social order and smooth function of the society. Social institution provides social growth also sometime it has negative effects on the society and individuals. Social institution act as control mechanism for society. Social institution controls the action and behavior of the individual in the society.

1.4 Aspects of Social Institution

There are two aspects of social institutions such as normative and relational.

Normative Aspects of Social Institution:

Now let us discuss about what is the normative aspects of social institution. How social institutions shapes our social world. Norms and values are symbolic culture in action, interaction and behaviour. The action, interaction and behavior of individual and social groups are controlled by values and social norms.

Norms are the social rules and social guidelines that what kind of social behavior, interaction and action are acceptable for maintain social order and smooth function of the society also appropriate within a culture. Norms are grow out of a culture's value system whether it social action and expectation or legal control mechanism are essentially agreed upon by most of the members of the social group. Norms are basically derives from the group values and outline for the behaviour.

Broom and Selznick define "Norms are the blue print and guidelines of behavior and action."

Classification of Social Norms

Norman Stroreer classified social norms as following:

Prescribed Norms: Expected Behaviour

Prescribed Norms: Not Expected Behaviour

Permitted Norms: Not enforced strictly

Preferred Norms: Desirable and worthwhile

Robert Bierstedt classified social norms as; folkways, mores and laws.

1.5 Folkways

The concept is closely associated with the name of Graham Sumner who wrote the 'Folkways' in 1960.

Gillin and Gillin define "Folkways are behaviour patterns of everyday life, which generally arise unconsciously in a group."

Folkways are recognised way of behaviour and action, the ordinary conventions of everyday lives and interaction about what are the acceptable and loosely enforced norms involving customs, practices and procedures that ensure social interaction, social behaviour and acceptance. Folkways are the customary ways of people do things and that ensure the structure social interaction. The example of folkways are, the principles of dress wearing patterns and rules of social etiquette in a given society.

Characteristics of Folkways

Folkways are social habits that transform from one generation to other.

Folkways are social rules that define behaviour pattern in the society, for example how people greet each other in a particular culture and society.

Folkways have mild sanction against the violators.



Did You know?

There is difference between Taboos and Mores.

Mores:

Graham Sumner applied the term 'Mores' to those folkways which are considered as great significant and indispensable to its welfare.

Mores are the social norms that ensure greater moral significance and closely associated with the principle values of a cultural group. Unlike the folkways, mores are social norms that practically all members of the society is expected to conform. Breaches of mores are treated seriously and in some

Social Institutions

cases it can bring severe repercussions. The examples of mores are prohibition of theft, rape and murder. Mores are more formalized in nature so that there is not only general condemnation for such acts but also strict punishment against the violators. Taboos are actually a type of Mores and most powerful of all norms.

Characteristics of Mores:

Mores are regulator of the behaviour.

Mores are restraining the tendencies of the individuals.

Mores have serious sanctions.

Taboos called as Mores.

Taboo:

Taboos as mores and are social norms deep-rooted in the society that even thinking about violation it will invoke strong feeling of aversion and revulsion.

Laws:

The laws are social norms those are formally codified to provide formal statement about the permissible or forbidden, legal or illegal in a given culture and society.



Task: Can you differentiate between norm and mores?

Values:

Values are norms and abstract in nature, which provide direction for conduct and general guidelines about what is right and what is wrong, desirable or worthy in a particular cultural group, they express what the group values and honour.

Relational Aspects of Social Institutions:

According to Jonathan Turner "A complex of positions, roles, norms and values lodged in particular types of social structures and organizing relatively stable patterns of human activity with respect to fundamental problems in producing life sustaining resources, in producing individuals, and in sustaining viable societal structures within a given environment."

Society demonstrates a structure and an 'order' because of the social relations of its individuals, their everyday activities and deliver different responsibilities in the mutual interests of all. Status and roles are two structural units of any society.

Status:

Society is understood in terms of the network of social interactions, interconnection and communication. During the interaction and communication, we cannot expect that every individual to respond to the stimulus in the same manner. Because every individual has its own individual identity which is already there even before entering the social environment and social situation. For example a father behaves differently and a son behaves differently, a wife behaves differently and a husband behaves differently. This identity refers as status or position.

Morris Ginsberg defines "status is a position in a social group or grouping, a relation to other positions held by other individuals in the group or grouping."

According to Ralph Linton "Status is a place in a particular system which certain individual occupies at a particular time."

Robert Bierstedt define "Status is simply a position in society or in a group, the status is the position afforded by a group affiliation, group membership, or group organisation. It is a 'set' in the structure of the group or of the society before a given individual comes along to occupy it."

Duncan Mitchell defines "Social status refers to the position occupied by a person, family or kinship group in a social system relative to others. This determines rights, duties and other behaviours, including the nature and extent of the relationships with persons of other statuses."

Ogburn and Nimkoff define "Status represents the position of an individual in the group."

Characteristics of Status:

Status as External Symbols: Status is determined in relation to other members of the society. As Kingsley Davis has said that, a person's identity in a social situation reveals his status. The style of dress one such indicator, soldiers, police, nurses, doctors, advocates and priests wears different types of dress.

Every Status has its own rights, duties and obligation: The rights and duties are decided by normative system of the society. A right is a legitimate expectation that one can entertain as an occupant of a status in relation to the behaviour of a person in another position. From the view point of another person their claim represents only an obligation.

Status is governed by norms: these norms are varying with persons, situation and status, even though they are believed to be common for all.

One Individual may several statuses: Since society is system of social relationship and social network, it is quite natural that every individual carry multiple statuses and the status will be differ with the type of group.

Status exercise influences and differ with the degree of importance: Some statuses are more important than others in deciding position of an individual in society. Different societies have different standards for deciding the importance of statuses. In modern industrial societies 'occupational statuses has become important status and influence his position to other statuses. In India, caste and religious statuses have more privileges.

Status is hierarchical: as we discussed above, status are not equally distributed among all the members of the society, therefore, some members occupy the higher social status and highest position while others are not.

Types of Status:

There are two different types of status such as ascribed status and achieved status.

Ascribed Status:

Ascribed status are those status which the individual has absolutely no choice. They are derived from the membership in involuntary groups such birth, sex, age, religion, caste and racial groups etc. virtually these status are 'ascribed' to the individual before knowing the her/his potential. Ascribed statuses determine and limit the range of statuses which subsequently achieve or try to achieve. Ascribed statuses are absolutely no mobility and in primitive societies one can find that greater stress is laid on ascribed statuses.

Achieved Status:

In this status the individual has some choice and privileges of mobility. All societies have some achieved status and not entirely depend upon the ascribed status. The proportions of the status in a social structure which are provide an opportunity to achievement varying from society to society and culture to culture.

Ascribed and achieved status can go with hand in hand however, in principle they are opposed to each other.

**Did you know?**

The family in which you are born gives you an *ascribed status* while the status which you get through your own education or work in a society is called *achieved status*.

Definition and Meaning of Roles:

Young and Mack define that “a role is the function of social status”

Robert Biersted defines that “role is the dynamic or the behavioural aspect of status, a role is what an individual does in the status groups.”

Duncan Mitchell defines that “a social role is the expected behaviour associated with a social position.”

Kingsley Davis define that “the manner in which a person actually carries out the requirements of his position.”

Characteristics of Role:

Obligatory: Every individual of social group or society is bound to play social roles and the number of roles that one plays depends on the status that he undertakes.

Shared: Some social roles are shared by many people, for example citizens, teachers and doctors.

Specificity: Some social roles are enacted only by one or by comparatively few individuals at a particular period of time, space and context.

Voluntary and involuntary: there are certain social roles are largely involuntary in nature. The enactment of many such roles has to take place continuously for example females will have to continuously enact the roles of females, males of males. However, some social roles are voluntary in nature and the individual has choice to enact or not enact certain roles, for example one may marry or remain single.

1.6 Types of Social Institution

Based on the nature, function and characteristics primarily social institutions are classified into two categories such as primary social institutions and secondary social institutions. Primary social institutions are fundamentally provides the primary and basic needs of the individual such as food, shelter and clothing. The primary social institutions are family, marriage, kinship and religion which is provides the basic needs of the individual. The foundational social institution which are found across from primitive societies to modern societies such as family, marriage, kinship, religion, economy and some kind of political system are primary in character.

As societies developed according to time, space, context and complexity in nature with more differentiations, there are various institutions evolved around to provide the secondary needs of the individuals in the society and those institutions are called as secondary social institutions. Secondary social institutions are fundamentally provides the secondary needs of the individual such as education, politics and economic needs. Economy, education and political institutions are the secondary social institutions which are largely found every society. The secondary social institutions are fundamentally providing support to the primary social institution for the maintenance and function of the society.

Graham Sumner makes a distinction between the ‘*crescive*’ and the ‘*enacted*’ institutions. According to Sumner those institutions that are evolved or developed naturally, unconsciously and spontaneously are denoted by him as ‘*crescive*’ institutions. The ‘*crescive*’ social institutions are more similar with primary institutions and whereas the ‘*enacted*’ are look like to secondary institutions.

And the other institutions that are consciously, purposefully and in a planned way established are denoted by him as 'enacted' social institutions.

There are various types of social institution according to their role and function in the society such as marriage, family, kinship, religion, polity, economic and education.

Marriage:

Marriage is one of the universal social institutions that exist in every society. The institution of marriage is closely associated with the institution of family, it control and regulate sex life and procreation in the society. There are various forms of marriage and it varies from culture to culture, society to society and region to region.

Family:

Family is the most important primary social institutions in the society. It is the simplest and the most elementary form and basic of all social relationship and groupings in the society.it is first social environment in a new born is exposed to society and socialised.

Kinship:

Kinship is another important social institution in the society. Kinship system is universal and plays vital role in the socialisation, marriage and maintain of group solidarity. In primitive or simple society it influence on almost all their activities such as social, economic, political and religious etc.

Economic:

Man is not only social but also an economic being. In every society, every individual persistentlyengaged in what are known as economic pursuits or activities. These economic activities are so multifaceted, varied and complex that they constitute what is known as an economy. The economy may be treated as a system or a sub-system. Economy is a subsystem in a wider social system. To view the economy as a subsystem to society,it needs to analyse its constituent cluster activities such as production, investment and innovation.Within the economy as a social institution or economy system there are various structures as bank, co-operative societies and corporations in terms of the functional necessities of the society.

Religious:

Religion is one of the fundamental social institutions; man is not only social but religious and spiritual being too. Religious beliefs and practices are not uniform. Laws and customs are not only the means of social control, overriding them all, religion and moralities structured and guide them all. Religion is associated with faith, rituals, emotion and belief system in the form of the worship, ceremonies, sacred objects and pilgrimages.

Political:

Politics is essentially a universal social institutions and the science of political analysis have been emerged and developed over several thousand years of human history. Political system and political cultures has thrived in all societies. Scholars and thinkers like Socrates, Plato and Aristotle have produced and contributed much knowledge and scholarship for the development of political system and political studies.

Education:

Education is another important social institution and one of the fundamental activities across the society and across the culture. The continued existence of society depends upon the share and transmission of knowledge as well as culture to the new generations. Every society has every way of means of fulfilling the need of education. The idea and basic objective of education is not merely to impart knowledge to the students rather make them learned and skillful.



Caution: Although institutions and associations are used interchangeably in our daily lives but they are different from each other. They differ significantly in their structures and

functions.

Association:

Definition of Association

According to R.M. MacIver "An association is an organisation deliberately formed for the collective pursuit of some interests, or a set of interests."

Morris Ginsberg defines "an association is a group of social beings related to one another by the fact that they possess or have instituted in common an organisation with a view to securing a specific end or specific ends."

An association is a group of people organised for the achievement of a particular interest or interests.

An association is "a group organised for the pursuit of an interest or group interests in common.

People have several interests and hence they established different associations to fulfill them. There are number of associations of different kinds and found in different field. No single association can fulfill the demands and interests of the individual or individuals. Therefore, an individual can be a member of many associations or belongs to more than one association or many associations to fulfilling the varied of interests and objectives. An individual can be a member of a political association, a religious association, a professional association, a cultural association, a sports club, a rotary club and an entrainment club etc.

Here are some examples: Religious Association, Political Association, Students Association, Labour Association, Professional Association, Economic Association, and International Association.

Religious Association: The Viswa Hindu Parishad, Arya Samaj, Ramkrishna Mission, the Society of Jesus and Tablighi Jamaat.

Political Association: The Congress Party, the Bharatiya Janata Party, Communist Party of India, Aam Aadmi Party, Samajwadi Party, Bahujan Samaj Party. Dravida Munnetra Kazhagam, All India Anna Dravida Munnetra Kazhagam, Trinamool Congress, Biju Janata Dal. Shiromani Akali Dal, Telangana Rastra Samiti, Shiv Sena and All India Majlis-e-Ittehadul Muslimeen.

Students Association: Students Federation of India, Akhil Bharatiya Vidyarthi Parishad, National Student Union of India.

Labourers Association: Trade Union and Mazdoor Sangh.

Professional Association: Teachers' Association, Indian Medical Association, the Indian Bar Council.

Economic Association: The Business Corporation, Chamber of Commerce, The Consumer' Co-operative Society.

International Association: The Rotary Club, The Lions' Club, The YMCA, YWCA, The Amnesty International.

Characteristics of Association:

The major characteristics of Association are as follows:

A Formal, Structured and Organised Group: An association is a formal structured and an organised social organised group formed by a group of people.

Common interest or interests: An association is a group of people who have similar interests and objectives. Those who have political interests with particular interests and objectives can form a specific political association which satisfies their political interests and meets their political objectives. Those who have religious interests can join a religious association.

Co-operative: An association is based on the principle of cooperation and members of a particular association work together to achieve definite objectives.

Organisation: An association represents a specific organisational structure. Therefore, an association is essentially called an organised and structured social group.

Control and Regulation: According to the objectives and organisational structure, every association has its own way of controlling and regulating the relationship of its members through written or unwritten form.

Association as Agencies: Associations act like an agency through which their members seek to realise the shared interests and objectives through government officials and representatives. This gives an association a distinctive legal status. Also, an association has its own method to pursue its objectives and interests.

Durability: An association may be permanent or temporary in nature. There are some permanent associations like state and religious associations.

Associations are established to felicitate its members and celebrate their success.

Difference between institutions and association:

There is a structural and cultural difference between an association and an institution. An association is formed by the people of shared and collective interests to meet their objectives, however, their needs and objectives are fulfilled through institutions. Every association has its institution. A state, as an association, has its institution like government, legislative procedures, judiciary and bureaucracy etc. An association is an organised group of people for the objective to fulfill their shared interests and objectives. Whereas, an institution refers to the organised way of performing things, represents a common procedure. An association denotes membership whereas an institution denotes only a mode of means of service for example an individual can be a member of any political party but can be a member of marriage. Associations are formed and established and an institution consists of rules, regulations and laws. An association is concrete whereas an institution is abstract in nature. An association has its own distinctive name and character whereas, an institution does not possess a specific name but has structure and symbols. An association may be temporary or permanent however, institutions are relatively more durable.



Task:

What do you think an NGO's can be classified as - institutions or association? Explain.

Are political parties institutions or associations? Explain.

Meaning and Definition of Society:

The term society is the most fundamental in sociology and derived from the Latin word 'socius' which means companionship or friendship. The term companionship means sociability. Scholars like George Simmel pointed out; it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. Centuries ago, scholars and thinkers like Aristotle said that 'Man is a Social Animal'. Thus, man needs society for living, working and enjoying life. Therefore, society provides an essential condition for human life to arise and to continue.

Social Institutions

Morris Ginsberg defines society as “a society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from in behaviour.”

MacIver defines “society is a web of relationship”.

G.D.M.Cole defines “society is the complex of organised associations and institutions with a community.”

Giddings define “society is the union of itself, the organisation, the sum of formal relations in which associating individuals are bound together.”

Lapiere define the concept “society refers not to group of people but to the complex patterns of the norms of interaction that arises among and between them.”

Characteristics of the Society:

The basic characteristics of the society as follows:

Society consists of people: Society is a composed of people and without people there can be no social relationship, no social interaction, if no social interaction then no society.

Society is all about Mutual social interaction and Mutual Social awareness:

Society is composed of group of people in continuous structured interaction with each other. Society is understood as the social network of social relationships and social interaction are made possible due to the mutual social awareness.

Society depends on likeness:

The principle of likeness is essential for society. It exists among those who resembles with one another in some degree. Likeness refers to the similarities and people have similarities with regards to their needs, works, aims, ideals, values, outlook towards life and so on. According to F.H. Giddings ‘society is all about consciousness of kind’.

Society rests on difference too:

Society also implies differences. No society is based on entirely on likeness and uniformities. The differences exist in the societies biological, social, cultural and economical, individuals are differ from one another in their looks, personality, ability, talent, attitude, interests, taste, intelligence, religious faith, language, food culture and dressing pattern etc.

Co-operation and division of labour:

In every society, primarily likeness and secondarily difference create the division of labour in the society. The division of labour assignment to each unit of social group share of a common task. Division of labour leads to specialization and specialization are the hallmarks of modern complex society. The division of labour and co-operation exist in every society, as society is based on the co-operation. As C.H.Cooley says, co-operation arises when men realise that they have common interests’. Therefore, mutual working together for the attainment of a common goal and satisfy their desires and fulfill their needs through joint efforts.

Society implies interdependence also:

Social relationship are characterises by interdependence for example, family the primary social institutions of society is based on the interdependence of men and women. Every individual depends upon one another for the satisfaction of one’s needs. As society advances, the area of interdependent also grows, now days not only individual interdependent upon each other, even countries are also interdependent with each other.

Society is dynamic:

Change is the unchangeable nature of law, so no society is static. Change is ever present in society changeability is an inherent quality of human society. The existing ones may undergo changes to

suit the demands of time. Therefore, changes may take place slowly and gradually or suddenly and abruptly.

Social Control:

Society has its own ways and means of controlling the behaviour of its members. With the co-operation, side by side, other factors such as conflict, competition, discrimination, rebellions and suppressions also exist. Periodically, they appear, re-appear. Clash of either economic or political or religious interests are common in any society. Left to themselves, they may damage the very fabric of society. Therefore, there are some institutions and mechanisms to control these factors. The behaviour and actions of the people are to be controlled to maintain the stability in the society. Every society has various forms of formal as well as informal mechanisms of control exist. Every society has its own customs, traditions, conventions and folkways, mores, manners, etiquette to control the behaviour and action of the people and these are informal means of social control. Also society has law, legislation; police, court, and army are the formal means of social control to regulate the behaviour of its members.

Culture:

Each society is distinct from the other and the uniqueness of any society is about the own way of life. The own way of life is called the culture of any society. According to the Linton, 'culture refers to the social heritage of man'. The culture includes the whole range of social life; it includes attitudes, morals, values, beliefs, ideas, ideologies and social institutions. Therefore, culture is the expression of human nature in ways of living, thinking, behaving and acting. Culture does not exist in animal world, only human beings possess it. According to Gillin and Gillin 'culture is the cement binding together into a society its component individuals, human society is people interacting; culture is the patterning of their behaviour'. Therefore, culture is not society but an element of society and it refers to the shared way of life, the knowledge, beliefs, values, rules, laws, language, customs, traditions, symbols and material products such as food, house and infrastructure within a society that help meet human needs. Therefore, there are material cultures and non-material culture exists in every society.

1.7 Institutions and Society

Society is nothing but a collection of social institutions which are interconnected with each other. Thus, the study of society involves the study of social institution and its interrelationship with individuals. Each society, in the every corner of the earth includes key parts called institutions and that meet the basic human needs. Therefore, social institution and culture make society and transmitted, shared and shaped knowledge from generations to generation. Society is an organised group of people and culture is the way of life where as social institutions are structure of society. The society, culture and social institutions are not same things, however, they cannot exist each without each other. To understand society it needs to understand the social institution, their role and function in the society, this chapter defines, the term society, social institutions and culture and their relations to each other, which have already discussed in this unit.

Summary

Social institutions are not concrete that you can see it, touch it however, social institutions provide the basic needs of the society for producing and socializing new generations of the society. Social institutions like family provide an emotionally supportive environment.

Social institutions are foundational structure and framework, which maintained and promote stability in the society. The structural framework, process of the social action and dimensions of social interaction between different individuals and groups are deciding and define by social institutions. Institutions such as family, marriage, kinship, religion, education, politics, and economics differ in each society. Social institutions are interdependent and mutually supportive to each other. However, sometimes a breakdown in one social institution or conflict between different social institutions affects the whole society. As societies have become more complex and diversified, multiple levels of the social system and various new institutions have emerged to meet the essential needs of individuals and society.

Keywords

Institution, Society, Status, Roles, Association

SelfAssessment

1. Institutions are “the organs that conserve what is best in the past of human race.”
 - A. Sumner and Keller
 - B. F.H. Giddings
 - C. Harry M. Johnson
 - D. Kingsley Davis

2. Which is not “PrimaryInstitution?”
 - A. Family
 - B. Marriage
 - C. Education
 - D. Kinship

3. Which is not “Secondary Institution?”
 - A. Law
 - B. Legislation
 - C. Constitution
 - D. Marriage

4. Social institution is “structure of society”
 - A. MacIver and Page
 - B. Emile Durkheim
 - C. Max Weber
 - D. Duncan Mitchell

5. Who define “status is the place in a particular system, which a certain individual occupies at a particular time” .
 - A. Ralph Linton
 - B. Morris Ginsberg
 - C. Duncan Mitchell
 - D. Robert Biersted

6. Roles are “function of status” .
 - A. Young and Mack
 - B. Robert Biersted
 - C. Kingsley Davis
 - D. Max Weber

7. Who defines norms are “blue print and guidelines of behaviour”?

- A. F.H. Giddings
 - B. Sumner and Keller
 - C. Broom and Selznick
 - D. Kingsley Davis
8. Who applied the term 'Mores' to those folkways which are considered as great significant and indispensable to its welfare?
- A. Graham Sumner
 - B. Max Weber
 - C. Kingsley Davis
 - D. F.H.Giddings
9. Who define "Folkways are behaviour patterns of everyday life, which generally arise unconsciously in a group?"
- A. Kingsley Davis
 - B. F.H. Giddings
 - C. Graham Sumner
 - D. Gillin and Gillin
10. Taboos are related social prohibition
- A. Yes
 - B. No
11. Ascribed Status is related birth
- A. Yes
 - B. No
12. Achieved status
- A. Related to Birth and Race
 - B. Related to Position
13. Who define "An association is an organisation deliberately formed for the collective pursuit of some interests, or a set of interests?"
- A. Max Weber
 - B. R.M. MacIver
 - C. Morris Ginsberg
 - D. Kinsley Davis
14. Values are concrete in nature.
- A. Yes
 - B. No
15. Who define sociology is "the science of social institution"?

- A. Auguste Comte
- B. Herbert Spencer
- C. Emile Durkheim
- D. Karl Marx

Answers for Self Assessment

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

Review Question

1. What is Institution?
2. Define Social Institution?
3. Give some examples of Social Institution?
4. Define what is a Norms?
5. Define what is Mores?
6. What do you mean by Association?
7. Define Association?
8. Explain the differences between social institution and Association?
9. Explain the differences between ascribed status and achieved status?
10. What is the difference between institution and association?
11. Explain the difference between folkways, norms and mores?
12. Explain the roles of institutions in society?
13. Explain the characteristics of institutions?
14. Explain the characteristics of mores?
15. Explain the characteristics of folkways?
16. What is the meaning of the term society?
17. Explain the basic characteristics of society?
18. Discuss the significance of education as a social institution?
19. What is the meaning of the term role?
20. Explain social role and social status?



Further Readings

Haralambos, M and Martin Holborn. 2012. 'Sociology: Themes and Perspectives', HarperCollins Publishers: New Delhi.

Rao, C.N. Shankar. 2016. 'Sociology: Principles of Sociology with an Introduction to Sociological Thought', S.Chand Publishing: New Delhi.

Unit02: Kinship

CONTENTS

Objectives

Introduction

2.1 Meaning and definitions of kinship system

2.2 Bases of Kinship

2.3 Types of Kinship

2.4 Significance of Kinship System

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- understand meaning and definitions of kinship system
- know significance of kinship system

Introduction

In the societies of simple technology most statuses are ascribed. This is another way of saying that a person's place in society, his rights and duties, his claim to property, largely depend on his genealogical relationships to other members. The primary social groups are all linked by kinship, and in many cases their membership is fixed by descent. The ties of kinship which are recognized in different societies give people claims to land for cultivation, to other kinds of property, to mutual assistance in the pursuit of common interests, to authority over others ; and obligations which complement these claims. Thus, kinship occupies a prominent place both in the theoretical discourse of social anthropologists and in the life of the people. Kinship is often thought to be the most difficult sub-field of social anthropology, largely because of the extra effort it takes to master its practitioners, and the intricacies of kinship systems. Conventional anthropological approaches to kinship divide the field into three general areas: relationship terminologies, social institutions (including the family, descent groups and aspects of residence), and marital alliance. These three areas of interest are often interrelated. Whereas, most modern anthropologists deal with more specific theoretical aspects of kinship. The study of kinship in general began in the 19th century with what have been called conjectural histories attempts made by people like German philosopher Friedrich Engels to speculate on the origin and development of kinship systems. In the early 20th century, Sigmund Freud expanded his psychoanalytic studies to speculate on the historical roots of the family and later in the century socio-biologists used genetics and evolutionary theory to the same end. Engels, Freud and the socio-biologists are the best known and among the most dramatic of those who have touched upon the question of kinship in human society. All three attempts to explain the origins and evolution of kinship and to account for aspects of kinship found universally in human societies.

2.1 Meaning and definitions of kinship system

The central fabric of kinship is biology as expressed before. It is a result of biology that we track kinship in every human culture. However, kinship differs from one society to another. In a matriarchal society, the mother's brother possesses a critical position; then again, in a patriarchal culture, the father's brother possesses the significant position. Accordingly, the characterization of kinship depends on culture. Kinship has now been developed into a full-fledged theory.

John Lewis defines it in very simple and general terms: "Kinship is a social recognition and expression of genealogical relationships. It is not only actual but may be based on supposed ties of blood." Lewis' way to deal with kinship is genealogical or depended on descent. Descent could be followed from mother or father, or at times, both. Lewis additionally says that kinship relations could likewise be reached out to people who are treated as being comparable to blood or conjugal kinship.

A.R. Brown, (1913), "Kinship is a genealogical relationship recognized for social purposes and made the basis of the customary relation of social relations." who is credited to have conducted fieldwork among three clans of western Australia (1913), has characterized kinship as follows: "Kinship is genealogical relationship recognized for social purposes and made the basis of the customary relation of social relations." Brown's theory is that kinship lies at the foundation of genealogical relations but its social extensions constitute the meaning of kinship. The importance of kinship, Brown further says, is reckoned on the occasions of various customs observed during births, marriages, deaths and festivals.

Yet another definition of kinship is given by Charles Winick, who observes: "Kinship system may include socially recognized relationship based on supposed as well as actual genealogicalities."

Quite like others, Winick also recognizes both biological or descent kin and socially accepted kin within the kinship system. He stresses on the point that kinship is basically related to social approval. This approval is observable on social and cultural occasions such as phases of life and festivals.

Levi-Strauss is said to be the master figure in developing the theory of kinship. In his classical study, titled *The Elementary Structures of Kinship* (1969), he makes an important theoretical contribution. He challenges the descent theory. He does not regard shared descent but rather the development of alliances between two groups through the exchange of women, as the fundamental fact of kinship. Levi-Strauss, in theoretical terms, is a structuralist. He holds the view that the mind organizes the world in contrasting pairs and develops coherent systems of relationship from such a starting point. It is through kinship that there is transmission of cultural values and knowledge between two generations.

Kinship is defined as the network in which people are related to one another through blood, marriage and other ties. Kinship is a kind of social relationship that ties people. Kinship is universally found in all societies.

A.R. Radcliffe Brown: Kinship is "a system of dynamic relations between person and person in a community, the behavior of any two persons in any of these relations being regulated in some way, and to a greater or less extent by social usage". In basic words, "The bond of blood or marriage which binds people together in group is called kinship".

According to Ewurugwe, "Generally, kinship is a network of relations expressed in ties of obligations, claims to resources, statutes, property rights, duties, power, privileges, authority and obedience, social security, mutual assistance and sexual behavior."

2.2 Bases of Kinship

It is on this basis that Ewurugwe (1994) established that kinship could be derived from four principles;

- Blood or consanguinity
- Marriage or affinity
- Adoption
- Ritual or fiction e.g., Godfather

Characteristics of Kinship System

Kinship systems are found to differ in various social orders regarding various characteristics or attributes:

- the degree to which genealogical and affinal relationships are acknowledged for social purposes;
- the manners by which family members so acknowledged are arranged or assembled in social classifications;
- the specific traditions by which the way of behaving of these family members is controlled in day to day life;
- the different privileges and commitments which are intervened through kinship system; and
- the semantic structures which are utilized to mean the different classes of kin.

2.3 Types of Kinship

There are basically two types of kinship within a family 1) Consanguineal kinship) 2) Affinal kinship.

1. Consanguineal kinship: this kinship depends on blood the relationship meaning the connection among parents and kids additionally among immediate siblings. Being fundamental and all inclusive in relationships is said.
2. Affinal kinship: this sort of family relationship depends on marriage. The most essential affinal relationship is one among a couple which in its extended shape incorporates parents and siblings of the two sides and their spouses and children

Kinship's Degree:

The relationship among people relies upon the degree of intimacy and division of its relationship. Intimacy and remoteness depend on how these people are connected with one another. A kin category is a title that is allocated to every individual relationship, like a mother, father, mother's brother, mother's sister. Every relationship is depicted by a succession of essential parts, which are hung together to show genuine genetic relationships.

Primary Kinship (Total number 8)

Primary kinship depends on direct relations. Individuals that are directly related are supposed to be essential in character. Primary kinship is additionally partitioned into two:

1. Primary consanguineal kinship: this kin alludes to that family that is straightforwardly connected with one another by birth. For example relationships with or among parents and kids and among siblings.
2. Primary Affinal kinship: the connection that happens with marriage is supposed to be Primary Affinal kinship: The direct primary affinal kinship is the husband-wife relationship.
 - Mother (M)
 - Father (F)
 - Sister (Z)
 - Brother (B)
 - Daughter (D)
 - Son (S)
 - Husband (H)
 - Wife (W)

Secondary Kins (Total number 33)

Secondary kinship alludes to the primary kinship. Figuratively speaking, the people who are explicitly recognized with primary connection (for example primary family members of our

primary relations) become secondary relationships. Additionally we can say, it implies relations that come through primary connection are supposed to be secondary relationships.

There are two kinds of Secondary kinship:

Secondary Consanguineal kinship: This sort of relatives alludes to primary consanguineal connection. The fundamental illustration of secondary consanguineal kinship would be the connection among grandparents and grandkids.

- Father’s Father,
- Father’ s Mother

Secondary Affinal kinship: This sort of relationship alludes to primary affinal connection primary relationship. For instance, Parul’s husband is her primary affinal kinship and for Parul’s husband, his parents and siblings are his primary relatives. In this way meaning the connection among Parul and her sister in law/brother in law or parents in law and more the other way around is supposed to be a Secondary Affinal relationship. Likewise, your brother’s wife and his/her parents in law will be his secondary affinal kinship.

Tertiary Kins (Total number 151)

Tertiary kinship is the secondary kinship of our primary kin or primary kin of our secondary kinship. For example, the wife of our brother-in-law would be related to us as tertiary kin.

Tertiary kinship is also divided into two:

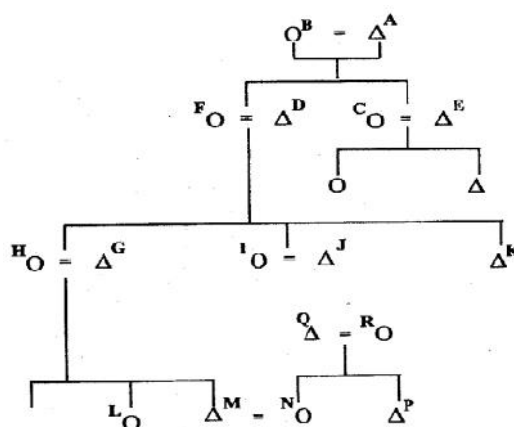
Tertiary consanguineal kinship:

An illustration of a tertiary consanguineal family would be our primary consanguineal relatives (for example our parents) primary families (for example our parents’ parents meaning our grandparents) primary families. (for example our grandparents' parents)

Tertiary Affinal kinship:

It implies primary affinal relations primary relative or secondary affinal primary relative or primary affinal relations secondary family. For instance our companion's grandparents or grand uncles and aunts.

- Great- Grandparents
- Eight first cousins,
- the spouses of all uncles



Symbol used

Male	Δ
Female	o
Marriage	=

Descending Generation



We can understand kinship relations in this image with the help of EGO. Ego (M) is the son of G(father) and H(mother) L is his sister D is his grandfather who himself is a son of A and B. N is Ego's wife and Q is his father-in-law and R is his mother-in-law and P is brother-in-law.

Descent theory

Descent theory is generally associated with the ethnographic accounts of African societies by British social anthropologists of the early and mid-twentieth century. Their focus tended to be on the structural organization and functioning of societies seen from the perspective of considering kinship as primarily referring to filiation, with marriage considered to be a more secondary aspect of kinship systems.

it refers to the socially existing recognized biological relationships between people in society. Every society looks at the fact that all offspring and children descend from their parents and usually it is said biological relationship exists between parents and children. Therefore descent is used to traces an individual's ancestry.

Alliance Theory

Alliance theory, associated primarily with the French anthropologist Claude Lévi-Strauss, operates from a different premise, namely that the pattern of ties between groups created through marriage is central to the structure and coherency of interconnected social groups

While British social anthropologists were centered around the presence of social principles and the manners by which individuals from various social orders acted within a given structure of thoughts and classes, French anthropologist Claude Lévi-Strauss had an altogether different beginning stage. His work was motivated by the question of how arbitrary social categories (such as those within kinship, race, or class) had originated. He was also concerned with explaining their apparent compulsory quality, or presence within the "natural order," in societies. In *The Elementary Structures of Kinship* (1949), Lévi-Strauss turned to kinship to try to answer these questions. His model became known as the alliance theory of kinship.

2.4 Significance of Kinship System

1. Kinship allocates rules for connections between people. It characterizes appropriate, satisfactory role relationships between father- daughter, brother-sister etc.
2. Kinship decides family line connections, gotra and kula.
3. Kinship concludes who can wed with whom and where conjugal connections are taboo.
4. Kinship assists us with deciding the freedoms and commitments of the individuals in all the ceremonies and religious practices beginning from birth to death.
5. The Kinship system keeps up with unanimity of relations.
6. In rural and tribal social orders kinship or kinship relations determine the freedoms and commitments of the family and marriage system of production and political power.
7. Kinship through its various uses directs the way of behaving of various families.
8. Kinship assists in (through kinship terms) assigning relatives of diverse kinds for example classificatory and descriptive.
9. Kinship through its customs makes unique groupings of relatives.
10. Kinship rules administer the role of connections among relatives.
11. Kinship works as a controller of social activity.
12. Kinship control possession of territory, notion of riches and the arrangement of production and its utilization.

Importance of Kinship System

Kinship has much importance in a social system.

- Kinship concludes who can wed with whom and where conjugal relationships are prohibited.
- It decides the privileges and commitments of the individuals in all the holy observances and religious practices from birth to death in family life. Significance of kinship is seen on the event of marriage and family celebrations.
- It decides family line relationships i.e. gotra and kula.
- Keeps up with solidarity, concordance, and collaboration among connections
- Sets rules for correspondence and co-operations among individuals.
- It decides family line connections for example gotra and kula
- Defines the privileges and commitments of the family and marriage as well as the arrangement of political power in villages or ancestral social orders, including among individuals who are not related by blood or marriage
- Helps people better understand their relationships with each other
- Helps people better relate to each other in society
- It is through kinship that a person earns his livelihood. Conventional occupational information is given through this institute. Kinfolk put forth all attempts for the welfare of the individual.
- The occupation of the person is intended and implemented by kinsmen.
- It is exceptionally normal to find in India the Marwaris established in various reigns of nation, are maintaining their business through kinship binds. In the event that one individual from a relative's family goes to Mumbai, the immigrant family would grow in enormous size in a few years. The tribals are additionally attracted through kinship binds to various urban communities.
- It is through kinship that marital preparations are made. It is normal to find the bio-information of the potential groom and bride holds information concerning the affinal and agnate relatives. This obviously shows the significance of kinship in the arrangement of marriage.
- On the demise of an individual the grieving time frame is seen by the level of relationship with the deceased.
- Birth, marriage and demise are the three essential events when there is a grave and cautious reckoning of kinfolk.
- Kinship is connected with the wide range of various features of society like economy, festivity of celebrations, veneration and folkways.
- The social association of a society spins round kinship. If we analyze the association of a specific culture we see that kinship is its indispensable part.

I.P. Desai, the prominent humanist, has experimentally settled that the establishment of family is only a piece of more extensive social relations. As indicated by him, connection has its starting point in science however its authenticity stretches out to relationship.

I.P. Desai, the noted sociologist, has empirically established that the institution of family is nothing but a part of wider social relations. According to him, kinship has its origin in biology but its legitimacy extends to relationships. In the west, then again, a few anthropologists, for example, Schneider have contended that kinship is connected with biology and direct relations. Though, anthropological research by and large investigates it as social order of individuals and, as perspective of gathering arrangement. The significance of kinship is extremely extraordinary in social anthropology. It is the relatives group which deals with one's occupation, profession, security and social personality. The significance turns into all the more well-built among the tribals as they live in an aloof and unwelcoming atmosphere in the mountains and wilds. We have sufficient experiential proof to propose that the endurance of ancestral destitution and deprivation is almost impossible without the support of the kin group. For instance, on occasion of marriage, among the Bhils, the relatives carry maize bread for the guests; on occasion of death the kinsmen also provide

means to the bereaved family. From cradle to grave, the strength of succor lies in kinship. Kinship decides the excursion in a man's life. From birth to death it is the principles of kinship which oversees the rites of passage. Kinship through its orderly institute, rules of marriage and descent attribute to an individual whom he can wed, who might bear his offspring, who might become heir to his possessions (either son or daughter) and eventually at the time of death who might perform the final ritual. These principles vary in several cultures and to understand the system of relationship in various social orders.

Summary

- In the societies of simple technology most statuses are ascribed.
- The primary social groups are all linked by kinship, and in many cases their membership is fixed by descent.
- Conventional anthropological approaches to kinship divide the field into three general areas: relationship terminologies, social institutions (including the family, descent groups and aspects of residence), and marital alliance.
- It is a result of biology that we track kinship in every human culture.
- Lewis' way to deal with kinship is genealogical or depended on descent.
- Lewis additionally says that kinship relations could likewise be reached out to people who are treated as being comparable to blood or conjugal kinship.
- Charles Winick observes: "Kinship systems may include socially recognized relationship based on supposed as well as actual genealogicalities.
- Kinship is defined as the network in which people are related to one another through blood, marriage and other ties.
- There are basically two types of kinship within a family.
 - 1) Consanguineal kinship)
 - 2) Affinal kinship
- Kinship works as a controller of social activity
- Kinship decides the excursion in a man's life.

Keywords

- Consanguineal
- Affinal
- Psychoanalytic
- Descent
- Genealogical
- Alliance

SelfAssessment

1. Kinship occupies a prominent place both in the theoretical discourse of social _____ and in the life of the people.
 - A. Anthropologists
 - B. Psychoanalytic
 - C. Biologists
 - D. Psychologists
2. The study of kinship in general began in which century?
 - A. 13th century

- B. 16th century
 - C. 19th century
 - D. 29th century
3. The characterization of kinship depends on _____.
- A. Family
 - B. Culture
 - C. Marriage
 - D. Kinship
4. Who wrote the book *The Elementary Structures of Kinship* (1969).
- A. Charles Winick
 - B. A.R. Brown
 - C. John Lewis
 - D. Levi-Strauss
5. Who conducted fieldwork among three clans of western Australia in 1913.
- A. Levi-Strauss
 - B. Charles Winick
 - C. A.R. Brown
 - D. John Lewis
6. Who give this theory that kinship lies at the foundation of genealogical relations?
- A. Charles Winick
 - B. Levi-Strauss
 - C. John Lewis
 - D. A.R. Brown
7. Who recognizes both biological or descent kin and socially accepted kin within the kinship system?
- A. Levi-Strauss
 - B. Charles Winick
 - C. John Lewis
 - D. A.R. Brown
8. Who said to be master figure in developing the theory of kinship?
- A. Charles Winick
 - B. John Lewis
 - C. A.R. Brown
 - D. Levi-Strauss
9. Which kinship depends on blood relationship?
- A. Consanguineal kinship
 - B. Affinal kinship
 - C. Primary consanguineal kinship
 - D. Primary Affinal kinship
10. The relationship among people relies upon the degree of _____ and division of its relationship.
- A. Human relations
 - B. Remoteness

- C. Intimacy
D. Tolerance
11. Who wrote the book *The Elementary Structures of Kinship*?
A. Charles Winick
B. Levi-Strauss
C. John Lewis
D. A.R. Brown
12. Kinship rules administer the role connections among _____.
A. Persons
B. Families
C. Relatives
D. Employees
13. Who has experimentally settled that the establishment of family is only a piece of more extensive social relations?
A. Irawati Karve
B. A.R. Brown
C. Schneider
D. I.P. Desai
14. Kinship through its _____ makes unique groupings of relatives.
A. Customs
B. Individuals
C. Relatives
D. Members
15. Alliance theory, mainly associated with the which anthropologist?
A. A.R. Brown
B. Levi-Strauss
C. Schneider
D. I.P. Desai

Answers for Self Assessment

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

Review Questions

1. Elaborate meaning and definitions of kinship system.
2. Discuss bases, types, and degrees of kinship system.
3. What do you know about significance of kinship system?
4. Write in detail importance of kinship system.

5. what do you know about Descent theory and alliance theory?



Further Readings

Mair, Lucy; 1965, *An Introduction to Social Anthropology*, Oxford Univ. Press, Delhi.

Sharma, Rajendra. K, *Indian Society, Institutions and Change*, Atlantic Publishers

Dube, Leela 1974. *Sociology of Kinship*. Popular Prakashan: Bombay



Web Links

www.sociologydiscussion.com › kinship › kinship

Unit 03: Kinship (II)

CONTENTS

Objectives

Introduction

3.1 Types of Kinship System

3.2 A Brief Understanding of Incest, Consanguinity, Affinity, Clan and Lineage

Summary

Keywords

SelfAssessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- discuss Types of kinship system
- have a brief understanding of incest, consanguinity, affinity, clan and lineage

Introduction

Kinship is general in all human societies, worked around frameworks of self-driven, complementary social relations. In all social orders, cultural individuals are adroitly coordinated, to some degree, through organized, corresponding frameworks of relations. Kinship frameworks are expansive in their degree and interdigitate with religious, financial, political and other social frameworks. The kinship relations that are important for a kinship framework incorporate, in their social significance, the freedoms and commitments of kinfolk, including expected (through not generally understood) commonly steady way of behaving by relatives. The system of kin-term relations provides a kinship framework in which persons invent how they interact with their kin and a basis for interpreting the meaning and implications of the behavior of their kin to them. The kinship framework may also involve a culturally formulated ideology regarding the role and nature of the respective contribution of a male and of a female to the formation of an offspring and to its emotional and mental make-up. Notwithstanding a natural method of reproduction being a steady for all people, neighborhood philosophies and records of reproduction fluctuate broadly across human social orders; consequently these thought frameworks can't just be decreased to epiphenomena of natural generation. A group's thoughts regarding reproduction, alongside its thoughts regarding kinship relations as a general rule, accommodate the social character of an infant through the family social unit (going in structure from single parent to more distant family) into which it is born and to its situation in an all around existing web of kinship relations into which it is entering through kinship relations acknowledged upon entering the world. Kinship relations also provide an idiom through which types of social organization are expressed in human societies – especially in pre-state societies – whether the society be a small, hunter-gatherer group or a large, modern industrial state.

3.1 Types of Kinship System

Kinship system is of two types:

- Affinal Kinship, and

- Consanguineous Kinship.

Affinal Kinship

The bond of marriage is called affinal kinship. At the point when an individual weds, he lays out relationship with the female whom he weds as well as with various others in the female's relatives. In addition, it isn't just the individual's wedding that gets bound to the relatives of the female however his relatives likewise get bound to the relatives of the female. Consequently, a large group of relations are made when a marriage happens. For instance, after marriage an individual becomes a spouse, however he likewise becomes brother-in-law and son-in-law.

Here it may be noted that in English language a number of relations created by marriage are referred by the same term. Thus, the same term 'brother-in-law' is used for bahnoi, sala, jija and sadhu. On marriage a person also becomes foofa, nandoi and mausa.

Likewise a female on marriage becomes not only a wife but also becomes daughter-in-law, she also becomes chachi, bhabhi, devrani, jethani, mami etc. Thus, marriage creates a number of relationships which are called affinal kin.

Consanguineous Kinship

The bond of blood is called consanguineous kinship. The consanguineous kinfolk are connected through blood while the affinal kin are connected through marriage. The connection among parents and their kids and that between siblings is consanguineous kinship. Siblings are the offspring of similar parents. Consequently, son, brother, sister, uncle (chacha), elder uncle (taoo), nephew and cousin are consanguineous kin. i.e., related through blood. In this association it could be called attention to that blood relationship might be genuine as well as assumed. Among polyandrous clans the real producer of a baby is ambiguous. An adopted kid is treated as though it were one's own naturally produced kid. Accordingly, blood relationship might be laid out on natural premise as well as based on social acknowledgment.

Another type we shall make is between lineal kin and collateral kin.

- **Lineal kin** are either the direct ancestors or descendants of a particular Ego.
- **Collateral kin** are made out of Ego's siblings and their descendants and the siblings his/her lineal kinfolk of ascending ages and their descendants also. They can be envisioned as side branches off of the fundamental trunk that interfaces an individual to his lineage and descendants.

Kinship Terminology

All social orders perceive kinship relationship which might be expansive reach or narrow reach. Kinship relations of these different frameworks of Kinship are reflected in their particular kinship terminologies, especially kinship terms of reference.

The degree of kins - primary, secondary and tertiary are alluded by unambiguous kin terms or likened to specific central terms. The primary relative is the individual who is connected with ego straightforwardly, secondary kin is the relative connected with ego through a primary relative while tertiary kin is the individual who is connected with ego through a secondary relative. For alluding and addressing to the kins, certain kinfolk terms are utilized. Term of reference implies the term communicating the genuine relationship while term of address implies the term utilized for addressing to that family member. One may address by his/her name but cannot refer the relation by his/her individual name. The kin terms function to classify kins into different categories. First, they classify particular types of people into single specific categories; second, they divide various types of people into separate groups. Generally, two or more kin are combined under the similar term when resemblance of positions exists among the individuals. These similarities are then emphasized by the application of one term to both individuals (Trautmann, T.R. 1981).

Kinship terminologies clearly form a sub-language that categorizes the kinship universe. In other word, kinship terms are lingual terminologies of differentiations and categorizations of kinsmen. The term 'kin' was adopted by Andrew Lang and F. G. Frazer and it means relatives. Henry Lewis Morgan was the first anthropologist to see that the terminology was a method of classification and as such its study led to the understanding of kinship systems. To accomplish inert concept, a

kinship term is to be translated into English as exactly as it can. It may not be translated simply by the common or garden variety of English kinship expressions. For example, among the Meitei of India, the term itei is both English cousin and brother-in-law, and not yet precisely either. It is required, a tongue of English explicitly developed to indicate the semantic extent of the Meitei classification alluded as itei through terms that stay inside its limits and don't cover them. Among the people, it means women's speaking term for mother's brother's son older than ego, father's sister's son older than ego and husband's elder brother. For this, a notational dialect is necessary, Murdock introduced a set of two-letter abbreviations. Another single letter set, developed by Rhodes- Livingstone is also gaining acceptance. The notations are given below.

Kinship terminological notation.

Fa/F	Father	Pa/P	Parent	So/S	Son	Da/D	Daughter
Mo/M	Mother	Br/B	Brothre	Hu/H	Husband	Wi/W	Wife
Si/Z	Sister	Si/G	Sibling	Sp/E	Spouse		

e, elder e.g. MeZ = mother's elder sister; e(MZD)= mother's sister's daughter, older than ego.
 y, younger, employed in the same manner
 ♂male, used to specify the sex of ego, eg. ♂BS= Male ego's brother's son
 ♀female, employed in the same manner.

Kinship terminology and global taxonomy of terminological system: Morgan, who concentrated on kinship terms from all regions of the earth, instituted the still - used terminology for the two extensive classes of kinship terms, viz, classificatory and descriptive frameworks of kinship terms.

In addition, to the two categories of kin terms, G.P. Murdock added another category as denotative term. Lowie freely designed a fourfold scientific categorization of kinship as Generational, Bifurcate combining, Bifurcate collateral and Lineal kinds of kinship terminological frameworks. Murdock, the factual anthropologist perceived six significant terminological frameworks of various social orders on the earth - Hawaiian, Iroquois, Omaha, Crow, Sudanese and Eskimo.

Classificatory and Descriptive Terms:

Under a classificatory system several people, lineal as well as collateral, and often even affinal, are all referred to by the similar term of designation. The term classes them as similar. A descriptive term of designation describes the speaker's exact relation towards him / her whom he / she is referring to or addressing.

In his study of the Iroquois, Morgan discovered that a kinship term may be used to designate a number of persons. Thus, one's own father, his brothers and cousins, and even more remotely related men of his generation are called by the common term, which means father. The same thing happens with the other side of the family; the mother, her sister cousins on her side, and so on, are mothers. Since a term is used to refer a number of persons, Morgan termed such kinship systems as 'classificatory'. It is otherwise called Dakota kind of classification after the name of individuals among whom it was first found (Jha, M. 1994). Among the Maori, every one of the grandparents' age are grandparents, all of the father's age are fathers, all of the mother's age are mothers, all people of ego's age are siblings and all of the youngsters' age are alluded to as own kids. The overall arrangement of Hawaiian sort consolidates the three genealogical kin types F, FB, MB under a solitary term and kinfolks, for example, FZD, MBD, FBD, MZD, Z under one kin term. Lowie perceived such frameworks as 'generational'. Bifurcate merging systems of Iroquois, Omaha and Crow types, merge the father and father's brother under a solitary term but use a dissimilar term for mother's brother.

The quantity of social orders with descriptive kinship terminological framework is more extraordinary in comparison to that of classificatory framework. In this kind of kinship framework, the terms expressing blood relationship are distinguishable from that of collateral lines. Bifurcate collateral frameworks of the sort called Sudanese (following Lowie) differentiate the three kin types i.e., F, FB and MB by utilizing three particular terms. In ego's age, the Sudanese additionally have various terms for FZD, MBD, FBD, MZD and Z.

In categorizing different social orders, Morgan schemed kinship terminological frameworks as follows.

Classificatory frameworks of kinship:

Social Institution

- Ganowanian (American Indian)
- Turanian (Dravidian, Gaura or North Indian, Chinese, Japanese)
- Unclassified Asiatic (Burmese, Karen, etc)
- Malayan(Hawaiian, Maori, various Micronesian and , oddy enough , Zulu)
- Eskimo.

Descriptive frameworks of kinship:

- Aryan
- Semitic
- Uralian (Ugrain, Turkish, Esthonian, Magyar)

As studied by Morgan, the descriptive and classificatory terminologies bring forth three distinct meanings.

First, the thing that matters was absolutely lexical. Classificatory terminologies comprise easy expressions just, under which numerous genealogical relatives, all over are grouped though descriptive terminologies comprise a bunch of primary terms for close kinfolk and these primary terms create compound or phrasal terms to indicate more far off kinfolk.

Second, they bear a semantic sense. In classificatory frameworks genealogical nodes are aggregated into little number of huge classes while in the descriptive frameworks, the nodes of the genealogical trees are illustrious in the terminology.

Third, the differentiation bears a feeling of scattering of blood line. In classificatory frameworks various collateral lines, close and remote, are converged into the lineal line, therefore hypothetically, while possibly not for all intents and purposes, forestalling a scattering of the blood. Running against the norm, the descriptive framework has the collateral lines unmistakable and never-ending unique from the lineal, which results, hypothetically as well as basically, in a scattering of the blood., Thus, the three differentiating senses characterize the two frameworks as follows

Contrasting senses		Classificatory	Descriptive
Lexicon of kinship	-	Simplex terms only	Simplex and complex
Genealogical <u>kin type</u>	-	Synthesizing	Analytical
Terms of collateral and lineal	-	merged	distinct

In all societies in the world there are terms to refer or address different persons who may or may not be a kin. Based on their terminological system, global taxonomy of kinship systems are prepared. Morgan was the first to work in this area. He distinguished two kinship terms - classificatory and descriptive. Later on, other classifications have also been attempted. They characterize specific type of people into single explicit classifications or separate various types of people into discrete classes. For the most part, two or more kin are converged under a similar term when resemblance of positions exists among the people. For example, in societies where father and father's brother are treated equally, a single kin term is used to refer them. Such a term is called classificatory term There are also societies with the kinship system in which the terms expressing blood relationship are distinguishable from that of collateral lines just like the bifurcate collateral system of the Sudanese. In these way kins terms are classified or described.

Concept of Descent

Descent can be defined as a relationship defined by connection to an ancestor (or ancestress) through a culturally recognized sequence of parent child links. In anthropology various terms 'line', 'lineal', 'lineage' are used synonymously with the term 'descent. These terms have been used in kinship studies in four different ways:

- To denote corporate descent groups, i.e., a group united for economic and political purpose
- To denote the chosen line of inheritance and succession
- To refer to the type of kinship terminology
- Regardless of which lines (matrilineal or patrilineal or both) are chosen for the above three purposes, lineal relatives refer to one's ascendants or descendants. Lineal family members

are the people who have a place with a similar genealogical stock in a direct line of descent. Gone against to lineal family members are collaterals who have a place with a similar genealogical stock yet not in an direct line of descent.

Morgan defined descent as a cultural rule which connects an individual with a particular selected group of kinsmen for certain social purpose such as mutual assistance or the regulation of marriage (1949:15-16). The structural-functionalist defines descent as a process regulating the recruitment of members into a social group, either through the father or mother (River 1924). As per this definition, the term descent indicates the process of automatic recruitment into a social group on birth but the membership is exclusive and does not overlap. Thus Leach (1962) defined descent as a principle of recruitment into a unilineal descent group.

Types of Descent

1. Unilineal
2. Non- Unilineal
1. **Unilineal**-This traces descent only through a single line of ancestors, male or female. Equally males and females are individuals from a unilineal family, however descent links are just perceived through family members of one gender.

The two fundamental types of unilineal descent are alluded to as:

- Simple Unilineal structure
- Complex Unilineal structure

Simple Unilineal structure:

- **Patrilineal** – Patrilineal Descent connects an individual with a group of relatives who are related to him through his father alone. It is important to note that, although a man's sons and daughters are all members of the same descent group, application to that group is transmitted only by the sons. The term agnatic is often used for referring to transmission of descent in the male line.
- **Matrilineal**- Matrilineal descent affiliates an individual with a group of relatives who are related to her mother alone. Although, a woman's sons and daughter are all members of the similar descent group, affiliation to that group is transmitted only by the daughter. The term uterine is often used for referring to transmission of descent in the female line.

The depiction of societies as neatly ordered by unilineal descent into clearly bounded, nested units of different scale was quite far from everyday political reality. Personal experiences of kinship could vary considerably from the normative models.

The Nayar example: It was K. Gough (1952) who first pointed out that the Nayar are a named category of castes and they have three different systems of kinship. Here we will discuss in some details the kinship systems of the Nayar castes of Central Kerala. The Nayar of Central Kerala follow the practice of visiting husbands. Thus, they do not have the institution of the elementary family in which husband; wife and children live together under one roof. It is a Polyandrous Society with visiting husbands,

Men dwelled in huge and matrilineally enlisted joint families, called TARAVAD, alongside their sisters, sister's kids and sister' girl's kids. They visited their wives in othertaravad at night.

Complex Unilineal structure:

Double Descent – Double descent is traced through both the patrilineal and the matrilineal group with attendant rights and obligations but assigns to each a different set of expectations. For example, the inheritance of immovable materials, such as land, may be the domain of the patrilineage, while the matrilineage controls the inheritance of moveable objects such as livestock. The Yako of Africa has the system of double descent. Among the Yako, patrilineal descent has economic rights to farmland, house sites, and cooperative labour. Further it practices joint residence

Social Institution

for all members, that is, men of the same patrilineal clan live together and cooperate in farming activities. They also recognize matrilineal descent, which governs the inheritance of transferable wealth, such as livestock and currency. People in double descent follow patrilineal descent for certain purposes and matrilineal descent for other certain purposes.

For Example: Ashanti Tribe (West Coast of Africa)

Matrilineal - Secular Sphere like determining residence, political organization.

Patrilineal- Religious Sphere like source of their spirit or soul, basis of religious organization.

Bilinear descent is system of family descent where blood links and rights of inheritance through both male and female ancestors are of equal importance. Bilinear descent is system is tracing kinship structure through both parents. Bilinear descent is most familiar to the western cultures. This particular group links individuals with the lineage of both the mother and father (relatives).

When both patrilineal and matrilineal descent principles are combined, the result is the bilinear. With this uncommon hybrid framework, each individual is a member of their mother's matrilineage and father's patrilineage. Subsequently, everybody, aside from kin, possibly have a rare blend of two unilineal family lines. Note that parents just offer either their children's matrilineal line or patrilineal line of descent.

The Yako of southeastern Nigeria are an illustration of a society with bilinear descent. Their significant convenient property, including animals and cash, are acquired matrilineally. Fixed property, for example, ranch plots, go down through the patrilineal line as do rights to trees and other jungle goods.

It isn't astonishing that they have patrilineally acquired commitments to coordinate in developing their fields. Commitments to perform funerals and give bride cost for male children are acquired through the matrilineal line. The Toda of southern India additionally follow bilinear descent. Their property is acquired patrilineally and ritualistic honors connected with funerals are acquired matrilineally.

It is a complex product of the combined operation of Double Descent Organization and Dual Organization.

The Patri-moieties and Matri-Moieties get superimposed on one another to produce Bilinear Kin Group.

It includes only those Patri-kins who are also Matri-Kins and excludes those patri-kins who are not matri-kins and vice-versa.

They have only four such bilinear kin Groups, therefore, it is labeled as FOUR SECTION SYSTEM.

An individual can not marry a person belonging to his or her Matri-Moiety as well as Patri- Moiety.

Let us denote

Patri-Moieties - A and B

Matri- Moieties - 1 and 2

Bilinear group produced will be A1,B1,A2,B2

In this structural organization A1 can marry only B2 and vice-versa.

B1 can marry only A2 and Vice-versa.

2. **Cognatic or Non- Unilineal** - Etymologically, the term cognatic means 'a kin to both parents'. The underlying principle in non-unilineal system is thus the affiliation of an individual with a group of kin who are related to him/her through both his/ her parents, irrespective of whether kinships linkages are traced through the mother or the father.

At least 40% of the societies around the world today trace descent through both the mother's and the father's ancestors to some degree. They follow one of several nonunilineal or cognatic descent principles. The outcome is generally more changed and complex family frameworks than are found in social orders with patrilineal or matrilineal descent designs. Cognatic descent is known to happen in four varieties : bilinear,

ambilineal, parallel, and bilateral descent. By a wide margin the most well-known design is bilateral descent, which is generally utilized in European civilizations.

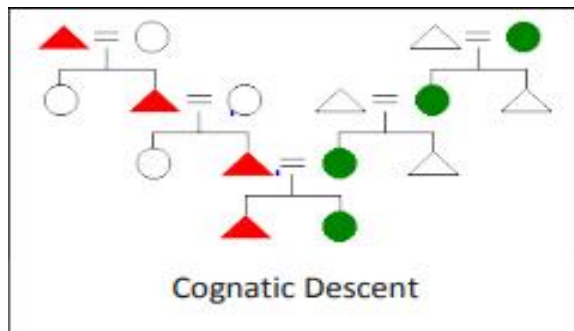
The system of descent in which a child is recognized as a descendant equally of both the father and the mother. It is also referred as bilateral or bilineal descent system. Here no unilineal groups can be formed but group structure can be cognatic, that is, the group of kin-persons on the father's and mother's side. Membership can be acquired through either the father or the mother.

Cognatic System or Common Ancestor

Affiliation of an individual with a group of kin through both his/her parents.

Societies with cognatic kin groups are far less numerous than those with unilineal kin groups.

The cognatic groups do not have the discreteness, the well defined boundaries and the clear cut membership that the unilineal kin groups have.



- a. **Ambilineal**- patrilineal and matrilineal principles both operate at the societal level, but at the level of the individual various rules or choices define a person as belonging to either the mother's or the father's group.

Ambilineal Descent is still another unusual descent system that, in a sense. Descent from either males or females is recognized, but individuals may select only one line to trace descent. Since each generation can choose which parent to trace descent through, a family line may be patrilineal in one generation and matrilineal in the next. The reason for choosing one side over the other often has to do with the relative importance of each family. In other words, ambilineal descent is flexible in that it allows people to adjust to changing family situations. For instance, when a man marries a woman from a politically or economically more important family, he may agree to let his children identify with their mother's family line to enhance their prospects and standing within the society.

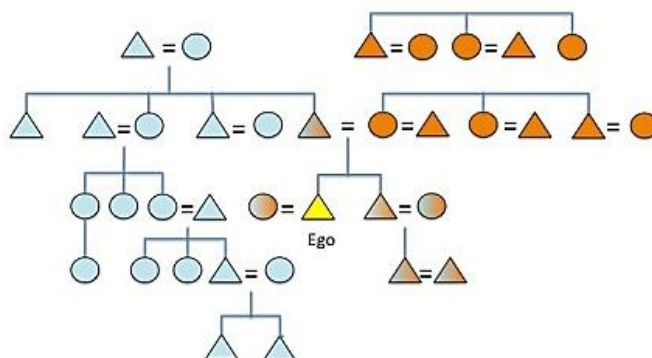
Therefore, raising four possible alternative ramages.

Ego's Father

Ego's Mother

Ego's Wife's Mother

Ego's Wife's Father



- a. Bilateral descent is used by most people in Europe and the Americas today. This cognatic system traces descent from all biological ancestors regardless of their gender and side of the family. In addition, all male and female children are members of both their father's and mother's families. While there is no inherent gender bias in the bilateral descent principle, there often is a slight male bias in marriage practices and in the creation of families. This can be seen in North America today when a man's last name is used by his wife and children. With this exception, however, there usually is no other similarity with patrilineal descent. Bilateral descent is rare among the societies of the world, though, it is common if you count people instead of societies. It is characteristic of large agricultural and industrial nations as well as hunters and gatherers in harsh, relatively nonproductive environments such as deserts and arctic wastelands. It is also found among some transhumance pastoralists living in poor environments)

It has two separate forms:

- Bilateral descent groups
- Kindreds

Bilateral descent groups

This system affiliates an individual with a group of kin who are related to him/her through both his/her father or mother.

These kinsmen may include both patri and matri kins of his/her father as well as matri and patri kins of his/her mother.

Kindreds

Within any society people are both organized in groups—that is to say, they form bodies of persons with common interests and common leadership and classified in categories—that is to say, they are regarded by their fellows as having something in common. A group may be identified by the outsiders analyzing a society, or it may be labeled by the members of the society and so form a category in their system of ideas. The basis of the basic groups like descent groups or lineages in many simple societies varies. In these societies, Kinship relations are very complicated. Each society has traditions of membership to a particular kin. According to Eriksen, members of a particular kin are those who are born in the group, that is, who are blood kin and those who are brought into the groups by marriage. In general, there are six possible ways of kin group membership:-

1. Patrilineal : Transmission of membership or resources takes place unilineally through the father's lineage.
2. Matrilineal: Transmission of membership or resources takes place unilineally through the mother lineage.
3. Double: Some resources are transmitted through the father's lineage, others through the mother's lineage. But the two lineages are kept separate.
4. Cognatic: Resources can be transmitted through kin on both mother's and father's sides (bilaterally).
5. Parallel: In this, men transmit to their sons and women to their daughters.
6. Crossing or alternative: This is the opposition of the parallel. Here men transmit to their daughter and women to their sons. We will be dealing with these aspects in descent groups again. To be more precise, let us focus on some other concepts and terms which provide the basis for the formation of the descent groups and also other terms directly or indirectly related to it. Nobody recognizes kinship with all the people to whom he is linked by common descent. There are also differences in the direction along which the members of different societies consider it appropriate to trace their Kins and in the arrangement of people that result. These may be looked at in two ways. One is to put you in the place of an individual, and ask whom he regards as Kin and how he arranges his different Kinsmen into categories. The other is to stand outside the society you are looking at and see if you can identify corporate groups organized on some principle of Kinship.

A little thought will make it obvious that the body of kin who are recognized by one man will be different from those recognized by any other; except his own full brothers and sisters. Here the Kindred, as such a body of persons are called, is simply the total of the people who are genealogically linked to the man one happens to be thinking about.

The kindred is an ephemeral grouping which is neither permanent nor a continuing one through generations in any fixed pattern. The reckoning of kindred changes with the individual who reckons his/her circle of relatives. This is because the members of any particular kindred do not have nor reckon an ancestor in common to all of them; instead what they all have or recognize in common is ego. Every individual in a society has kindred and the kindred of each individual will overlap with his/her next of kin. No kindred is common for any two individuals besides siblings. A kindred is thus not ancestor-focused but ego-centered

3.2 A Brief Understanding of Incest, Consanguinity, Affinity, Clan and Lineage

Incest

There are rules which prohibit certain persons as sexual partners and as marriage partners. These are the rules of incest. Incest refers to sexual congress as such; exogamy to marriage, a relationship which cannot be created merely by sexual congress and includes in addition to sexual congress, number of reciprocal rights and duties. Lewis has described incest as: Incest is the term applied to any such prohibited union. It is essential to an understanding of this question to realize that prohibition extends to those cousins who are held to be within the family, even though they may be several degrees distant and biologically hardly related at all. For instance, it is almost universally held that a man may not marry the daughter of his mother's sister, who is parallel cousin, but he may marry the daughter of his mother's brother, who is a cross-cousin. Thus incest prohibitions or incest taboos prohibit ego from sexual relations with particular relatives. They appear to be present in some form universally, though their exact range varies considerably from society to society. The prohibition on incest is because the partners are closely related. They need not, however, be blood relations in some societies. However, the relationship within which sexual congress is everywhere considered incestuous are those of parent to child and of brother to sister. At the outset, the parameters of the prohibition seem to be simple – no marriage among close relations. But who are the close relations?

On this point there are different observations among the anthropologists:

- I. Tylor and Freud argue that in all societies sex relations with the close kin are prohibited and there is some social advantage of the rule. The taboo helps expansion of the group through the inclusion of new members and the forging of alliance across kin boundaries. If there is no prohibition on the sexual relations with close kin, the expansion of the family would stop because there will be in-breeding.
- II. Another explanation in this regard is that there is no prohibition on sexual relations with close kin, it would lead to biological degeneration.
- III. Levi Strauss, who has propounded the theory of structuralism, says that there are forms of relations in the mind of a man. The man divides the woman into two mutually exclusive categories: wives and sisters. Thus the woman falling in the category of sister cannot be contracted for sexual relations.
- IV. Westermarck argued that people who grew up together (thinking primarily of brothers and sisters) were so used to one another that by the time they were adults the idea of sexual desire did not occur to them.

In general, the theories about incest are of two kinds. One asks why it is regarded with such horror; one asks why there is a rule against it in every known society. The first question is what philosophers would call a pseudo-problem, incest is often held to be a sin that is to call down supernatural punishment without the need of any human agent to punish the offenders. Freud accounted for the horror as a build-in-mechanism to repress a strongly felt desire (thinking primarily of sons and mothers).

However, what is more interesting to the student of society is the second question: why sexual congress between persons in certain genealogical relationships is always prohibited and often regarded with horror. The explanation offered by Malinowski is the one generally accepted by anthropologists. The family is the institution within which the cultural tradition of a society is handed on to the new generation. This indispensable function could not be fulfilled unless the relations of parents and children were relations reciprocally of authority and respect. Such relations could not be maintained if sexual passions were given free play within the family circle. To Levi Strauss, the prohibition of marriage within the family is the essential criterion of cultural life because it is the beginning of that exchange—in this cases the exchange of women between descent groups—which he takes to be the basis of social structure. Exogamy is a social arrangement in which marriage is permitted only with members from outside the social group. Endogamy is a social arrangement in which marriage can occur only within the same social group.

We find that the reasons for incest prohibition have always been a controversial matter. Naturalistic and psychological theories suffer from the wide variation in the range of prohibition that different societies impose. Argument that seek its cause in the familiarity engendered by the fact of sitting being brought up and living together, or the subliminal recognition that in-breeding produces harmful genetic effects, are again controversial. Further, the attitude to incest differs considerably in intensity. Many societies view it as absurd rather than evil, others may regard adultery as more serious. Perhaps the most fruitful thesis concerning the prohibition of incest has been that it is the product of exchange relations between groups. According to this view, it is the exchange of women that draws groups to form a society.

Human societies have devised countless culturally contrived means and modes of interaction between people. These interactions are based on definite forms of relationships that are existed or are created between people. The fundamental relationship between human beings is based on kinship. Kinship relationships arise out of two different kinds of bonds that cement people together. They are Consanguineal bond and Affinal bond.

Consanguinity

Relatives related to ego by descent or filiations are collectively called cognates or consanguines (etymologically suggests blood relationships). Thus consanguinity as basically 'blood' or kinship relations based on biological ties. Consanguineal relatives are thus persons related through parental or sibling ties. For example, the relationship between mother and son/daughter, sister and brother/sister, father and son/daughter are consanguineal.

Consanguinity comes from a Latin word. It means your blood relatives that would be your mother or father or your children. It originates through birth. Relationships based on the consanguineal bond of birth are called Descent.

Descent

It is the sociological affiliation of children to their parents. A rule of descent, affiliates an individual with particular group of kin through known and presumed common ancestry. Descent rules determine group membership, inheritance of property, and succession of titles and offices.

Affinity

Analytically opposed to cognates are affines, sometimes allies (alliance) especially in French (allies) that is relatives by marriage. It is a global term for relatives by marriage. A marriage thus, creates relationships of affinity between people who may have been strangers before. An affinal kin includes spouse, spouse's parents and spouse siblings.

It is the property of being from the samekinship as another person. That is your relatives that are not a blood relation. Your spouse, your in-laws, your aunt or uncle by marriage are all examples of non-blood relations. In even simpler terms, they both refer to your relatives

It develops through sex and marriage.

Relationships based on the affinal bond of sex and marriage is called Alliance.

The mutually conditioned interplay between Descent and Alliance constitutes Kinship.

Clan

Apart from family, there are various groups in societies which are more wider and complex in nature. Some basic groups are lineage, clan, phratry and moiety. These groups are basically prevalent among the tribal and primitive groups and vary from society to society. Although family and lineage groups are based on known ancestry whereas clan, phratry and moiety are more assumptive based groups and are imaginary in character. In terms of complexity, Clan is an exogamous group which comes next to family. If the tribe or caste is endogamous, the clan is exogamous. The institution of clan is found in all the primitive societies. In British anthropology, sib is understood as clan whereas in American anthropology clan is defined as sib. Clan or sib traces its origin through either parent to the total neglect of the other. If a tribe is organized into mother clans, every child regardless of sex is considered a member of her mother's clan and takes the maternal clan name, if there is one. In the same manner, if the tribe is organized into father clans, every child is a member of his father's clan and takes the paternal clan name. In the Indian context, the tribal groups follow both the patterns. The importance of clan can hardly be exaggerated. It is often said that everybody in a tribal group is related by agnatic or descent ties. Viewed from this perspective, the members of the clan are members of a wider blood group, constituting a sort of brotherhood. Normally, clans are found in a particular region and more often a single village consists of one or two clans only. It is because of this that a village is an exogamous unit. Village exogamy goes with the clan exogamy. There are several uses of clan in a primitive society. Anthropologists consider clan to be an organization between family and descent. In the discussion ahead, we discuss the origin and meaning of clan and its differentiation from family, lineage and totemism. All these concepts are closely related. They constitute the comprehensive concept of kinship. Let us further see, what we mean by clan.

Social anthropologists define clan as a unilinear group. Originally, the meaning of clan was taken from the Latin word *gens*, the literal meaning of which is unilinear group. But in English the meaning of *gens* has come to mean a patrilineal group. It is because of this that the American anthropologists differentiate the terms clan and sib. They use clan for matrilineal groups and *gens* for patrilineal groups. Thus, for them, the clan and *gens* together make a sib.

The meaning of clan runs into debate. American anthropologists prefer to use sib in place of clan in social anthropology. Murdock, for instance, has suggested that clan should be used only for a descent group whereas in the British tradition the meaning of clan is wider and includes both the matriarchal and patriarchal clans. On the other hand, Morgan and others in their evolutionary theory use clan only for the patriarchal descent group. Despite this controversy there is a consensus in social anthropology that clan is an important kin group which determines the life order of the people. It creates integration among the wider descent group.

It must be admitted that there is rich literature on clan in social anthropology. Kroeber has come out with a classical work on clan known as *Zuni Kin and Clan* (1917). Firth has described the kin and clan organization of the Tikopia tribal group of Africa in his book *We, the Tikopia* (1936). Similarly, Fortes has studied the Ashanti tribe along with other African primitive groups. His book, *The Dynamics of Clanship amongst the Tallensi* (1945) very elaborately describes the changing character of clanship. Evans-Pritchard has also analyzed the kinship organization in his classical work, *The Nuer* (1940). All these works assume importance in social anthropology because for the first time primitive clan and kin have been taken for comprehensive analysis. These studies have also conceptually examined the differences in kinship, descent, lineage, totemism and clan.

Different scholars have defined the term 'clan' differently. To begin with, Robert H. Lowie says: "The sib ('clan' of British anthropologists) is most briefly defined as a unilateral kinship group."

Likewise, describing the characteristics of clan found among the Ashanti tribal group, Fortes writes: "There are only eight such clans in Ashanti, and it is noteworthy that the same small number of clans bearing the same or equivalent names is duplicated among all the Akan-speaking peoples. This is often adduced in confirmation of their remote common origins. There is evidence that traditionally each clan had specific totemic animal avoidance. These appear to have been associated with the hereditary offices held in the clan, and have largely lapsed in modern times. What now remains distinctive of each clan is the strict recognition of its structural autonomy, founded on the dogma of common matrilineal descent. According to Thomas Hylland Eriksen, people of one clan belong to a common ancestry. This ancestry could be either matriarchal or patriarchal. Thus, according to him, clan is a unilinear descent group. However, the ancestors do not constitute any

Social Institution

regular genealogy. His definition runs as under : "A clan encompasses people who assume shared descent from an ancestor/ ancestress without being able to enumerate all of these links."

Finally, the definition given by John Lewis: "Membership in a clan depends on kinship through one parent. It is often exogamous. It provides mutual security, government, marriage regulations, religion and ceremonies, property regulations and social control. Some authorities require not only a rule of descent but also a definite place of residence or locality and social integration."

Thus, on the basis of above definitions, we can infer some common characteristics of clan as under:

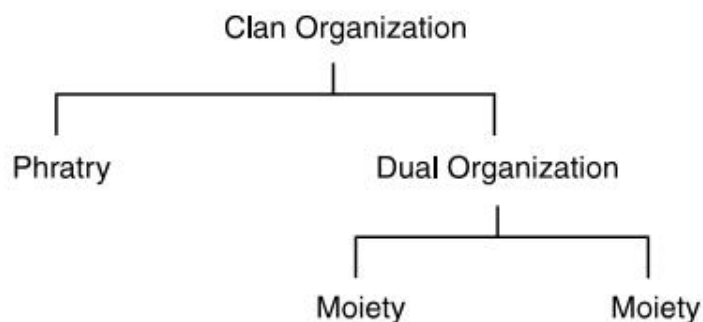
1. Clan is a unit between family and descent.
2. It is unilateral, i.e., either from male or female side.
3. It is exogamous.
4. It provides rules for marriage, ceremonies, inheritance and social control.
5. It is found in some specific places.
6. It also has some authority over an area.
7. It is totemic.
8. It traces its descent from some common ancestor

Social Structure of Clan

The clan system has an elaborate social structure. In a single village, there are two or three clans. Generally, the clans have their hierarchy in a tribe. R.H. Lowie has made an attempt to establish different orders of clan among the African primitive groups. In western India, S.L. Dolin informs that the Mairiya among the Bhils occupy a higher rank. It is followed by Damor. Similar ranking is also found in Gond and Santhal tribes.

Majumdar and Madan in their *Introductory Social Anthropology* have described the social structure of a clan. According to them, the clans are divided into two: 1. phratry, and 2. moiety.

Some anthropologists have called phratry lined clans. Actually, the phratry is a blood related group. It is exogamous. When for some reason, two, three or more clans unite together, the union is called phratry. Sometimes it so happens that in a large tribal group some people having common blood ties establish a separate identity. This autonomous and separate identity is called phratry. The phratries in a tribal group are individually called a moiety. Thus, the moiety is a part of a phratry. In a single tribe there could be phratries and each part of the phratry is a moiety. The phratry, therefore, constitute a dual organization of the tribe. In a phratry, thus, there could be several clans.



The function of phratry and dual organization is normally to regulate marriages. Empirically, these days, the clan has limited functions. Its identity survives only in implementing the marriage rules. The boundaries of phratries have also become loose. It appears that in the wake of modernization which the tribals are experiencing the hierarchy and status of phratry is fast eroding. The rights of reservation in terms of safety and security have weakened the dual division of clan. Reservations, is basically concerned with the tribal group and not the clan. This makes phratry irrelevant.

Social anthropology contains descriptions of various tribal clans pertaining to Africa, Australia and India. On the strength of the empirical data, we give below some of the important features of a clan:

1. Normally, a clan is an exogamous group. The members of a clan trace their origin to a common ancestor who is normally not real but fictitious. The ancestor could be a tree, plant, animal, bird or an inanimate object.
2. A clan is unilateral. It links itself either with the mother or father. It is never bilateral.
3. According to the theory of clan, it is assumed that all the clan members are brothers and sisters. They cannot marry among themselves.
4. Clan is an independent autonomous unit. That is how it differs from family, lineage and totem.
5. Ordinarily, the members of a clan reside in a specific territory. Rivers, who has worked among Todas, also informs that the members of a single clan normally reside in a definite territorial area.

Lineage

The occurrence of lineage in kinship terminology is very common. A lineage is a kin group that consists of members who are the unlineal descendants of a common ancestor, whose identity is traceable. A lineage generally does not include members belonging to more than five generations. Sometimes lineage is used synonymous with clan. However, they are different terms. Eriksen defines lineage as – “As a general rule, we may say that a lineage consists of persons who can indicate by stating all the intermediate links, common descent from a shared ancestors or ancestress”. Lineage’s thus, is a group of people who link themselves to a common ancestor. The members practice strict exogamy. According to John Lewis, “lineage is a group resulting from descent reckoned either from the father’s or the mother’s line.” According to Eriksen, lineage is an important part of kinship. Actually, kinship begins with the family and grows into a lineage. And lineage goes further to make a clan. He further adds that lineage traces its origin from a known ancestor who has a name, a place of birth and an identity. The clan, on the other hand, depends on the assumption of the ancestor who started it. However, the definition of lineage given by Jacobs and Stern is very pointed and precise: - “Lineage is a subdivision of a clan composed of actual and not fictitious kin”. In this regard Lowie has analyzed the importance of lineage in the clan in the tribal situation. He says that the status of an individual, for instance among the Nootka Indians, is nothing without his lineage identity. It is the lineage which gives recognition to a person in the clan. Thus, for Lowie, lineage consists of all the members of a particular genealogical group. Firth (1956) says “a lineage, meaning primarily a line of descent, is now taken also to mean a unlineal descent group, all the members of which trace their genealogical relationship back to the founding ancestor. If the lineage system is patrilineal, the members consist of men, their children and their sisters and they trace their descent through male, normally to an original male ancestor. If the system is matrilineal, the members consist of women, their children, their brother tracing descent through female, normally to an original ancestress.” Lineage may be divided and sub-divided into smaller segments which are called segmentary lineages as among Nuer. Evan Prichard (1940), suggests four stages of lineage segmentation, viz:

- i. Maximal lineage
- ii. Major lineage
- iii. Minor lineage and
- iv. Minimal lineage.

The lineage plays a major role in various fields of tribal life. Firstly, the lineages have their own supernatural devices to control the supernatural world for the benefit of society. For example, the Nayars of Kerala have separate shrines for lineages. Secondly, the lineage is frequently a local residential group and the members cooperate and aid mutually on a daily basis. Thirdly, the lineage is also important in regulating marriage by means of exogamy so that the solidarity is maintained within a group. Fourthly, to meet the need of security, the lineage acts as a concrete base. Fifthly, the lineage may act as a corporate unit in land ownership. Thus member get economic co-operation on a regular basis.

Summary

- Kinship relations also provide an idiom through which types of social organization are expressed in human societies

Social Institution

- Kinship system is of two types: Affinal Kinship and Consanguineous Kinship
- A large group of relations are made when a marriage happens.
- Among polyandrous clans the real producer of a baby is ambiguous.
- An adopted kid is treated as though it were one's own naturally produced kid.
- Blood relationship might be laid out on natural premise as well as based on social acknowledgment.
- Kinship relations of these different frameworks of Kinship are reflected in their particular Kinship terminologies, especially kinship terms of reference.
- The degree of kins - primary, secondary and tertiary are alluded by unambiguous kin terms or likened to specific focal terms.
- One may address by his/her name but cannot refer the relation by his/her individual name.
- The term 'kin' was adopted by Andrew Lang and F. G. Frazer and it means relatives.
- Morgan was the first anthropologist to see that the terminology was a method of classification and as such its study led to the understanding of kinship systems.
- Another single letter set, developed by Rhodes- Livingstone is also gaining acceptance.
- Murdock, the factual anthropologist perceived six significant terminological frameworks of various social orders on the earth - Hawaiian, Iroquois, Omaha, Crow, Sudanese and Eskimo.
- A descriptive term of designation describes the speaker's exact relation towards him / her whom he / she is referring to or addressing.
- In anthropology various terms 'line', 'lineal', 'lineage' are used synonymously with the term 'descent'.
- The term descent indicates the process of automatic recruitment into a social group on birth but the membership is exclusive and does not overlap.
- It was K. Gough (1952) who first pointed out that the Nayar are a named category of castes and they have three different systems of kinship.
- Incest is rules which prohibit certain persons as sexual partners and as marriage partners.

Keywords

- Incest
- Affinal
- Consanguineous
- Descendants
- Terminologies
- Unambiguous

SelfAssessment

1. Kinship is general in all human societies, worked around frameworks of self-driven, complementary social _____.
 A. structure
 B. relations
 C. values
 D. orders

2. The kinship relations that are important for a kinship framework incorporate, in their social significance, the freedoms and commitments of _____,
 - A. Kinfolk
 - B. Citizens
 - C. Residents
 - D. Employees

3. Kinship relations also provide an idiom through which types of social organization are expressed in human _____
 - A. Nature
 - B. Societies
 - C. Values
 - D. Generations

4. Which type of connection exists among parents and their kids?
 - A. Consanguineous
 - B. Affinal
 - C. Collateral
 - D. Lineal

5. Which type of connection exists among Bhua and Masi?
 - A. Consanguineous
 - B. Classificatory
 - C. Collateral
 - D. Affinal

6. How an adopted kid is treated in polyandrous clans?
 - A. Orphan
 - B. Untouchable
 - C. One's own kid
 - D. Other's kid

7. How many degrees of kins are there?
 - A. 3
 - B. 2
 - C. 4
 - D. 6

8. Kinship _____ form a sub-language that categorizes the kinship universe.
 - A. Types
 - B. Relations
 - C. System
 - D. Terminologies

9. Who was the first anthropologist to see that the terminology was a method of classification and its study led to the understanding of kinship systems.
 - A. Morgan
 - B. Trautmann
 - C. Frazer
 - D. Andrew Lang

10. Who introduced a set of two-letter abbreviations?
 - A. Frazer
 - B. Morgan
 - C. Murdock
 - D. Trautmann

11. How many significant terminological frameworks of various social orders are perceived by Murdock?
 - A. 8
 - B. 5
 - C. 2
 - D. 6

12. A _____ term of designation describes the speaker's exact relation towards him / her whom he / she is referring to or addressing.
 - A. Classificatory
 - B. Denotative
 - C. Descriptive
 - D. Turanian

13. Which family members are the people who have a place with a similar genealogical stock?
 - A. Collateral
 - B. Lineal
 - C. Unilineal
 - D. Complex Unilineal

14. Who defined descent as a principle of recruitment into a unilineal descent group.
 - A. Leach
 - B. Frazer
 - C. Murdock
 - D. Morgan

15. Which term is often used for referring to transmission of descent in the male line?
 - A. Cognatic
 - B. Ambilineal

- C. Patrilineal
- D. Agnatic

Answers for Self Assessment

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

Review Questions

1. What are the Types of kinship system?
2. What do you know about incest?
3. Throw light on clan and lineage.
4. Write in detail about Descent.
5. What are kindred? Explain.



Further Readings

- Allan, G. (1979). A sociology of friendship and kinship. London: Allen & Unwin.
- Dube, Leela 1974. Sociology of Kinship. Popular Prakashan: Bombay
- Karve, Irawati 1953. Kinship Organisation in India. Deccan College PostGraduate Research Institute: Poona



Web Links

- <https://www.britannica.com/topic/kinship/Descenttheory>.

Unit 04: Marriage

CONTENTS

Objectives

Introduction

4.1 Meaning and Definitions of Marriage

4.2 Forms of Marriage:

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- understand concept of marriage
- know Types of Marriage

Introduction

Marriage is an obligation of a couple. Marriage has a very noble goal that is to build a harmonious life. Marriage is an interaction finding out around one's self and one's companion, about sharing, growing up, being people inside a family and being an individual from the family team" (Brown). Marriage has numerous purposes, including to distribute the sexual longing, to have infants and to accomplish a tranquil and cheerful life.

Marriage is a significant social institution. Marriage is a social association or legitimate agreement between individuals that makes family relationship. It is a foundation wherein relational connections, generally close and sexual, are recognized in an assortment of ways, contingent upon the culture or subculture in which it is established.

People marry for various reasons, including one or more of the following: legal, social, emotional, economic, spiritual and religious. These could incorporate organized relationships, family commitments, lawful foundation of a family unit, and legitimate security of youngsters and public, statement of responsibility. The demonstration of marriage normally makes regulating or legitimate commitments between the people concerned. In certain social orders these commitments additionally stretch out to specific relatives of the wedded people. Marriage is generally perceived by the state or a religious power, or both. It is in many cases seen as an agreement.

Civil marriage is the legitimate idea of marriage as an governmental organization independent of religious connection, as per marriage laws of the said government. Whenever perceived by the state, by the religion(s) to which the people belong or by society as a rule, the demonstration of marriage changes the individual and societal positions of the people who go into it.

4.1 Meaning and Definitions of Marriage

Anthropologists have proposed a few contending meanings of marriage to encompass the wide assortment of conjugal practices seen across societies. In his book *The History of Human Marriage*, Edward Westermarck characterized marriage as "a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring"

(Westermarck). In *The Future of Marriage in Western Civilization* he discarded his previous definition, rather temporarily characterizing marriage as "a relation of one or more men to one or more women that is recognized by custom or law".

According to Hoebel, "The complex of social norms that define and control the relations of a mated pair with respect to each other, their kinsmen, their offsprings, and their society at large."

According to Horton and Hunt, "Marriage is an approved social pattern whereby two or more persons establish a family."

According to Gillin and Gillin, "Marriage is a socially approved way of establishing a family of procreation."

According to Malinowski, "Marriage is a contract for the production and maintenance of children."

Radcliffe-Brown states that Marriage is a social arrangement by which a child is given a legitimate position in the society determined by parenthood in the social sense.

Two preconditions of marriage according to Murdock:

Some degree of economic cooperation.

Regular or normal cohabitation in the similar family

Marriage is a socially authorized way to deal with laying out a family by reproduction. As a foundation it includes specific mutual freedoms and obligations. The particular examples of privileges and obligations recognize the marriage establishment in one culture from the other. Marriage is the foundation worried about the mutual social relations and social way of behaving of a male and a female who openly mean their association for the implicit reason, among other potential goals. The actual cultural components of the marriage establishment, just like with all foundations, differ exhaustively from one society to another and to some degree also among sub-groups and classes in our own society.

Legal and Biological Definition

According to Bertrand Russel Marriage differs, of course, from other sex relations by the fact that it is a legal institution. It is also in most communities a religious institution, but it is the legal aspect which is essential". (Russell)

In the words of H. M. Stone and Abraham Stone, "While particular marriages may, of course, be entered into for any number of other reasons as family pleasure, social conveniences, financial considerations and similar motives, basically the prime objects of marriage are companionship, sexual intimacy and procreation." (Stone).

Economic Definition

"Economic fitness still constitutes a very important social factor in marriage". (Stone)

Social Definition

Networking of the Families.

Marriage is a vital institution in human society of universal occurrence, because no other union of men and women meets all the requirements of mating, home-making, love and personality at the human level of biological, psychological, social, ethical and spiritual evolution. (James).

Characteristics of Marriage:

Marriage may have the following characteristics.

1. Marriage is a universal social institution. It is found in almost all societies and at all stages of development.
2. Marriage is a long-lasting connection among a couple. Satisfying the social, mental, biological and religious aims as planned.

3. Marriage is a particular connection between two people of contrary gender and in light of shared privileges and commitments. Relationship is enduring.
4. Marriage requires social endorsement. The sex relations among people should have social endorsement. Without which marriage isn't legitimate.
5. Marriage lays out family. Family helps in giving facilities to the reproduction and rearing of infants.
6. Marriage makes shared commitments among a couple. The couple satisfies their shared commitments based on customs or rules.
7. Marriage directs sex relationship as per recommended traditions and regulations.
8. Marriage is generally connected with some social and religious ritual. This social and religious ritual gives legitimacy to marriage. Though current marriage acted in courts still it requires specific religious or standard practices.
9. Marriage has specific symbols such as ring, vermilion, unique outfit and exceptional sign before the house and so forth.

4.2 Forms of Marriage:

Monogamy:

Monogamy is a type of marriage wherein one male marries the female. It is most universal type of the marriage found among in the social orders all over the globe. According to Westermarck monogamy is all around as old as humankind. Monogamy is generally worked on giving conjugal opportunity and fulfillment to every person. It encourages love and warmth among a couple. It adds to family harmony, unity and pleasure.

Monogamous marriage is firm and enduring. It is liberated from clashes that are generally found in polyandrous and polygamous families. Monogamous marriage focuses entirely on the socialization of their youngsters. females are given exceptionally low situation in polygyny where their freedoms are rarely perceived. In monogamy females appreciate better social positions.

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 restricted sections of the populace like kings, tribal leaders, headmen of towns, individuals from the landed nobility really practiced polygyny. We might say that the individuals who had the means and the ability to get more than one wife at a time were polygynous. The other significant explanations behind polygyny were the infertility of the wife as well as her drawn out disease. Among a few working groups like the agriculturists and craftsman's, polygyny existed in view of a financial benefit engaged with it. Where females are self-supporting and contribute significantly to the productive actions a man can acquire by having more than one wife.

Purposeful endeavors to eliminate such practice were made in the nineteenth century and mid 20th century by social reformers like Raja Rammohun Roy, 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 endorsed in Christian and Parsi societies.

There are two types of monogamy.

Strict Monogamy:

In Strict or straight monogamy the marriage of the individuals is not allowed.

Serial Monogamy:

In many societies people are allowed to wed again frequently on the passing of the first life partner or after divorce yet they can't have more than one companion at indeed the very same time. It has two types. (i) Sororate, (ii) Levirate

Polygamy

Polygamy further divided into two types

- Polygyny
- Polyandry

Polygyny

Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry but not as universal as monogamy. It was a frequent practice in ancient civilizations. At present it may be present in primitive tribes like Nagas, Baigas and Gonds of India.

Islam has allowed polygyny. A Muslim man can have as many as four wives at a time, provided all are treated as equals. Though, it appears to be that polygynous associations have been restricted to a little level of Muslims, particularly the rich and the strong. With respect to the tribal populace, we track down that the standard law of the tribals overall (aside from a few) has not prohibited polygyny. Polygyny is more extensive among the clans of north and central India.

Polygyny is of two types:

- **Sororal Polygyny**

It is a kind of marriage where the wives are perpetually the sisters. It is frequently called sororate. The Latin word Soror represents sister. At the point when many sisters are all together or possibly the mates of a similar man the practice is called sororate. Typically saw in those clans that pay elevated brideprice

- **Non-Sororal Polygyny**

It is a kind of marriage wherein the wives are not related as the sisters.

Causes of Polygyny

- Cultural Reasons
- Barrenness of wife
- Prolonged Sickness
- Financial benefit

Polyandry

Polyandry is the marriage of one woman with several men. In this sort the husbands need not have any intimate relationship before marriage. The wife goes to spend some time with each husband. In as much as a woman dwells with one of her spouses, the others have no right over her.

Among the Samoans, the youngsters after the initial few years are given the freedom to pick their family for their long-lasting stay. The chosen parent turns into the real parents of the children. Among Nayars of Kerala there are visiting husbands.

It is drilled among the Marquesan Islanders of Polynesia, The Bahama of Africa and clans of Samoa. In India among clans of Tiyan, Toda, Kota, Khasa and Ladakhi Bota it is as yet widespread. Polyandry is even more uncommon than polygyny. A couple of Kerala castes rehearsed polyandry as of not long ago. The Toda of the Nilgiris in Tamilnadu, the Khasa of JaunsarBawar in Dehradun areas of Uttaranchal and a few North Indian castes practice polyandry. In the fraternal type of polyandry, the spouses are siblings. In 1958, C.M. Abraham has reported that in Central Travancore fraternal polyandry was drilled by enormous number of groups like the Irava, Kaniyan, the Vellan and the Asari

Polyandry is of two types:

Fraternal Polyandry:

When enormous brothers share a similar woman, the practice can be called fraternal polyandry. This act of being mate, genuine or potential to one's husband'sbrothers is called levirate. It is pervasive among the Todas of Nilgiris in India, Khasas of Jaunsar.

Non-Fraternal Polyandry

Polyandry has its own ramifications. It leads to the issue of deciding biological paternity of an infant. Among the Todas, one of the husbands goes through what is called a bow and arrow ceremony with the woman and thereby becomes the legal father of her child.

Causes of Polyandry

Examples Todas of the Nilgiris in Tamilnadu. The KhasaodJaunsarBawar in Dehradun

1. Desire to prevent division of property.
2. Desire to preserve the unity and solidarity of the sibling group.
3. The need for more than one husband in a society where men are away on a commercial or military journey.
4. A difficult economy especially and infertile soil, which does not favor division of land and belongings (Peter 1968).
5. Apart from these reasons, sometime the demographic factors like low sex ratio can become a reason for polyandry.

Pattern of Selection of Spouse:

There are three striking features regarding selection of spouse in India where the marriages are based on prescription more than on preference. The prescriptive rules of marriage are usually the characteristic of relatively closed societies. (i) The rules of endogamy, including those of hypergamy, indicate the groups into which a person is expected to find a spouse and in India, these are closely associated with the concept of caste. (ii) Rules of exogamy restrict an individual from wedding into specific groups. These incorporate the principles of incest. (iii) Both the principles of endogamy and exogamy are connected mostly to the caste and kinship structure. Thirdly, relationships in India are for the most part organized by the guardians or elderly folks.

Endogamy

The principle of endogamy requires a person to wed inside a predefined or characterized group of which the individual is a part. The group might be a caste, racial, ethnic or religious group. Marriages inside the group help to reproduce the group. Religious and caste endogamy are two of the most necessary types of endogamy in India.

Inter-religious marriages are not usually organized or well-known however legitimately allowed. In India there are incalculable castes which are partitioned into multitudinous sub-castes which are additionally separated into subsections and every single one of them is endogamous. The endogamous unit, for some, Hindu sub-castes, comprises of a progression of kinfolk groups living in a genuinely confined geographical region. The activity of the principle of endogamy shows fascinating variety by locale and religion.

In South India, for example, among numerous castes, marriage for certain family members is liked. In the Marathi, Telugu, Tamil and Kannada regions, marriages with the cross-cousins (offspring of father's sisters or mom's siblings) are preferred.

In North India, neither the parallel nor the cross-cousins can intermarry. In North India, then again, there is an inclination to wed into towns that are not farther than twelve or thirteen kilometers from one's town. Social and monetary connections are limited to a couple of kinfolk groups dwelling in specific regions. There are spatial as well as cultural limits which limit the field of marriage and these limits fluctuate from one locale to another

Endogamous guidelines are usable in non-Hindu sections of the populace as well. Among the Muslims, the 'Syeds', perceived as a noble class, are separated into different endogamous groups. In some cases the endogamous groups is little to such an extent that it incorporates just the extended relatives of a man's parents. Muslims permit marriages between both cross (mother's brother's children and father's sister's children) and parallel (mother's sister's children and father's brother's children) cousins. In fact, the father's brother's daughter is a preferred mate. Among Muslims the idea of immaculateness of blood is by all accounts chiefly liable for inclination of marriage between direct relations especially between offspring of close relatives. Numerous Muslim groups in North and Western India consider marriage between offspring of two siblings as generally alluring. It is held that the desire to keep the family property within the family has been another important reason for close kin marriages. It is generally believed that marriage of the near kin helps to

mitigate the conflict between a mother-in-law and daughter-in-law and this helps to strengthen the intra- as well as inter-familial ties.

Hypergamy and Hypogamy:

According to the rule of hypergamy, the status of the husband is always higher than that of the wife. The people who observe this guideline generally look for their girls those men who have social position higher than their own. It is a standard by which marriage happens or is for the most part organized inside a sub caste between a female of a lower social position and a male of a higher societal position.

This tendency has happened essentially among various subsections of a caste or sub caste instead of between castes. It is found that the propensity towards hypergamous stratification is obtainable among all castes. Every caste is partitioned into a few sub- castes, which are again partitioned into hierarchically structured groups. It is very evident that the principle of hypergamy works inside the limits of each endogamous group. In old sacred writings, it is given that anulomamarriages, in light of the standard of hypergamy by which a woman is married to a man from upper caste sub-caste, were allowed. It is likewise given that pratilomamarriages, in view of the standard of hypogamy, by which a female is married to a male from a lower caste sub-caste, were not allowed. Apparently in antiquated times hypergamy (anuloma) across the four foldvarna arrangement was satisfactory while hypogamy (pratiloma) was not allowed.

Practice of hypergamy has been found among such groups as the Rajput and the Jat of North India, Anavil Brahmin and Patidar of Gujarat, Maithil Brahmin of Bihar, Rarhi Brahmin of Bengal and among the Kanyakubja and Saryupari Brahmin of Uttar Pradesh somewhat. It has likewise been found among the Nayar, Kshatriya and Ambalavasi of Kerala. The practice has shown a territorial model. For example, among the Rajput of Uttar Pradesh, generally females were given in marriage from east toward the west heading inside a sub-caste. This is so in light of the fact that the Rajput groups were related with a geographic area and a comparing rating by area. Reputation of areas expanded towards the westerly direction (Karve).

In the areas where hypergamy is in practise, clans and lineages are of inconsistent status. Research has demonstrated that female foeticide among the Jat and Rajput was for the most part an outcome of hypergamy. This was so on the grounds that the females of the greatest groups had almost no option for marriage.

Boys of their group could marry lower down while they had only the boys in groups which were at least equal to their own. Dowry has been by and large high in hypergamous societies. Male from the Kulin subcaste of Bengal (belongs to Rarhi Brahmin) frequently wedded numerous females all at once and claimed tremendous dowry. This is so in light of the fact that they are positioned as the most elevated sub-caste and females of this group must be married inside the group.

Exogamy

Exogamous principles are reciprocal to endogamous principles. These principles restrict marriage between individuals from specific groups. The preclusion might be so restricted as to incorporate those individuals inside the rudimentary kin.

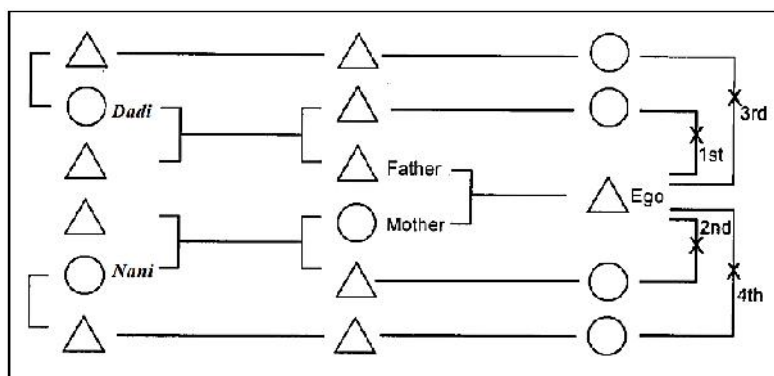
(i.e. marriage between a brother and sister or parent and child) or so wide to include all those with whom genealogical kinship can be traced. The prohibition placed, on sexual intercourse between persons related in certain prohibited degrees of kinship is called incest, e.g., sexual relations or marriage between a brother and sister are defined as incestuous in most groups. The definitions of these groups, however, show variations mainly by region and religion. In North India, a girl born within a village is considered the daughter of the village and hence cannot marry a boy from her own village. Thus, the village becomes the exogamous unit here. In South India, the exogamous unit in one's own generation is defined by one's own sisters/brothers and real and classificatory parallel cousins. Preference is of marriage outside their own group.

Two other kinds of exogamy, which have been prevalent among several Hindu communities in North and South India, are sagotra and sapinda exogamy.

i) Sagotra exogamy: with regards to the 'twice born' castes (having a place with the Brahmin, Kshatriya and Vaishya varna) India sagotra exogamy applies to the people who follow descent from a familiar antecedent, normally a rishi or a sage. This large number of individuals can't intermarry. The term gotra is normally used to mean an exogamous class

inside a jati. One of its chief purposes is to manage marriage union. All individuals from a gotra should be relatives of or related with a similar ancestral figure. A four-clan principle or four gotra exogamous principle exists among Hindu castes in North India.

In accordance with this four clan (gotra) rule, a man cannot marry a girl from (i) his father's gotra or clan, (ii) his mother's gotra or clan, (iii) his dadi's, i.e. his father's mother's gotra or clan, and (iv) his nani's, i.e., his mother's mother's gotra or clan. In almost all castes in the northern zone, according to Karve, the marriage between cousins is prohibited.



Four Clan Rule

The 1st cross in figure above indicates the marriage of ego to a person of ego's father's gotra. The 2nd cross indicates the marriage of ego to a person of ego's mother's gotra. The 3rd cross indicates the marriage of ego to a person of ego's paternal grandmother's (dadi's) gotra. The 4th cross indicates the marriages of ego to a person of ego's maternal grandmother's (nani's) gotra. All the four categories of marriage are prohibited among the Hindu castes in North India.

ii) Sapinda exogamy: Sapinda exogamy indicates the prohibition placed on the intermarriage between certain sets of relatives. Sapinda represents the relationship between the living member and their dead ancestors. The term sapinda means (i) those who share the particles of the same body (ii) people who are united by offering 'pinda' or balls of cooked rice to the same dead ancestor. Hindu lawgivers do not give a uniform definition regarding the kinship groups within which marriage cannot take place. Some prohibit marriage of members within seven generations on the father's side and five generations of members from the mother's side. Some others have restricted the prohibited generations to five on the father's and three on the mother's side. Several others have permitted the marriage of cross-cousins (marriage of a person with his father's sister's children or mother's brother's children).

The Hindu Marriage Act of 1955 does not allow marriage within five generations on the father's side and three on the mother's side. However, it permits the marriage of cross-cousins where this is customary. The patrilineal joint family is an important exogamous unit among Hindus. This much is quite clear from the fact that marriage is prohibited within five generations on the father's side.

Among Christians and Muslims, the elementary or nuclear family is the exogamous unit. Moplah Muslims of North Malabar in Kerala live in matrilineal units and among them matrilineage is the exogamous unit. Lineage exogamy also exists among the Muslim Gujjars of Jammu and Kashmir (Srinivas 1969: 56). Among the Nayars, who are a matrilineal group, a girl can never marry her mother's brother.

Summary

- Marriage is a social association or legitimate agreement between individuals that makes family relationship.
- People marry for various reasons, including one or more of the following: legal, social, emotional, economic, spiritual and religious.

- Marriage is generally perceived by the state or a religious power, or both.
- Whenever perceived by the state, by the religion(s) to which the people belong or by society as a rule, the demonstration of marriage changes the individual and societal positions of the people who go into it.
- Marriage is a long-lasting connection among a couple.
- There are spatial as well as cultural limits which limit the field of marriage and these limits fluctuate from one locale to another
- Muslims permit marriages between both cross and parallel cousins.
- Among Muslims the idea of immaculateness of blood is by all accounts chiefly liable for inclination of marriage between direct relations especially between offspring of close relatives.
- According to the rule of hypergamy, the status of the husband is always higher than that of the wife.
- Research has demonstrated that female feticide among the Jat and Rajput was for the most part an outcome of hypergamy.
- The term gotra is normally used to mean an exogamous class inside a jati.

Keywords

- Hypergamy
- Immaculateness
- Hypogamy
- Antecedent
- Endogamous

SelfAssessment

1. Marriage has a very _____ goal that is to build a harmonious life.
A. Family
B. Clear
C. Difficult
D. Noble
2. Marriage has numerous purposes, including to distribute the sexual longing, to have _____ and to accomplish a tranquil and cheerful life.
A. Relatives
B. Infants
C. Kins
D. Family
3. The demonstration of marriage normally makes regulating or legitimate _____ between the people concerned.
A. Actions
B. Proceedings
C. Method

- D. Commitments
4. The demonstration of marriage _____ the individual and societal positions of the people who go into it.
- A. Made
 - B. Help
 - C. Changes
 - D. Get
5. Anthropologists have proposed a few contending meanings of marriage to _____ the wide assortment of conjugal practices saw across societies.
- A. Encompass
 - B. Tell
 - C. Extend
 - D. Define
6. As a foundation marriage includes specific mutual _____ and obligations.
- A. Understanding
 - B. Ideas
 - C. Freedoms
 - D. Resolutions
7. The actual cultural components of the _____ establishment differ exhaustively from one society to another and to some degree also among sub-groups and classes in our own society.
- A. Marriage
 - B. Society
 - C. Community
 - D. Culture
8. Economic fitness still constitutes a very important social factor in marriage. Who gave this definition?
- A. Stone
 - B. Murdock
 - C. Westermarck
 - D. Hoebel
9. The _____ relations among people should have social endorsement.
- A. Marriage
 - B. Sex
 - C. Family
 - D. Mutual

10. At present _____ may be present in primitive tribes like Nagas, Baigas and Gonds of India.
- A. Polyandry
 - B. Polygamy
 - C. Monogamy
 - D. Polygyny
11. Among whom there are visiting husbands?
- A. Samoans
 - B. Nayars of Kerala
 - C. Toda of the Nilgiris
 - D. Ladakhi Bota
12. In which year C.M. Abraham has reported that in Central Travancore fraternal polyandry was drilled by enormous number of groups like the Irava, Kaniyan, the Vellan and the Asari?
- A. 1953
 - B. 1955
 - C. 1952
 - D. 1958
13. There are _____ striking features regarding selection of spouse in India where the marriages are based on prescription more than on preference.
- A. Two
 - B. Six
 - C. Three
 - D. Four
14. The rules of endogamy indicate the groups into which a person is expected to find a spouse and in India, these are closely associated with the concept of _____.
- A. Caste
 - B. Clan
 - C. Lineage
 - D. Region
15. Both the principles of _____ _____ are connected mostly to the caste and kinship structure.
- A. sagotra and sapinda
 - B. endogamy and exogamy
 - C. hypergamy and hypogamy
 - D. Monogamy and Polygamy

Answers for Self Assessment

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

Review Questions

1. Define concept of Marriage
2. What are the main types of marriage?
3. What do you know about endogamy and exogamy?
4. Define sagotra and spinda exogamy rules of marriage with examples
5. write a note on Polygyny and polyandry.

**Further Readings**

- Kapadia, K.M. 1972. Marriage and Family in India. Oxford University Press: Bombay
- Karve, Irawati 1994. The Kinship Map of India. In Patricia Uberoi (ed.) Family, Kinship and Marriage in India. Oxford University Press: New Delhi

Unit 05: Marriage II

CONTENTS

Objectives

Introduction

5.1 Rules of Mate Selection

5.2 Changing Trends in Marriage

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After reading this unit, the student should be able to:

- understand the rules of Mate Selection
- discuss Changing Trends in Marriage
- know the theories of Mate Selection

Introduction

In the traditional way, the choice of a partner is mostly done by the parents or the elders of the young adults based on certain parameters such as physical appearance, family background, cultural similarity, religious values, economic and educational compatibility. But at the present time, there has been changing trend of the adult choosing one's own partner and deciding to commit oneself to their partner. Basically, commitment to a partner is a steady practice which engages moving through a series of phases that leads to a deepening attraction and commitment. Adams (1986) identified four phases that leads to marriage: Phase I: opportunity, physical attraction, valued behaviors. Phase II: positive disclosure, rapport, sexuality, value concerns, salient homogeneity, and similarity. Phase III: role compatibility, empathy. Phase IV: the "right one" relationship, commitment escalators-marriage. Marriage is a drawn out socially acknowledged responsibility and helps the person in having developed close connection.

5.1 Rules of Mate Selection

Marriage is an individual issue of social actors and families. The issue of finding and choosing mate stretches out past the limit of families. Goode (1987:51) also highlighted that 'marriage sets in motion a host of consequences in which several relatives are engaged, not just the husband and wife. In all societies, complex principles lead the practice of mate selection and ultimate marriage'. Mate selection is the processes by which marriages are contracted and the criteria for mate selection vary widely across cultures.

Criteria for mate selection:

Marriage as the term implies has a lot of connotation in different societies. It does not just mean a man finding a girl to be his wife. Even when a man chooses a mate for himself he has to ascribe to the norms of the society while claiming his bride. Herein, we would draw a few of the prescribed customs in societies through which a man can acquire a mate.

Marriage by negotiation is a very frequently practiced way of acquiring a mate. It is seen as in the most of the basic social orders like the Ituri of Congo region in Africa, Siwai of Soloman Islands, the aboriginals of Australia, Andamanese of Andaman Islands and furthermore in complex social orders like the Hindu of India, China, Japan, Europe and America. In such a framework either the woman's family or the man's family (according to the tradition) advances an offer for marriage through an outsider or middle person. This third party is generally someone known to both, the future bride and groom's family. In Indian context it is also known as arranged marriage. In earlier times the bride and groom meet each other only during the wedding, but this rigidity is being relaxed now a days. In such a system bride price, bride wealth, dowry also has an important role to play and it is usually a long drawn process where consensus of the bride and groom's family is all done by the mediator. Bride wealth is usually the compensation given upon marriage by the family of a groom to the bride's family. Varieties of currencies and goods are used for paying the bride wealth depending upon the societies. Mostly the bride wealth is movable property given by the groom's family. For example reindeers are given as bride wealth by the reindeer-herding Chukchee, sheep by the Navajo, cattle by the Nuers, Maasai and Samburu of Africa, spears in Somalia etc. The sum of bride wealth to be paid is based on various factors of which some are related to the status of the groom's family and others on the bride and her social acceptance as approved by the society. Beforehand a traditional rules in the Hindu society, the practice of dowry was banned in 1961 under Indian common regulation and hence by Sections 304B and 498a of the Indian Penal Code. The move was made to safeguard the females from dowry related harassment and aggressive behavior at home.

Marriage by exchange additionally shapes a part of the marriage by negotiation framework. In this, such a framework the bride price or bride wealth, whichever is applicable to the society, is waived off by marriage through exchange.

This happens generally if there are daughters or sisters for exchange for the grooms. This helps in not only forming an alliance but also strengthens the bond between groups. Examples of such exchange is seen in societies of Australia, Melanesia, Tive of Nigeria and also in the some of the tribes in India- Muria Gonds, Baiga of Bustar and the Koya and the Saora of Andhra Pradesh. (Majumdar 1986, Jha 1994)

Marriage by service is found among a portion of the clans in North East India. Among the Naga's of North East India the bride wealth shapes a part of the marriage negotiation and on the off chance that the groom's party can't pay bride wealth then the compensation is through service. The groom works for the bride's family and only when the bride's family is satisfied that the marriage is solemnized.

Marriage by probation involves the consent of the bride's parent's along with the girl's assent wherein the boy to be stays at the girl's home on trial basis. Thus, the boy is permitted to remain with the future bride so the two of them get to know one another's personality and on the off chance that the future bride likes the future groom the marriage happens, else the boy needs to pay compensation in cash to the girl's family. Among the Kukis of Manipur of India such a marriage is a practiced norm.

Marriage by capture is found in many societies. The capture can be a physical capture or a ceremonial one. Among the tribes of Yahomamo of Venezuela, Northern Brazil and the Nagas of Nagaland in India during attacks the males from one town capture and bring back home women of the other town and wed them as spouses. Such a circumstance is credited as physical capture. In traditional capture a male wishing to wed a female proposes her in a community fair or celebration and announces his desires towards her by either holding her hand or marking her with vermilion as on account of Kharia and the Birhor of Bihar.

Marriage by intrusion is a kind of marriage wherein a female compels her direction into the male's home and forces him to accept her as his spouse. Such relationships are seen in Birhor and Ho of Bihar and among the Kamars of Madhya Pradesh.

Marriage by trial is an interaction where the groom needs to affirm his solidarity and boldness while claiming his wife. In the two incredible Indian legends Mahabharata and the Ramayana we have instances of how Draupadi and Sita were asserted by Arjuna and Lord Rama after they demonstrated their abilities in the swayamvar (a get-together where the entitled men are welcome to demonstrate their solidarity to claim the bride). Such marriages by trail are as yet found in numerous social orders in India and a few of the instances are the Bhils of Rajasthan and the Nagas of Nagaland.

Marriage by Elopement is a standard marriage in certain social orders while peered down in others. In social orders where an immense measure of wealth is expected for the marriage ceremonies and which is normally hard for the families to bear in such marriage by elopement has come up as a standard practice. Such marriage is very common among the Karbis of Karbi Anglong area of Assam.

In different cases marriage by elopement happens when both of the forthcoming husband to be or alternately bride's family doesn't endorse the wedding or when marriage is fixed with a repugnant spouse. In such a case, would be bride elopes with her preferred companion. Such marriage by elopement is seen in practically all regions of the earth.

Exogamy

Is marriage outside the group? In Hindu community one has to marry inside a similar caste group yet outside the gotra. In social orders where endogamy is pervasive parallel cousin marriage is the privileged custom. Among such social orders marriage between first cousins is allowed. Based on the rules of lineage exogamy cousins

Belonging to dissimilar lineage are favored. For simple comprehension the offspring of siblings of opposite gender are called cross-cousins; while the offspring of siblings of the similar gender are called parallel cousins. In several of the Islamic social orders a man weds his father's sibling's girl known as parallel cousin marriage an exceptionally intriguing type of endogamy. The Kurds of eastern and south eastern Turkey actually go on with the practice of parallel cousin marriage.

Sangma (1981:192-193) states that the rules governing mate selection among the Garo is 'regulated by exogamy' meaning, 'according to the law of exogamy, no marriage contract may be made between persons belonging to the same clan.

There are three types of exogamy.

Village Exogamy

Clan or Sagotra Exogamy

Sapinda Exogamy

Endogamy

Is marriage within the believers of the same faith or religion, for example Hindus marry within the same caste group and the tribes married within the same tribal population? In Hindu society the rules of anuloma and pratiloma are also prevalent. In the earlier Vedic times the rules of anuloma or hypergamy was prevalent where a boy from a higher caste could marry a girl from his own caste or from those below up to three varnas, however in such cases the status of the girl remains the same and only their children gets the father's status. On the other hand in the case of pratiloma or hypogamy rule a man from a lower caste may marry a girl from a higher caste, however the girl in such cases loses her upper caste status and the children born are recognized by their father's caste. In earlier times pratiloma marriages were not permitted and faced resistance from society. Types of endogamy:

Caste Endogamy

Religion Endogamy

Racial Endogamy

Cross cousins Marriages

Parallel Cousins Marriages

Theories of Mate Selection:

1. Theory of Propinquity:

According to Theory of Propinquity We marry people we know. If you only know people from school, work, church, college, etc. that is who you will marry.

2. Exchange Theory:

The Exchange Theory considers mate selection to be a trade deal. Essentially it expresses that your benefits or advantages from a connection surpass your loss; you will remain in the relationship. If a

relationship changes and you see that you have an overall deficit, you might need to escape the relationship. Farber (1964) calls this development all through the conjugal marketplace "permanent availability". A person may at any time leave a relationship for one that appears more rewarding.

We assess our value and track down person of comparative worth. We track down individuals for us with likenesses to us (looks for looks, money for money, and so forth) People will trade or deal to make up in regions (ie my looks for your money). To this end it is entirely expected to see individuals getting married that seem to be sibling. A few trades might be for various characteristics. A person with plenty of cash however who isn't extremely attractive might have the option to trade that cash for a lady who is gorgeous.

3. Complimentary Needs Theory:

The Winch (1971) theory of Complementary Needs, for instance, says that people wed the individuals who can furnish them with maximum need satisfaction. Further, the requirements of one companion tend to compliment the necessities of the other. The exemplary illustration of this hypothesis can be a dominant man who weds an obedient lady. We find people that compliment our needs. For example Dominant people find submissive people, A nurturant person finds someone who wants to be mothered.

The message should be emphasized that couples really should not be opposites, but rather complimentary to each other. For example, if he is the life of the party, she should enjoy being part of a group, not be the center of attention. A good approach is for each spouse to learn to participate in and enjoy the likes of the other spouse.

4. Time and Place Theory (happy collision):

We wed the individual we should on right time. This hypothesis expresses that as we travel through life, we will meet many individuals; yet we will wed the individual we are going with on right time. An individual might have dated and parted with a few persons that they could have married if the time had been correct. Society attempts to persuade us that the time has come to wed when: we finish studies, a profession is laid out, (there isn't anything else to do), or while getting back from military or other job. (Individuals for the most part wed around four years after they start to date consistently.)

The place half of this hypothesis connects with who is accessible in the space where you are at that point (goes to similar school, clubs, and so on.). This hypothesis says you will wed somebody who lives in a similar geological region where you reside. For instance There are limits on how much time and cash an individual will spend while commuting to work if there is work nearer to home. Thus, there are limits on how long and cash an individual will put resources into driving to date somebody when there are available people living nearby. It has been estimated that 75% of the men and women who marry will live within five miles of each other. An individual might have better compared to a 50-50 possibility that their marriage companion lives inside strolling distance. A mark of somebody's genuine sentiments or goals is shown by being willing to surrender cash and time for the other individual.

5. Filter Theory:

Kerckhoff & Davis's (1962) Filter Theory adds social and cultural homogeneity and value consensus to Winch's idea of need complement and gratification. They found that when couples had each of the three parts, they could go toward a more long-lasting responsibility in this relationship.

This hypothesis says that we put on a couple of glasses with an extraordinary filter that says "anybody I date should be essentially this tall, of this religion, have a specific sort of family, be a collegiate, be gorgeous, and so on" People keep on putting on filter until they glance around and see a few individuals. Then, at that point, they concoct the renowned line, "There's NOBODY decent around here." There are three principle classes of filters we use: biological, social, and psychological:

Biological: Biological Filters Most people choose the same gender. We choose someone close to our age (most 22 year old men are not looking for a 54 year old woman). We can preclude our family members... Physical appearance are normally like our own, ie. Body type, weight, tallness, and so forth.

- In six out of seven marriages, the husband is as old as or older than the wife and in two out of three marriages the difference in age is under five years. The ages are significantly nearer for people who are wedding first time.
- Age difference doesn't influence joy. At times an youthful man weds a much older woman, or a older man weds a lot more youthful woman; their opportunities for divorce are no higher. The best danger to marriage is wedding excessively youthful.
- Most states have regulations in regards to how close inside the family lines a couple might wed. In Utah, the closest relative you may marry is your second cousin. You may also choose to filter out those whose physical features are different from yours. Most people do.
- Individuals frequently wed people who have comparable body extents like tallness and weight (tall individuals wed tall individuals; slim individuals wed slim individuals, and so on.).
- In America, men generally wed women who are their own height or small, while women ordinarily wed men who are essentially of their own height or taller.
- People with physically handicaps frequently wed people who likewise have physical incapacities.
- Physical magnificence normally unites two individuals and is the primary determinant as to whether or not there will be any more encounters. There is proof that individuals pick mates whose physical magnificence is generally comparable to their own.
- Even though physical magnificence is vital to the two genders in a relationship, boys will quite often put a more prominence on it than girls. (Girls will quite often be more worried about the boy's position than his physical magnificence.)
- Social Filters: Social class is a significant determinant in mate choice. Many people wed inside their own class or earnings level. At the point when lines are crossed, normally the male has married down.
- There is an expanded opportunity of marriage success when you wed inside your own social class.
- Race is the most improbable line to be crossed in mate selection. The vast majority wed inside our own race. Though, a blended race marriage has a lot higher possibility of coming out on top if they live in a society that is tolerating of that type of marriage.
- Religion is one more significant thing to consider in mate choice. The vast majority wed inside their own religion. There are two excellent causes behind this: First, it decreases conjugal struggle and second, it reduces the difficulties of infant-raising. One more highlight considers is the level of religiosity of each companion. The more religious either companion is, the harder it is to be married to somebody beyond the religion. Couples who own no religion have a less possibility of conjugal endurance than blended religions.
- Education and intelligence are also important. Most men are wiser than their spouses. Most men wed down or if nothing else to an equivalent extent of insight and education. Even though equivalent extents of education and insight are attractive, they are not fundamental for the satisfaction of the marriage. The more education the two has, the better the possibilities of an effective marriage. Continuous education by the two companions (officially or casually) means a lot to the achievement of the marriage.
- **Psychological Filters:**

This region deals with the similarity of the cognizant and oblivious necessities of the couple. These necessities are normally founded on infancy encounters. Individuals frequently wed an individual same like the opposite gender parent.

This selection could be negative if they are the children of spouse abusers, alcoholics, etc., because they may wed the similartype of individual.

Nonetheless, they might wed somebody inverse of the parent in light of their negative response to the parent. This is their opportunity to break the ill-treatment cycle.

Do your characters go well together? A few contemplations:

- measure of individual space each needs
- sort of love language
- earnestness or daintiness of character
- job similarity
- interests and hobbies (be certain it is the individual you are enamored with, in addition to the action)
- accomplishment direction
- demanding, careful, definite, character type.

Stimulus-Value-Role Theory: Murstein's (1970) Stimulus-Value-Role Theory emphasizes free choice in selecting a mate. Everyone, according to this SVR theory, has both open and close fields of eligible from which to choose. In an open field, man and woman don't have any idea about one another however are allowed to connect with one another without any jobs assigned. In a close field, they connect with one another in assigned jobs. In the second (esteem) stage, the companions find out about one another through self - revelation. They can figure out what they share for all intents and purpose and what they differ on. If they observe that they are viable, they continue on toward the following stage.

In the job stage, the companions work on their conjugal jobs and their assumptions. Researchers have found that when a couple settles on conjugal jobs, the possibilities of conjugal fulfillment are expanded

Builds on both the filter theory and the social exchange theory

The filter theory states that we go through a multi stage filtering process of elimination to find a mate as we narrow the field we go there several stages or processes of elimination

The social exchange theory states we assess relationships based on costs and benefits

- first stage is the **stimulus** stage

companions start an association due to physical fascination, social similarity and different variables that are evaluated for or filtered

if the prizes or advantages of the companionship are esteemed over the costs then the relationship can continue to the following stage

- second sifting stage is the **value** stage

Get to know one another's qualities, convictions, perspectives and so forth.

The more grounded the similitudes (homogamy) the more viable the pair

The more viable likely the higher the prizes so onward and upward to the following stage

- third phase of the **filter** is the job stage

The pair sees how values and attitudes are expressed or played out & observes actions in situations

The more interactions they have, the better idea they have of how marriage might be and the benefits or costs if the benefits appear to win out the couple may choose to stay together

5.2 Changing Trends in Marriage

The marriage is the essential and significant unit of society in view of the job it plays in generation of human resources assets and the power that is vested in it to impact individual, family and community conduct (Sriram).

It is additionally a significant source of nurturance, enthusiastic holding and socialization and a connection among progression and change (Desai).

However in the conventional Hindu society, monogamy was the great type of marriage at this point polyandry, polygamy, bigamy and marriage by exchange were very well known.

Now over the time polygamy, polyandry and exchange marriages have strictly declined and monogamy is being followed by most people of Indian society.

Though the family has to a great extent been changed from joint to single one, the establishment of marriage in India has gone through tremendous changes like age at marriage, increase of divorce, decrease in the times of marriage and lavish use on it and so forth.

Recent Trends in the Marriage

To what extent are the rules of endogamy, hypergamy, exogamy and hypogamy marriages operative today? Inter-caste marriages are now recognized by law and take place on a larger scale than before. These inter-caste marriages constitute only a very small proportion of the total number of marriages taking place. They are increasing at a slow rate. Caste endogamy is still highly relevant in the context of the patterns of selection of spouse. Though majority of marriages continue to be arranged by parents/elders, the pattern of choosing one's spouse has undergone some modifications today. We find the following patterns i) marriage by parents' /elders' choice without consulting either the boy or girl, ii) marriage by self-choice, iii) marriage by self-choice but with parents' consent, iv) marriage by parents' choice but with the consent of both the boy and the girl involved in the marriage, v) marriage by parents' choice but with the consent of only one of the two partners involved.

Change in the Aim and Purpose of Marriage:

The traditional Hindu marriage considers "dharma" as for performance of religious duties. In the past the marriages were to carry out the holy obligation and functions. The major task was to become kins and protectors of the family.

With the arrival of diversity of factors like mass media, consumerism, globalization the holy relations are becoming fade. The endeavors and principles have altered their sense from admiration, authenticity, honesty to less admiration, greediness and disloyalty etc.

Change in the Process of Mate Selection:

In olden times, parents usually selected the spouse and there was hardly any say of the girl. There are numerous stories and stocks which support that parents used to marry their daughters according to their own will. Now due to various factors like increasing education among girls, urbanization, economic independence etc

The Indian system therefore crumbled when forced by changing reality in the form of extended education of girls, the effect of this on raising ages at marriages and making the choice of spouse themselves (Cadwell, 1992).

The marriages which were earlier held by middlemen are now replaced with matchmaking agencies and the advertisement by newspaper and various social networking sites (Jones, 2010).

Change in the Age of Marriage:

Due to arrival of professional education, children are busy in studies for a longer time and hence marriages get delayed in 25-30 years. The trend towards late marriage is associated with the socio economic changes that enhance the status of women by increasing educational and employment opportunities (Puri ,1999).

Change in stability of Marriage(Increase in Divorce Rates):

In the olden times institution of marriage was quite stable and hardly any divorce was noted. Fear of kinship system, strong social codes, never allowed married couples to break up marriages even if they want to live together or not

In the past divorce carried a considerable stigma and the pressure for the sake of the children and also for the sake of appearances and family honour, was very strong (Goody, 1973).

Now due to legislatives, education, technology advancement and more awareness has changed stability in the institution of marriage. Divorce is increasing in society across the globe

In the agro based states like Punjab and Haryana there is increase of 150% since last decade and in Kerala known as most literate state there is an increase of 350% divorce rates since last decade. Love, personal commitment and intrinsic satisfaction are now seen as the cornerstone of marriage (Allen and Grow, 2001)

Change in field of selection (Increasing number of Inter caste Marriage)

Until sometime back, marrying a person belonging to some other caste or religion was not permitted by the families.

Kapadia (1982) conducted a study on inter-caste marriages in India and the data revealed that more than fifty percent parents expressed their willingness to allow their children marrying outside their own caste. Only one third were against this departure from custom

Afzal (2009) found that the religion plays important role in inter-caste marriage. Women belonging to Muslim and other religious group were less likely to have inter-caste marriages than Hindus. Also working women were more likely to have inter-caste marriage than non-working women in Punjab.

Change in Economic Aspects of Marriages:

The concept of Indian wedding has seen drastic changes, over the last few years. In the past, the ceremony was a family affair, confined to an economical budget, even though the guest list was long.

On the contrary, in the present time, the occasion is generally celebrated in an elaborated way, with number of rituals that are conducted before, during and after it.

Emerging New Institutions:

Besides Shift in Age, education, caste, dowry and divorces there are some structural changes in the marriage pattern which have a great impact on the society. Though limited in number but in metropolitan cities and urban areas there are occurring some other serious problems which are as follows:

Gay Relationships/Lesbians

Gay men and lesbians are a diverse group with respect to their interests, talents, educational background, family backgrounds, career and other important aspects of adult roles. In many aspects, the same dynamics that influence the formation of close relationship among heterosexual couples apply to same sex couples. Nonetheless, the challenges faced by these relationships are unique. They often have to establish their relationship in a context of secrecy due to the social stigma. They often lack approval of the family and relatives, even though these kinds of relationships have been legalized in some countries.

In a comparison of gay and lesbian relationships, the two types of couples were similar in many respects. They had similar approaches to conflict resolution, similar experiences with support from social networks and similar rates of instability in their relationships. However, lesbians are more likely to be able to establish long term relationships than gays.

Though it appears to be as a shock to the Indian culture however gay/lesbians are arising in India at a quick rate. As per a report by NGO there is large number of gay/lesbians in metropolitan urban communities of Indian culture. It is a sort of relationship where similar sex people wed to one another. In 2004, the Civil Partnership Act has given same sex couples same legitimate privileges to wedded couples in regard of pensions, legacy, tenancies and property. However this sort of arising institution isn't helpful for the smooth working of the society and hence marriages follow an unexpected pattern in comparison to in customary social orders.

Cohabitation:

Cohabitation: The youngsters might find marriage less significant on the grounds that premarital sex is turning out to be progressively acceptable. Cohabitation is the point at which couple moves from dating to living together which may or may not lead to marriage (Manning, 2007).

Today, it is more socially acceptable for couples to start a sexual relationship, set up a home and have kids outside conventional marriage. Beginning around 2002, cohabiting couples have had the similar right to adopt as married couples. Cohabitation is the open living together of an unmarried couple. Most such couples live together for relatively short time (less than 2 years) before which they either marry or separate. For some, cohabitation serves as a trial marriage and for others a temporary or permanent alternative to marriage. And for many young people, it has become the modern equivalent of dating and going steady. Various studies show that people who cohabitated before marriage do not have better marriages than who did not. Living with someone helps many young adults to learn what is involved in an intimate relationship, and to grow as a person. It may also help some people to understand what they want in a mate and a marriage. Cohabiting has challenges of its own as well, some of which are similar to those of newlywed; as adjusting to intimacy, working out a sexual relationship, over dependency on the partner, missing what one did when alone, and seeing friendless. Other problems which are unique to this relationship are explaining the relationship to parents and relatives, discomfort about the ambiguity about the future, and a desire for a long term commitment from the partner.

One Person Households:

Several individuals prefer to stay alone. They like being alone and prefer not being with others much of the time. Others end up being single as they do not find the right partner when they decide to marry or because they are in a relationship with a partner who decides to marry. In some, loss of partner due to death or divorce is the cause of single hood. Unlike before, people are freer to decide whether to marry or to decide their lifestyle. There are advantages and disadvantages of being single. The advantages are: satisfaction of being self sufficient, increased career opportunities, an exciting lifestyle, mobility, to maintain and enjoy friendships without being tied down to familial responsibilities. The disadvantages include absence of companionship, concerns about how well friends and families will accept unmarried adults; and as most adults of the same age will be married, single people fitting into the social world becomes difficult.

People are now more self-centered. Males as well as females need to lay out their own personalities by autonomously laying out families. There are right around three of every ten families (6.8 million individuals) who are one person holded houses (World Bank Report, 2008).

Living Apart Together:

It is commonly seen in the western nations where individuals however being married are residing not even close to one another. As individuals are getting more isolated and have more egoistic attitudes they don't wish that their privacy should be meddled so they embrace the way of Living apart together.

DINK Syndrome (Double Income No Kids)

The word was coined in the 1980s at the peak of "yuppie" culture. The post-2000 economic crisis have strengthen this social practice as more couples wait longer to have children, with one in five choosing not to have them at all.

People don't want to take liability of the kids and want to enjoy their life without any tensions. They find the kids as the additional responsibility.

Summary

- Marriage is a drawn out socially acknowledged responsibility and helps the person in having developed close connection.
- Marriage as the term implies has a lot of connotation in different societies.
- Mate selection is the processes by which marriages are contracted and the criteria for mate selection vary widely across cultures.
- Marriage by exchange additionally shapes a part of the marriage by negotiation framework.
- Among the tribes of Yahomamo of Venezuela, Northern Brazil and the Nagas of Nagaland in India during attacks the males from one town capture and bring back home women of the other town and wed them as spouses.

- Marriage by intrusion is a kind of marriage wherein a female compels her direction into the male's home and forces him to accept her as his spouse.
- The Kurds of eastern and south eastern Turkey actually go on with the practice of parallel cousin marriage.
- In the earlier Vedic times the rules of anuloma or hypergamy was prevalent where a boy from a higher caste could marry a girl from his own caste or from those below up to three varnas, however in such cases the status of the girl remains the same and only their children gets the father's status.
- The Exchange Theory considers mate selection to be a trade deal.
- An individual might have dated and parted with a few persons that they could have married if the time had been correct.
- An individual might have dated and parted with a few persons that they could have married if the time had been correct.
- A mark of somebody's genuine sentiments or goals is shown by being willing to surrender cash and time for the other individual.
- People keep on putting on filter until they glance around and see a few individuals.
- Individuals frequently wed an individual same like the opposite gender parent.

Keywords

- Homogeneity
- Negotiation
- Elopement
- Nurturance
- Lesbians
- Cohabitation

Self Assessment

1. Basically, commitment to a partner is a steady practice which engages moving through a series of phases that leads to a deepening attraction and commitment. Who said this?
 - A. Adams
 - B. Goode
 - C. Majumdar
 - D. Desai
2. Mate selection is the processes by which marriages are contracted and the criteria for _____ vary widely across cultures.
 - A. Divorce
 - B. Marriage
 - C. Mate selection
 - D. Separation
3. When a man chooses a mate for himself he has to ascribe to the norms of the _____ while claiming his bride.

-
- A. Family
 - B. Society
 - C. Relatives
 - D. Neighbors
4. _____ is usually the compensation given upon marriage by the family of a boy to the girl's family.
- A. Bride wealth
 - B. Dowry
 - C. Bribe
 - D. Gifts
5. Marriage by _____ is a kind of marriage wherein a female compels her direction into the male's home and forces him to accept her as his spouse.
- A. Exchange
 - B. Capture
 - C. Trial
 - D. Intrusion
6. Marriage by _____ is an interaction where the groom needs to affirm his solidarity and boldness while claiming his wife.
- A. Trial
 - B. Exchange
 - C. Elopement
 - D. Intrusion
7. In social orders where an immense measure of wealth is expected for the marriage ceremonies and which is normally hard for the families to bear in such marriage by _____ has come up as a standard practice.
- A. Intrusion
 - B. Capture
 - C. Elopement
 - D. Exchange
8. In Hindu community one has to marry inside a similar caste group yet outside the _____.
- A. Gotra
 - B. Village
 - C. Sapinda
 - D. Sagotra
9. Based on the rules of _____ exogamy cousins belonging to dissimilar lineage are favored.

- A. Clan
 - B. Lineage
 - C. Sapinda
 - D. Sagotra
10. In several of the _____ social orders a man weds his father's sibling's girl known as parallel cousin marriage an exceptionally intriguing type of endogamy.
- A. Japanese
 - B. Chinese
 - C. Islamic
 - D. Indies
11. Who states that the rules governing mate selection among the Garo is 'regulated by exogamy' meaning, 'according to the law of exogamy, no marriage contract may be made between persons belonging to the same clan.
- A. Adams
 - B. Majumdar
 - C. Desai
 - D. Sangma
12. In earlier times _____ marriages were not permitted and faced resistance from society.
- A. Sagotra
 - B. Anuloma
 - C. Sapinda
 - D. Pratiloma
13. According to which theory this is right, "An individual might have dated and parted with a few persons that they could have married if the time had been correct."
- A. Time and Place Theory
 - B. Complimentary Needs Theory
 - C. Filter Theory
 - D. Exchange Theory
14. How many principle classes of filters we use?
- A. Five
 - B. Eight
 - C. Three
 - D. Two
15. The best _____ to marriage is wedding excessively youthful.
- A. Reward
 - B. Danger

- C. Method
- D. Way

Answers for Self Assessment

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

Review Questions

1. Explain theories of Mate Selection.
2. What are the Changing Trends in Marriage?
3. Discuss the rules of Mate Selection
4. Write in detail Changing Trends in Marriage
5. What are Emerging New Institutions? Explain.



Further Readings

- Fox, Robin. 1967. Kinship and Marriage. An Anthropological Perspective. Baltimore: Penguin.
- Sharma, Rajendra. K, Indian Society, institution and Change, Atlantic Publishers

Unit 06: Family I

CONTENTS

Objectives

Introduction

6.1 Family as Social Institution

6.2 Origin of Family

6.3 Types of Family

6.4 Structure of Family

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- Understand the family as a social Institution.
- Discuss origin of family,
- Know Types and structure of family

Introduction

Family is believed to be the most basic and the oldest unit of social organization. Through history and across societies and cultures, the family has been the basis that provided every individual with social identity in alliance with his/her social status, and also the basis for distribution and allocation of economic resources. With changing historical and social conditions over time, several other institutions emerged that took over some of the functions earlier performed by family. Yet, the family largely continues to remain the most relevant of primary groups, and the most important element in the socialization process (Giddens, 2010; Perry and Perry, 2012).

Family is a group of people related either by consanguinity or affinity. The purpose of families is to maintain the wellbeing of its members and of society. Ideally, families would offer predictability, structure, and safety as members mature and participate in the community. In most societies, it is within families that children acquire socialization for life outside the family. Additionally, as the basic unit for meeting the basic needs of its members, it provides a sense of boundaries for performing tasks in a safe environment, ideally builds a person into a functional adult, transmits culture, and ensures continuity of humankind with precedents of knowledge. The field of genealogy aims to trace family lineages through history. The family is also an important economic unit studied in family economics. The word “families” can be used metaphorically to create more inclusive categories such as community, nationhood, and global village.

6.1 Family as Social Institution

There are various forms of family found all over the world; but most sociologists and anthropologists agree that universally the most common features of a family is that it is composed of individuals related to each other by blood, marriage, or adoption. Family, like any other institution of society forms around complex, socially significant problems, solving the problems of

Social Institution

social existence is critical to collective living in all societies. George Murdock lists four important functions served by the nuclear family; these functions serve to resolve four major problems of society. According to him the nuclear family along with other social institutions, serves to:

- regulate sexual relations;
- account for economic survival ;
- controls reproduction; and
- socializes children

Out of all these functions, some thinkers believe that socialization of children is one of the most central tasks of the family. Thus, one can see that family, as an institution, helps solve the problem of regulating sexual behavior, surviving economically, reproducing new members of society and socializing them to become effective members of that society and culture.

Two Aspects of Social Institutions:

There are two aspects of social institutions such as normative and relational.

- **Normative Aspects of Social Institution:**

Social institutions shapes our social world. Norms and values are symbolic culture in action, interaction and behavior. The action, interaction and behavior of individual and social groups are controlled by values and social norms. Norms are the social rules and social guidelines that what kind of social behavior, interaction and action are acceptable for maintain social order and smooth function of the society also appropriate within a culture. Norms are grow out of a culture's value system whether it social action and expectation or legal control mechanism are essentially agreed upon by most of the members of the social group. Norms are basically derives from the group values and outline for the behavior.

- **Relational Aspects**

Relational Aspects of Social Institutions:According to Jonathan Turner "A complex of positions, roles, norms and values lodged in particular types of social structures and organizing relatively stable patterns of human activity with respect to fundamental problems in producing life sustaining resources, in producing individuals, and insustaining viable societal structures within a given environment." Society demonstrates a structure and an 'order' because of the social relations of its individuals, their everyday activities and deliver different responsibilities in the mutual interests of all. Status and roles are two structural units of any society.

6.2 Origin of Family

According to Charles Cooley

Family is the primary group and we are member of primary group. History of mankind is the history of family. At birth child is only biological being. His needs are fulfilled by his family. Right from the birth to death, the family exerts a constant influence on the child.

According to Anderson

There is not a single person who is not a member of a family in one form or the other. According to him there are two types of family (i) family of orientation (ii) family of procreation.

1. Where we are born, we are a member.
2. In the family urge is fulfilled to give birth to another. Family in which we procreate we give birth.

During the early 19th century Evolutionary anthropologists had described family as a group based on marriage, common residence, emotional bonds and stipulation of domestic services.

In Early 20th Century R.H. Lowie defined family as a group based on material relations, rights and duties of parenthood, common habitation and reciprocal relations between parents and children.

Mid 20th Century George Peter Murdock, (1949) examined 192 societies and formulated a definition of family as 'the family is a social group characterized by common residence, economic co-operation, and reproduction. It includes both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted'.

Needs for Origin of Family

It originated to fulfill the needs of one-self. The various needs can only be fulfilled in a family. Everyone is a member of a family in one way or the other. To exist a family or a society reproductive usage or sexual relationship is very necessary. There are some needs to form a family they are (1) Reproductive urge: that is to have sexual relationship to have a family of our own. Unless there is sexual relationship, family cannot exist. To have children and for this sex is necessary. This is a psychological aspect. People want to continue their family tradition, name etc. (2) Biological needs - sexual urge varies according to age. If one wants to have sex he cannot have anywhere or at any time he wants so to have sex or to satisfy sexual urge marriage is very necessary. (3) Economic provision - when a child is born he is fully dependent on a family (especially for a biological needs like hunger etc.) economically. Besides these needs there are some other needs:

- Socialization of Children
- Stabilization of Adult Personality
- Economic Security
- Sexual Gratification
- Emotional Support
- Protectiveness

The family though considered universal in nature found in all types and levels of societies and cultures, yet it is difficult to trace the origin. In the early years of the anthropological history the origin of family, how it emerged in society was much discussed and debated. Followers of the evolutionary theory were of the opinion that family as an institution has evolved just like the society.

Evolutionary Aspect

Lewis Henry Morgan in his work *Ancient Society* (1877) stated that in the early societies the concept of family was not prevalent. Such societies were nomads and promiscuous where free sex relations were prevalent thus, the role of the father was not important and the mother-sib was the earliest form of grouping.

'The principal institutions of mankind originated in savagery, were developed in barbarism, and are maturing in civilization. In like manner, the family has passed through successive forms, and created great systems of consanguinity and affinity which have remained to the present time.

Morgan's evolutionary scheme gave the classification of five forms of family based on five different types of marriage. He has postulated a sequential growth of the division and origin of family.

The Consanguine family

The Consanguine family was founded upon the intermarriage of brothers and sisters in a group. Evidence still remains in the oldest of existing systems of Consanguinity, the Malayan, tending to show that this, the first form of the family, was anciently as universal as this system of consanguinity which it created.

How this family originated and developed. This type of marriage was not well organized because at that time institutions of marriage were not well developed. It was based on system of promiscuity or sex communism. Men were free to have sex-relationship with any woman.

The Punaluan family

The Punaluan family its name is derived from the Hawaiian relationship of Punaluan. It was founded upon the intermarriage of several brothers to each other's wives in a group; and of several sisters to each other's husbands in a group.

But the term brother, as here used, included the first, second, third, and even more remote male cousins, all of whom were considered brothers to each other, as we consider own brothers; and the term sister included the first, second, third, and even more remote female cousins, all of whom were sisters to each other, the same as own sisters.

Social Institution

It succeeds the consanguine. In one way it is a type of pair marriage. In this type of family it was not well organized. Any girl could have sex relationship with any boy of the same group. This existed for a long time.

The Syndyasmian or pairing of family

The term Syndyasmian is derived from syndyazo, meaning to pair. The Syndyasmian or pairing of family founded upon the marriage of single pairs, without giving the right of exclusive cohabitation to any person over the other. It was the form of the Monogamian Family. Here one female married one male in a family but the man was allowed to have sex-relationship with anyone he wants. Woman also had permission to have sex-relationship with others outside the family.

Divorce or separation was at the option of both husband and wife. This form of the family failed to create a system of consanguinity.

The Patriarchal family

The term is here used in a restricted sense to define the special family of the Hebrew pastoral tribes, the chiefs and principal men of which practiced polygamy. It exercised but little influence upon human affairs for want of universality. The Patriarchal family comprising of marriage of one man to several wives, each wife being secluded from every other. It is a male dominated family. Authority gives to male especially the eldest male of the family. Here male can have more than one wife but female can have only one husband and they unlike men can't have sex-relationship with other men.

The Monogamian family

The Monogamian family was founded upon marriage between single pairs, with the married couple having exclusive cohabitation with one another the latter constituting the essential of the institution. It is pre-eminently the family of civilized society, and was therefore essentially modern. This form of the family also created an independent system of consanguinity.

One male can marry only one female. According to Vnkevouic there are 2 types of marriages. The males were allowed to marry again if his first wife died. According to Vnkevouic Monogamous family is that family in which males are allowed to marry only once even if his wife died he cannot marry again. The first form of family was matriarchal family. In this the full responsibility of a family was on mother. Later on every female required the help of males as they could not fulfill their families desires alone and hence slowly the males group began to dominate the women group by giving their support and help. They began to think themselves as superior in a family.

According to Westermarck:

Westermarck (1853-1936) who had done a detailed study of the institution of marriage concluded that the family emerged due to male possessiveness and jealousy. In his work *The History of Human Marriage* (1922) he asserted that with the growing concept of property, males started the institution of family to protect and safeguard their property.

In his book he said that first form of family was patriarchal because only sex was considered more important. Males group felt that their wife cannot have sex with other males. They must be satisfied with one male. Thus in this way they were dominated very much in the family. Tylor was the supporter. Before there was only sex and hence a family was not well organized at all.

Definitions:

The early and classical definitions emphasized that the family was a group based on marriage, common residence, emotional bonds, and stipulation of domestic services. The family has also been defined as group based on marital relations, rights and duties of parenthood, common habitation and reciprocal relations between parents and children. Some sociologists feel that the family is a social group characterized by common residence, economic co-operation and reproduction.

Interconnectedness of individuals in family relationships through bonds of affection and/or obligation leads to joint decision making, budget - pooling, cooperative work roles and altruistic

parenting within a framework of culturally accepted notions about the division of rights and responsibilities by sex and generational position (UN, 1996).

According to MacIver: Family is a group defined by sexual relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.

According to Robert Bierstedt : The family, almost without question, is the most important of any groups that human experience offers ...the family ... is with us always, or more precisely, we are with it.'

According to M. F. Nimkoff: 'Family is a more or less durable association of husband and wife, with or without child, or of a man or woman alone, with children.'

According to Haralombos and Herald: They define family as a procedure for socialization, economic activity and sexual activities that consists of two persons of opposite genders who will indulge in sexual activity at least for the sake of pleasure and would also consist of children and a group of decedents.

In recent times the concept of family is viewed in terms of certain criteria applicable to all societies. For instance, it is felt that the family is a primary kinship unit, which carries out aspects of the sexual, reproductive, economic and educational functions. Keeping in view these definitions, we generally picture a family as a durable association of husband and wife with or without children, or a durable association of a man or woman along with children. Thus, members in the family live together, pool their resources and work together and produce offspring. A family is also viewed as an adult male and female living together with their offspring in a more or less permanent relationship such as marriage which is approved by their society. These definitions point out the basics or the minimum essentials of the family as a special kind of social grouping: (i) it involves a sexual relationship between adults of opposite sexes; (ii) it involves their cohabitation or living together, (iii) it involves at least the expectation of relative permanence of the relationship between them; and (iv) most important of all, the relationship is culturally defined and societally sanctioned-it is a marriage. Marriage and the family are not just something people become involved in on their own. Some of the ways in which they must relate to each other are decided for them by their society. It is a well known and recognized fact that marriage is the basis for the family. Since reproduction and control over it has been the concern of all societies, marriage as a legal institution becomes a crucial factor. Marriage is recognized as a special kind of relationship since it is the one in which families' are created and perpetuated, and the family is the ultimate basis of human society.

Characteristics of Family:

1. The family is the most important primary group in a society.
2. It is the simplest and the most elementary form of society.
3. The family as an institution is universal.
4. It is the most permanent and the most pervasive of all social institutions.
5. Family is a Universal group. It is found in some form or the other, in all types of societies whether primitive or modern.
6. A family is based on marriage, which results in a mating relationship between two adults of opposite sex.
7. Every family provides an individual with a name, and hence, it is a source of nomenclature.
8. Family is the group through which descent or ancestry can be traced.
9. Family is the most important group in any individual's life.
10. Family is the most basic and important group in primary socialization of an individual.
11. A family is generally limited in size, even large, joint and extended families.
12. The family is the most important group in society; it is the nucleus of all institutions, organizations and groups.
13. Family is based on emotions and sentiments. Mating, procreation, maternal and fraternal devotion, love and affection are the basis of family ties
14. The family is a unit of emotional and economic cooperation.
15. Each member of family shares duties and responsibilities.

16. Every family is made up of husband and wife, and/or one or more children, both natural and adopted.
17. Each family is made up of different social roles, like those of husband, wife, mother, father, children, brothers or sisters.
18. The family is a group of people related or connected by bloodline, marriage rite or adoption
19. They share common residency. They live together.
20. They share sentiments of oneness. They view themselves as a unit.
21. They share values and responsibilities. Perform caretaking services for others especially the very young.

6.3 Types of Family

Historically, the family has existed in two major forms. One is the extended, or consanguine, family (of the same blood). The other family form is the nuclear, also called conjugal, family (Perry and Perry, 2012, p.327). However, these are not the only two forms of family but there are various forms of family that existed across time and across societies in the same period of time. There are various criteria based on which families can be distinguished. Some major criteria are descent, residence, membership, number of mates, and authority

Based on Descent

Descent refers to the system by which members of a society/family trace kinship over generations. On the basis of ancestors or the descent family can be divided into two main types i.e. (i) Patrilineal family and (ii) Matrilineal family.

- i. Patrilineal family is the family wherein the members trace their kinship and lineage through the father or the male members in the family. Property is transferred through the male line from father to sons. This is one of the most common forms of family.
- ii. Matrilineal family is the family wherein the members trace their kinship and lineage through the mother or the female members in the family. Property is transferred through the female line from mother to daughters. Such communities may also be matrilineal in nature. This type of family is found in only certain pockets of the world such as amongst the Garo and Khasi tribes of Northeast India and the Nair matriline in Kerala.

The above two kinds of families though different in descent have certain commonalities in their adhering to rules of common property and income, co-residence, commensality, co-worship and performance of certain rights and obligations (Desai, 1956).

Based on Residence

Families may be divided based on the adoption of location of residence by either or both of the married couples into the following types (a) Patrilocal, (b) Matrilocal, (c) Neo-local, and (d) Duo-local

- i. Patrilocal Family: In this type of family, after marriage the wife goes and lives in the family of her husband. This family is also known as Virilocal family.
- ii. Matrilocal Family: In this family, after marriage the husband goes and lives in the house of his wife. This type of family is also known as Uxorilocal Family.
- iii. Neo-local Family: When the married couple after marriage resides in a new place and establishes family independent of their parents or of their relatives it is known as neo-local family.
- iv. Duo-local Family: In this type of family, after marriage the wife continues to stay with her mother's family and the husband continues to live with his mother's family. Nair matriline and Matriline in Lakshdweep are examples of Duo-local family.

Based on Membership

Family can be classified according to the number of members found in the family or the size of the family. The depth of generations found in a family determines the form of the family. It can be of two kinds (i) Nuclear family, and (ii) Extended family.

i. Nuclear family:

The term nuclear family refers to the unit consisting of a married couple and their dependent children, i.e., mother, father and child (ren). This family is also known as the conjugal family meaning 'based on marriage'. This kind of nuclear family was regarded as the normal family unit in North America and Europe. Presently, the definition of nuclear family refers to a group consisting of one or two parents and dependent offspring, which may include step-parent, step-siblings and adopted children. It is also used to cover the social reality of several types of small parent child units, including single parents with children and same-sex couples with children.



ii. Extended Family:

Extended family refers to a family system wherein several generations live in one household. It includes not only husband, wife and their offspring but also a number of blood relatives (with their mates and children), who live together and are considered a family unit (Perry and Perry, 2012, p.327). According to a cross-cultural survey of family types in 192 cultures across the world by J. Stacy (1990), the extended family is most common, present in about 48 percent of those cultures, compared to the nuclear family at 25 percent, and polygamous family at 22 percent. The term 'extended family' in anthropology usually referred to a family including three or more generations. In the Indian context, however, families that include lineal and collateral links but may not include several generations were known and similarly referred to as "joint" families. The structure of the Indian family was predominantly of the joint family type. But surveys and the census pointed out that nuclear family arrangements have always predominated over joint family arrangements. Scholars have also attempted to provide an outline of various types of families that were observed to be found in India.



Two Types of extended or joint family:

- Horizontal
- Vertical

For example, Pauline Kolenda (1968) classified various types of families into twelve types: 1) Nuclear family, 2) Supplemented nuclear family, 3) Sub-nuclear family, 4) Single-person household, 5) Supplemented sub-nuclear family, 6) Collateral joint family, 7) Supplemented collateral joint family, 8) Lineal joint family, 9) Supplemented lineal joint family, 10) Lineal-collateral joint family, 11) Supplemented lineal-collateral joint family and 12) Other (the types that were not sufficiently defined by the studies to classify them under the above eleven types of families). Kolenda's classification of Indian families was based on four principles. First, a joint family must include at least two related married couples. Second, these couples may be related lineally (usually in a father-son relationship, occasionally father-daughter relationship) or

Social Institution

collaterally (usually in a brother-brother relationship, occasionally in a brother-sister relationship). Third, the unmarried relatives (including widowed or divorced) who are not children of any of married couples in a family supplement the family whether it is a joint, nuclear or sub-nuclear family. Fourth, where there is no married couple and the relatives were formerly part of the same nuclear family, then it is a sub-nuclear household. If not, it is classified as a singleperson household or "other".

Based on Number of Mates

Family can be classified according to the number of mates a man or woman has through marriage, i.e.,

- (a) Monogamous family and
- (b) Polygamous family.

i. Monogamous family: In this type of family the spouses have one partner each and follow monogamy as a rule for marriage.

ii. Polygamous family: This can be of two kinds i.e. polygyny and polyandry. In polygyny the husband is allowed to have two or more wives. In polyandry the wife is allowed to have two or more husbands. Polygyny is more commonly found as compared to polyandry. Todas of south India and Khasas of Himachal Pradesh in India followed polyandrous family system.

Today there is an increasing recognition that the term family should by no means only be understood as involving heterosexual couples and their children. Homosexual couples with or without children also form a household and family unit. There are voluntary aggregates consisting of two or more homosexuals that homosexuals call families. Homosexual friendship networks, lesbian/gay couples, and homosexual communes are some example of homosexual families. Raising children can be as much a purpose for lesbians and gays forming families as for heterosexuals. Additionally the above relationships may be open or closed, biological or adoptive, contractual or informal. These pairs, friendship circles, sister/brotherhoods, marriages, and communes comprise what lesbians and gays call 'family'. Society's heterosexual hegemony has overshadowed studies on homosexual family and therefore there is a dearth of research on homosexual families in the existing family study scholarship (Bozett, 1989, xi-xiii). Increasingly lesbians and gay individuals and couples are exploring an ingenious array of parenting options to the extent they are permitted by law and policy, adoption and foster care.

Based on Authority

This is one of the most important ways in which family can be classified. Here, the member of the family who holds the authority/power over other members of the family defines the kind of the family it is. There can be two kinds of family based on authority i.e. (a) patriarchal family and (b) matriarchal family. Patriarchal Family: Authority lies in the hands of the 'patriarch' or the male head of the family. The word 'patriarchy' literally means the rule of the father or the 'patriarch', and originally it was used to describe a specific type of 'male dominated family' - the large household of the patriarch which included women, junior men, children, slaves and domestic servants all under the rule of this dominant male. A man is thus considered the head of the household; within the family he controls women's sexuality, labor or production, reproduction and mobility. There is a hierarchy in which the man is the superior and dominant, woman is inferior and subordinate. The extent and nature of male control may differ in different families, but is never absent in such families. This form of family is universal in nature and its opposite that is matriarchal form of family has no historical evidence of existence (Bhasin, 2009, p.9).

i. Patriarchal family:

Patriarchal family ideology, feminists argue, is perpetuated through sex role socialization. Family plays an important role in such socialization ensuring the perpetuation of patriarchal family structure and ideology. Feminist studies argued that whatever may be the organization of the family in a society, every society has made labor divisions along age and gender lines. Different tasks become differentiated according to gender, and are seen to be 'man's work' and 'woman's work'. In the family these develop into the social roles applying to the positions of husband, wife, son and daughter. These divisions are determined and supported by the concepts of femininity and masculinity, the biological nature of men and women and so on. To regulate this division of labor,

some authority structure is present in every family, which is patriarchal. The ruling patriarch holds the power over the family by virtue of his gender, social and cultural rules, ownership of property and other economic resources. Patriarchy rests on the appeal to nature and the claim, i.e., women's natural function of childbearing prescribes their domestic and subordinate place in the order of things.

Women are also kept out of economic activities (paid employment) altogether or are pushed into a few, low status area of employment. However, it needs to be noted that not all women were/are kept out of economic life. It is women from privileged class, race, caste, ethnicity and others who were restricted to the private sphere and household work. Marginalized women did perform menial and other stigmatized labor within household and outside. In India it was the upper caste women who were largely kept out of economic activities. Women belonging to the lower castes and other middle castes participated in economic life equally like that of men. Bina Agarwal (1994), in her book *A Field of One's Own*, elaborates on women and land rights. Discussing the nature of women's work in traditional economy, she argues that women have traditionally contributed equally and sometimes more labor and skills in agriculture compared to men. According to her, women seem to be more informed about seed varieties and other attributes of trees and grasses. However, despite contributing largely to agricultural and household economy women were often not granted land and property rights in patriarchal family structure. This kept them subordinated within family and community and perpetuated patriarchal structures.

Anupama Rao (2005), in her book *Gender and Caste*, highlights dalit women's contribution to economy and the exploitation and stigmatization of their labour by upper caste groups. She argues that it was the incessant exploitation of dalit women's labour in all spheres of work that gave upper caste women the privilege to remain out of manual and other stigmatized forms of work. According to her, patriarchy's subordination and exploitation of women and their labour should not be read in monolithic manner as women from different caste groups contributed differently to the patriarchal economy. Issues of women's work, labour and surplus need to be revisited from the perspective of caste and its sexual economies. However, despite their contribution, the cultural and social norms do not provide them with equal ownership rights over family property and other means of production. All these factors contribute to the relegation of women to their 'natural' dependent place in the private, familial sphere and leave their labour valueless in the market. Their economically 'valueless' status makes them dependent upon males for subsistence and thus they remain relatively powerless. This powerlessness makes them susceptible to abuse and violence at the hands of those with power in the family i.e. the men. Phyllis Schlafly (1978) aptly describes this whole process when she writes, "Idealization of family as an institution is universal. Contained in this idealization is a particular view of men and women's roles. A man's responsibility to his family is best met by his success in the market, which is the public sphere, his ability as a wage earner to support his wife and children. A woman's worth is measured by her dedication to her role as wife and mother which is located in the private sphere. If a woman wants love, emotional, social, or financial security or the satisfaction of achievement, no career in the world can compete with motherhood. She has to be under the husband's control within the family and cannot take major decisions with regard to her and the family. Any violation from the prescribed roles leads to violence, which is an accepted means of control. These are certain ideals, which forms the basis of a patriarchal family" (p.44). These are universally found characteristics that form the basis of a patriarchal family.

6.4 Structure of Family

Two Aspects to Define Family

- Structural Aspect
- Functional Aspect

Structural Aspect: Family structure is concerned with the organization of kin relationships, though part of this also concerns how domestic life is framed and the different roles and responsibilities that different family members have within this.

Structural definitions of the Family:

Characteristically define the characteristics of family members such as those who share a place of residence, or who are related through blood ties or legal contracts.

Social Institution

A commonly used definition is that of the Census Bureau, "a householder and one or more other persons living in the same household who are related to the householder by birth, marriage, or adoption" (Census 1990).

Another frequently used structural definition is "two or more persons related by birth, marriage, or adoption" (Ooms and Preister, 1988). This definition broadens the scope by counting as "family" people who do not live together, but are related biologically or through legal contracts.

Family Cycle

- No children
- Early formation infants and preschoolers
- With school-age children
- With children in transition to adulthood
- With no dependent children
- With elderly dependents
- Elderly with adult children/grandchildren
- Sandwich generation" mid-life adults with both young and old dependents
- Families with a member with disabilities

Stage 1: The Beginning Family

The first sub stage of the family life cycle is the period of establishment. It begins with marriage and continues until the first child is born. It is also called "getting acquainted" stage, when two partners try to know each other's psychology and behavioral prospects.

Stage 2: The Expanding Family

The expanding family stage covers a longer period than the beginning family stage and includes a number of sub stages. It begins with the birth of the first child and ends when the last child leaves home. The first sub stage is known as child bearing and pre- school and is also marked by the accumulation of goods.

The Elementary School Period

The elementary school period begins a series of overlapping experiences that cover the time when the children are about 6 to 12 years of age. During this sub stage the children begin their formal education and make their first independent contacts with the outside world.

The High School Period

It includes the teen age period of children i.e., within 12 to 18 years of age. Parents will assist to their children whole heartedly in their high school or vocational education to solve their educational, social, recreational and vocational problems by which the children become independent and self-reliant individual.

College Phase

It covers the college period of children. The chief parental duties now-are helping them in choosing a suitable college and financing their education. So during this period a lot of financial adjustment is needed by parents. They have to spend more from their savings for college expenses.

Stage 3: The Contracting Family Stage

This stage begins when the first child leaves home as a young adult and ends when the last child leaves home for a life of his or her own. It is marked by the departure of young adult for service or marriage. It is a period of adjustment for parents and children. The parent's financial assistance may be needed for the establishment of children.

Summary

- With changing historical and social conditions over time, several other institutions emerged that took over some of the functions earlier performed by family.

- Family as an institution helps solve the problem of regulating sexual behavior, surviving economically, reproducing new members of society and socializing them to become effective members of that society and culture.
- Norms are basically derives from the group values and outline for the behavior.
- History of mankind is the history of family.
- According to Anderson There is not a single person who is not a member of a family in one form or the other.
- To exist a family or a society reproductive usage or sexual relationship is very necessary.
- According to Westermarck (1853-1936) who had done a detailed study of the institution of marriage concluded that the family emerged due to male possessiveness and jealousy.
- Historically, the family has existed in two major forms. One is the extended, or consanguine, family (of the same blood). The other family form is the nuclear, also called conjugal, family (Perry and Perry, 2012, p.327).
- Matrilineal family is the family wherein the members trace their kinship and lineage through the mother or the female members in the family.
- Neo-local Family: When the married couple after marriage resides in a new place and establishes family independent of their parents or of their relatives it is known as neo-local family.
- In the Indian context, however, families that include lineal and collateral links but may not include several generations were known and similarly referred to as “joint” families.
- Todas of south India and Khasas of Himachal Pradesh in India followed polyandrous family system.
- Raising children can be as much a purpose for lesbians and gays forming families as for heterosexuals.
- Women belonging to the lower castes and other middle castes participated in economic life equally like that of men.
- Anupama Rao (2005), in her book Gender and Caste, highlights dalit women’s contribution to economy and the exploitation and stigmatization of their labour by upper caste groups.

Keywords

- Consanguine family
- Extended family
- Matriarchy
- Matrilocal
- Patriarchy
- Patrilocal
- Monogamian

SelfAssessment

1. Family is believed to be the most _____ and the oldest unit of social organization.
 - A. Good
 - B. New
 - C. Sacred
 - D. Basic

Social Institution

2. The action, interaction and behavior of individual and social groups are controlled by _____ and social norms.
 - A. Values
 - B. Police
 - C. Elders
 - D. Family

3. Who say this, "Family is the primary group and we are member of primary group."
 - A. Lewis Henry Morgan
 - B. Anderson
 - C. Charles Cooley
 - D. George Murdock

4. How many societies examined by George Peter Murdock, (1949) in Mid 20th Century?
 - A. 192
 - B. 196
 - C. 186
 - D. 172

5. Followers of the evolutionary theory were of the opinion that _____ as an institution has evolved just like the society.
 - A. Marriage
 - B. Kinship
 - C. Evolutionary theory
 - D. Family

6. Who stated that in the early societies the concept of family was not prevalent?
 - A. Anupama Rao
 - B. Lewis Henry Morgan
 - C. Charles Cooley
 - D. George Murdock

7. Who give the statement, "At birth child is only biological being".
 - A. Anupama Rao
 - B. Lewis Henry Morgan
 - C. Charles Cooley
 - D. George Murdock

8. Who write the book Ancient Society?
 - A. Anderson
 - B. Charles Cooley
 - C. George Murdock
 - D. Lewis Henry Morgan

9. Who asserted that with the growing concept of property, males started the institution of family to protect and safeguard their property?
- A. Anderson
 - B. George Murdock
 - C. Westermarck
 - D. Charles Cooley
10. Which family is based on descent?
- A. Matrilineal family
 - B. Matrilocal family
 - C. Matriarchal family
 - D. Joint family
11. Who classified various types of families into twelve types?
- A. Charles Cooley
 - B. Westermarck
 - C. Pauline Kolenda
 - D. George Murdock
12. Todas of South India and Khasas of Himachal Pradesh in India followed which family system?
- A. Patriarchal
 - B. Polygamous
 - C. Polyandrous
 - D. Homogamous
13. Which type of family must include at least two related married couples?
- A. Polyandrous family
 - B. Matrilineal family
 - C. Matrilocal family
 - D. Joint family
14. Who has postulated a sequential growth of the division and origin of family?
- A. Morgan
 - B. Murdock
 - C. Anderson
 - D. Westermarck
15. Who wrote the book *The History of Human Marriage*
- A. Morgan
 - B. Murdock
 - C. Anderson

D. Westermarck

Answers for Self Assessment

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

Review Questions

1. Define family and explain characteristics of Family?
2. Discuss about origin of family in detail.
3. Explain Types of family.
4. Write about structure of family.
5. Define family as a social institution



Further Readings

- Patel, Tulsi. (Ed). (2005). The Family in India: Structure and Practice. New Delhi: Sage Publications.
- Uberoi, Patricia. (Ed). (1993). Family, Kinship and Marriage in India. Delhi: OUP
- Giddens, Anthony. (2010). Sociology. Cambridge: Polity Press.
- Goode, W.J. (1984). The Family. New Delhi: Prentice Hall.

Unit07: Family II

CONTENTS

Objectives

Introduction

7.1 Family and Socialization

7.2 Types of Socialization

7.3 Functions and Dysfunctions of Family

7.4 Changing Family System

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- Understand family's importance in the process of socialization
- Evaluate the role of various processes in structural-functional changes of family.

Introduction

At the point when a child is born, he/she are naturally introduced to a family which is known as the littlest social unit. Family is the social unit which endows the child with accepted practices, values, rules and guidelines through the process of enculturation. A family is laid out through marriage which is known as the family unit; the unit of one bunch of parents and children, is in many cases installed in bigger groupings like joint families, lineages, tribes and domestic gatherings of different sorts.

7.1 Family and Socialization

"Socialization in the process of working together, of developing group responsibility or being guided by the welfare needs of others". E. S. Bogardus

Socialization is the term sociologists use to portray the cycle by which individuals gain proficiency with their way of life.

Socialization happens in social orders of all shapes and sizes, simple and complex, preindustrial and modern.

Without socialization, we could not have our society and culture. And without social interaction, we could not have socialization.

Socialization based upon Social Interaction

1. It learns to control and regulate.
 - The child has an intrinsic ability to learn and to convey.

- Continuously, it additionally figures out how to assimilate the values and norms. The method of figuring out how to live in the society is known as the process of socialization.
 - Socialization is a process of possessing, accepting and initiating the infant, stage by stage, in the family, community and society.
2. This process works at two unique levels
 - Within the new-born, which is known as internalization
 - From outside. i.e., parents, other family members and peers etc.
 3. The socialization of the young means that they learn to appreciate the shared meanings and values of the culture at large Guides to direct behavior patterns in their own life.
 4. To internalize is to absorb something within the mind so deeply that it becomes part of the person's behavior e.g. good manners.
 - Therefore, Socialization is basically the learning of social values and roles by its members.
 - Social scientists have referred to this capacity of the child to learn and to internalize as the plasticity of human nature
 5. This capacity to learn is realized through socialization and human infants develop into adequate members of human societies through the learning received in the family.
 6. This development is largely a process of learning. Thus what are known as seemingly inborn attitudes are determined and molded through the process of Socialization or bearing social norms, values, attitudes beliefs and behavior pattern.

7.2 Types of Socialization

- Primary Socialization
- Secondary Socialization

Several agencies and institutions with which a child is associated with his/her family, school, peer group, the neighborhood, the occupational group and the social class contributes to the process of socialization. In childhood and adolescence, mostly it is the peer group that has profound influence on the individual where as in adulthood; it is the occupational group and the newly acquired family through marriage which play a major role in socialization. These agents force the growing kid and contribute in molding every single phase of its growth in conformity with the social and cultural yearnings and furthermore the requirements of the society where she/he exists

The practice of socialization is deep rooted process that starts from birth and finishes with death and is said to happen in two stages as follows:

Primary Socialization

1. The primary stage means the socialization in early years during which period a kid obtains the most extreme type of social learning.
2. This stage marks the acquisition of basic knowledge of language and behavior patterns laying the foundation for all the learning which happens later.

Secondary Socialization

Secondary socialization maps the period in later childhood and adolescence when the child receives training in institutional or formal settings such as school. This level runs parallel to primary socialization.

Procedure of being socialized in the family

- Imitation Stage

- Play Stage
- Game Stage

Imitation Stage

A vital piece of socialization is role taking. The initial phase in role taking is the preparatory stage. The preparatory stage is otherwise called the imitation stage. This stage starts soon after the first year of life.

In this stage kid emulate things occurring around him, including voices and movements, however fail to realize what they are imitating.

Play stage

Around age three or four kids start the play stage. In the play stage kids begin to play the role of each individual in turn.

Kids make as if to be a mother, father, cop, fireman, educator, doctor, or somebody the kids know or see; doubtlessly somebody the kids gaze up to.

In this stage kids emulate being another person by doing things they believe that individual would do.

Game Stage

The third and final stage of developing role taking is the game stage. The game stage generally starts around age six.

In the game stage children imitate the roles of several others at the same time.

In the game stage the kids emulate how to play sports and partake in group activities that expect them to have some thought of what others anticipate from them.

Role taking

In this stage the kids realize the roles of different individuals simultaneously. Role taking permits individuals to be essential for a group (Shepard).

The young child's relationship with his/her family is one of the most significant, fateful and determining influences on the child. The family is said to be the 'cradle of social virtues'. It is here that the kid's direction to guiding principle like help, forbearance, generosity, love and warmth happen. The manner in which a kid lays out his/her connections no matter what with the world later in life is molded, generally, by his/her essential socialization in the family. The family as a fundamental social establishment has forever been viewed as a center part for the growth of the person as well with respect to the society and the humanity. A newborn child leaves on the excursion of life with the adoration and care of his/her loved ones. Again it is in the family setting that he/she soaks up the principal lessons of life and attempts to emulate the propensities, customs and ways of behaving of her/his relatives. As per Bourdieu, we acquire habits from our families. Habits refer to a bunch of attitudes that mark us as a feature of our social class: habits, speech patterns, vocabulary and enunciation styles, substantial way of behaving and acts. Our inclination for specific dealing is firm, generally, by our propensities. As a key agency of socialization in all human societies, the family transforms a young infant into a member of human community and acts as the first medium for transmitting culture to children. It is the family that provides affection, protection and socialization which are the basic sources for a child during the crucial years. It is also the time while he/she learns the essential behavioral patterns, propensities, manners, traditions and conventions when interacting with family members. The family imparts in him/her desirable social mentalities and shape in a way that suits the family status, notoriety and mind. Likewise the family decides, by and large, a kid's race, language, religion, class, and political association, all of which comprise the kid's self- concept.

As a social institution, the family has to perform many functions. Functioning of the family has irreplaceable importance in the process of socialization of the person as family orients the child to initial human behavior patterns and initial interpersonal relationships. The process of socialization remains informal at this level. Some sociologists refer to family as a mini society that acts as a transmission belt between the individual and the society. You may have observed how child rearing practices differ from family to family. Each child is unique and is uniquely inducted to the culture of his family. But there is a common consensus that warm parent-child relationship contributes to positive development outcomes. A nurturing relationship, where parents are

sensitive to the needs of their children and stimulate their curiosity, can contribute positive ways to socialize them. The child's upbringing by the family members contributes to developing respect for elders, tolerance, and adaptability. On the other hand, if socialization in the family is done in the backdrop of mistrust, autocracy and conflicts, children growing up in such family would develop anti-social behavior. However, it may be noted that many other factors like size of the family, socio economic background, occupation of parents, over parenting, parental neglect, and parental pressure all can affect socialization of children. The behaviours that adults in the family encourage or discourage and the type of discipline that they impose upon also impact children's orientation to life. The parental duties get shaped in different political and historical contexts.

Family Socialization and Adolescents

"The middle level students do not want parents that are always around, but take comfort in the fact that their parents are always around"- (Crosnoe, 2001). Adolescent socialization is considered in the context of adolescents' interpretation of their social world and social relationship. Compared to earlier stages of infancy and childhood, there is limited opportunity for parental socialization as adolescents tend to move away into a world where they are less under the control of their parents. At this stage, friendship becomes closer and more intimate; relationship with parents shifts to relationship with peers. Adolescents' demand for more autonomy may result in increased conflicts with parents. We tend to attribute their rebellious nature to physiological changes like puberty but the truth is that such bursts of temper and role confusion are due to cultural inconsistency. Many of conflicts between parents and adolescents arise due to the way issues are framed or defined. It may also be due to difference in the expectations with regard to social norms and conventions. Parents tend to interpret issues on the basis of what is right or wrong according to social conventions. For adolescents, such matters are associated with personal choice. Adolescents begin to form personal beliefs and set standards for themselves. However, family socialization continues to affect their perceptions.

7.3 Functions and Dysfunctions of Family

According to MacIver and Page -

There are 3 functions of family

1. Gratification of family
2. Procreation
3. provision of economic means (needs)

Functions in General:

1. Satisfaction of sex urges through the institution of marriage.
2. Procreation - for psychological satisfaction for having children to succeed them.
3. Provision of food, clothes and shelter.

Social Functions:

1. Socialization - When a child born he is just a biological entity. His character is molded by his family. He is learning the customs manners etc. from his family. It is a process of socialization. Family has also played a very important role for educating the child.

2. Social control - Family has a mechanism of social control. It has particular customs & traditions, some rules & regulations. If the child follows these he is praised or punished if he doesn't follow. This gives him an idea of the difference of good & bad. Sometimes the family removes bad habits. Extreme control is there in a joint family because there are too many people of higher status (chacha, mama etc.)

Economic Function:

1. Unit of production & consumption
2. Division of labor
3. India is a country of village. In these simple families there is unit of production based on agriculture. According to Anderson each man's a member of family & every man is a consumer.

4. Division of labor on the basis of age & sex is found in a family,

Cultural Functions: First School is the family. He learns the customs & traditions of his family. Culture is different from one family to another. This culture is passed on from a generation to the other. To exist in society culture is very important to distinguish the society from another. Culture also provides physical security. The job of the family is to take care of children who are physical & mentally handicapped. Also the old & ill are too the liability of the families. The general notion is that the young ones take care of the old.

Recreational Function: Family is the centre of recreation also.

Nimkoff and Ogburn

- Protection
- Educational
- Economical
- Reproduction
- Affectional

According to Murdock:

- Sexual Gratification
- Educational
- Economic
- Recreational

According to Talcott Parsons:

- Primary Socialization
- Stabilization of Adult Personality

Dysfunctions of Family: Although the family has always been a universal social institution and has been an inevitable part of human society, but in the contemporary modern societies the very assumptions of family are being questioned by a number of sociologists.

R. D. Laing's The Politics of the Family: R.D. Laing refers to the family group as a matrix. He argues that the highest concern of the nexus is reciprocal concern. Each partner is concerned about what the other thinks, feels, does'. Within the nexus there is a constant, unremitting demand for mutual concern and attention. Laing argues, "A family can act as gangsters, offering each other mutual protection against each other's violence".

Edmund Leach - The Runaway World, The nuclear family becomes like an overloaded electrical circuit. The demands made upon it are too great, and fuse blows. In their isolation, family members expect and demand too much from each other. The result is conflict. In Leach's words: 'the parents and children huddled together in their loneliness take too much out of each other, the parents fight, the children rebel.

Vogel and Bell's study of American Family: Vogel and Bell's study of American family Vogel and Bell argue that the tension and hostility of unresolved conflicts between parents are projected on to the child. The child is often used as an emotional scapegoat by the parents to relieve their tensions.

David Cooper's Death of the Family: David Cooper pronounces the death of family. He too maintains that the child is destroyed by family since he is primarily taught how to submit to society for the sake of survival. Each child has the potential to be an artist, a visionary, and a revolutionary; but this potential is crushed in the family.

The children are taught to play the roles of son and daughter, male and female. In the language of David Cooper, "The family is an ideological conditioning device in an exploitative society".

Marxist Perspective: Another critique of the institution of family is given by the Marxists. This is primarily the contribution of Engels. According to him, family changed as per the changes in the modes of production, which placed a greater restriction on the number of mates

that an individual could possess. When modes of production were communally owned there was no family and promiscuity prevailed.

The monogamous nuclear family developed with the emergence of private property, in particular with the advent of the State. The State readily instituted laws to protect the system of private property and to enforce the rules of monogamous marriage.

There can be many factors that contribute to family disorganization and may be identified by studying family ecology, socialization of authoritarian family norms, dysfunctional family interaction patterns or problems with individual members' developmental tasks.

These areas are, therefore, not mutually exclusive:

- 1) Families with individuals having problems: families of the disabled, families of the chronically/terminally ill, families of substance abuse addicts.
- 2) Marital problems: Marital disharmony or marital breakdown
- 3) Problems with child bearing: infertility or unwed motherhood
- 4) Abuse and violence in families: Child abuse in family, family violence against women, elderly abuse in family, family abuse of the disabled
- 5) Families in conflict with other systems: Families with unemployment/ indebtedness, families with inadequate or no land/housing
- 6) Families affected by disequilibrium in other systems: families facing political violence, families facing environmental disasters, uprooted/refugee/migrant families
- 7) Family deprivation: destitute children, destitute adults, destitute aged. These family situations may affect the family functions, interactions and individual members. Harm may be caused to physical and mental development and health of individual members, particularly children, women and the aged. In the extreme situation, family may disintegrate and individual members may become destitute.

7.4 Changing Family System

Changing Family Patterns

- At Structural Level
- At Functional Level

At Structural Level:

- Joint Family to Nuclear Family
- Blended Family
- Supplemented Sub-nuclear Family
- Single Parent Family
- Living Apart Together
- Homosexual Families

At Functional Level:

Other agencies like Peer group, Schools, Religion, Media, Education and so forth have been in the process of sharing the functional aspect of the family system.

Various Patterns of Family Living

Today there are varied patterns of family living. In urban areas both male and female members of the family may go for gainful employment outside the home. In some families the parents of the husband may live with his wife and children.

In some others, members of the wife's family may be living with the couple and their children. With both the husband and the wife going outside the home for gainful employment and with the absence or limited availability of child care facilities, presence of kin members to look after the home and children comes handy for the smooth functioning of the household.

Aged parents, who formerly used to look towards their eldest son or other sons for support in old age, are now adjusting themselves to the new demands of family life by making economic provisions for their old age. Even within a city parents and married sons may reside separately.

Another trend in family life in India is that girls are prepared to support their parent or parents in old age, and it is not impossible to find a widowed mother or parents staying with a married daughter (mainly, in the absence of sons) to help her to manage the household.

Factors responsible for Change in the Family:

Factors of Change and Process of Disintegration of the Joint Family

Economic Factors

Monetization, diversification of professional opportunities for employment in diverse field, technical progress (in communication and transport) are some of the major economic factors, which have affected the joint family system in India.

Earlier the individuals from the joint family ordinarily lived respectively because of normal familial property, which was huge in size. Land reforms forced ceiling limitation on the landholdings. Generally speaking, the heads of the family depended on hypothetical partition of the family by splitting the land between the children to keep away from the rule of the land ceiling. During his whole life the children experience under his tutelage, if he was strong; or else children bit by bit started to live independently during their fathers' life-time.

Consequently the hypothetical partition hurries formal partition, and sows the seeds for isolated living (Lakshminarayana). Once more, as a rule, genuine partition has occurred in the joint family, immediately after the implementation of the land ceiling laws.

The rural development strategies in India, aimed to eradicate poverty and unemployment, enhance a higher standard of life and economic development with social justice to the rural people. However, in actuality these have created provincial unevenness, sharpened class disparity, and have unfavorably financial and social activity of the lower layers of the rustic individuals. In the retrogressive regions, individuals face tremendous difficulty to acquire a work. Henceforth, individuals of these areas are pushed to move to the metropolitan regions. This relocation has impacted the family structure. Initially men alone migrate. Then they bring their family and gradually become residentially separated from their natal home.

Educational Factors

Education exposures especially to the individualistic, liberal and humanitarian ideas, began to question some of the Hindu customs and practices relating to child marriage, denial of rights of education to women, property rights of women and ill-treatment of widows.

Education, industrialization and urbanization have opened the scope for gainful employment to the villagers outside the village. Initially, a few members of the joint family move to the city for education. After successful completion of education, most of them join service or opt for other avenues of employment in the urban areas. They get married and start living with their wives and children. Gradually, such separate units become the nuclear families. However, the members of these nuclear units keep on cooperating with the other members of their natal family on most occasions.

Legal Factors

Legislations regarding employment, education, marriage, and property, have affected the family system in many ways. Labor laws passed for the benefit of employees like the Indian Workmen Compensation Act (1923), the Minimum Wages Act 1948, helped to reduce the economic reliance of members on the joint family for economic support.

Urbanization:

The process of urbanization has also affected the pattern of family life in India. It denotes the movement of people from rural to urban areas and a shift from agricultural to non-agricultural occupations. It also implies the adoption of an urban way of life.

Urban life reflects increased density of population, heterogeneity of population, diversification and increased specialization of occupations, complex division of labor. It also includes increased availability of educational and health facilities.

Growing Individuals

A high sense of individualism is also growing among section of the villagers. Penetration of the mass media (viz., the newspapers, the T.V., the radio), formal education, consumerist culture and market forces have helped individualism grow at a faster rate than ever. The rural people and the members of the rural joint family have started believing more in their individuality. In the past, the size of the family was relatively big. The kinship network was large and obligations were more. It was imperative that relatives were given shelter. Today, every individual strives to improve his/her standard of living and enhance his/her status in the community outside the purview of the family and the kin group. This is possible if the individual has lesser commitments and fewer obligations (Lakshminarayan 1982: 46). This situation grows at a faster rate immediately after the marriage of the sons and coming of the daughters-in-law. Many times value conflicts between an educated individualistic daughter-in-law and old mother-in-law lead to the break down in the joint family system.

Factors of Change Leading to Reinforcement of the Joint Family:

Sociologists while trying to measure the changes taking place in family life observe that urbanization and industrialization have, in fact, served to strengthen some aspects of joint family system

K.M. Kapadia (1972), for instance, has drawn our attention to the fact that families, which have migrated to cities, still retain their bonds with their joint family in the village or town. Even after they residentially separate themselves from a joint family and form a nuclear family, they do not function as an isolated or completely independent unit in the city

Kolenda in her study *Regional Differences in Family Structure in India* (1987: 4) observes that industrialization serves to strengthen the joint family because an economic base has been provided to support it or because more hands are needed in a renewed family enterprise or because kin can help one another in striving for upward mobility.

Social mobility has increased and ritual observations have been reduced in number and/or in importance. However, these alterations, Milton Singer points out, have not transformed the joint family into isolated nuclear families

On the contrary, a modified joint family organization has emerged in the urban industrial setting where even members from the ancestral home or village move into the urban setting. Thus, according to Singer, the industrial center has simply become a new area for the working of the joint family system.

In the context of rapid technological transformation, economic development and social change, the pattern of family living has been diverse in urban India. Today, life has been much more complex both in the rural and in the urban areas than what it was few decades ago. In the urban areas, even in the rural areas as well, many couples are in gainful employment. These working couples are to depend on others for child care, etc., facilities. With the structural break down of the joint family, working couple face a lot of problem. For employment, many rural males come out of the village, leaving behind their wives and children in their natal homes. The rural migrants are not always welcome to the educated westernized urban family for a longer stay. Their stay many times creates tension among the family members. In the lower strata of the urban society, however, the rural migrants are largely accommodated. Many times, they become the members of these families also. The 1991 Census has revealed an important trend of the changing family pattern in India. Data suggested that though nuclearization of the family has been the dominant phenomenon the extent of joint living is also increasing, especially in the urban areas. Experts point out that the increase in the joint living is mostly because of the migration of the rural people to the urban areas, and their sharing of common shelter and hearth with other migrants from the same region. In the process of structural transformation, the old structure of authority and value has been challenged. The growing individualism questions the legitimacy of the age old hierarchic authority. The old value system also changes significantly. However this system of transformation has minimized the importance of mutual respect, love and affection among the family members belonging to various generations. Penetration of consumerist culture has aggravated the situation further. In a situation of generation gap, many of the aged feel frustrated, dejected and neglected in society. Since the emotional bondage has been weakened; many young members feel a sense of identity crisis in the family. The absence of basic encouragement in the family frequently drives the young to the way of alcoholism and illicit drug use. The aspect of joint family opinions, which has been so underscored

by the sociologists, has not been generally functional and compelling in the changing setting of the society.

Summary

- Socialization is the term sociologists use to portray the cycle by which individuals gain proficiency with their way of life.
- Socialization is a process of possessing, accepting and initiating the infant, stage by stage, in the family, community and society.
- Social scientists have referred to this capacity of the child to learn and to internalize as the plasticity of human nature.
- In childhood and adolescence, mostly it is the peer group that has profound influence on the individual where as in adulthood; it is the occupational group and the newly acquired family through marriage which play a major role in socialization.
- The initial phase in role taking is the preparatory stage
- The game stage generally starts around age six.
- The family is said to be the 'cradle of social virtues'.
- A newborn child leaves on the excursion of life with the adoration and care of his/her loved ones.
- It is the family that provides affection, protection and socialization which are the basic sources for a child during the crucial years.
- Each child is unique and is uniquely inducted to the culture of his family. But there is a common consensus that warm parent-child relationship contributes to positive development outcomes.
- The child's upbringing by the family members contributes to developing respect for elders, tolerance, and adaptability.
- Extreme control is there in a joint family because there are too many people of higher status (chacha, mama etc.)
- In the extreme situation, family may disintegrate and individual members may become destitute.
- The rural development strategies in India, aimed to eradicate poverty and unemployment, enhance a higher standard of life and economic development with social justice to the rural people.

Keywords

- Socialization
- Acquisition
- Propensities
- Conventions
- Procreation
- Gratification

SelfAssessment

1. _____ happens in social orders of all shapes and sizes, simple and complex, preindustrial and modern.

- A. Family
 - B. Socialization
 - C. Marriage
 - D. Kinship
2. _____ is a process of possessing, accepting and initiating the infant, stage by stage, in the family, community and society
- A. Socialization
 - B. Child rearing
 - C. Procreation
 - D. Internalization
3. The child has an intrinsic ability to learn and to _____.
- A. Talk
 - B. Eat
 - C. Behave
 - D. Convey
4. Who told, " We acquire habits from our families."
- A. Murdock
 - B. Bourdieu
 - C. Maciver& Page
 - D. Anderson
5. How many functions of family are there according to Maciver& Page?
- A. Three
 - B. Five
 - C. Four
 - D. Six
6. According to whom Family has a mechanism of social control.
- A. Murdock
 - B. Anderson
 - C. Maciver& Page
 - D. Talcott Parsons
7. Who wrote the book The Politics of the Family?
- A. Anderson
 - B. R.D. Laing
 - C. Nimkoff and Ogburn
 - D. Talcott Parsons

8. Adolescents' demand for more autonomy may result in increased conflicts with _____.
- A. Peer group
 - B. Friends
 - C. Relatives
 - D. Parents
9. Family has a mechanism of social _____.
- A. Behavior
 - B. Relations
 - C. Norms
 - D. Control
10. Extreme control is there in a _____ because there are too many people of higher status.
- A. Joint family
 - B. Corporate company
 - C. Tribal society
 - D. Clan
11. Land reforms forced _____ limitation on the landholdings.
- A. Ceiling
 - B. Property
 - C. Owner
 - D. Sellers
12. A high sense of _____ is also growing among section of the villagers.
- A. Freedom
 - B. Modernity
 - C. Fashion
 - D. Individualism
13. When will the Indian Workmen Compensation Act passed?
- A. 1923
 - B. 1925
 - C. 1932
 - D. 1948
14. Which act helped to reduce the economic reliance of members on the joint family for economic support?
- A. 1923
 - B. 1932
 - C. 1948

D. 1945

15. The rural development strategies in India, aimed to eradicate poverty and _____, enhance a higher standard of life and economic development with social justice to the rural people.

- A. Pollution
- B. Unemployment
- C. Discrimination
- D. Illiteracy

Answers for Self Assessment

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

Review Questions

1. Describe the role of family in the process of socialization.
2. What is the importance of family in the society?
3. Write about in detail changing family system?
4. What are the functions and disfunctions of family?
5. What is the Procedure of being socialized in the family



Further Readings

- Kapadia, K.M. 1955. Marriage and Family in India. Oxford University Press, Bombay

Unit 08: Political Institution

CONTENTS

Objectives

Introduction

8.1 Role of State and Government

8.2 Functions of State and Government

8.3 Types of Government

8.4 Political Parties: features and functions

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- understand the Role of state and government in society
- assess the Types of Government
- evaluate the features and functions of Political Institutions.

Introduction

Political institutions are the associations in an administration that make, uphold, and apply regulations. They frequently mediate disagreement, make (administrative) strategy on the economy and social systems and otherwise provide representation for the population. Political institutions assist with deciding limits on the arbitrary activity of power by politicians and civil servants. They do this by depicting property rights among the state and the private sector and providing for their enforcement. Each society ought to have a sort of political framework so it might apportion assets and progressing methodology properly. A political foundation sets the standards in which an efficient society complies and at last chooses and regulates the regulations for those who don't comply.

The Concise Oxford Dictionary of Sociology characterizes it as, 'a political framework in any restless pattern of human relationship that includes (to a huge degree) power, rule and authority.' It is a collectivity of political establishments (e.g., government), affiliations (e.g., political groups) and associations performing jobs in view of a set of standards and objectives (like keeping internal control, managing foreign relations, and so on.). Sociologically, the term 'political framework' alludes to the social organization which depends on a perceived arrangement of methodology for carrying out and accomplishing the political objectives of a community or society.

Politics

'Politics is not a science . . . but an art', Chancellor Bismarck is reputed to have told the German Reichstag. The art Bismarck had in mind was the art of government, the exercise of control within society through the making and enforcement of collective decisions.

This is maybe the classical meaning of politics, created from the first significance of the term in Ancient Greece.

The word 'politics' is gotten from polis, meaning in a real sense 'city-state'. Antiquated Greek society was partitioned into an assortment of autonomous city-states, every one of which had its own arrangement of government. In numerous ways, the thought that politics' amounts to 'what concerns the state' is the customary perspective on the discipline, reflected in the propensity for academic study to focus in on the staff and apparatus of government. Politics' alludes to the dispersion and exercise of power inside a community, and **polity** refers to the political organization through which power is disseminated and exercised.

8.1 Role of State and Government

Government is regarded as an essential element of the state. In actual practice, the state is represented by the government. Governments exercise all authority and functions for the state. However, the terms 'state' and 'government' should not be used synonymously. 'State' represents a wider and more stable entity than 'government'. As R.M. MacIver (*The Web of Government*; 1965) has elucidated: When we speak of the state we mean the organization, of which government is the administrative organ. Every social organization must have a focus of administration, an agency by which its policies are given specific character and translated into action. But the organization is greater than the organ. In this sense, the state is greater and more inclusive than government. A state has a constitution, a code of laws, a way of setting up its government, a body of citizens. When we think of this whole structure we think of the state.

Politics is the social establishment through which power is obtained and practiced by certain individuals and groups. It is an institutionalized system through which a society is government.

State

As a community of people, forever involving a specific region, lawfully free of outer control, and having a coordinated government which make and administrates law over all persons and group within its jurisdiction is 'State'. According to Lasson, "The state is a community of men which possesses an organized authority as the highest source of all force." John.W.Burgess defines the state as a "particular portion of mankind viewed as an organized unit."

A state exists where there is a political equipment of government (organizations like a parliament or congress, in addition to civil assistance authorities) administering over a given region. Government authority is upheld by a legitimate system and by the capacity to use military force to implement its policies.

The functionalist point of view observes the state as representing the interests of all segments of society. The contention viewpoint observes the state as representing the leading segments of society

Modern states are very different from traditional states. These states are defined by sovereignty, citizenship and, most often, ideas of nationalism. Sovereignty refers to the undisputed political rule of a state over a given territorial area

Max Weber famously defined the modern state as a 'human society that (effectively) claims the monopoly of the authentic utilization of actual power inside a given domain' (Weber 1948: 78). S

Rudiments of State

Population (Jansankhya): Population involves a significant gathering present in the specific region.

Territory (chetra): Territory contains specific region on the outer layer of the earth on which the populace dwells.

Government (Sarkar): It is an office or political association that completes the organization of the state. It is the organization through which individuals can communicate their joint will.

Sovereignty (Samprabhuta): It implies the State is preeminent over all people and affiliations internally and is free from any other external control. It is free to take decisions both internally and externally. It is important to note that the element of any of the four elements will nullify the state.

State is an organized political community acting under a government. States might be categorized sovereign on the off chance that they are not reliant upon, some other power or state. States are considered to be subject to external sovereignty, or hegemony, if their final sovereignty lies in another state.

A federated state is a regional, constitutional society that structures part of a federation. Such states vary from sovereign states, in that they have moved a part of their sovereign powers to a federal government.

Theories of State

Most political theories of the state can generally be categorized into two classes. The first, which incorporates liberal or moderate theories, regards capitalism as a given, and concentrates on the function of states in a capitalist society. Theories of this assortment see the state as an unbiased unit different from both society and the economy.

Marxist Theory

Marxist theory views politics as closely combined with monetary relations, and stresses the connection between monetary power and political power. Marxists see the state as a partisan device that principally serves the interests of the upper class.

Marx and Engels were clear that communism's goal was an egalitarian society wherein the state would have "withered away." "For Marxist scholars, the job of the non-communist state is entirely set in stone by its capacity in the worldwide industrialist order.

Anarchism

Anarchism is a political way of thinking that believes states immoral and on second thought advances a stateless society, anarchy. Anarchists consider that the state is innately a device of mastery and suppression, regardless of who is in charge of it.

Anarchists accept that the state machinery should be totally dismantled and an alternative set of social relations created, which would be unrelated to state power.

Pluralism

Pluralists see society as an assortment of people and gatherings seeking political power. They then, at that point, see the state as a unbiased body that essentially sanctions the desire of whichever gathering dominates the electoral procedure.

Characteristics of State

1. States might be organized as sovereign in the event that they are not reliant upon, or dependent upon, some other power or state. Different states are dependent upon outside sovereignty or supremacy where extreme sovereignty lies in another state.
2. A federated state is a regional and constitutional community framing part of an federation. Such states vary from sovereign states, in that they have moved a part of their sovereign powers to a national government.
3. The idea of the state is not quite the same as the idea of government. A government is the specific gathering that controls the state contraption at a given time. As such, governments are the means through which state power is employed.
4. The idea of the state is unique in relation to the idea of a nation, which alludes to a huge geographical region and individuals in that who see themselves as having a typical identity.
5. The nation state is a condition that self-recognizes as getting its political authenticity from serving as a sovereign substance for a nation as a sovereign regional unit. The term nation state suggests that the two geographically concur.

Government

Government is only a component of the state: As State has four essential components – Population, Territory, Government and Sovereignty. Government is only one component of the State. It is just one part of the State which proceeds for the state. Government is an agency of the State. It acts for the state. It is that organization of the State which figures out the desire of the state into regulations executes the laws of the state and guarantees compliance to the laws of the state. Government

Social Institution

practices power and authority for the state. State is Abstract, Government is Concrete. State is an idea, a thought or a name used to indicate a community of people living on a specific area and planned for the activity of sovereignty. State cannot be seen. Government is made by individuals of the State. It is shaped by the delegates of individuals. It has a specific and characterized association and structure. It can be seen as a team of people exercising the power of the State. State shouldn't be visible. Government is organized only by a segment of the population of State: The whole population is a section of the State. All the individuals are populace of the State. However, government is made by the delegates of individuals. Just certain individuals, who get chosen, act as delegates of individuals, structure the government of the State. Their number is restricted to some hundred as it were.

In India around 5500 MPs and MLAs address the absolute populace of around 110 crores and exercise the political power at the middle and in all territories of India. Membership of a State is mandatory yet not of Government: All individuals are residents of the State. They together comprise the number of inhabitants in the State. Every one typically gets the membership of a state naturally right at the hour of one's birth and keeps on carrying on with life in that capacity. Be that as it may, membership of the government isn't automatic.

No one can be forced to become its part. Anybody can willfully look for an election, get chosen as a representative of individuals and turned into a component of the government. Just a few people shape the government. State is Permanent, Government is Temporary: Governments come and go frequently. After every general election the government changes. It can furthermore go through a complete change through an election or even through a revolt. State is everlasting. It persistently lives insofar as it keeps on getting a charge out of sovereignty. Free India keeps on living as a sovereign autonomous state beginning around 1947. Nonetheless, she has seen the ascent and fall of many governments at the national and state levels.

8.2 Functions of State and Government

- Social Welfare
- Internal Security
- Formulation, execution, evaluation and revision of public policy in various spheres which the party in power seeks to progress and practice.
- Agriculture
- Finances\Budgets
- Education

Weber's Three Types of Authority

There are three types traditional authority, rational-legal authority, and charismatic authority.

1. Traditional Authority

Traditional authority is power that is rooted in traditional, or long-standing, beliefs and practices of a society. It exists and is assigned to particular individuals because of that society's customs and traditions. Individuals enjoy traditional authority for at least one of two reasons.

The first is inheritance, as certain individuals are granted traditional authority because they are the children or other relatives of people who already exercise traditional authority. The second reason individuals enjoy traditional authority is more religious:

their societies believe they are anointed by God or the gods, depending on the society's religious beliefs, to lead their society. Traditional authority is common in many preindustrial societies,

2. Rational-legal authority

Rational-legal authority derives from law and is based on a belief in the legitimacy of a society's laws and rules and in the right of leaders to act under these rules to make decisions and set policy.

This form of authority is a hallmark of modern democracies, where power is given to people elected by voters, and the rules for wielding that power are usually set forth in a constitution, a charter, or another written document.

3. Charismatic authority

Charismatic authority stems from an individual's extraordinary personal qualities and from that individual's hold over followers because of these qualities. Such charismatic individuals may exercise authority over a whole society or only a specific group within a larger society.

They can exercise authority for good and for bad, as this brief list of charismatic leaders indicates: Mahatma Gandhi, Martin Luther King etc.

8.3 Types of Government

A government is a body that determines the way in which a country, state, county, township, city, or village is run. Laws and policies are made at each of these levels regarding everything connected to the daily life of a community, and all citizens are expected to abide by the laws and policies set.

Government is the predominant part of the institutional environment, it is only one piece of the puzzle of regional governance as carried out by a broader range of regional institutions. To clarify, government is a territorially based body that makes authoritative decisions (for which it has constitutional or legislative authority) that are binding on residents and businesses within its boundaries.

Democracy

The word democracy comes from the ancient Greek words meaning people and rule of the government. It is a system of government of a country whose leaders have been elected by the people, therefore the power is with the people.

Parliamentary Democracy

A parliamentary democracy is when the elected representatives meet in parliament to make laws. There are many types of democracies, but all have the main feature of the people being able to decide who will lead and represent their interests. This happens through the process of free and fair elections so the people can give their opinions about issues occurring in their communities.

Monarchy

A monarchy is a form of government led by an individual who holds the position for life, having inherited the position, and who passes it on to a relative, usually a son or daughter. In the past, all monarchs held great power and made all the decisions and laws of the country. This is known as absolute monarchy.

Today, most monarchs act as head of state, filling a ceremonial role with little or no power regarding the actual governing of the country. A constitutional monarchy is a country which has a written constitution that sets out the rules for how the country will be governed and the rights and responsibilities of its people and has a monarch as head of state

Republic

A republic is a country where the head of government is an elected or chosen president. Sometimes the president is also the head of state. Presidents are usually elected for a specific length of time, called a term of office. In some countries, a president may only serve for a few terms. A republic may or may not be democratic.

In a democratic republic, the people choose their leaders through elections, although in countries where a president is in a ceremonial role, it may be by government appointment rather than by election.

In some undemocratic republics the leaders are chosen by a small number of people and may stay in office for a long time, sometimes without ever being elected, or re-elected. In some cases, there may be elections, but these may be conducted in corrupt ways, or electors are not given a free choice of who to vote for.

Totalitarian

In a totalitarian society the government holds absolute control over all areas of the lives of its people. A set of beliefs is imposed on its people, who must conform or face unpleasant consequences. This form of government came into existence during the 1920s when the fascist governments of Italy and Nazi Germany came into power.

Fascism

Fascism is a form of government usually headed by a dictator. It involves total government control of political, economic, cultural, religious, and social activities. Some industries may be owned by individuals, but under government control. This form of government involves extreme patriotism, warlike policies and extreme discrimination against minority groups.

Dictatorship

In a dictatorship, one person, called a Dictator, has absolute power. This differs from totalitarianism in that it is less controlling and not marked by a rigid set of beliefs. Sometimes a country run by a dictatorship may be called a republic

Such republics have only one political party and the dictator makes most government policies and decisions. To remain in power, dictators must continue to use force or threats and suppress the peoples' freedom.

Communism

Communism is an economic system in which there is little or no private ownership of anything. Property is held by the community rather than by individuals. All economic activity is controlled by the government, including what food crops are grown, what goods are manufactured, and to whom they are sold – and at what prices. Also, limited personal freedom of individuals is allowed, including where they can travel and how they spend their money.

Oligarchy

An oligarchy is a form of government in which only a few wealthy people hold power. A republic may be an oligarchy if just a few people have the right to vote. In most oligarchies, the power of the leadership is supported by the wealthy and the military.

Anarchy

The word anarchy comes from the ancient Greek meaning 'absence of leader', or without rulers. In an anarchical society there is a state of lawlessness or political disorder because there is no governmental authority.

8.4 Political Parties: features and functions

A political party is defined as an organized and presumably durable association, either of individuals or of distinguishable groups of individuals, which endeavors to place its members in governmental offices for the purpose of bringing about the adoption of favored political policies or programmes.

Characteristics of Political Parties

1. Of all the characteristics of parties, the one which distinguishes them from all other associations evincing a substantial interest in public affairs is their effort to secure the election or the appointment of their own personnel to the public positions through which the policies of government are prescribed for implementation.
2. One of the primary characteristics of a political party is its endeavor to control the exercise of governmental powers by placing its own members in the public offices through which the policies of government are determined. Among these offices are those endowed with law-making authority and those invested with the power to direct and supervise the execution of laws.
3. A party strives to capture elective positions by placing its members in nomination and by campaigning for their election; in the case of appointive posts, its efforts are directed toward persuading the appointing authority to make selections from its membership
4. A second characteristic of a political party is its intention to use governmental powers for purposes which meet with the general approval of its leaders and the rank and file of its

membership. Usually it maintains that certain principles and policies should be adhered to in the operation of a government.

5. Generally speaking, however, one of the factors accounting for the origin and survival of a party is some degree of consensus among its members concerning the general way in which the powers of government ought to be exercised.
6. Since political parties strive to attain control of the machinery of government, their programmes usually are broad enough to cover the entire area of governmental activity.
7. Other common characteristics of political parties are organization and durability. Organized effort is necessary to the attainment of both the immediate and the ultimate objectives of a party. Without some sort of organization, parties stand little chance of winning control of the government and of directing its activities along desired lines.
8. As for durability, the founders of parties intend that they will continue in existence indefinitely. Contrary to the expectations of their original sponsors, some of them may perish after a comparatively a short lapse of time, but many of them cling tenaciously to life and survive for many years, often for a generation or longer.

Varieties of Political Parties

Political parties differ in the nature of their membership and in the character of the established relations between their leaders and the bulk of their members. These matters have an important bearing on the way in which particular parties function.

Many parties, particularly, those which develop in countries with democratic political institutions, are composed of persons of all descriptions who join a party for whatever reasons seem adequate to them.

They may be attracted by its leaders and by its programmes, or they may adhere to it because of a family tradition or because of some equally irrational consideration. Whether it is easy or difficult to become a member of a party of this type depends on the party and/or on existing legislation, if any, pertaining to parties

Varieties of Political Parties

- Republic Parties
- Democratic Parties
- Communist Parties
- Socialist Parties

The Functions of Political Parties

1. The functions of political party's Political parties perform a variety of functions which are of primary significance in the process of government. The nature of their services is affected by the character of the political environment in which they operate.
2. Under authoritarian regimes the functions of parties usually differ from those which are discharged in countries with democratic or partially democratic political institutions. Considerations will be given first to the normal activities of parties in a democracy
3. One of the most important functions of parties is to nominate candidates for elective public offices. Parties almost always can be depended upon to provide nominees for whatever positions are to be filled by popular vote.
4. Moreover, they commonly make recommendations which carry weight with governmental authorities empowered to select the appointive personnel in the various branches of the public service
5. Parties also assume the responsibility of giving continuous thought to governmental problems and of proposing ways of solving them. Of course, numerous other associations

- do the same sort of thing, but as a rule they concentrate on problems in which they have a peculiar interest instead of covering the entire field of governmental activity.
6. Parties specialize in the development of over-all programmes of governmental action. A related service of parties is to enable people who are in general agreement concerning desirable public policy to work together effectively to bring about adoption of the program which they favour.
 7. A party that gains control of government is in a position to take positive action; one which is presented in the legislature, even though not in command of that body, nevertheless may exert influence in the formulation of policy; and every party has the opportunity to cultivate public opinion in support of its objectives. Parties can accomplish what individuals acting alone are unable to achieve.
 8. Another function of parties is to provide the people with information concerning public affairs, candidates, and the particular issues involved in elections. Their educational activities are carried on in various ways, by the publication and distribution of literature of one description or another, and by the house-to-house canvassing of voters
 9. Although parties, as "educators," usually show bias, their "pupils" are at least exposed to a variety of points of view. Moreover, popular interest in government affairs is stimulated by competition among parties in their efforts to indoctrinate and to inform the voting public
 10. In conducting election campaigns and preparing for them, parties perform a function which involves various activities, besides endeavoring to sell their candidates and their program to the electorate, party workers are instrumental in persuading individuals to register for voting and in getting out the vote at election time.
 11. They serve as watchers at the polls to look out for the interests of their parties in connection with the administration of elections; they provide transportation of voters; and they instruct voters in regard to the mechanics of voting.
 12. Parties perform various helpful services for individuals and for groups. They keep the government informed as to what the people in general desire.
 13. A person who has a problem involving dealings with public authorities may obtain assistance from party members at the seat of government or he may be aided by local party leaders who are only too glad to win the gratitude of voters and possibly their votes.
 14. Parties discharge two other functions. The party or coalition of parties in power undertakes the tasks of directing the government and bears the responsibility for the results achieved. Parties which are not in control of the machinery of government keep a watchful eye on what is being done and serve as critics of the party in power.

Summary

- Political institutions are the associations in an administration that make, uphold, and apply regulations.
- Political institutions assist with deciding limits on the arbitrary activity of power by politicians and civil servants.
- Government is regarded as an essential element of the state.
- Politics is the social establishment through which power is obtained and practiced by certain individuals and groups.
- The word 'politics' is gotten from polis, meaning in a real sense 'city-state'.

Unit 08: Political Institution

- According to Lasson, "The state is a community of men which possesses an organized authority as the highest source of all force."
- Max Weber famously defined the modern state as a 'human society that (effectively) claims the monopoly of the authentic utilization of actual power inside a given domain'
- States might be categorized sovereign on the off chance that they are not reliant upon, some other power or state.
- A federated state is a regional, constitutional society that structures part of a federation.
- Marxist theory views politics as closely combined with monetary relations, and stresses the connection between monetary power and political power.
- Pluralists see society as an assortment of people and gatherings seeking political power.
- States might be organized as sovereign in the event that they are not reliant upon, or dependent upon, some other power or state.
- A government is the specific gathering that controls the state contraction at a given time.
- In India around 5500 MPs and MLAs address the absolute populace of around 110 crores and exercise the political power at the middle and in all territories of India.
- Anybody can willfully look for an election, get chosen as a representative of individuals and turned into a component of the government.
- A government is a body that determines the way in which a country, state, county, township, city, or village is run.
- To remain in power, dictators must continue to use force or threats and suppress the peoples' freedom.
- Parties can accomplish what individuals acting alone are unable to achieve.
- Parties perform various helpful services for individuals and for groups.

Keywords

- Politics
- Antiquated
- Sovereignty
- Territory
- Capitalism
- Monetary
- Anarchism
- Pluralism
- Charismatic

SelfAssessment

1. A political foundation sets the standards in which an efficient society _____ and at last chooses and regulates the regulations for those who don't comply.
 - A. Live
 - B. Grow
 - C. Evolve
 - D. Complies

2. Sociologically, the term 'political framework' alludes to the social organization which _____ on a perceived arrangement of methodology for carrying out and accomplishing the political objectives of a community or society.
 - A. Helps
 - B. Assists
 - C. Depends
 - D. Carry

3. Governments exercise all authority and functions for the _____.
 - A. State
 - B. Individual
 - C. Persons
 - D. Court

4. _____ is the social establishment through which power is obtained and practiced by certain individuals and groups.
 - A. Politics
 - B. State
 - C. Government
 - D. Political parties

5. Polity refers to the _____ through which power is disseminated and exercised.
 - A. Monetary organization
 - B. Political organization
 - C. Social organization
 - D. Economic organization

6. Who said this "The state is a community of men which possesses an organized authority as the highest source of all force."
 - A. Anderson
 - B. Lasson
 - C. Marx
 - D. Burgess

7. Who defines the state as a "particular portion of mankind viewed as an organized unit."
 - A. Anderson
 - B. Karl Marx
 - C. Lasson
 - D. Burgess

8. _____ refers to the undisputed political rule of a state over a given territorial area.
 - A. Politics
 - B. Government
 - C. Sovereignty
 - D. Political parties

Unit 08: Political Institution

9. Who defined the modern state as a 'human society that (effectively) claims the monopoly of the authentic utilization of actual power inside a given domain'?
- A. Lasson
 - B. Burgess
 - C. Karl Marx
 - D. Max Weber
10. _____ is an office or political association that completes the organization of the state.
- A. Government
 - B. Political parties
 - C. Sovereignty
 - D. Politics
11. _____ implies the State is preeminent over all people and affiliations internally and is free from any other external control.
- A. Supreme court
 - B. Government
 - C. Sovereignty
 - D. Political parties
12. Which theory views politics as closely combined with monetary relations, and stresses the connection between monetary power and political power.
- A. Anarchist
 - B. Pluralist
 - C. Federated
 - D. Marxist
13. _____ see society as an assortment of people and gatherings seeking political power.
- A. Marxist
 - B. Federated
 - C. Anarchist
 - D. Pluralists
14. A _____ is the specific gathering that controls the state contraption at a given time.
- A. Political party
 - B. Sovereignty
 - C. Government
 - D. Politics
15. _____ is an idea, a thought or a name used to indicate a community of people living on a specific area and planned for the activity of sovereignty.
- A. State
 - B. Politics
 - C. Government
 - D. Sovereignty

Answers for Self Assessment

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

Review Questions

1. What do you understand by Political institution?
2. Describe types of Government.
3. Explain characteristics and types of political parties.
4. What are the functions of Political parties?
5. Describe in your words theories and characteristics of State.



Further Readings

Gauba, O.P. (2010), An Introduction to Political Theory, Macmillan Publishers, Delhi
<https://indiankanoon.org>

Unit09 : Political Institution (II)

CONTENTS

Objectives

Introduction

9.1 Power

9.2 Types of Authority (Max Weber)

9.3 Difference between Power and Authority

9.4 Religion and Politics

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to understand:

- the concept power and authority
- the difference between power and authority
- the meaning of concepts, Religion and Politics
- the meaning of secularism and communalism in relation to religion and politics

Introduction

Recently, the idea of power has assumed an importance of its own, in the realm of political theory. This is so because the meaning of politics has changed from one of being a 'study of state and government' to that of being a 'study of power'. Power is the primary objective of foreign policy. In international relations, power is the ability of a state to influence or control the actions of other states to promote its own fundamental interest. Power limit comprise abilities and procedures for the utilization of consent and limitation, as well as the capacity to convince, undermine or coerce to acquire authority over different states. States differ in power limit. Belgium and Switzerland are equally matched; however the mismatch among Belgium and United States is evident. A few states are described as 'haves' and the others as 'have-nots'.

The former are exceptional with the resources of power, while the second one are try to better their situation at the cost of "haves". This present circumstance gives power fight for control its fundamental character.

9.1 Power

In ordinary usage, the term 'power' means strength or the capacity to control. Sociologists describe it as the ability of an individual or group to fulfill its desires and implement its decisions and ideas. It involves the capacity to pressure and/ or control the behavior of others even against their will. For Max Weber, power is an aspect of social relationships. It refers to the possibility of imposing one's will upon the behavior of another person. Power is present in social interaction and creates a situation of inequality since the one who has power imposes it on others. The impact of power varies from situation to situation. On the one side, it depends upon the ability of the

influential person to use power. On the other side it depends on the degree to which it is opposed by the others. Weber articulates that power can be implemented in all walks of life. It is not restricted to a battlefield or to politics. It is to be observed in the market place, on a lecture platform, at a social gathering, in sports, scientific discussions and even through charity, in the structures of government administration, bureaucracy, elections, family and society. In the examples of an instructor admonishing a student in college or any terrorist association attacking on a target, power is utilized. So it becomes basic to see what precisely is common in these instances and how they justify power. In political terms, power is the focal issue, whether dressed in law that qualifies it or whether authority that renders submission to it intentionally supports it. Power is force, practiced by the state for the sake of regulation. Power is integral to political theory, since it is concerned about the state, which is force. This is Realists approach. Then again, the Jurists who view the state as a legitimate affiliation contend that the idea of imperative and predominant power related with the state isn't arbitrary; however it is qualified power; to lay it more out plainly, it is force worked out 'for the sake of law. For the state is firmly connected with the idea of force practiced as per distinct systems and with rules that are known. Thus, power is force expressed in terms of law; it is force qualified and expressed in a regular and uniform manner.

Sources of Power

Weber talks about two differentiating sources of power.

These are as per the following

- a) Power which is gotten from a group of interests that create in an officially unregulated economy.
- b) A laid out arrangement of authority that assigns the right to order and the obligation to comply.

Any conversation of power drives us to ponder its authenticity. It is authenticity, which as indicated by Weber is the focus of authority.

Implications of Power

From what has been studied up to this point, certain ramifications might be accumulated about the idea of power.

- Power can't be just circled in a political or monetary structure; it is extensively a social phenomenon.
- The uniqueness of power with different ideas like impact, control, authority, eminence, freedoms and so forth, empowers us to exactly grasp the idea of power more exactly and in a subtle way, which becomes useful for students of political science.
- Power is latent, force is manifest, and authority is systematized power.
- Power shows up in various ways on various events, be it either in a conventional association, or in a casual association or in coordinated/disorderly society.
- Power dwells in a blend of numbers (particularly dominant parts), social association and resources. This is the source of power.

9.2 Types of Authority (Max Weber)

Meaning of Authority

To understand political realities, we should be knowing the three aspects of state— force, power and authority. The thought of state reminds to our brain, power, which is practiced as per definite methodology and known rules. The state is force practiced for the sake of law. Force becomes power, when the component of arbitrariness is eliminated from its activity by definite methodology set somewhere near the laws of the state. The acknowledgment of this power practiced according to definite laws implies the recognition of an obligation to submit to these rules. The word 'state' in this sense provides a term of reference for these obligations. It refers not only to a force which exists in undeniable reality, or to power which makes itself felt as per certain standards, however to an authority which is accepted as justified and defended by and by.

The German word "Herrschaft", used by Weber, has been variously translated. A few sociologists called it 'authority', and few 'dominations' or 'command'. Herrschaft is a condition in which a 'Herr' or expert controls or orders others. Raymond Aron characterizes Herrschaft as the expert's

capacity to get the compliance of the individuals who theoretically owe it to him. In this unit, Weber's idea of Herrschaft will signify the expression "authority". An inquiry might be raised, to be specific, what is the distinction among power and authority? Power, as you have seen, refers to the ability or capacity to control another. Authority refers to legitimized power. It implies that the expert has the privilege to order and can hope to be complied.

Elements of Authority

For a system of authority to exist the following elements must be present.

- i) An individual ruler/master or a gathering of rulers/masters.
- ii) An individual/group that is dominated.
- iii) The desire of the ruler to impact the behavior of the controlled which might be communicated through orders.
- iv) Proof of the impact of the rulers as for assistance or submission shown by the dominated.
- v) Straight or circuitous proof which shows that the controlled have internalized and acknowledged the truth that the ruler's orders should be complied.

Types of Authority

We see that authority infers a reciprocal connection among the rulers and the dominated. The rulers consider that they have the lawful right to practice their authority. On other side, the dominated acknowledge this power and abide by with it, strengthening its legality.

Authority implies legitimacy.

According to Weber, there are three structure of legalization, all with its matching norms, which justify the power to command.

It is these systems of legitimation which are designated as the following types of authority.

Traditional Authority

This arrangement of legitimation runs from traditional act. In other words, it depends upon traditional law and the holiness of antiquated customs. It depends on the conviction that a specific authority is to be appreciated on the grounds that it has existed since days of yore.

In traditional authority, rulers benefit from individual authority by virtue of their inherited status.

Their commands are in accordance with traditions and they also possess the right to extract obedience from the ruled. Often, they abuse their power.

The persons who obey them are 'subjects' in the fullest sense of the term. They obey their master out of personal loyalty or a pious regard for his time-honored status.

Traditional authority does not function through written rules or laws. It is transmitted by inheritance down the generations. Traditional authority is carried out with the help of relatives and personal favorites.

Traditional authority derives its legitimacy from longstanding traditions, which enable some to command and compel others to obey. It is hereditary authority and does not require written rules

Charismatic authority

Charisma means an extraordinary quality possessed by some individuals (see Box 16.1). This gives such people unique powers to capture the fancy and devotion of ordinary people. Charismatic authority depends on exceptional commitment to a person and to the lifestyle taught by him.

The legitimacy of such authority rests upon the belief in the supernatural or magical powers of the person. The charismatic leader 'proves' his/her power through miracles, military and other victories or the dramatic prosperity of the disciples. As long as charismatic leaders continue to 'prove' their miraculous powers in the eyes of their disciples, their authority stays intact.

Charismatic authority is not dependent on customary beliefs or written rules. It is purely the result of the special qualities of the leader who governs or rules in his personal capacity. Charismatic authority is not organised; therefore there is no paid staff or administrative set-up.

Social Institution

These characteristics sometimes make charismatic leaders revolutionaries, as they have rejected all the conventional social obligations and norms.

In order to transmit the original message of the leader, some sort of organization develops. The original charisma gets transformed either into traditional authority or rational-legal authority. Weber calls this routinization of charisma.

Rational-legal authority

The individuals who practice authority are selected to do so based on their accomplished qualification, which are recommended and systematized. Those in authority consider it a profession and are paid a salary. Thus, it is a rational system.

It is legal because it is in accordance with the laws of the land which people recognize and feel obliged to obey. The people acknowledge and respect the legality of both, the ordinance and rules as well as the positions or titles of those who implement the rules.

Rational-legal authority is a typical feature of modern society. It is the reflection of the process of rationalization. Remember that Weber considers rationalization as the key feature of western civilization. It is, according to Weber, a specific product of human thought and deliberation.

9.3 Difference between Power and Authority

The concepts of "power" and "authority" are related ones. But a distinction between them is necessary. Both the terms refer to different properties. But because of their logical grammar being commonly misconstrued, unnecessary difficulty has arisen. However, they are the names of not different, but related entities of which one somehow depends on the other.

When we speak of an act giving a minister the power to do this or that, we mean giving him authority. Jean Bodin in his work, *The Six Books of Republic* says, "Sovereignty is the absolute and perpetual power of a state, that is to say, the supreme power to command". His discussion gives the impression that sovereignty means power in the ordinary sense of the word. If by absolute power, Bodin means the ability to issue effective commands, it would be power, properly speaking. If he means the entitlement or the right to issue commands and have them obeyed, it would be authority. His account of sovereignty makes it clear that he means authority, whereas his use of the expression, "absolute power" suggests the first.

Prof. Raphael in his *Problems of Political Philosophy* distinguishes three meanings of the term "power". First, the most general meaning of power is simply ability. We use the same word for the power of a dynamo, political power or will power. Secondly, we speak of power in a social context, when we think of power as a specific kind of ability i.e. the ability to make other people do what one wants them to do. A man may be able to get others to do what he wants, because he holds a special office, or because he has the strength to make things difficult for them, if they refuse. The two examples illustrate the exercise of political power and the second is prominent in situations of conflict. Thirdly, there is coercive power which is using the threat of superior force to make others do what one wants them to do when they are unwilling. Because coercive power is so prominent in political conflict, the word "power" which at first meant ability of any kind, has come to be associated with enforcement.

Thus, the term power has three meanings mentioned above, and it can be used either with or without association of empowerment. Power is often used to mean authority when we speak of giving someone legal powers. A person with power holds a special office (e.g. a minister or a President); this means that he has authority and is able by virtue of that position to get others to do what he tells them to do; his power is the exercise of authority. That is why the word power can be used to mean authority.

Authority is the right to do a thing. The two meanings of right are

- a) the right here of action and
- b) the right of recipience.

The right of action is the right to do something; for instance, the right of the worker to strike and the right of the employer to lock out. In this sense, a right is a freedom. The right of recipience is a claim to do something; for example, if A has the right to fifty rupees that B owes him, it is A's right to receive fifty rupees from B. It is A's right against B and it corresponds to B's obligations to pay up.

Unit 09: Political Institution II

Now, the authority to give orders is the right of recipience. For example, when a minister is authorized (or empowered) by a statute to make regulations, this not only allows him to do something (i.e. he has the right of action) but also imposes an obligation on citizens to conform to the regulations that he may make. Thus, his authority gives him a right to issue them.

In both senses - the right to something and the right to receive obedience - a right of being authorized is a faculty and so, a power. The power to make other people do what a person requires may depend on the fact that he holds a special office. By virtue of holding that office, that person has the authority to ask certain requirements of other people, and they do what he requires, because they acknowledge his authority. His authority and others' acceptance of it are what he requires. We can, therefore, think of authority as a specific kind of ability or power to make other people do what one wants them to do. This specific ability or power is coordinate with coercive power. The possession of coercive force is one way of getting people to do what a person requires; it is one specific form of power. The possession of authority, provided it is acknowledged, is another.

Bureaucracy

Bureaucracy, as just mentioned, is the machinery, which implements rational-legal authority.

Max Weber studied bureaucracy in detail and constructed an ideal type which contained the most prominent characteristics of bureaucracy.

Major Features of Bureaucracy

- i) In order that the bureaucracy may function adequately, it relies on the following rules and regulations.
 - a) The activities which comprise bureaucracy are distributed among the officials in the form of official duties.
 - b) There is a stable or regular system by which officials are vested with authority. This authority is strictly delimited by the laws of the land.
 - c) There are strict and methodical procedures which ensure that officials perform their duties adequately. The above mentioned three characteristics constitute 'bureaucratic authority', which is to be found in developed and modern societies.
- ii) The second feature of bureaucracy is that there is a hierarchy of officials in authority. By this we mean that there is a firmly built structure of subordination and super-ordination. Lower officials are supervised by higher ones and are answerable to them. The advantage of this system is that governed people can express their dissatisfaction with lower officials by appealing to the higher ones.
- iii) The management of the bureaucratic office is carried out through written documents or files. They are preserved and properly kept by clerks who are specially appointed for this purpose.
- iv) The work in the bureaucratic office is highly specialised and staff is trained accordingly.
- v) A fully developed bureaucratic office demands the full working capacity of the staff. In such a case, officials may be compelled to work over-time.

Having looked the main features of a bureaucratic set-up, let us now learn something about the officials that you have found repeatedly mentioned above.

Characteristics of Officials in Bureaucracy

Weber mentions the following characteristics of officials in a bureaucratic set-up

- i) Office-work is a 'vocation' for officials
- ii) They are specially trained for their jobs.
- iii) Their qualifications determine their position or rank in the office.
- iv) They are expected to do their work honestly.

How their official positions also have a bearing on their personal lives.

- i) Bureaucratic officials enjoy a high status in society.

- ii) Often, their jobs carry transfer liabilities. By this we mean that they may be transferred from one place or department to another leading to some instability in their professional and personal lives.
- iii) Officials receive salaries not in accordance with productivity but status. The higher their rank, the higher their salaries. They also receive benefits like pension, provident fund, medical and other facilities. Their jobs are considered very secure.
- iv) Officials enjoy good career prospects. They can move from the lower rungs of the bureaucratic ladder to higher ones if they work in a disciplined manner

9.4 Religion and Politics

Meaning of religion

The term "religion" can be defined as a system of beliefs and practices that relate to supernatural beings and are intended to organize and define the environment in which the religious community operates.

Emile Durkheim: A system around the sanctuary, that is, a system of beliefs, practices and social behaviors that unites individuals in a moral community

Rudolf Otto: in the presence of a concept of special significance and value, in the idea of the "sanctuary", which he calls numinous, and it is this extraordinary (extraordinarily different) presence that generates feelings of fascination, mystery and fear.

Meaning of Politics

The American political scientist Robert Dahl demarcates the political aspect, in his concise introductory text *Modern Political Analysis* (1963:6), as "any persistent pattern of human relationships that involves, to a significant extent, power, rule or authority". In other words, politics is present in all situations where interactions between people are structured by (differences in) power, authority and control.

Religion and politics

Indian state does not identify any religion as its official religion, but religions are recognized officially. Religions in India are actively respected and Indian secularism disrespects hostility.

Religion, secularism and communalism are inextricably linked to each other.

Secularism

Thomas Pantham states that, "Secularism in the west is usually taken to be emphasizing the separation of the state and religion, whereas Indian Secularism stresses the equal tolerance of all religions (sarva dharma sambhav) even though it also upholds a certain differentiation and relative separation of the political and religious spheres." (Pantham, 1997).

The word secularism was not included in the Indian Constitution, neither did the founding fathers explicitly defined the term. It was only in the 42nd Amendment to the Indian Constitution in 1975 that the term was incorporated into the Preamble of our Constitution.

Religious harmony is one such aims that goes along with the idea of fraternity and most particularly in the Indian context. The Constitutional mandate therefore can be said to promote religious harmony and promotion of fraternity on face of the huge diversity of Indian society

Features of Secularism

Some of the key features of Indian secularism are as follows:

Every citizen has the freedom to choose their religion and faith

The state cannot discriminate on the grounds of citizen's religion

The state shall not make communal electorates

The state can regulate economic activity related to religious affairs

The state can make social schemes for welfare and reform.

Unit 09: Political Institution II

In the matters of admission into educational institutions maintained by the state, it cannot discriminate against citizens on grounds of religion.

The state cannot use public revenues to promote any religion.

In schools run by the state, no religious preaching or instruction can be given

By constitutional amendment in 1976, all citizens are enjoined to consider it their fundamental duty to "preserve the rich heritage of our composite culture". (Pantham, 1997)

Article 17 abolishes untouchability on the grounds of religion

Every religion denomination has the right to form institutions for religious and charitable purposes.

State gives right to religious minority to establish educational institutions of their choice

These institutions cannot be discriminated against by the state in relation to the grants given by the state.

In the matters of employment or office under the state cannot discriminate against citizens on the grounds of religion.

Communalism

Communalism is a powerful force in India. The challenges of casteism, communalism and religious fundamentalism involving separatism in India are the major threats to our Secular state.

They weaken the working and stability of our democratic secular Federal state and militate against the basic principles governing our national life and providing means to our new identity. 'Casteism' and 'Communalism' are tearing apart the rich and closely-knit fabric of Indian cultural pluralism.

Communalism is a multi dimensional, complex, social phenomena. There are social, political, economic, cultural and religious factors which account for the genesis of communalism and communal violence. It has generally been seen that determining role in creating communalism is not played by religion but by non-religious forces

A careful scrutiny of the demands which have been and are made by communal leaders will reveal the true character and objective of communal politics under the mask of religion, tradition and culture

According to Richard C. Lambert

The word community is used in India for the unequal social units. It may be said that communalism is the negative aspect of the community. That is to say, when the people of a particular community care only for their own narrowly concerned interests of whole society, then it may be termed as communalism.

The ideology of communalism has three elements:

Belief- Individuals who have faith in a similar religion have same political, monetary, social interests.. So here socio-political communalities arise.

Notion- A multi- religious society like India, the interest of one religion differs from another religion.

Interest- Differs in different communities and are seen to be completely incompatible, antagonist and hostile.

Communalism can be practiced in many ways: political, economic and religious. It is political trade in religion. Communal violence is conjectural consequences of communal ideology on which communal politics is based.

Six Dimensions of Communalism according to T.K.Oommen

Assimilationist: One in which small religious group are integrated into a big religious group. Such communalism claims that Schedule tribes, Jains, Sikhs, etc. are Hindus and should be covered by Hindu Marriage Act.

Welfarist: Aims at welfare of particular community like improving living standards, providing education and health of Christians by Christian associations.

Social Institution

Retreatist: In this a little spiritual society stays itself far from politics. **Example: Bahai Community.**

Retaliatory: Attempts to hurt, harm, injure members of other religious communities.

Separatist: In this the cultural group wants to maintain its culture specificity and demands separate territorial state within country. Example –NAGAS in Northeast India.

Secessionist: In this religious community wants a separate politically identity and demands an independent state. Small militant of Sikh population demanding Khalistan. The last three dimensions of communalism create problems which endangers agitation, communal riots, terrorism etc.

Secularism and Communalism

Secularism, as inverse of communalism was taken on by Indian Constitution, and that implies regard for all religions and resilience, everything being equal, no State religion and backing or favor to any religion by the State. Alongside secularism were taken on democracy and obligation to financial growth.

It was normal that in a democratic set up government and individuals would get include in monetary advancement aggregately, in this manner assembling another Indian community. What was expected was a new political culture based on full respect of human liberty, justice and equality.

Summary

- In international relations, power is the ability of a state to influence or control the actions of other states to promote its own fundamental interest.
- Sociologists describe power as the ability of an individual or group to fulfill its desires and implement its decisions and ideas.
- “Herrschaft”, word derived from German language used by Weber, has been variously translated. A few sociologists called it ‘authority’, and few ‘command or ‘order’.
- Power refers to the ability or capacity to control another. Authority refers to legitimized power.
- The rulers consider that they have the lawful right to practice their authority.
- The dominated acknowledge power and abide by with it.
- Traditional Authority depends upon traditional law and the holiness of antiquated customs.
- Charismatic authority depends on exceptional commitment to a person and to the lifestyle taught by him.
- The individuals who practice authority are selected to do so base on their accomplished qualification, which are recommended and systematized.
- Indian state does not identify any religion as its official religion, but religions are recognized officially.
- Religious harmony is one such aims that goes along with the idea of fraternity and most particularly in the Indian context.
- The state cannot use public revenues to promote any religion.
- According to Richard C. Lambert the word community is used in India for the unequal social units.
- Assimilationist is one in which small religious group are integrated into a big religious group. Such communalism argues that Schedule tribes, Jains, Sikhs, etc. are Hindus and must be roofed by Hindu Marriage Act.
- Separatist: In this the cultural group wants to maintain its culture specificity and demands separate territorial state within country. Example –NAGAS in Northeast India.

Keywords

- Secessionist
- Retaliatory
- Retreatist
- Assimilationist
- Herrschaft
- Welfarist

SelfAssessment

1. _____ limit comprise abilities and procedures for the utilization of consent and limitation, and also capacity to convince, undermine or coerce to acquire authority over different states.
 - A. Coerce
 - B. Authority
 - C. Power
 - D. Force
2. The term 'power' means strength or the capacity to _____.
 - A. Fight
 - B. Struggle
 - C. Hit
 - D. Control
3. Power is integral to political theory, since it is concerned about the _____, which is force.
 - A. State
 - B. Country
 - C. Religion
 - D. Politics
4. Who used the word 'Herrschaft' for power?
 - A. EmileDurkheim
 - B. Max Weber
 - C. RudolfOtto
 - D. RobertDahl
5. Power is often used to mean _____ when we speak of giving someone legal powers.
 - A. Strength
 - B. Hard work
 - C. Authority
 - D. Qualification
6. Who wrote the book Modern Political Analysis?
 - A. Max Weber
 - B. RobertDahl
 - C. EmileDurkheim

- D. RudolfOtto
7. Religions in India are actively respected and Indian secularism disrespect _____.
- A. Hostility
 - B. Religion
 - C. Authority
 - D. Power
8. Who can regulate economic activity related to religious affairs?
- A. Country
 - B. Religion
 - C. State
 - D. Politics
9. Who said that, "The word community is used in India for the unequal social units".
- A. Max Weber
 - B. RobertDahl
 - C. RudolfOtto
 - D. Richard C. Lambert
10. Individuals who have faith in a similar _____ have same political, monetary, social interests.
- A. Religion
 - B. Caste
 - C. Community
 - D. State
11. Who articulates that power can be implementing in all walks of life.
- A. RobertDahl
 - B. RudolfOtto
 - C. Richard C. Lambert
 - D. Max Weber
12. Who gave the idea of Six Dimensions of Communalism?
- A. T.K.Oommen
 - B. Max Weber
 - C. RudolfOtto
 - D. Richard C. Lambert
13. Which cultural group wants to maintain its culture specificity and demands separate territorial state within country.
- A. Retreatist
 - B. Separatist
 - C. Assimilationist
 - D. Welfarist
14. Which group attempts to hurt, harm, injure members of other religious communities.

- A. Retaliatory
- B. Retreatist
- C. Separatist
- D. Assimilationist

15. Whose qualifications determine their position or rank in the office?

- A. Separatist
- B. Retreatist
- C. Retaliatory
- D. Bureaucrats

Answers for Self Assessment

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

Review Questions

1. Explain power with its resources and implications.
2. What do you understand by authority? Explain its types.
3. What is the difference between power and authority?
4. Discuss Religion and Politics.
5. Define Bureaucracy.
6. How Religion, secularism and communalism are linked to each other.



Further Readings

Sharma, Rajendra. K, Indian Society, Institutions and Change, Atlantic Publishers
 Freund, Julien 1968. The Sociology of Max Weber. Random House: New York

Unit10: Economic Institutions

CONTENTS

Objectives

Introduction

10.1 Features and Functions of Economic Institutions

10.2 Concept of Property

10.3 Division of labour (Emile Durkheim)

10.4 Mode of production (Marx)

Summary

Keywords

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to understand:

- the concept of economic institutions
- the concept of Property
- the theoretical framework of property
- the concept of division of labor
- the various modes of production and their evolutionary aspect

Introduction

The Library of Economics and Liberty define economic institutions as “all the well-established arrangements and structures that are part of the culture or society”. Economic institutions include property rights, discriminatory and exclusionary practices, competitive markets, the banking system, taxes, wage system and many other economic systems. Giving tips to service staff is also an example of economic institution. They are fundamental in development, both as a determinant and as an outcome of economic change. Economic institutions affect production, consumption, efficiency, accumulation, growth and income distribution. In recent times, financial institutions such as banks, credit arrangements – both formal and informal, tax systems, etc. have become major force of economic development. It is now established that the globalization processes and growth of multinational corporations are driven by finance capital.

10.1 Features and Functions of Economic Institutions

An economy is an organization through which citizens make their livelihood. To deal with its internal problems, every economy has certain norms and rules of conduct, called institutions. Resources, industries, kin, money, etc. are examples of economic institutions. Economic system is a pattern of co-operation among associates of an economy with its specific institutions. It comprises the institutions that direct an economy. Ownership of means of production also determines the form of economic system of a nation. This would mean private, government or joint ownership of the means of production. A state makes a conscious choice of wants to be fulfilled in the face of its scarce resources. The economic activities of production, consumption, distribution and exchange

Social Institution

together with the institutions follow a set arrangement to reach their economic goals. These arrangements evolve into economic systems.

Features of Economic Institutions

- Every society needs to make effective use of the scarce resources. Goods and services have to be produced to meet the basic needs such as food, clothing, shelter, etc.
- Economic institutions are responsible for organizing the production, exchange, distribution and consumption of goods and services.
- Economic institution is also one of the basic institutions. For the sake of survival each society has an economic system ranging from simple to complex.
- Economy is the social institution that ensures maintenance of society through the production, distribution and consumption of goods and services.
- Economy is the social institution that organizes a society's production, distribution and consumption of goods and services.
- The economy system is the complex of interrelated institutions through which the economic activity of man is expressed.
- Orderly institutional arrangement
- Man-made phenomenon
- Evolutionary, dynamic and flexible

Economy has Three Sectors

1. Primary Sector
2. Secondary Sector
3. Tertiary Sector Economy

Primary Sector Production; the extraction of raw materials and resources from environment. (Agriculture, Raising Animals, Fishing, Forestry and mining)

Secondary Sector Production; the processing of raw material (from primary sector) into finished goods. For example, steel workers process metal ore; auto workers then convert the ore into automobiles, trucks, and buses.

Tertiary Sector Production; the provision of services rather than goods. Tertiary sector production includes a wide range of activities, such as fast-food service, transportation, communication, education, real estate, advertising, sports, and entertainment.

Economic Structures

Communism; Economic system believes in collective (group) ownership and a planned economy (government makes decisions).

Everyone pools their resources and labor to evenly distribute everything.

Everyone gets an EQUAL amount of everything, regardless of how hard you work or don't work!

Capitalism

The United States of America is an example of a capitalist economy. What do we know of the economy of USA? The ownership of means of production lies in the hands of private individuals and institutions. It is wholly market based and profit is the guiding principle of all economic activities, regulated by the forces of demand and supply – that whatever is in demand will be produced since it yields high profits. The consumer is the supreme factor around whose choices the goods and services are based. It is also called a 'Free Market Economy' since all citizens have the legal freedom to opt for any occupation or agreement. In the words of R.T. Bye "Capitalistic economy may be defined as that system of economic organisation in which free enterprise, competition and the private ownership of property generally prevail".

Main Features of Capitalism

Price mechanism: In the absence of external interference, the prices in a capitalist economy are determined in accordance with the movement patterns of demand and supply. The production decisions of quality, quantity and place of produce are decided in tune with the price mechanism.

Freedom of enterprise: The citizens are free to choose the occupation or profession based on his capability and liking. They can use their means of production as per their preferences.

Competition: The number of competitors is high because of the presence of market economy and price mechanism. Moreover, individuals can choose ways of using their means of production and with no restrictions on the profit motive.

Profit orientation: All the economic activities are profit driven.

Sovereignty of the consumer: 'Customer is king' principle prevails in a capitalist economy. Since the consumer, through his choices, decides on the demand and supply in the market, his satisfaction is given the utmost care.

Labour as a commodity: Labour is available in the market for a price called wages from people with inadequate means of production who are unable to utilize their own labour.

No government interference: The role of the government is protecting its citizens from foreign invasion, acts of terrorism and ensuring law and order in the state. It does not interfere in the economic activities.

Merits of Capitalism

- Economic freedom
- Equal right to work
- Right to accrue wealth
- Rich choice of goods and services
- Encouragement to success and hard work
- Consumer as prime focus
- Quality production

Demerits of Capitalism

- Disproportionate sharing of wealth³
- Neglect of public welfare
- Risk of cyclical fluctuations
- Ruthless competition
- Discord between the haves and have-nots.
- Consumer sovereignty becomes a myth as most of the consumption choices are directed by advertisement and sales propaganda.³

Socialism

Presently, there is no nation in the world that can be termed a truly socialist economy. After the great fall of the Soviet Union that claimed itself to be the antithesis of capitalist America, doubts about socialist economy have been abound. Even China has started adopting such economic measures that cannot be categorized as a socialist economy.

Nevertheless, in socialism the economic system is administered and regulated by the government. The objective is to secure welfare and equality of the society. In the words of Left witch, "in socialism the role of the state is central. It owns the means of production and directs economic activity".

Main Features of Socialism

Social or collective ownership: All means of production are socially owned and utilized by the government. No individual ownership in any form is encouraged. However, an individual can hold private property as is necessary for his subsistence.

Central planning authority: Based on a survey of available resources (human and physical), a central planning authority established by the government decides on economic issues. Accordingly, an exhaustive plan is made in pursuit of the pre-determined goals. The planning authority prepares plans for the economy as a whole.

Government control: It is present in all the economic activities and also in the central planning. Plans of the central planning authority are carried out only with the approval of the government.

Social welfare: Driven by the noble pursuit of securing social welfare of all its citizens, the government at times carries out such economic activities that may not be profitable. This is done to realize the dream of 'wellbeing of one and all.'

Merits of Socialism

- Optimum usage of economic resources
- Better way out to basic problems
- Lesser cyclical fluctuations
- Rapid, balanced economic development
- Equitable distribution of income
- Better equipped to face economic crisis

Demerits of Socialism

- No proper basis of cost calculation
- Curtain of concealment
- End of consumer's sovereignty
- No importance to personal efficiency and productivity
- Difficulties in the right implementation of the plan
- Lack of freedom
- Lack of motivation for work

Mixed Economic System

In India, after independence, while making the choice of an economic system, the Jawaharlal Nehru led nation decided on blending capitalism and socialism. Known as 'mixed economy' and rightly so, it aims to include the best of the other two systems. It is characterized by the joint operation of the private and public sectors and allocation of economic resources are done accordingly.

Main Features of Mixed Economic System

Partnership of the private and public sectors: The public sector strives for the betterment of the interests of the common man, works towards more equitable distribution of income and promotes its ideals of a welfare state. The private sector too is given a specific responsibility.

Planned economy and government control: Focusing on economic development, periodical plans for the nation are made by the Government to be adhered to by both the sectors. To reach the set destination and uphold social welfare, the private sector is regulated and controlled by the government.

Private property and economic equality: Having permitted right to private property, the government through a well-planned mix of laws, taxes and welfare programmes ensures fair distribution of income and wealth.

Price mechanism and regulated economy: While the prices of some essential commodities such as domestic fuel, railway fares, postal charges, etc., are in the hands of the public sector, the price mechanism also exists.

Profit motive and social welfare: It is again a combination of objectives of capitalist and socialist economies. However, if the Government is of the opinion that any private sector industry is hampering the progress of the society, nationalization is resorted to.

Merits of Mixed Economic System

- Economic freedom and capital formulation
- Competition and efficient production
- Efficient allocation of resources
- Advantages of planning
- Economic equality
- Freedom from exploitation

Demerits of Mixed Economic System

- Unstable economy
- Constrained growth
- Lack of efficiency
- Corruption

Functions of Economic Institutions

1. **Power and Authority;** Power is the intentional influence over the beliefs, emotions and behaviors of people while authority refers to the formal power to act. The economic resources provide power and authority to its holder. Wealth is a great power which authorizes one to hold control of various agencies, organizations and resources.
2. **Socialization;** refers to preparing newborn baby to become members of a group and to reflect, sense, and proceed in ways the group regards as appropriate. Economic institutions significantly socialize the members of the society through their respective norms. These norms are taught to the concerned members
3. **Need Satisfaction:** The major function of economic institutions is to fulfill the human needs for which they have developed. All the sectors of economy play an important part in this regard. Employment is very important for the economic survival of individuals. If employees receive adequate pay then their needs will be satisfied.
4. **Social stratification;** refers to a system by which a society ranks categories of people in a hierarchy. The society is divided into different classes by the distribution of economic resources. .
5. **Income Generation and Employment:** Economic institutions provide the opportunities to the people to earn their livelihood, through which people satisfy their basic needs.
6. **Provision of Funds:** Economic institutions provide financial support to the other institutions like family, politics, education, etc. Without economic institutions these institutions cannot perform rather collapse.
7. **Division of Labor:** Division of Labor means that the main process of production is split up into many simple parts and each part is taken by different workers who are specialized in the production of that specific part.

Evolutionary Aspect according to Karl Marx

- Primitive Communism
- Ancient Mode of Production
- Feudal Mode of Production
- Capitalist Mode of Production
- Communism

10.2 Concept of Property

Property is physical or intangible entity that is owned by a person or jointly by a group of persons or a legal entity. The owner of the property, can based on the nature of property consume, sell, rent, mortgage, transfer, exchange or destroy it, or as per his choice exclude others from doing these things. We commonly recognize various types' of property such as real property, personal property, private property, public property and intellectual property. Property has been defined by different people in different ways but it is evident that all of them treat property as a means and not as an end. So, one can agree that property is a means to lead a good life. Most of the times property is defined as a fragment, i.e a relationship people with respect to a thing 'or only as a right or sometimes a combination of both, and this is so because people fail to understand the complex relationship between the two. Different disciplines (such as law, economics or sociology) treat property in different manner. However, they treat property in a very systematic manner. The definitions given by these disciplines too vary.

Meaning and definition:

- Speaking broadly, property includes all the legal rights of a person irrespective of its description. Accordingly the property of a man is that which the law provides him.
- Talking narrowly about property, those include a person's proprietary rights and not his, personal rights, that means property includes only those rights of a person which he owes in his property and not his personal rights, which is associated with his status or personal condition. Thus, we can say that a property of a person may include those for example his land, his chattel, shares, debts which are due to him and not his life or his liberty or his reputation.
- In other sense, the term property means those rights which are both his proprietary, as well as real. This sense include a patent, a copyright, a free . hold, a lease hold estate, all of these are property of a person. However they do not include a debt or the benefit of a contract.
- In a very narrowest sense, property may' mean corporal property or right of ownership In anything which may be material. In this context, according to Ahrens, Property is "a material object subject to the immediate power of a person".
- According to Austin, the term property is used as 'the' greatest right of enjoyment according to law and which excludes servitudes. In this manner life interests are considered as property. Servitudes are also considered as property however they require a legal title. Thus a property includes the complete asset of a man which is rights in rem and rights in personam.

According to Sir Robert Filmer property rights are similar to household goods, that a father may distribute among his children which he could take back and dispose off according to his pleasure.

According to John Locke "Every man has a property in his own person". Every individual has a right to preserve his property that is his wife, liberty and estate.

According to William Blackstone "The inferior hath no kind of property in the company, care or assistance of the superior, as the superior is held to have in those of the inferior".

Types of Property

- 'Real property' in common law means the combination of land and any improvements to or on the land made by human effort. Example: any buildings, machinery, wells, dams,

ponds, mines, canals, roads etc. This is also known as immovable property, real estate or realty.

- 'Personal property' refers to physical possessions belonging to a person. In common law it is also called as chattels. It is commonly known as 'movable property'. Example: car, jewelry, watch, horse, dog, cattle etc
- 'Private property' refers to property owned by legal persons or business entities.
- 'Public property' or 'collective property' refers to property owned by state or community or government. This property is dedicated to the use of the public. Example: public parks, roads, public transport buses, train etc.
- 'Intellectual property' refers to exclusive rights over artistic and other creations of mind, inventions. This is also known as intangible property. Example: Patents, designs, trademarks, copyrights etc.

Ownerless Things

Ideas - normally ideas cannot be the property of anyone person, as two persons can have the same idea.

Sea water - sea water cannot be the property of anyone. However, on the basis of 'territorial jurisdiction, anyone nation can claim that the sea water in its territory belongs to that nation.

Celestial bodies - Similarly, Celestial bodies in the space are owner less things and thus not the property of anyone.

What can be a Property?

Effort with an, object - According to John Locke effort are necessary to create a property. Example: mixing your labor with an object, or clearing and cultivating virgin land, Intellectual property.

Possession and ownership - It was a notion earlier that any person who owned anything first became the owner of that thing. This applied mainly on chattels as well as land. So, one can say that the idea of possession came prior to ownership.

Scarcity of objects - According to Benjamin Tucker the purpose of property is to solve the scarcity problem. He suggested that only when things are relatively scarce with respect to people's desires do they become property. E.g. Agriculture land and houses build on land.

General Characteristics of Property

1. Control of the use of the property
2. The right to any benefit from the property (examples: mining rights and rent)
3. The right to transfer or sell the property
4. The right to exclude others from the property.

Ownership

Ownership is an akin conception of possession. It seems historically that first the concept of possession came into being and then the concept of ownership gradually developed out of it due to changes in the economic structure of the society. The concept of ownership came into being when the society changed from nomadic to agricultural.

According to Holdsworth, English. Law reached the conception of the ownership as an absolute right, through development in the law of possession, ownership and property are correlated terms.

Ownership has a peculiar kind of relationship between a person and a thing. This relationship can be looked from two different angles. One can look at it from the angle of the person in whom the bundle of rights over the thing vest which constitutes ownership or it can be looked at from the angle of the thing and can be studied as subject to a special kind of control, exercised by a particular individual.

The rights of ownership constitute the three important rights which are:

- 1) The right of possession of the property owned.

Social Institution

2) The right of enjoyment of the property, which includes in it the power to deal with the property as the owner likes.

3) The right to dispose the property.

In India, earlier the right to property was a fundamental right but later on this right became a legal right, now right to property in India is a legal right.

Theories of Property

- Natural Law Theory
- Metaphysical Theory
- Historical Theory
- Psychological Theory

Natural Law Theory

According to this theory whosoever occupies a piece of land and by his toil does something to the land becomes the owner of that property. The advocates of this theory are Grotius, Pufendorf, Locke and Blackstone. Grotius is of the above view that whosoever occupied a property becomes the owner of that property as he thinks that all things originally do not 'have any owners so the one who occupies or captures that property becomes the owner of that thing. Pufendorf is of the view that the property belongs to the people as a whole and thus there is no concept of individual ownership. He is of the view that the concept of private ownership is the result of a pact or a private agreement. Again Blackstone is of the view that the one who possesses a piece of property continues to be the owner of the property as long as he uses that property. So in case he continues using it for perpetuity he will be the owner forever. Thus one can say that the natural theory was of the view that whosoever possesses a property becomes the owner of that property as long as he uses it.

Metaphysical Theory

Kant and Hegel were the profunder of this theory, According to them 'a property is mine if I am so connected with it that if somebody uses it against my will or direction causes the act of injury to me,' According to Kant property is a part of the human personality and so its existence and protection is necessary. This theory was criticized as it was not much concerned with the realities but based on metaphysical notions. But the fact is that a person dependent on the property of another does not live a free life.

Historical Theory

As per this theory the institution of private property has developed through a steady growth. The idea of individual property has been developed out of group or collective property. It said that the various stages involved in the growth of individual property were firstly that of the natural possession which existed independently of the law or the state, the second stage was that of the juristic possession which was a conception both of law and-fact and finally the stage of ownership which is purely a legal conception whose origin lies in law alone. Thus it says that owner here is provided with the exclusive control and enjoyment of the thing owned by him. This theory mainly focuses on the, view that property never belonged to any individual but to larger societies which were composed on the patriarchal mode. Dean Roscoe Pound was of the view that the earliest form of property was that of the group property which was later on disintegrated by larger families this constituting into individual properties.

Psychological Theory

This theory is of the view that the natural instinct of man to acquire and control things and objects results in the acquisition of property. Thus the law confers certain rights on the individuals with respect to the object which he has acquired.

According to Jeremy Bentham ' property is nothing more than the basis of certain expectation of deriving hereafter certain advantages from a thing by reason of the relation in which we stand, towards it.'

10.3 Division of labour (Emile Durkheim)

By the phrase of 'division of labor' we mean the splitting up of an activity into a number of parts or smaller processes. These smaller processes are undertaken by different persons or groups of persons, thereby speeding up the performance of the activity. Division of labor implies specialization, (i.e., each person becoming an expert in his or her task) saving time and saving costs and at the same time increasing productivity.

We have so far discussed the meaning of the term in an economic sense Division of labor has a social side as well. It is the social aspect of this phenomenon that Emile Durkheim examines in *The Division of Labor in Society*.

Auguste Comte suggests that it is social and moral consensus that holds society together. Common ideas, values, norms and mores bind individuals and society together.

Herbert Spencer puts across a different view. According to Spencer, it is an interplay of individual interests that holds society together. It serves the selfish interests of individuals to strive for integration. Thus social life is possible.

Durkheim was at variance with these views. If, as Comte suggests, it is moral consensus that holds society together, then would not modern industrial society crumble? After all, modern society is characterized by heterogeneity, mobility, and diversity in activities and values. It is a society where individualism is valued. Spencer's suggestion that selfish interests hold society together was also found to be faulty by Durkheim. If indeed, individual interests hold sway, the resulting competition and antagonism would break the backbone of society. Each would struggle for his own profit even at the expense of the other. Conflict and tension would bring about social disintegration.

According to him, the basis or focus of social integration differs in preindustrial and post-industrial societies. He demonstrates how the process of occupational specialization or division of labour helps to integrate societies where heterogeneity, differentiation and complexity are to be found. These societies are those based on organic solidarity. In the following sub-sections we will see how Durkheim studies division of labour in terms of

1. the function of division of labor
2. the causes underlying division of labor
3. deviations from the normal type of division of labor, i.e. abnormal forms.

Functions of Division of Labor

Durkheim classifies human societies into

- i) those based on 'mechanical solidarity' and
- ii) those based on 'organic solidarity'.

Mechanical Solidarity

Mechanical solidarity refers to solidarity of resemblance or likeness. There exists a great deal of homogeneity and tightly-knit social bonds which serve to make the individual members one with their society. The collective conscience is extremely strong. By collective conscience we mean the system of beliefs and sentiments held in common by members of a society which defines what their mutual relations ought to be. The strength of the collective conscience integrates such societies, binding together individual members through strong beliefs and values. Violation of or deviation from these values is viewed very seriously. Harsh or repressive punishment is given to offenders. Once again, it must be pointed out that this is a solidarity or unity of likeness and homogeneity. Individual differences are extremely limited and division of labour is at a relatively simple level. Briefly, in such societies, individual conscience is merged with the collective conscience.

Organic Solidarity

By organic solidarity, Durkheim means solidarity based on difference and complementarities of differences. Take factory, for example. There is a great deal of difference in the work, social status, income, etc. of a worker and a manager. Yet, the two complement each other. Being a manager is meaningless without the cooperation of workers and workers need to be organized by managers. Thus they are vital for each other's survival.

Societies based on organic solidarity are touched and transformed by the growth of industrialization. Thus, division of labor is a very important aspect of such societies. A society

Social Institution

based on organic solidarity is thus one where heterogeneity, differentiation and variety exist. The growing complexity of societies reflects in personality types, relationships and problems. In such societies, the strength of the collective conscience lessens, as individual conscience becomes more and more distinct, more easily distinguished from the collective conscience. Individualism becomes increasingly valued. The kind of grip that social norms have on individuals in mechanical solidarity loosens. Individual autonomy and personal freedom become as important in organic solidarity as social solidarity and integration in societies characterized by mechanical solidarity.

Division of labour implies working together at certain tasks, in other words, it implies cooperation. As work becomes more and more divided, two consequences can be seen. On the one hand, each individual becomes specialized in his field. He can exercise his initiative and creativity in his special field. On the other hand, each individual grows to depend more intimately on society. Cooperation and complementarities are the watchwords of such a society. The kind of solidarity produced, namely organic solidarity, is of a higher order than mechanical solidarity. It allows individuals to exercise their freedom and initiative even while binding them to each other and to society. Thus, the process, which helps the growth of both, individualism and social integration, is division of labour.

Causes of Division of Labor

According to Durkheim, division of labor arises as a result of increased material and moral density in society.

By **material density** Durkheim means the sheer increase in the number of individuals in a society, in other words, population growth.

By **moral density** he means the increased interaction that results between individuals as a consequence of growth in numbers.

The growth in material and moral density results in a struggle for existence. If, as in societies characterized by mechanical solidarity, individuals tend to be very similar, doing the same things, they would also struggle or compete for the same resources and rewards.

Growth of population and shrinking of natural resources would make competition bitterer. But division of labor ensures that individuals specialize in different fields and areas

Abnormal Forms of Division of Labor

According to Durkheim, the kind of division of labor that was taking place was not the 'normal'-type that he wrote about. Abnormal types or deviations from the normal were being observed in society

Anomie

This term means a state of normlessness. Material life changes rapidly, but rules norms and values do not keep pace with it. There seems to be a total breakdown of rules and norms. In the work sphere, this reflects in conflicts between labor and management, degrading and meaningless work and growing class conflict.

Inequality

Division of labor based on inequality of opportunity, according to Durkheim, fails to produce long-lasting solidarity. Such an abnormal form results in individuals becoming frustrated and unhappy with their society. Thus tensions, rivalries and antagonism result. One may cite the Indian caste system as an example of division of labor based on inequality.

Inadequate Organization

In this abnormal form the very purpose of division of labor is destroyed. Work is not well organized and coordinated. Workers are often engaged in doing meaningless tasks. There is no unity of action. Thus solidarity breaks down and disorder results.

Conclusion

Durkheim however describes this as deviations from the normal type. He terms these as

1. anomie, wherein new rules and norms governing division of labor do not arise,
2. inequality, which results in discontent, tension and conflict and

3. inadequate organization, which makes division of labor meaningless, producing disunity and disintegration.

10.4 Mode of production (Marx)

Production

People need food, clothing, shelter and other necessities of life in order to survive. They cannot get all these things ready-made from nature. To survive, they produce material goods from objects found in nature. Material production has always been and still is the basis of human existence.

“The first historical act is...the production of material life. This is indeed a historical act, a fundamental condition of all history” (Bottomore 1964: 60).

According to Marx, economic production or production of material life is the starting point from which society as an inter-related whole is structured.

For Marx, a certain type of production creates a certain type of distribution, exchange and consumption. On the basis of all these economic categories are formed certain types of relations of production.

Forces of Production

The forces of production express the degree to which human beings control nature. The more advanced the productive forces are, greater is their control over the nature and vice versa.

They include the technological know-how, the types of equipment in use and goods being produced for example, tools, machinery, labor and the levels of technology are all considered to be the forces of production.

The forces of production, according to Marx, include means of production and labor power. The development of machinery, changes in the labor process, the opening up of new sources of energy and the education of the workers are included in the forces of production.

In every social order there is a continuous change in the material forces of production.

Means of Production and Labor Power

Relations of Production

According to Marx, in order to produce, people enter into definite relations with one another. Only within these social relations does production take place.

You can easily say that the relations of production are the social relations found among the people involved in the process of production. These social relations are determined by the level and character of the development of productive forces.

Force and Relations' of production

'Force and Relations' of production are strongly interrelated. The development of one leads to a growing incompatibility or contradiction with the other. In fact, the contradictions between the two aspects of production 'act as the motor of history' (Bottomore 1983: 178). The chain of causation in historical development runs like this.

Mode of Production

Forces and relations of production are two aspects of mode of production.

Historical mode of production is an integral unity between the forces of production and the relations of production.

Crucial element in defining mode of production is “the way in which the surplus is produced and its use controlled” (Bottomore 1983: 337)

Each mode of production has its specific relations of production.

Meaning of Surplus

Surplus means the amount that remains when use or need is satisfied. According to Marx, under capitalist mode of production, the surplus takes the form of profit. Surplus is produced by exploiting the working class and is sold for more than the wages given to the workers. Because

Social Institution

production of surplus enables societies to grow and change, this factor is taken to be most important in defining mode of production.

Surplus Value

The relations of production under feudalism, in which the serf is dominated in all respects by the feudal lord, are necessary to enable the feudal lord to appropriate the surplus from the serf. If such a relationship is continued under capitalism it will fail. Therefore a new set of production relations develops under capitalism that enables the capitalist appropriate surplus value from the workers.

Four Modes of Production

- Asiatic Mode of Production
- Ancient Mode of Production
- Feudal Mode of Production
- Capitalist Mode of Production

Asiatic Mode of Production

The Asiatic mode of production is characteristic of primitive communities in which ownership of land is communal. These communities are still partly organized on the basis of kinship relations.

This mode of production constitutes one of the possible forms of transition from classless to class societies; it is also perhaps the most ancient form of this transition.

Ancient Mode of Production

Ancient Mode of Production refers to the forms which precede capitalist production. In some of these terms slavery is seen as the foundation of the productive system. The relation of masters to slaves is considered as the very essence of slavery. In this system of production the master has the right of ownership over the slave and appropriates the products of the slave's labour.

Feudal Mode of Production

Feudal society was seen by Marx and Engels as intermediate, i.e., between the slave society of the ancient world and capitalists and proletarians in the modern era.

Feudal lords exploit their tenants or 'serfs'. Capitalists grabbed surplus value and feudal lords appropriated land rent from their serfs.

Capitalist Mode of Production

Goods are produced for sale rather than own use.

The capacity to do useful work or labor power is bought and sold in a market. For a period of time (time rate) or for a specified task (piece rate) labor power is exchanged for money wages.

In ancient mode of production labourers were obliged or forced to surrender their labour. Contrarily, in capitalist mode of production labourers enter into a contract with employers.

The use of money as a medium of exchange. This gives an important role to banks and financial intermediaries.

The production process is controlled by the capitalists or their managers.

Financial decisions are controlled by the capitalist entrepreneur.

Individual capitalists compete for control over the labour and finance.

Conclusion

Mode of production is an abstract analytical concept. In any particular society at a particular point in time there may exist more than one mode of production.

However, it is possible to identify a dominant or determinant mode of production which gains primacy over all the other production systems. Particularly during the period of social revolution more than one mode of production co-exist in the same society

Summary

- Economic institutions include property rights, discriminatory and exclusionary practices, competitive markets, the banking system, taxes, wage system and many other economic systems. Giving tips to service staff is also an example of economic institution.
- An economy is an organization through which citizens make their livelihood.
- To deal with its internal problems, every economy has certain norms and rules of conduct, called institutions.
- The economic activities of production, consumption, distribution and exchange together with the institutions follow a set arrangement to reach their economic goals.
- Goods and services have to be produced to meet the basic needs such as food, clothing, shelter, etc.
- The consumer is the supreme factor around whose choices the goods and services are based. It is also called a 'Free Market Economy' since all citizens have the legal freedom to opt for any occupation or agreement.
- The number of competitors is high because of the presence of market economy and price mechanism.
- All the economic activities are profit driven.
- After the great fall of the Soviet Union that claimed itself to be the antithesis of capitalist America, doubts about socialist economy have been abound.
- The public sector strives for the betterment of the interests of the common man, works towards more equitable distribution of income and promotes its ideals of a welfare state.
- The economic resources provide power and authority to its holder.
- Economic institutions provide financial support to the other institutions like family, politics, education, etc.
- Property has been defined by different people in different ways but it is evident that all of them treat property as a means and not as an end.
- 'Public property' or 'collective property' refers to property owned by state or community or government.
- The natural theory was of the view that whosoever possesses a property becomes the owner of that property
- This mode of production constitutes one of the possible forms of transition from classless to class societies; it is also perhaps the most ancient form of this transition.

Keywords

- Consumption
- Accumulation
- Globalization
- Ownership
- Resources
- Scarce
- Phenomenon
- Dynamic

SelfAssessment

1. An economy is an organization through which citizens make their _____.
 - A. Home
 - B. Family
 - C. Livelihood
 - D. Image

2. To deal with its internal problems, every economy has certain norms and rules of conduct, called _____.
 - A. Accounts
 - B. Micro economic
 - C. Macro economic
 - D. Institutions

3. A _____ makes a conscious choice of wants to be fulfilled in the face of its scarce resources.
 - A. State
 - B. Nation
 - C. Good Economy
 - D. Society

4. For the sake of survival each _____ has an economic system ranging from simple to complex.
 - A. State
 - B. Society
 - C. Nation
 - D. Economy

5. Everyone gets _____ amount of everything, regardless of how hard you work or don't work!
 - A. EQUAL
 - B. Huge
 - C. Less
 - D. Lesser

6. The _____ is the supreme factor around whose choices the goods and services are based.
 - A. Seller
 - B. Consumer
 - C. Buyer
 - D. Company

7. The number of _____ is high because of the presence of market economy and price mechanism.
 - A. Competitors

- B. Items
 - C. Products
 - D. Buyers
8. '_____ is king' principle prevails in a capitalist economy.
- A. Competitors
 - B. Seller
 - C. Customer
 - D. Product
9. An individual can hold private property as is necessary for his _____.
- A. Self respect
 - B. Show off
 - C. Respect in society
 - D. Subsistence
10. _____ is a great power which authorizes one to hold control of various agencies, organizations and resources.
- A. Wealth
 - B. Property
 - C. Authority
 - D. Qualification
11. Which property refers to exclusive rights over artistic and other creations of mind, inventions?
- A. Real
 - B. Personal
 - C. Private
 - D. Intellectual
12. Celestial bodies in the _____ are owner less things and thus not the property of anyone.
- A. Space
 - B. Economy
 - C. Institution
 - D. Society
13. The concept of ownership came into being when the society changed from nomadic to _____.
- A. Agricultural
 - B. Modern
 - C. Peregrine
 - D. Migrant
14. Ownership has a peculiar kind of relationship between a person and a _____.
- A. Thing
 - B. Family

Social Institution

- C. Society
- D. Nature

15. According to which theory whosoever occupies a piece of land and by his toil does something to the land becomes the owner of that property.

- A. Natural Law Theory
- B. Metaphysical Theory
- C. Historical Theory
- D. Psychological Theory

Answers for Self Assessment

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

Review Questions

1. Throw light on concept of economic institution.
2. Explain structure and functions of economic institutions.
3. What do you understand by property? What can be a property? What are its types?
4. Write in detail the concept of ownership. What are the theories of property?
5. Write an essay on division of labor.
6. Throw light on Mode of production.



Further Readings

Sharma, Rajendra. K, Indian Society, Institutions and Change, Atlantic Publishers

Jain, T.R. & Ohri, V.K. (1997), Micro Economics and Economic Systems, V Publications, New Delhi.

Unit 11: Religious Institutions (I)

CONTENTS

Objectives

Introduction

- 11.1 Meaning of Religion
- 11.2 Definition of Religion
- 11.3 Religion as a Social Phenomenon
- 11.4 Sociology of Religion
- 11.5 Philosophy of Religion
- 11.6 Theology
- 11.7 Sociological Meaning of Religion
- 11.8 Society and Religion
- 11.9 Characteristics of Belief Systems
- 11.10 Developmental Aspect of Religion
- 11.11 Major Religions of the World
- 11.12 Functions of Religion
- 11.13 Social Control

Summary

Keyword

Self Assessment

Answers for Self Assessment

Review questions

Further Readings

Objectives

- understand the meaning of religion sociologically.
- understand the concept religion through various definitions.
- evaluate the importance of religion as a social institute.
- understand the meaning of Religion and the types of Religion,
- learn about the evolutionary aspect of Religion and the functions of Religion,
- understand the functions of religion through various examples from sociological studies,
- learn about the various sociological perspectives to explain functions of religion.
- understand the functions of religion through various examples from sociological studies,
- learn about the various sociological perspectives to explain functions of religion.

Introduction

For what reason do sociologists concentrate on religion? For a really long time, humanity has tried to comprehend and make sense of the "significance of life." Many savants trust this examination and the craving to comprehend our position in the universe separate mankind from different species. Religion, in some structure, has been found in all human social orders since human social

Social Institutions

orders originally showed up. Archeological digs have uncovered antiquated ceremonial articles, stately internment locales, and other strict ancient rarities. Much friendly struggle and even conflicts have come about because of strict debates. To comprehend a culture, sociologists should concentrate on its religion.

What is religion? Trailblazer social scientist Émile Durkheim depicted it with the ethereal explanation that it comprises of "things that outperform the constraints of our insight" (1915). He proceeded to expand: Religion is "a brought together arrangement of convictions and practices comparative with sacrosanct things, in other words put aside and prohibited, convictions and practices which join into one single moral local area, called a congregation, every one of the people who stick to them" (1915). Certain individuals partner religion with spots of love (a gathering place or church), others with a training (admission or contemplation), nevertheless others with an idea that directs their regular routines (like dharma or sin). These individuals can concur that religion is an arrangement of convictions, values, and works on concerning what an individual holds hallowed or views as in a genuine way critical.

Religion can likewise act as a channel for inspecting different issues in the public arena and different parts of a culture. For instance, after the September 11, 2001, psychological militant assaults in the United States, it became significant in North America for educators, church pioneers, and the media to teach residents about Islam to forestall generalizing and to advance strict resistance. Humanistic apparatuses and techniques, like reviews, surveys, meetings, and investigation of verifiable information, can be applied to the investigation of religion in a culture to assist us with better comprehension the job religion plays in individuals' lives and the manner in which it impacts society.

11.1 Meaning of Religion

Religion is a faith in God. At the end of the day religion is the human reaction to the misgiving of something of force, which is powerful and extraordinary. It is the declaration of the way and sort of change affected by individuals with their origination of the heavenly.

Conviction and customs are two fundamental part portions of religion. Convictions are a contract for ceremonies. Ceremonies comprise in the recognition as indicated by a recommended way of specific activities intended to lay out contact between the performing individual and the otherworldly power. Religion includes a bunch of images conjuring sensations of adorations or stunning Ness are connected to ceremonies rehearsed by a local area of adherents.

Religion is a mind-boggling Phenomenon. It incorporates a complex of feeling sentiments and mentalities towards secrets and perplexities of life. Yet, the significance of religion in a severe humanistic sense is a lot more extensive than that of the importance utilized in strict books and sacred writings. In a severe humanistic sense religion is characterized as "those organized frameworks of convictions, images values and practices that give gatherings of men answers for their inquiries of extreme being. Accordingly, religion includes frameworks of perspectives convictions, images which depend with the understanding that particular sorts of social relations are frightened or ethically basic and a construction of exercises administered or impacted by these frameworks.

11.2 Definition of Religion

1. According to MacIver,

"Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power."

2. According to J.M. Frazer,

"Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life."

3. Emile Durkheim

Unit 11: Religious Institutions (I)

"Religion is a unified system of beliefs and practices relative to sacred things which unite into one single moral community called a church, all those who adhere to them." This is a functional definition, focused on the moral unification function of religion."

4. According to Malinowski,

"Religion is a mode of action as well as a system of belief and a sociological phenomenon as well as a personal experience."

5. According to Ogburn, "Religion is attitudes towards superhuman powers."

French sociologist Émile Durkheim (1858–1917) defined religion as a "unified system of beliefs and practices relative to sacred things" (1915). To him, the sacred meant extraordinary – something that inspired wonder and which seemed connected to the concept of "the divine." Durkheim argued that "religion happens" in society when there is a separation between the profane (ordinary life) and the sacred (1915) Durkheim is generally considered the first sociologist who analyzed religion in terms of its societal impact. Above all, Durkheim believed that religion is about community: it binds people together (social cohesion), promotes behavior consistency (social control), and offers strength for people during life's transitions and tragedies (meaning and purpose).

11.3 Religion as a Social Phenomenon

What do we mean when we say something is 'social'? It broadly refers to:

- Experience of human beings as a collectivity in all parts of the world,
- Relationships between human beings, probably in all walks of their life, and
- To all facets of everyday human life, for example, education, politics, economy etc.
- Various Ways to Study Religion

Each general public has strict convictions, ceremonies and associations. Religion regularly influences how we might interpret the regular daily existence. The manner by which we connect with each other is all the time affected by our strict convictions. Religions is likewise connected with governmental issues, and to financial exercises like creation, circulation and utilization.

Religion can join individual together, yet additionally sow scorn among them. Religion may create contrasting effects in better places. one finish of the globe, it serves to legitimize mistreatment and inconsistent dispersion of resources. A similar religion, you may find, fills in as motivation to oppose and battle against persecution, at the other end of the globe. If strict convictions are something similar, then, at that point, how would we make sense of why individuals respond differently in various areas of the planet? All religions show love and widespread fellowship. That being said, for what reason do individuals 'battle' among themselves and 'bite the dust' for the sake of religion? It is unequivocally these arrangements of inquiry, and so forth which sociologists' study. In a book on Religion, Society and the Individual, Inger (1957: xi) composed that religion is a social peculiarity, since it is "woven into the texture of public activity".

Whether a devotee or non-adherent, a humanist should see without inclination the manner by which individuals experience religion. Might be a sociologist inquisitive to grasp the various manners by which the rich the unfortunate experience religion. Reality isn't what meets our eyes alone. A humanist most frequently attempts to uncover the unequivocal, obviously noticeable reality. Yet, behind this lies the undetectable pattern the expanding criminal patterns of party legislative issues. Further in the midst of intense emergency, there tends to arise a solid intensity of strict revivalism. By research, a social scientist may perhaps demonstrate that the rich use religion during emergencies to take advantage of the majority. or then again, it might be that the majority review and restore religion during emergencies, as a proportion of trust.

At this point, you would have perceived that religion is a social peculiarity and consequently it is genuinely a field of humanistic review. Human science of religion endeavor to grasp the connection among religion and society. Religion and society have positive as well as adverse consequences on one another. Aside from this, sociologists too concentrate on the connection among religion and different other social institutors like training, government and economy. They attempt to concentrate on the different importance of religion for. Various gatherings and levels in a general public. This is positively unique in relation to what is of worry to a savant of religion and theologians.

11.4 Sociology of Religion

The humanism of religion is essentially the investigation of the practices, social designs, authentic foundations, improvement, general subjects, and jobs of religion in the public eye. There is specific accentuation on the common job of religion in essentially all social orders on Earth today and all through written history. Sociologists of religion endeavor to make sense of the impacts of society on religion and the impacts of religion on society; at the end of the day, their rationalistic relationship.

By and large, humanism of religion was of focal significance to social science, with early fundamental figures like Émile Durkheim, and Max Weber composing widely on the job of religion in the public arena. Today, sociologists have expanded their areas of interest, and for some, religion is not generally viewed as key to the comprehension of society. Be that as it may, numerous others keep on concentrating on the job of religion, especially New Religious Movements, both for the individual and as it influences our undeniably multi-social society. To lay out a universe of harmony, concordance among religions is fundamental. Humanism of religion is a field that ought to have a lot to add to the comprehension important to progress such a world.

Human science of religion doesn't ask, whether God exists. Rather, human science of religion asks, assuming individuals accept that God exists, 'for what reason do they accept', 'how would they come to accept? 'How would they depict their god? and 'is there any connection between their portrayal of God and their social circumstances?'

Additionally, forfeiting goats or bison for divinities can't be ensured as right or wrong by the social scientist. To be exact, the topic of 'what should be?' doesn't have a place with the social science of religion. One ought to remember that, a humanist focuses on a humanistic investigation of religion and not a strict examination of society.

11.5 Philosophy of Religion

Philosophy has many specializations like metaphysics, epistemology and ethics. Metaphysics is, broadly put, the study of the abstract. As a metaphysician, a philosopher or 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.

Reasoning is the most basic and exhaustive point of view created by people. It is very not quite the same as religion in that where Philosophy is both basic and complete, Religion is extensive however not really basic. Religion endeavors to offer a perspective on all of life and the universe and to offer solutions to most, while perhaps not all, of the most fundamental and significant inquiries which happen to people all around the planet. The responses presented by Religion are not frequently dependent upon the cautious investigation of reason and rationale. For sure numerous strict convictions make no sense and appear to be outlandish. Religion has its premise in conviction. Reasoning, then again, is a pundit of conviction and conviction frameworks. Reasoning subjects what an eventual fulfilled in accepting to serious assessment. Theory searches for normal explanations and supports for convictions. Theory has its premise in reason.

Philosophy manages pondering strict convictions in a judicious way however it assumes confidence. Scholars utilize motivation to cause their convictions to show up more plainly and to any place conceivable have convictions fulfill the directs of reason. Scholars start with a bunch of convictions as basic or essential and it could be said not expose to conceivable skepticism or to genuinely basic examination. Thinkers inspect, to be sure they search for, all presumptions and speculations of any arrangement of thought or conviction. For thinkers there are no plans to be acknowledged on trust.

Reasoning of Religion is normal pondered strict issues and worries without an assumption of the presence of a god or dependence on demonstrations of trust.

Rationalists inspect the idea of religion and strict convictions. Rationalists in the West have zeroed in on thoughts connected with the presence and nature of the god since that thought is key to the religions of the West. Western Philosophy of Religion has fixated on contentions or evidences for the presence of God and explanations of evident irregularities in the portrayal of the idea of God.

Somewhat recently savants all over the planet have pulled together their assessments onto the idea of strict convictions, strict language and the strict attitude. To be sure, a few rationalists have gone

into basic reflection and discourse on the nature or quintessence of religion itself. This text will move toward religion in both the conventional way and in the more contemporary style too. It will look at the issues connected with the presence and nature of the divinity and it will think about the idea of strict conviction. This study will likewise observe the discoveries of present day and contemporary science in its assessment into strict peculiarities. In the end it is trusted that attention to the developments of researchers and rationalists will set the peruse in a superior situation to grasp the idea of religion, its embodiment.

11.6 Theology

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.

11.7 Sociological Meaning of Religion

Broadly, the following four characteristics of religion(s) have been identified in order to construct a sociological definition.

1. Religion is a Social Phenomenon
2. The Supernatural the Sacred
3. Beliefs and Practices
4. Moral Prescriptions

1. Religion is a Group Phenomenon

Religion includes a gathering. Religion is a common arrangement of convictions and practices. Each religion underlines the requirement for aggregate love. Celebrations and ceremonies are events which unite individuals. M.N. Srinivas (1978:202) in his investigation of a Coorg town sees that the celebrations of town gods incorporate a town dance, aggregate chase and a supper for the whole town.

As per Durkheim God is a human creation and a social creation at that. God is, truth be told, brought into the world in the aggregate insight of meeting up, prompting ceremonies.

2. The Supernatural the Sacred

At the focal point of pretty much every religion lies the possibility of the extraordinary. The extraordinary is something outside actual ability to comprehend. It is 'transcendent', 'endless'. 'Confidence in otherworldly creatures' was the definition for religion, presented by Tylor (1871), a popular anthropologist. Confidence in the otherworldly creatures could likewise remember conviction for other sort of creatures like wizardry powers, heavenly messengers or spirits of dead precursors.

Devotees could orchestrate the extraordinary creatures in a progressive system as indicated by their power or they might separate the otherworldly creatures regarding their capacities. It ought to be intriguing to take note of that Brahma, Vishnu and Shiva, three Hindu Gods, are said to fill the roles of production of the grandiose request, its support and obliteration, separately.

The 'consecrated versus profane' is a resistance which relate to different restrictions like 'other common versus common', 'exceptional versus standard'. The sacrosanct, says Durkheim (1912), is separate and prohibited from the I profane. The world 'profane' alludes to unholy, mainstream, unremarkable. Ceremonies are events I during which correspondence becomes conceivable between the profane and the holy.

3. Convictions and Practices

Strict conviction is an arrangement of information about the heavenly and its relationship with the human. It is basically sufficiently not to put stock in that frame of mind of a heavenly power. The information on its presence should be clarified for individuals and to ages to come. Convictions fills this need of uncovering the presence of the otherworldly or heavenly or the hallowed. Conviction makes sense of the idea of the heavenly, the deeds, activities I or expressions of the heavenly and recommends manners by which people can speak with the heavenly.

Social Institutions

Conviction essentially includes a feeling of the past and talks about a practice, in the feeling of an exceptionally followed for quite a while. It portrays the historical backdrop of correspondence between the heavenly and human, and in doing so significance to custom.

Custom is a demonstration performed over and over again and as per custom. It is stately. What's more, formal. Most frequently ceremonies are contributed with explicit purposes. Ceremonies are series of representative activities which have a particular importance corresponding to strict convictions. Customs will generally be normalized, rehashed and dense.

4. Moral Prescriptions

At the point when individuals characterize their relationship with the 'holy', they additionally characterize their relationship with individual person. Some standards of conduct's are endorsed as necessary before one can connect with God. This is the means by which ethics are conceived out of religion.

There are many wellsprings of moral remedies in a general public, such as a family, training and regulation. Individuals who have confidence in a specific religion are likewise expected to stick to its ethical remedies. Along these lines more remedies come to be shared by every one of the individuals from the gathering. Religion and sure of its ethical solutions are more pertinent today.

11.8 Society and Religion

1. Religion gives the all-encompassing casing inside which public activity is coordinated and gives a significance and worth guidelines that guide social exercises.
2. Religion is one of the significant establishments of society that assumes a characterized and restricted part in the public arena.
3. Religion impacts a few parts of public activity, and thusly gets affected by different areas of life; and that there could be a few parts of life that are autonomous of religion as well as the other way around.

Types of Belief System

The utilization of the expression "conviction framework" can exceptionally confound. Clinicians, political researchers and anthropologists will more often than not utilize the term in rather various faculties. There is a few organizations of interrelated ideas and suggestions at different degrees of over-simplification, what's more, there are a few cycles by which a human or a PC gets to and controls that information under current initiating conditions as well as in the assistance of specific current purposes. Conviction frameworks are designs of standards that are interrelated and that differ mostly in the degree in which they are foundational. What is foundational in the Belief framework is the interrelation between a few convictions. What highlights warrant calling this put away assortment of ideas a conviction framework? Conviction frameworks are the accounts we tell ourselves to characterize our own feeling of Reality. Each person has a conviction framework that they use, and it is through this component that we exclusively, "comprehend" the world around us. Seen Reality is built through frameworks of signs, being impacted and being changed through Belief frameworks. A subject can't comprehend assign without discussing to a framework that is advanced socially and that permits him to figure out insight. Similarly, the grouping of signs in shut typologies can be dishonest, since the situation with the sign relies firmly upon the structure in which the sign is utilized inside the Belief framework. A critical can all things considered be notable in a conviction setting and, to be emblematic in another unique circumstance. From these we can see that individuals are fit for developing every kind of individual convictions by which they tell anecdotes about how the world functions. As people, we will quite often utilize this multitude of conviction frameworks to fluctuating degrees to adapt to occasions in our lives. Eventually we want the world to seem OK at some level. Accordingly, those regions where that "feeling of the truth" is most tested will generally be the regions in which the most discussions exist.

11.9 Characteristics of Belief Systems

Conviction framework has the appropriate properties, and through them social importance. A few attributes of conviction frameworks are:

Unit 11: Religious Institutions (I)

- 1) Personal responsibility is one of most discernible and fascinating elements of a philosophy. On the off chance that it was not for the reality of individual responsibility, conviction frameworks could never have solid social results, and it has not intrigued the review of social frameworks.
- 2) Belief frameworks have a presence that is autonomous of the adherents who encountered the responsibility. The adherents don't contain the conviction framework; in reality, he is probably not going to know about in excess of a little piece of it and, intentionally or accidentally, he should accept the remainder of the conviction framework on trust.
- 3) Psychological components, for example, mental coinciding may help make sense of individual responsibility, however they don't be guaranteed to make sense of the connectedness of a conviction framework in human culture.
- 4) The life expectancy of a conviction framework is possibly longer than the life expectancy of devotees.
- 5) Belief frameworks differ boundlessly in considerable substance.
- 6) The limits of a conviction framework are for the most part, albeit not generally, vague. Assortments of convictions don't for the most part have perfect limits except if.
- 7) The components (ideas, suggestions, rules, and so on) of a conviction framework are nonconsensual. That is, the components of one framework may be very unique in relation to those of a second in a similar substance space. What's more, a third framework unique in relation to both. Individual contrasts of this sort don't by and large describe conventional information frameworks, with the exception of to the extent that one should address contrasts incapacity or intricacy. Conviction frameworks may likewise shift in intricacy, yet at the same the most particular variety is calculated variety at a generally equivalent level of intricacy.

Animism

The term is instituted by E. B. Tylor (1871) to depict the confidence in soul or life power and character existing in invigorate and lifeless things as well as individuals. A few of the ancestral religions hold such convictions. His hypothesis is that people are objective creatures, and endeavor to decipher baffling peculiarities like dozing, dreams and demise with the possibility of soul.

Animatism

R. R. Marett (1866-1943) thought about that people put stock in indifferent powers in nature and certain articles. This kind of conviction had made in people strict sensations of stunning Ness, dread, wonder, regard, deference, and other psychical impacts.

He accepted that crude man couldn't recognize the regular and heavenly and furthermore among living and dead. This condition that won before the advancement of the possibility of soul is called animatism, which Merrett named after mana which means power in Polynesia.

Naturism

Max Muller fought that since the divine beings in different social orders were initially from normal peculiarity, like sun, thunder, trees, creatures, mountains, backwoods, lakes, waterways, seas, etc, the human view of nature probably had extremely strong organizations for beginning of religion.

Totemism

It is an arrangement of confidence where certain items, plants or creatures have connection relationship with gatherings. Such quicken and lifeless things stand as symbols giving personality to the gatherings and structure portrayals of the gatherings.

They make strict sentiments among the individuals and structure the objects of love, respect and holiness. As per Durkheim, totemism is the earliest type of religion, and it is conspicuously found among the Australian clans, and such peculiarities are noted among the American clans also.

Taboo

Taboo a Polynesian concept (tabu/tapu) but widely used in anthropological literature. It refers to something, use of which is collectively and strictly forbidden in religious context.

The violation of a taboo has different consequences of temporary defilement, crime to be punished and attracts the sanctions of supernatural beings and so on. Taboo is associated with mana and Totems are considered taboos.

11.10 Developmental Aspect of Religion

Polytheism is an antiquated type of love, which offers a conviction framework in numerous divine beings. Albeit today, monotheism, significance to revere just a single god, is more famous, over the entire course of time polytheism frequently ruled strict idea.

In polytheistic religions, the divine beings were typically coordinated in an ordered progression with some ruling others as having contrasting and that's only the tip of the iceberg or less power.

Components of Religion

Section

A section is autonomous of the state. America offers such a partition of religion and government and perceives strict pluralism. Individuals from sections hold to their own convictions yet regards different conventions. Church categories generally attempt to squeeze into the bigger society.

Group

A group holds stricter strict convictions with less resistance of others convictions, than categories do. They will generally stand separated from the bigger of society, frequently in detachment. They keep up with less convention and association and are frequently in a more private relationship with their god.

They are in many cases breakaway gatherings from other laid out temples who have become disappointed with their congregation. Numerous order bunches which structure, at last disappear. The Amish in America are an illustration of an order strict gathering.

Cliques

They are many times driven by charming administration, who go after oddballs and the hindered in the public arena, some of the time utilizing outrageous strategies to control individuals. It will in general control its individuals according to its precept and arrangement of customs which are distinct. A faction stresses one regulation (over all others) or it centers upon a God or Goddess with specific distinct attributes.

The social truth of the Cult is basically established in the 'cultic act'. This act is an arrangement of love - a complex of sentiments and mentalities, images (signals, words, customs and ceremonies) and basically a relationship with holy article and the world past.

It includes co-movement and a social limit. In it the connection between the people and church isn't immaterial yet auxiliary.

11.11 Major Religions of the World

Judaism

Judaism is the world's most established monotheistic religion, going back almost 4,000 years. Supporters of Judaism trust in one God who uncovered himself through old prophets. The historical backdrop of Judaism is crucial for understanding the Jewish confidence, which has a rich legacy of regulation, culture and custom.

Christianity

Christianity is the world's biggest religion, with 2.8 billion disciples. It is arranged as one of the three Abrahamic or monotheistic religions of the Western practice alongside Judaism and Islam. 'Christian' is gotten from the Greek Christo's for the Hebrew savior ("blessed one"). Christiania, "devotees of the Christ," turned into the name of the gathering lessons of Jesus of Nazareth in first century Israel and broadcasted him the anticipated savior of the prophets.

Christianity combined the convictions of antiquated Judaism with components from the predominant culture of the Roman Empire. The consecrated texts are consolidated in the Christian Bible: The Jewish Scriptures (presently considered the Old Testament) and the New Testament (the

Unit 11: Religious Institutions (I)

good news accounts, the letters of Paul, and the Book of Revelation). This article reviews the starting points of the development that eventually turned into an autonomous religion.

Islam

Islam, significant world religion declared by the Prophet Muhammad in Arabia in the seventh century CE. The Arabic expression Islam, in a real sense "give up," enlightens the key strict thought of Islam – that the devotee (called a Muslim, from the dynamic molecule of Islam) acknowledges give up to the desire of Allah (in Arabic, Allah: God). Allah is seen as the sole God – maker, sustainer, and restorer of the world. The desire of Allah, to which people should submit, is spread the word about through the consecrated sacred writings, the Quran (frequently spelled Koran in English), which Allah uncovered to his courier, Muhammad. In Islam Muhammad is viewed as the remainder of a progression of prophets (counting Adam, Noah, Abraham, Moses, Solomon, and Jesus), and his message at the same time culminates and finishes the "disclosures" ascribed to prior prophets.

Confucian

Confucianism, the lifestyle engendered by Confucius in the sixth fifth century BCE and followed by the Chinese nation for over two centuries. Albeit changed over the long run, it is as yet the substance of learning, the wellspring of values, and the social code of the Chinese. Its impact has likewise stretched out to different nations, especially Korea, Japan, and Vietnam.

Buddhism

Buddhism, religion and reasoning that created from the lessons of the Buddha (Sanskrit: "Stirred One"), an educator who lived in northern India between the mid-sixth and mid-fourth hundreds of years BCE (before the Common Era). Spreading from India to Central and Southeast Asia, China, Korea, and Japan, Buddhism plays had a focal impact in the profound, social, and public activity of Asia, and, starting in the twentieth hundred years, it spread toward the West.

Hinduism

Hinduism, significant world religion starting on the Indian subcontinent and involving a few and differed frameworks of reasoning, conviction, and custom. Albeit the name Hinduism is somewhat new, having been authored by British scholars in the principal many years of the nineteenth hundred years, it alludes to a rich total custom of texts and practices, some of which date to the second thousand years BCE or potentially prior. If the Indus valley civilization (third second thousand years BCE) was the earliest wellspring of these practices, as certain researchers hold, then, at that point, Hinduism is the most seasoned living religion on Earth. Its numerous sacrosanct texts in Sanskrit and vernacular dialects filled in as a vehicle for spreading the religion to different regions of the planet, however custom and the visual and performing expressions likewise assumed a critical part in its transmission. From about the fourth century CE, Hinduism had a prevailing presence in Southeast Asia, one that would keep going for over 1,000 years.

Sikhism

Sikhism, religion and reasoning established in the Punjab area of the Indian subcontinent in the late fifteenth hundred years. Its individuals are known as Sikhs. The Sikhs call their confidence Gur mat (Punjabi: "the Way of the Guru"). As per Sikh practice, Sikhism was laid out by Guru Nanak (1469-1539) and hence drove by a progression of nine different Gurus. Every one of the 10 human Gurus, Sikhs accept, were possessed by a solitary soul. Upon the demise of the tenth, Guru Gobind Singh (1666-1708), the soul of the everlasting Guru moved itself to the holy sacred text of Sikhism, Guru Granth Sahib ("The Granth as the Guru"), otherwise called the Adi Granth ("First Volume"), which from that point was viewed as the sole Guru. In the mid-21st hundred years there were almost 25 million Sikhs around the world, the incredible larger part of them living in the Indian province of Punjab.

Jainism

Alongside Hinduism and Buddhism, Jainism is one of the three most old Indian strict customs still in presence and a fundamental piece of South Asian strict conviction and practice. While frequently utilizing ideas imparted to Hinduism and Buddhism, the consequence of a typical social and phonetic foundation, the Jain practice should be viewed as an autonomous peculiarity instead of as a Hindu faction or a Buddhist blasphemy, as a few prior Western researchers accepted.

11.12 Functions of Religion

As one of the basic social institutions, religion performs several important functions.

These are as follows:

1. It assists man with managing his apprehension about the otherworldly powers. It assists people with beating torment, dread and nervousness.
2. It is a method utilized by man to conform to his confidence in the presence of extraordinary powers.
3. It gives individuals clarifications in regards to the way to salvation or delivery from the pattern of births and resurrections.
4. It is an intense and strong method for controlling social way of behaving. The apprehension about discipline from extraordinary powers for abusing strict rule is a viable method for controlling the way of behaving of people inside society. Every religion has its own code with respect to adequate and unsatisfactory methods of conduct, which is restricting on every one of the people who have a place with, or follow a specific religion.
5. It gives profound and mental solace by guaranteeing individuals that there is a significance throughout everyday life, and there is a reason even in anguish. It is an extraordinary wellspring of solace and comfort in the midst of emergencies.
6. It joins individuals and brings social fortitude.
7. It gives replies to specific essential inquiries throughout everyday life – what is the motivation behind life, for what reason really do individuals endure, for what reason in all actuality do individuals bite the dust, what occurs after death, etc.
8. It gives rules with respect to regular day to day existence, cultural way of behaving, conduct towards others, etc.
9. It assists individuals with adjusting to evolving circumstances, climate and customs. It assists people with adjusting to a wide range of social change, remembering change for conjugal status, demise in the family, and change in family structure because of death, separation or partition.
10. It gives people a feeling of character.

Religion Creates Social Solidarity

Religion is considered as a 'Societal Glue', as it creates harmony of attitude, ideas and habits among its followers. They come closer to one another and are cemented together.

Religious rituals like weddings, births, burials and celebration of special religious events promote group solidarity and cohesion as all members know how to behave towards one another.

11.13 Social Control

1. Besides going about as a coordinating power, religion additionally gives direction and turns into a method for social control.
2. It gives rules and principles of conduct.
3. It likewise gives dread of heavenly discipline to the people who don't keep the standards, consequently making physical and social tidiness.

Strict convictions can impact the lead of the individuals who put stock in them. It keeps individuals 'in line' through folkways and mores. Strict assents assume a huge part in such manner. Numerous restrictions in different societies have strict authorizations, e.g., the untouchable against eating of pork in Jewish and Muslims and cows' meat in Hindus.

Conservation of Values

- Religion jam social qualities which have been gotten from it.
- The social qualities are firmly connected with the strict lessons, hence those acts are censured or prohibited that are not 'in accordance' with the strict lessons.
- Holiness of ladies, regard for Ramadhan, consecrated places and the elderly folks.

Unit 11: Religious Institutions (I)

- Religion eliminates the apprehensions and nerves
- Religion eliminates the apprehensions and nerves of the person by consoling him of the consideration and security. Religion is a feeling of solace and backing to the people during seasons of individual and social emergencies like demise of friends and family, genuine injury, and so forth.

Emile Durkheim

Durkheim, religion itself is a product of the collective sentiment. aroused by the collective performance of rituals.

Alexis de Tocqueville (1805-1 859)

A French Scholar, realized, very early that religion can perform certain important functions for society.

In his study of American Evangelical Protestantism, Tocqueville established that it helped the growth of democratic spirit in America. Tocqueville proposed that Catholicism with modifications could foster democratic spirit in France. Auguste Comte, another French scholar, proposed a new 'religion of humanity' to develop greater commitment to society among French people.

Herbert Spencer

Herbert Spencer (1 820-1903), an English philosopher, established functionalist thinking more systematically. He compared, society to a human body. In the human body, as we know, there is natural co-ordination among the various organs. In the same way, in society various institutions must naturally cooperate amongst themselves. To compatible with the rest of the institutions of the advanced, industrial society.

Malinowski

Malinowski, the famous functionalist, wrote about religion, science and magic and discussed their functions. Though he provided a wealth of material on primitive religious practices and beliefs, he did not add any new concepts to the study of religion

Robertson Smith

According to Robertson Smith (1927:227), all members of a clan of a tribe were thought to be one blood. The god of the clan was also thought to be of the same blood because he was conceived as the physical father of the clan-founder. In other words, the god was the clan itself.

The concrete representation of this god was made in the form of totemic creatures. Sacrificing the totemic creation and partaking its flesh and blood was a sacred communion. Much influenced by this approach, Durkheim tried to show how religion arose out of the very existence of society. He described religion as a social fact.

Cognitive Functions

Religion can mould people's thinking and so help them to live and adapt to their conditions of existence. One who participates in religious practices, emerges as a superior 'person with strength and vitality of face the world.

This perception of religion has to be understood in the context of Durkheim argument that religious has continued to survive all along, because it has fulfilled certain needs. Religion generates a particular mental state within the individual, which raises one above oneself and, helps us to lead a superior life.

Social Functions

According to Durkheim (1964: 16) the collective representation is the result of 'an immense cooperation'. They emerge, when the whole community comes together, to enact certain rites in response to the sacred.

The rituals are to two types: positive and negative. Negative rituals include a whole set of prohibitions to be observed to recreate the collective sentiment and worship the sacred.

The positive rituals, on the other hand, indicate the meticulous 'preparations' to be undergone by the individual before approaching the sacred and participating in the community.

Social Institutions

For example, the initiation rites undergone by an individual, at the attainment of adulthood, denote a "total transformation" of the young person. Some of the initiation rites are painful but it is through the pain, one 'transforms' oneself and profane passes over to the sacred.



An Example

The Arunta tribe is divided into several clans. The clan is a group of people united by a name, into a common bond. The clan is not a group based on blood-relations. The name of the clan indicates its totem. Not only the clan but also individuals of the clan bear the name of the clan.

Totem is an emblem. It helps in establishing the identify of a person or group. Totem is employed in rituals and other religious ceremonies. Most important of all, the totem has a religious character. It is a sacred thing.

Malinowski

Malinowski had studied the Trobriand Islanders in the Western Pacific. The people here were mostly from fishing communities and had to constantly deal with hazardous expeditions for fishing and underwent experiences that could not be explained by them. Malinowski argued that the feelings of fear, anger, sadness, etc. that arose in the mind of primitive people on such occasions were overcome by resorting to religious activities or the performance of certain rituals that would help get over such unsure feelings.

Radcliff Brown

Radcliffe-Brown explain; religious behavior mainly in terms of the personality of the dancer and mixture of feelings and actions in his dance which produce solidarity in the community. Secondly, on the basis of this case, Radcliffe-Brown generalizes that a ritual attitude generates social cohesion and harmony.

Religion Creates Social Solidarity: Religion is considered as a 'Societal Glue', as it creates harmony of attitude, ideas and habits among its followers. They come closer to one another and are cemented together. • Religious rituals like weddings, births, burials and celebration of special religious events promote group solidarity and cohesion as all members know how to behave towards one another.

Radcliffe-Brown argues that religion functions to keep society together and its forms vary in accordance with types of society. For example, ancestor worship is commonly found in societies with lineage systems.

Summary

Future examination on Latin American strict establishments and conviction probably will head in a few bearings. The obvious retreat of numerous public Catholic orders from political activism right after ongoing advances to a majority rule government covers the way that diocesans all through the area are attempting to explain the legitimate job of the congregation in changed public conditions. How public Catholic temples will add to or sabotage Latin American vote-based system stays a live inquiry. Strains between ministers' perspective on the legitimate job of the congregation and grassroots strict experience further confuse church-society relations, as do issues of orientation, class and race. Assessments of both public Catholic houses of worship and nearby level contextual investigations will add to how we might interpret the advancing job of the Catholic church in Latin America. Simultaneously, the proceeded with development of Pentecostal and other non-Catholic religions will reinforce Latin American pluralism, to which all strict establishments should answer. Not exclusively will Catholic progressive systems need to adjust to a more serious strict 'commercial center,' however contrasting strains in Pentecostalism likewise will become clearer as certain gatherings reinforce and standardize, while proceeding with split pieces others.

Keyword

- Meaning of Religion
- Definition of Religion
- Religion as a social phenomenon
- Sociological Meaning of Religion
- Society and Religion

- Types of Belief System
- Major Religions of the World
- Functions of Religion
- Social Control

Self Assessment

1. Which among the following is not a component of culture
 - A. Beliefs
 - B. Values
 - C. Signs
 - D. Development

2. Who can be labelled as a 'historical sociologist'?
 - A. Pareto
 - B. Karl Marx
 - C. Max Weber
 - D. Lewis Coscer

3. The division of Sociology into social statics and social dynamics was done by
 - A. F. Angel
 - B. Auguste Comte
 - C. Karl Marx
 - D. Saint Simon

4. Which among the following is the youngest social science?
 - A. Sociology
 - B. Political Science
 - C. Economics
 - D. Statistics

5. Radcliffe Brown considers sociology as a science of
 - A. human relationship
 - B. human society
 - C. human behavior
 - D. human interaction

6. Every culture contains a large number of guidelines which direct conduct in a particular situation. Such guidelines are known as-
 - A. Norms
 - B. Culture
 - C. Folkways
 - D. Mores

7. A norm is a _____.

- A. Specific guide to action
- B. Culture of society
- C. Guideline for socialization
- D. Guideline for social interaction

8. A value is a belief that something is

- A. Moral
- B. Very productive in society
- C. Good and desirable
- D. Cultural

9. Which among the following is correct?

The term role-set has been coined to refer-

- A. to the total complex of other social positions with which any particular social position is characteristically connected
- B. to the total number of occupants of the correlative social positions when a particular occupant of a particular position is taken as a point of reference,
- C. Both (a) and (b) are true
- D. Both (a) and (b) are false

10. Who holds that "marriage is rooted in the family rather than family in marriage"?

- A. Murdock
- B. Marx
- C. Morgan
- D. Wester Marck

11. What is the meaning of social control.

- A. Besides going about as a coordinating power, religion additionally gives direction and turns into a method for social control.
- B. It gives rules and principles of conduct.
- C. It likewise gives dread of heavenly discipline to the people who don't keep the standards, consequently making physical and social tidiness.
- D. All the above

12. Meaning of Religionis.

- A. Faith of God
- B. believe in God
- C. a and b
- D. none of these

Unit 11: Religious Institutions (I)

13. The Major Religions of the World are

- A. 5
- B. 9
- C. 8
- D. 1

14. "Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power." Whogives this statement

- A. Maclver,
- B. Redcliff Brown
- C. Malinowski
- D. Herbert Spencer

15. In which mudra did Gautam Buddha deliver his first sermon at Sarnath?

- A. Dharmachakra Mudra
- B. Abhaya Mudra
- C. Dhyana Mudra
- D. Bhumisparsha Mudra

Answers for Self Assessment

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

Review questions

1. Write any five Functions of Religion.
2. Write any tree Major Religions of the World.
3. What is the Sociological Meaning of Religion?
4. What is the Meaning of Religion give answer with tree example?
5. Write a short note about Social Functions

**Further Readings**

1. Towards a Sociology of Religion: An Interpretive Sociology Approach
Author(s): Anthony J. Blasi and Andrew J. Weigert

2. Religion as a Subject for Sociology Author(s): Andre Beteille



Web Links

<https://www.jstor.org/stable/3710562>

<https://www.jstor.org/stable/4398817>

Unit 12: Religious Institutions (II)

CONTENTS

Objectives

Introduction

- 12.1 Institutionalization of Religion
- 12.2 Process to get Institutionalized
- 12.3 Secularism and Secularization
- 12.4 Meaning of Secularization
- 12.5 Secularization and Religion
- 12.6 Elements of Secularism
- 12.7 Sociological Theories of Religion
- 12.8 The Protestant Ethic and the Spirit of Capitalism
- 12.9 Main Features of Calvinism

Summary

Keyword

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

- understand the meaning of institutionalization, and different forms of religion,
- analyze the institutionalization of religion. And the concept of secularization,
- understand the relevance of secularism in western and Indian society,
- learn about the characteristics of secularization.
- understand the meaning of economy and religion, and the impact of religion on capitalism,
- learn about the relation between protestant ethics and spirit of capitalism according to Max Weber.

Introduction

What is religion? Trailblazer social scientist Émile Durkheim portrayed it with the ethereal explanation that it comprises of "things that outperform the constraints of our insight" (1915). He proceeded to expound: Religion is "a brought together arrangement of convictions and practices comparative with consecrated things, in other words put aside and prohibited, convictions and practices which join into one single moral local area, called a congregation, every one of the individuals who stick to them" (1915). Certain individuals partner religion with spots of love (a gathering place or church), others with a training (admission or reflection), regardless others with an idea that directs their regular routines (like dharma or sin). These individuals can concur that religion is an arrangement of convictions, values, and works on concerning what an individual holds consecrated or views as in a profound way huge.

Religion can likewise act as a channel for inspecting different issues in the public arena and different parts of a culture. For instance, after the September 11, 2001, fear monger assaults in the United States, it became significant in North America for instructors, church pioneers, and the media to teach residents about Islam to forestall generalizing and to advance strict resilience. Humanistic apparatuses and strategies, like reviews, surveys, meetings, and examination of authentic information, can be applied to the investigation of religion in a culture to assist us with better comprehension the job religion plays in individuals' lives and the manner in which it impacts society.

12.1 Institutionalization of Religion

As religion becomes standardized it turns into a storehouse of large numbers of the qualities from which a significant part of the existence of the general public determines its legitimation. Hence, the diligence of strict convictions and, surprisingly, the support of the strict association can come to be interwoven with cultural issues of public request and political dependability. This will in general turn into the case whether there is a lawful partition of chapel and state.

An institutional complex might be seen as the substantial encapsulation of a social subject in the on-going existence of a general public, as the "decrease" of a bunch of perspectives and directions to the normal and regularized conduct of men.

These standardized assumptions incorporate meanings of situations with jobs, objectives, and recommended and allowed means, and they articulate with the way of life of the general public and with the character structures that the socialization processes have delivered in a given society.

It is the extraordinary righteousness of social foundations according to the perspective of the working of social frameworks that they give solidness in a universe of irregularities.

In the pre-standardized phase of a strict development, the traditional kind of which is the circle of supporters accumulated about an appealing pioneer, the inspiration of the devotees is described by resolve. The strict development fulfills complex requirements for its followers; however, it centers their fulfillment upon its qualities and their encapsulation in the magnetic pioneer.

The alluring call gets a sincere reaction. With the development of a stable institutional framework, there emerges a construction of workplaces – of situations with jobs – fit for evoking one more sort of inspiration, including needs for renown, articulation of educating and authority capacities, drives for power, tasteful necessities, and the very common wish for the security of a decent situation in the expert design of the general public.

It is definitively a direct result of its capacity to assemble self-intrigued as well as unengaged inspiration driving systematized designs that organization contributes strength to human existence.

Max Weber showed that charming authority before long goes through a course of routinization into a conventional or sane lawful design comprised of a boss and an authoritative staff. There is an elaboration and normalization of methods and the rise of situations with jobs inside a complex of workplaces.

12.2 Process to get Institutionalized

1. Norms: norm, also called Social Norm, rule or standard of behavior shared by members of a social group. Norms may be internalized—i.e., incorporated within the individual so that there is conformity without external rewards or punishments, or they may be enforced by positive or negative sanctions from without.

2. Values: In simple sense, values refer to intangible qualities or beliefs accepted and endorsed by a given society. Hara Lambos defines values as "A value is a belief that something is good and worthwhile. It defines what is worth having and worth striving". It is a preferred course of action.

3. Statuses: In sociology, a status is a person's rank or position in a particular context. Associated with a status is a variety of expectations and privileges called roles. If a status is beyond a person's control, it is referred to as ascribed. If it is under a person's control, it is referred to as achieved.

4. Roles:role, in sociology, the behavior expected of an individual who occupies a given social position or status. A role is a comprehensive pattern of behavior that is socially recognized, providing a means of identifying and placing an individual in a society.

5. Regulation:Guideline has an assortment of implications that are not reducible to a solitary idea. In the field of public arrangement, guideline alludes to the declaration of designated rules, normally joined by some legitimate instrument for checking and authorizing consistence. Likewise, for quite a while in the United States, for instance, the investigation of guideline has been inseparable from the investigation of the free offices authorizing it. In political economy, it alludes to the endeavor of the state to guide the economy, either barely characterized as the burden of financial controls on the way of behaving of personal business or, all the more comprehensively, to incorporate other administrative instruments, like tax assessment or exposure prerequisites. The two implications share an attention on the state's endeavor to intercede in private exercises.

6. Acceptability:Social "worthiness" is one of three measures that should direct biological system the board choices, yet a new issue examination found "there is a deficient comprehension of what establishes 'agreeableness' concerning [ecosystem management]." Based on research embraced because of that investigation, this paper offers a functioning meaning of social adequacy. Resulting conversation centers around the ramifications for biological system administrators of four parts of that definition: the social setting of individual judgment, impacts upon the relative interaction, conduct articulations of agreeableness decisions, and perception/estimation issues.

Émile Durkheim – "Religion is a unified system of beliefs and practices relative to sacred things which unite into one single moral community called a church, all those who adhere to them." This is a functional definition, focused on the moral unification function of religion.

12.3 Secularism and Secularization

'Secularism' is a value-loaded concept, its values derive from, and must be contextualized in our understanding of the underlying social process we call 'secularization'.

'Secularization is a social process and 'secularism' is a sociopolitical ideal or ideology. In actuality 'secularism' can become a reality in our social institutions only in so far as these are affected by 'secularization'.

Therefore, secularism is a product of, and, in turn, strengthen the process of secularization. For the truism that there can be no secularism without process of secularization is now widely accepted, but the challenge of actualizing it through concrete social, political, economic and educational measures is an enormous task.

Meaning of Secularism

"Secularism" was instituted by George Jacob Holyoake in 1851 to depict the socio-political development began without anyone else, Charles Brad laugh and others.

G.J Holyoake utilized the term secularism to characterize a philosophy, wherein social and modern profound quality not entirely set in stone by reference to the rising above standards of religion, were presently still up in the air by reason, and immovably secured to the benefit of man in this life. Secularism was thusly projected as a pragmatist development, skeptic or not interested in Religion.

The secularism of Holyoake was a basic way of thinking, which avowed worry for life in this world, as expressed by the humanists and positivists the same. Secularism attests the value of this common presence, the autonomy of logical information, and human satisfaction as the main genuine points of social foundations. Holyoake portrayed secularism as a "perspective", and as being worried about "issues that can be tried in this life".

Thinkers on secularism

Gandhi:

Gandhi was the center power in diffusing every shared character and intertwining individuals from all areas together into a typical public development for opportunity. His regulation of "sarva dharma Sam bhava" or fairness of all religions was intended to bring individuals from all religions together while not subverting the worth of religion in individuals' lives.

Nehru:

Nehru had confidence in "dharma nirapekshata", which implied that the state wouldn't consider any strict contemplations while outlining approaches. Nehru's ideal state gave opportunity to all religions and respected all beliefs similarly while requesting that the state be without any trace of being joined to a specific religion.

12.4 Meaning of Secularization

The term 'secularization' is defined by Bryan Wilson as the process in which different social institutions 'become recognized as distinctive concerns operating with considerable autonomy.

It is also a process of "decline in religious activities, beliefs, ways of thinking and institutions." This decline in religious consciousness is the result of the universal acceptance of pragmatic or scientific approach to secular issues. In a secularized society people turn to science for explanation of natural phenomena and for remedial measures for their mundane problems.

They no more take recourse to the "supernatural" for either cognitive understanding of the world, or even for emotional support.

Secularism in India

Before the British intercession in Indian governmental issues there existed no contention among religion and legislative issues. As a matter of fact, as Dumont noticed: 'Religion here is constitutive of society. Legislative issues and Economics are neither independent area, nor are they disconnected of religion, they are essentially included by religion'. Reviewing Dumont, T N Madan feels that "religion and mainstream can't be isolated, all in all, religion can't be in any significant sense privatized"

Notwithstanding, the approaching of the British rolled out some improvement. The British state kept a demeanor of impartiality. Further, the British presented the idea of balance under the watchful eye of regulation, regardless of position and belief. Alongside this break in custom, current schooling turned into a significant variable of progress.

A significant component in the political arousing in India was the developing progressivism which accompanied present day instruction. The Indian working class was the significant recipient of British schooling and one of the first to start a patriot battle against the British. The patriot feeling was conveyed down to the majority by the exceptional development of the vernacular societies. This vernacular development simultaneously was not followed to be bullheaded on the grounds that the country as an objective was remembered. "A large part of the force of the Indian patriotism came from its utilization of powers, sayings and imagery of religion, particularly Hinduism"

The mainstream philosophy of the public chiefs by avoiding religion as much as possible was tested by any semblance of B.G. Tilak, Aurobindo Ghosh, Lajpat Rai. The Congress confronted a problem whether to permit the activation of the majority utilizing strict images and so forth or not, for it could distance the Muslim people group.

Right from the beginning, Indian secularism drew its strength from pluralism. Secularism in the Indian tradition, was not the opposition of religion but was related to communalism, while Europe, being mono-religious, secularism was not the opposite of communalism as there was no struggle for domination between various religious communities.

A secular state is not supposed to discourage the practice of religion, but neither can it base its policies on religion

The containment of religion in life and the separation of state from religion are universally accepted definitions of secularism, even though these ideas had a distinctly European origin.

Bryan Wilson defines secularization as the process in which social institutions gain 'considerable autonomy' and religious consciousness declines whereby instead of being the pervasive, determinant influence, religion becomes 'a department of the social order'.

12.5 Secularization and Religion

Secularization causes a decrease in the social significance of religion and secularism limits the job of religion in the social and political issues of society. The significant cycles of progress set off by secularization, which comes close by with advancement, are:

1. Withdrawal of religion from such friendly circles as schooling and marriage following a separation in foundations, designs and capacities;
2. The advancement of pluralisms at the degree of gatherings (counting religion) and world perspectives;
3. justification as depicted by Max Weber which alludes to the rise of a logical, objective perspective which 'disenthralls' society from fantasies, secrets, wonder and enchantment; and
4. the advancement of basic cognizance that uncovers the philosophies concealed in the institutional and conviction designs of religion (Alam 2002:106).

The course of secularization was incredibly helped by change of human awareness set off by the promotion of logical thoughts among average citizens. Secularism was the result of the Enlightenment which underlined the independence of reason and science.

12.6 Elements of Secularism

Secularism, as a belief system, comprises of the accompanying five thoughts.

- Right off the bat, it focuses on the job of human independence. This implies that secularism perceives the right of a person to arrange her life free of power.
- Besides, secularism attests that state and regulations as well as family relations, instruction, profound quality, information and values are additionally totally liberated from the strength of religion. The particular point in India, as per Marc Gallanter, isn't to keep religion out of legislative issues however to keep it out of friendly relations (Gallanter 1998).
- Thirdly, secularism looks for the independence of the person as well as the independence of reason. Reason is made the sole rules of truth and this subverts the confidence in religion and the power of the congregation.
- Fourthly, secularism accounts for the upsides of pluralism and strict lenience since it makes no religion last, faultless and past reasonable examination. A majority of strict perspectives is subsequently viewed as normal by secularists and resilience is a demeanor they esteem towards different religions and worth frameworks.
- Fifthly, secularism isn't against religion. All things considered, it is worried about the undertakings of this world and thinks about that mainstream life and information is independent (Jhingran 1995: 46-9) People's Republic of China formally has an arrangement gone against to religion and going rigorously by the meaning of secularism, it's anything but a common state.

Religion

The term 'religion' refers to a set of ideas and beliefs about the "supernatural" and its impact on the lives of human beings. Human beings have always been confronted with certain problems and crises, which seem to defy logical explanation.

In concentrating on religion according to a humanistic viewpoint, it isn't significant what one understands with respect to religion. What is significant is the capacity to look at religion unbiasedly in its social and social setting. Sociologists are keen on a few inquiries regarding religion:

- How are religious beliefs and factors related to other social factors like race, age, gender, and education?
- How are religious institutions organized?
- How does religion affect social change?
- What influence does religion have on other social institutions, such as political or educational institutions?

Sociologists likewise concentrate on the legalism of people, gatherings, and social orders. Legalism is the force and consistency of training of an individual's (or alternately gathering's) confidence. Sociologists measure legalism by getting some information about their strict convictions, their participation in strict associations, and participation at strict administrations.

Present day scholarly human science started with the investigation of religion in Emile Durkheim's 1897 *The Study of Suicide* where he investigated the contrasting self-destruction rates among Protestants and Catholics. Following Durkheim, Karl Marx and Max Weber additionally took a gander at religion's job and impact in other social foundations like financial aspects and legislative issues.

12.7 Sociological Theories of Religion

Each major humanistic structure has its point of view on religion. For example, according to the functionalist point of view of humanistic hypothesis, religion is an integrative power in the public arena since it has the ability to shape aggregate convictions. It gives union in the social request by advancing a feeling of having a place and shared mindset. This view was upheld by Emile Durkheim.

The second perspective, upheld by Max Weber, sees religion as far as how it upholds other social establishments. Weber believed that the strict conviction frameworks gave a social system that upheld the improvement of other social establishments, like the economy.

While Durkheim and Weber focused on how religion adds to the attachment of society, Karl Marx zeroed in on the contention and mistreatment that religion gave to social orders. Marx saw religion as an apparatus for class mistreatment in which it advances definition since it upholds an order of individuals on Earth and the subjection of humanity to divine power.

Ultimately, emblematic cooperation hypothesis centers around the interaction by which individuals become strict. Different strict convictions and practices arise in various social and authentic settings since setting outlines the importance of strict conviction. Emblematic association hypothesis makes sense of how a similar religion can be deciphered diversely by various gatherings or at various times since forever ago. According to this viewpoint, strict texts are not insights but rather have been deciphered by individuals. Along these lines various individuals or gatherings might decipher similar Bible in various ways.

Economy

In order that society may survive, certain basic physical needs have to be met. Food, clothing and shelter are essential for life. The economy or economic system refers to those arrangements made by society for the production, consumption and distribution of goods and services.

monetary human science, the utilization of humanistic ideas and strategies to examination of the creation, dispersion, trade, and utilization of labor and products.

Monetary social science is especially mindful of the connections between financial movement, the remainder of society, and changes in the establishments that contextualize and condition financial action. Albeit customary monetary investigation accepts the atomistic person as its beginning stage, financial social science by and large starts with gatherings, or entire social orders, which it sees as existing autonomously of and to some degree comprising the person. At the point when monetary sociologists truly do zero in on people, it is by and large to analyze the manners by which their inclinations, convictions, and inspirations to act are commonly comprised through the connections between them. This emphasis on monetary activity as friendly — that is, as situated toward others — permits financial sociologists to think about power, culture, associations, and foundations as being key to an economy.

Unit 12: Religious Institutions (II)

The subjects of force and culture, as well as the emphasis on associations and foundations, in monetary social science have normally driven its experts to look at the connection between the state and the economy. Monetary humanism has commonly affirmed that the state and the economy exist in an advantageous relationship: the state relies upon the economy for income, and the economy relies upon the state for law and order. This contradicts a large part of the monetary writing on business sectors in financial aspects, which will in general depict markets and states as existing contrary to each other. The cooperative connections between economies, the state, and common society are what monetary sociologists mean when they say that economies are installed in friendly and political designs. The connection between the state and the economy has been an area of request fundamental to monetary humanism since its beginning.

Inter-relationship between Religious Ethics and Economy

Superficially, they seem poles apart. Religion concerns itself with the beyond, whereas economy deals with the practical business of working, producing and consuming. Are these two seemingly diverse systems related?

Max Weber thought so. According to him, it was the ideas, beliefs, values and world-view of human societies that guided the way their members acted, even in the economic sphere. As has already been mentioned, religion prescribes certain guidelines of behavior.

It is in accordance with these guidelines that followers direct or orient their activities. These guidelines are incorporated in the body of religious ethics of each religious system. Let us illustrate Weber's view with an example from our society.

According to Max Weber, there were certain affinities between the Protestant religious ethics and the economic system known as capitalism. These affinities, said Weber, helped capitalism to grow in the western world.

12.8 The Protestant Ethic and the Spirit of Capitalism

Western free enterprise, as indicated by Weber, accepted at least for a moment that its shape since it was upheld by a specific conviction framework, in particular, the "Protestant ethic". Weber contended that the Protestant ethic is firmly connected with the soul of private enterprise. To draw out this interrelationship, Weber built ideal kinds of both, the Protestant ethic and the soul of private enterprise

The Spirit of Capitalism

As per Weber, the industrialists wanted abundance not so much for delight or sumptuous living. They needed it so they could utilize it to make more abundance. The hunger for cash making for the good of its own is the actual substance of present-day private enterprise.

Free enterprise is a monetary framework which focuses on the limitless amassing of benefit through the reasonable association of creation.

Free enterprise emerged in the Western countries like England and Germany, which experienced what we call the "Modern Revolution". The development of the industrial facility framework, new procedures of creation, new apparatuses and machines made it workable for the entrepreneurs or the proprietors to procure vast amounts of money.

The creation cycle must be reasonably coordinated; as such, proficiency and discipline were fundamental. Conservatism hampers the development of free enterprise. Free enterprise anxieties independence, development and the persistent quest for benefit. Conservatism, as portrayed above, is described by a significantly less focused and effective arrangement of creation.

You have quite recently seen that the soul of free enterprise is a hard-working attitude which calls for amassing of abundance for the good of its own. To do as such, work should be coordinated in a productive, restrained way. Difficult work is an uprightness that conveys natural prizes.

The Protestant Ethic: Features Influencing the Development of Capitalism

Its initial architects like Martin Luther and John Calvin split away from the Catholic Church. They felt that the Church had become too drenched in precepts and customs. It had moved away from

the average folks. Ravenousness, Traditionalism Capitalism defilement and bad habit had grasped the Church. Clerics had a way of life more reasonable for rulers.

The Protestant groups that jumped-up all-over Europe attempted to recover the lost soul of the Church. They focused on straightforwardness, somberness and commitment. Calvinism established by the Frenchman John Calvin was one such order. The adherents of Calvin in England were known as the Puritans.

They moved to the landmass of North America and were the organizers behind the American country. Weber saw that in the West, it was overall the Protestants who had gained most noteworthy headway in instruction and work. They were the top civil servants, the most gifted specialized laborers and the main industrialists.

12.9 Main Features of Calvinism

Calvinism at its best is additionally experiential, a word which Tom Nettles once supportively depicted along these lines: "An experiential religious philosophy, or exploratory Calvinism, seeks after the intentional utilization of each tenet to an everyday issue that requirements further adjustment to Christ's ideal humankind." Hamilton makes sense of further:

Calvinism is locally experiential. Before it is a philosophical framework, Calvinism is profoundly affectional, God-focused, cross-amplifying religion. A man may boisterously trumpet his adherence to the particular principles of Calvinism, yet on the off chance that his life isn't set apart by take pleasure in God and His gospel, his affirmed Calvinism is a joke. All in all, there is no such thing as "dead Calvinism." Such is a philosophical confusing expression for one straightforward explanation: Calvinism professes to be scriptural religion, and scriptural religion isn't just significantly religious, it is profoundly experiential and engagingly affectional! Any place people guarantee to be Calvinists, their lives and their services will beat with life — the existence of residing, Spirit-propelled, Christ-commending, God-focused truth.

Hamilton proceeds to give 8 central elements of the experiential Calvinist, and checks out at the subject from a confessionally Reformed point of view. I would contradict a portion of the better places, for example, his demand that Reformed love fundamentally sticks to the regulative rule. In any case, I found every one of his focuses exceptionally supportive.

The experiential Calvinist distinctions God's unrestricted sway. God's power is never found in Scripture as a reason for devotees to become uninvolved. God's sway doesn't suspend human obligation but instead embraces it. [This] is shown essentially in God's kin giving themselves to predictable, unwavering, genuine supplication. Nothing a larger number of respects God's unlimited sway than petition.

The experiential Calvinist treasures God's effortlessness. Calvinism especially celebrates in and bulletins the beauty of God. ... Experiential Calvinists are envious to amplify the finesse of God since it opens to us the core of the God of elegance.

The experiential Calvinist has a profound feeling of the corruption of wrongdoing. It is the best misfortune of our age that the incomparable concentration in a large part of the Christian church today is man, not God! Man, and his requirements, not God and His brilliance, is the getting sorted out standard and focal worry of much that passes for outreaching Christianity. Maybe the best contrast among us and our Reformation and Puritan ancestors is that they had high perspectives on the brilliance of God and subsequently profound perspectives on the corruption of transgression.

The experiential Calvinist lives before God's face. Experiential Calvinism has one superior worry: to commend God. He perceives that the main decision that counts is God's.

The experiential Calvinist shapes all of life by the disclosure of God's irreproachable sacredness. The experiential Calvinist is ... an acquiescence cherishing devotee. God's decrees are his cheerful decision. ... This devotion is pull in an affection for God's regulation. The experiential Calvinist loves God's regulation. Experiential Calvinism looks to give God's sacred regulation the spot in the devotee's and church's life that God's blessed Word gives it.

The experiential Calvinist is content and happy with scriptural love. Accommodation to the unqualified power of God is seen essentially in accommodation to the power and adequacy of his sacred Word. This implies that the experiential Calvinist looks to have his life and the congregation's life shaped by "each word that proceeded out of the mouth of the Lord" (Deut. 8:3).

Unit 12: Religious Institutions (II)

This implies that our love would be able (and must) never be formed and educated by the trends and designs regarding the occasion, however by the withstanding statutes and standards of God's Word. By and large, this has come to be known as the regulative guideline.

The experiential Calvinist seeks after genuine catholicity. From its initiation, the Reformed confidence was a diverse confidence. To be certain it had a clear-cut center of nonnegotiable regulations. However, it didn't have and has never had one public face or specific philosophical demeanor. The Continental Reformed custom, focused upon the Three Forms of Unity – the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort – is no less Reformed than its British and American Reformed partner inside the practice of the Westminster Standards.

The experiential Calvinist develops fellowship with God. ... Experiential Calvinism appreciates fellowship with God and comprehends that this fellowship requires two things: that we "accept" His affection and that we "make reasonable returns unto him." The Father's adoration is gotten "leaning on an unshakable conviction" through Christ. "The spirit being accordingly, with an otherworldly conviction through Christ, and by him brought into the chest of God, into an agreeable influence and profound insight and feeling of his affection, there rests and rests itself." But there is something else: "God adores, that he might be cherished." So, we are to make "returns" of adoration to the father.

Summary

- Religion depicts the convictions, values, and practices connected with sacrosanct or profound worries. Social scholar Émile Durkheim characterized religion as a "bound together arrangement of convictions and practices comparative with sacrosanct things" (1915). Max Weber accepted religion could be a power for social change. Karl Marx saw religion as a device utilized by industrialist social orders to sustain disparity. Religion is a social foundation since it incorporates convictions and practices that serve the requirements of society. Religion is likewise an illustration of a social widespread on the grounds that it is found in all social orders in some structure. Functionalism, struggle hypothesis, and interactionism all give important approaches to sociologists to grasp religion.
- Humanistic expressions for various types of strict associations are, arranged by diminishing impact in the public arena, ecclesia, division, faction, and clique. Religions can be ordered by what or whom its devotees love. A portion of the significant sorts of religion incorporate polytheism, monotheism, skepticism, animism, and totemism.
- Large numbers of the old-style humanistic speculations anticipated that degrees of legalism in Western social orders would decline because of the course of secularization. Be that as it may, while society has positively become more common, a greater part of individuals in Canada actually guarantees strict connection. The conflict of mainstream and strict qualities in present day culture produces gives that are hard to determine.

Keyword

- Institutionalization of Religion
- Secularism and Secularization
- Secularization and Religion
- Sociological Theories of Religion
- The Protestant Ethic and the spirit of Capitalism
- Main Features of Calvinism

SelfAssessment

1. Society symbolizes the network of
 - A. human relationships
 - B. social relationships
 - C. orientations
 - D. inter-connections

2. 'Society is the web of social relationships' whose definition is this?
 - A. Maclver
 - B. H. Maine
 - C. Pluto
 - D. Aristotle

3. The basis of slave system is always?
 - A. Political
 - B. Economic
 - C. Custom
 - D. Social need

4. Which of the following factors does not contribute to the growth of traditional societies?
 - A. Community and associational life is kept loose without any prescribed basis of social existence
 - B. Perpetuation of tribal and caste affiliation
 - C. Perpetuation of kinship and clanship
 - D. Continuation of agriculture as the dominant activity.

5. Who among the following has emphasized upon the functional aspects of stratification?
 - A. Durkheim, Weber, Parsons
 - B. Marx, Weber, Davis
 - C. Davis, Moore, Parsons
 - D. Lenski, C.W. Mills, Parsons

6. Who gave the name 'Harijans' to the untouchables?
 - A. Indian constitution
 - B. B.R. Ambedkar
 - C. M.K. Gandhi
 - D. G.S. Ghurye

7. Identify the particular element that dominates in the material culture:
 - A. Religion and Morality
 - B. Science and Technology
 - C. Custom and Tradition
 - D. Folkways

Unit 12: Religious Institutions (II)

8. Which of the following was a topic of study in early sociology?
- A. Astrology
 - B. Economics
 - C. Physics
 - D. History
9. Secularism means _____
- A. The State is to give patronage to any one religion
 - B. Respect all religions without favoring any one religion
 - C. Lacking religious emotion, doctrines and practices
 - D. To impose any particular religion upon the rest of the people
10. What do you understand by Secularism?
- A. The government enforces a particular religion in the country
 - B. one religious community does not dominate another
 - C. Some members dominate other members of the same community
 - D. The State take away the religious of individuals.
11. Secularism in Indian Constitution does not include:
- A. No official religious of the state
 - B. Doctrine of Benevolent neutrality
 - C. Separation of state and religious
 - D. Doctrine of Principled Distance
12. India is _____ type of state.
- A. Autocratic
 - B. Secular
 - C. Welfare
 - D. Democratic
13. Secularism state that the:
- A. State is against to all religious
 - B. State accepts only one religion
 - C. State will not give any special concern with any religion
 - D. Is an aggressive political ideology linked to religion
14. Which of the following is FALSE in the context of Secularism in India?
- A. The Indian state works in various ways to prevent domination of a particular religion
 - B. The Indian state does not intervene in religious affairs
 - C. The Indian state is not ruled by a religious group
 - D. The Indian state adopts a strategy of non - interference to prevent domination a religious group over the other.
15. Who built the Kailash Temple at Ellora?
- A. Rajendra I
 - B. Mahendra Varman I
 - C. Mihir bhoj

D. Krishna I

Answers for Self Assessment

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

Review Questions

1. Consider the different types of religious organizations in Canada. What role did ecclesia play in the history of Canada? How have sects tended to change over time? What role do cults have today?
2. How are religious institutions organized?
3. Write a short note about Elements of Secularism.
4. What is the Meaning of Secularization, also write its impact in India?
5. Write a short note "Institutionalization of Religion"



Further Readings

1. What is a "Religious Institution"? (Author Zoë Robinson)
2. Giddens, A. (1991). Introduction to Sociology. New York: W.W. Norton & Company.
3. Anderson, M.L. and Taylor, H.F. (2009). Sociology: The Essentials. Belmont, CA: Thomson Wadsworth.



Web Links

<https://lawdigitalcommons.bc.edu/bclr>

Unit 13: Education as Social Institution (I)

CONTENTS

Objectives

Introduction

13.1 What are social institutions?

13.2 Characteristics of Social Institutions

13.3 What is Education?

13.4 Meaning of Education

13.5 Historical Background

13.6 Education as a Process

13.7 Sociology of Education

13.8 Functions of Education

Summary

Keyword

Self Assessment

Answers for Self Assessment

Review questions

Further Readings

Objectives

After studying this unit, the students will be able to:

- understand the meaning of social institution. learn about the Sociology of Education.
- understand the meaning and concept of education as a social institution.
- understand the meaning and types of education,
- understand the education as a social institution,
- analyze the functional aspect of educational institutions.

Introduction

Social foundations are components or examples of social request zeroed in on addressing social necessities, like government, economy, schooling, family, medical services, and religion. A few humanistic techniques center around inspecting social organizations over the long haul, or contrast them with social establishments in different areas of the planet. In the United States, for instance, there is an arrangement of free government funded instruction however no all-inclusive medical care program, which isn't true in numerous other princely, popularity-based nations. All through the remainder of this course, we will dedicate quite a bit of our regard for concentrating on these particular social establishments.

What social principles are active when you experience a colleague at school, work, or in the supermarket? By and large, we don't aerobics to think about each of the complexities of such regularizing rules. We may just say "Hi!" and inquire, "Did you have a good end of the week?" or proposition some other inconsequential inquiry intended to a well-disposed welcome. Seldom do we genuinely embrace or even touch the individual, and this is frequently in light of the fact that in our way of life we consider this to be the standard, or the norm of satisfactory social way of behaving. Just when defied with an alternate standard do we start to see social contrasts or even

comprehend that this regular way of behaving is essential for a bigger socialization process. In different societies, not kissing as well as embracing could be seen as inconsiderate, yet in the United States, we have genuinely inflexible guidelines about private space.

13.1 What are social institutions?

Societies are an abstract concept but it is universally agreed upon that a society is built up of certain norms, rules and traditions that maintain social order and stability. These norms and rules are required. They form gradually over consensus and are always subject to change depending on the people that make up the society. In order to execute and maintain these rules, social institutions exist. According to H. E Barnes, social institutions are 'the social structure & machinery through which human society organizes, directs & executes the multifarious activities required to society for human need.' They are broad conceptual frameworks that look into and govern a particular aspect of societal life. The family, for example, is a major social institution. It exists to socialize children and carry out functions to help establish communal order.

13.2 Characteristics of Social Institutions

1. *Stable Position and Permanent Structure:*

Social institution is of permanent nature with a special structure just as, family, husband, wife, parents and children formulate its entity. This structure has been existing since ancient times and in spite of numerous changes this structure has not been changed.

2. *Fulfils Specific Needs and Goals:*

A social institution is a source of completion of specific needs and objectives just as, a religious institution functions as a, spiritual peace, social security and integrity.

3. *Specific Relation Patterns:*

A social institution is a collection of social values, norms, status, role status and customs and on the basis of this, it established relations. A family comes into existence through Nikah for conjugal relations of husband and wife and abides by all the mores, method of domestic working, marriage, engagement and deaths.

4. *Permanent BehaviorPattern:*

In a social institution, behaviors are fixed and individuals are accustomed to these, therefore, institutions prevent the changes, coming into the society which causing damage to the values. They think that change brings about a decrease in stability and mutual respect, therefore, these do not hesitate to attack changes.

5. *Tend to be Interdependent:*

Social institutions depend on each other and have a mutual co-existence. A family provides men forces for other institutions. Religious institution provides spiritual relief. A political institution provides security and stability to a society.

6. *Tend to be the Site of Major Social Problems:*

When social institutions do not function properly or are not 'in harmony with the social needs, problems are created. For example, if economic institution fails to provide food, employment and supply according to demand, then problems of famine and unemployment will be produced, if a political institution fails in maintaining peace, order and justice and then lawlessness, crimes and disorder will appear.

7. *Tend to Change Together:*

Social institutions present the change but it does not happen that if a change is brought about in an institution, other institutions are not affected because they are interdependent. Other institutions are bound to change. A change is in an agrarian economy then an industrial economy is bound to affected, family institution from common family to simple family, etc.



Examples of Social Institutions

1. Family
2. Marriage
3. Kinship
4. Religion
5. Education
6. Political System

13.3 What is Education?

Instructive humanism is the investigation of the social factors that impact and are affected by all instructive designs and cycles, both inside and between social orders. As an unmistakable subarea inside the two disciplines of social science and instruction, instructive humanism is otherwise called the social science of training or the social groundworks of schooling. In the wake of distinguishing the particular qualities of a humanistic viewpoint in the investigation of schooling, this article momentarily talks about its verifiable foundation, a few significant hypothetical viewpoints, and its new improvement in certain nations. The article then, at that point, audits a few significant subjects in current instructive human science, to be specific miniature/large scale viewpoints, basic hypothesis, basic teaching method and postmodernism, balance and greatness, orientation and training, social variety and multicultural training, and estrangement in schools. The article finishes up with a conversation of the importance of instructive humanism for the arrangement of instructive approach and arranging.

13.4 Meaning of Education

The term schooling has various implications. Every individual deciphers the word regarding his previous experience, his requirements and purposes. The guardians, the instructors, overseers, strict pioneers, legislators and craftsmen decipher the term schooling in their own particular manners. For instance, to an understudy, instruction implies procurement of information, getting a degree or confirmation. A legislator might guarantee that it means to prepare people as ideal residents. An instructor might decipher schooling as means for creation a renewed person and new society.

Instruction has frequently been definitely so seen as an on a very basic level hopeful human undertaking described by goals for progress and betterment. It is perceived by a lot of people to be a method for defeating handicaps, accomplishing more noteworthy equity, and procuring riches and societal position.

Instruction According to Eitt is society all in all and every specific social milieu that decide the ideal that training understands. Society can endure provided that there exists among its individuals an adequate level of homogeneity; mile Durkheim

However, then again, without specific variety all collaboration would be incomprehensible; instruction expects the steadiness of this fundamental variety by acting naturally enhanced and concentrated Education propagates and supports this homogeneity by fixing in the youngster all along, the fundamental similitudes that aggregate life requests

Durkheim consequently sees instruction for the purpose of getting sorted out the singular self and the social self, the I and the We into a restrained, steady and significant solidarity. The assimilation of values and discipline addresses the youngster's introduction into the general public.

13.5 Historical Background

French sociologist Emile Durkheim was the person who helped establish Sociology as a formal educational discipline. Durkheim also became the first professor of sociology, the first individual to pursue a sociological understanding of the functioning of societies, and the foremost person to initiate a discussion on the sociology of education (Boronski& Hassan, 2020). He identified that the base of organic solidarity is moral education, in which self-discipline and keeping one's desires in check are the essential principles of moral development.

Nonetheless, even before social science arose as a conventional scholarly discipline or sought-after interest in the West, Arab savant and student of history Ibn Khaldun has been assigned the place of being one of the trailblazer masterminds in Sociology, and in the social science of schooling specifically. Khaldun comprehended schooling as an apparatus of importance, the progression of which is vital to the development and advancement of society and economy (Boronski and Hassan, 2020).

According to Manheim (1940)

“Sociologists do not regard education solely as a means of realizing abstract ideals of culture, such as humanism or technical specialization, but as part of the process of influencing men and women. Education can only be understood when we know for what society and for what social position the pupils are being educated.”

Education is perceived as a place where children can develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality.

Many would say that the purpose of education should be to develop every individual to their full potential, and give them a chance to achieve as much in life as their natural abilities allow (meritocracy).

Education is a social institution through which a society’s children are taught basic academic knowledge, learning skills, and cultural norms.

John J. Macionis - It is the social institution through which society provides its members with knowledge, including basic facts, job skills, and cultural norms and values.

Educational institution is responsible for the systematic transmission of knowledge, skills and cultural values within a formally organized structure.

It is one of the most influential institutions in contemporary societies. Every nation in the world is equipped with some form of education system, though those systems vary greatly.

13.6 Education as a Process

Education - the process by which the individual acquires the many physicals, moral social capacities demanded of him by the group into which he is born and within which he must function. This process has been described by sociologists as Socialization. Education has a broader meaning than socialization.

It is all that goes on in the society which involves teaching and learning whether intended or unintended to make the child a functional member of that society. The role of sociology in education is to establish the sociological standpoint and show its appreciation to education.

13.7 Sociology of Education

Ottaway (1962), it is a social report and to the extent that its strategy is logical, it is a part of sociology. It is worried about instructive points, techniques, establishments, organization and educational plans comparable to the monetary, political, strict, social and social powers of the general public in which they work.

Human science of training underlines humanistic parts of instructive peculiarities and foundations. The issues experienced are viewed as basically issues of human science and not issues of instructive practice.

Types of Education

Instruction goes past what takes places inside the four dividers of the homeroom. A kid gets the training from his encounters outside the school along with from those inside based on these variables. There are three fundamental kinds of training, to be specific, Formal, Informal and Non-formal. Every one of these kinds is examined underneath.

- **Formal Education**

Unit 13: Education as Social Institution (I)

Formal training or formal advancing as a rule happens in the premises of the school, where an individual might learn essential, scholarly, or exchange abilities. Little youngsters frequently go to a nursery or kindergarten however frequently formal training starts in primary school and go on with optional school.

Post-optional schooling (or advanced education) is generally at a school or college which might give a scholarly degree. It is related with a particular or stage and is given under a specific arrangement of rules and guidelines.

The proper schooling is given by uncommonly qualified instructors they should be proficient in the specialty of guidance. It likewise notices severe discipline. The understudy and the educator both know about current realities and draw in themselves during the time spent instruction.

Instances of Formal Education

- Learning in a homeroom
- School evaluating/confirmation, school, and college degrees
- Arranged schooling of various subjects having an appropriate prospectus gained by going to the establishment.

Attributes of formal instruction

- Formal schooling is organized progressively.
- It is arranged and purposeful.
- Planned charges are paid routinely.
- It has a sequential evaluating framework.
- It has a prospectus and subject-situated. The prospectus must be covered inside a particular time span.
- The kid is educated by the instructors

Benefits of Formal training:

- A coordinated instructive model and modern course contents.
- Understudies gain information from prepared and proficient instructors.
- Organized and efficient growing experience.
- Transitional and last evaluations are guaranteed to propel understudies to the following learning stage.
- Establishments are authoritatively and genuinely coordinated.
- Prompts an officially perceived authentication.
- Simple admittance to occupations.

Impediments of Formal schooling:

- Here and there, splendid understudies are exhausted because of the huge delay for the expiry of the scholarly meeting to elevate to the following stage
- Chance of vices' reception might be disturbing because of the presence of both great and awful understudies in the homeroom
- Wastage of time as a few languid understudies might neglect to advance appropriately disregarding inspiration by the expert mentors.
- Some amateurish and non-standard school system might cause the wastage of time and cash of the understudies which prompts the mistake from formal training and contend them to go for non-formal instruction.

- Expensive and unbending training as contrast with different types of learning

- **Informal Education**

Casual training might be a parent showing a kid how to set up a dinner or ride a bike.

Individuals can likewise get casual training by perusing many books from a library or instructive sites.

Casual instruction is the point at which you are not concentrating in a school and utilize no specific learning strategy. In this sort of instruction, cognizant endeavors are not involved. It is neither pre-arranged nor purposeful. It very well might be learned at some commercial center, lodging or at home.

Not at all like proper instruction, casual training isn't bestowed by an establishment like everyday schedule. Casual schooling isn't given by any decent plan. There is no set educational plan required. Casual training comprises of encounters and really living in the family or local area.



Examples of Informal Education

- Teaching the child some basics such as numeric characters.
- Someone learning his/her mother tongue
- A spontaneous type of learning, "if a person standing in a bank learns about opening and maintaining the account at the bank from someone."

Characteristics of Informal Education

- It is free of limit dividers.
- It has no clear schedule.
- It isn't pre-arranged and has no plan.
- No expenses are expected as we help casual instruction through everyday experience and by learning new things.
- It is a deep-rooted process in a characteristic manner.
- The endorsements/degrees are not involved and one has no pressure for learning the new things.
- You can get from any source, for example, media, educational encounters, companions, family and so on.

Advantages of Informal Education

- All the more normally educational experience as you can gain at anyplace and whenever from your everyday experience.
- It includes exercises like individual and individual exploration on a subject of interest for themselves by using books, libraries, online entertainment, web or getting help from casual coaches.
- Uses an assortment of methods.
- No particular period of time.
- Less expensive and time-effective educational experience.
- Don't bother employing specialists as the greater part of the experts might impart their valuable information to understudies/public through online entertainment and the web.

- Students can be gotten the imperative data from books, TV, radio or discussions with their companions/relatives.

Disadvantages of Informal Education

- Data obtained from the web, online entertainment, TV, radio or discussions with companions/relatives might prompt the disinformation.
- Used procedures may not be proper.
- No legitimate timetable/period of time.
- Erratic outcomes which basically the wastage of time.
- Absence of trust in the student.
- Nonattendance of discipline, mentality and beneficial routines.
- Peruse moreover: Importance of instruction: extensive article

- **Non-formal Education**

Non-formal instruction incorporates grown-up fundamental training, grown-up proficiency schooling or school equivalency arrangement.

In nonformal instruction, somebody (who isn't in school) can learn proficiency, other fundamental abilities or occupation abilities.

Home training, individualized guidance (like customized learning), distance learning and PC helped guidance are different potential outcomes.

Non-formal instruction is conferred intentionally and purposely and efficiently carried out. It ought to be coordinated for a homogeneous gathering. Non-formal, training ought to be customized to serve the requirements of the distinguished gathering. This will require adaptability in the plan of the educational program and the plan of assessment.



Examples of Non-formal Education

- Boy troopers and Girls Guides foster a few games program, for example, swimming goes under nonformal schooling.
- Work out schedules.
- Local area based grown-up schooling courses.
- Free courses for grown-up schooling created by some association.

Characteristics of Non-formal Education

- The nonformal instruction is arranged and happens separated from the educational system.
- The schedule and prospectus can be customizable.
- Not at all like hypothetical proper instruction, it is functional and professional training.
- Nonformal training has no age limit.
- Expenses or authentications might be important.
- It could be full time or parttime learning and one can acquire and learn together.
- It includes acquiring of expert abilities.

Advantages of Non-formal Education

- Rehearsed and professional preparation.
- Normally developing personalities that don't trust that the framework will change.

- Proficiency with talent development in which self-learning is valued.
- Adaptability in age, educational plan and time.
- Open-finished school system in which both the general population and private area are engaged with the cycle.
- Don't bother directing normal tests.
- Confirmation, declarations, and grant are not fundamental to be granted.

Disadvantages of Non-formal Education

- Participation of members is precarious.
- Now and again, it's only wastage of time as there is compelling reason need to direct the test on customary premise and no degree/certificate is granted toward the finish of the instructional meeting.
- Fundamental perusing and composing abilities are essential to acquire.
- No expert and prepared educators.
- Understudies may not appreciate full certainty as the customary understudies appreciate.
- A few establishments give counterfeit accreditation through internet-based courses only for procuring.

13.8 Functions of Education

Instruction as friendly establishment, assumes a crucial part in our general public. The capacity of training is complex inside the educational system and outside it. It fills the role of mingling the person for an assortment of social jobs and improvement of character. It is additionally a significant piece of the control instruments of society. Instruction is a need right from the straightforward society to present day complex modern culture.

1. Socialisation: The main capacity of instruction is socialization. Individuals have no information about the way of life of their general public. They should learn them and they should get familiar with the way which their general public is working. Thus, the kids as they grow up should be brought into the way of life which they will confront.

Society, accordingly, gives a cognizant training system to teach values, standards and interactive abilities that will fit the people for their grown-up job in the public arena. Society makes instructive establishments, for example, school and universities to fill specific roles in achieving this general end.

In addition, giving the kids devices of information - how to compose, spell and expert number-crunching, the school additionally opens them to accepted practices and values past those which are accessible for learning in the family and different gatherings.

The students get scholarly information through schools and school which they will require last option on and some will be pragmatic or specialized to fit him for a task of some kind. Simultaneously the schools and universities instill social qualities and standards among them.

2. Development of Personality: Training assumes a significant part in the improvement of character. The object of training, as said Durkheim "is to stir and create in the youngster those physical, scholarly and moral states which are expected of him both by his general public all in all and by the milieu for which he is uncommonly planned". Schooling helps the improvement of the characteristics of an individual, for example, physical, mental and close to home make-up as well as his disposition and character.

Oneself, the center of character, creates out of the youngster's cooperation with other. Along these lines, the propensities, attributes, mentalities and standards of an individual is designed by the course of training. A student's character is likewise grown by implication when he is urged to shape his own perspectives and values by concentrating on extraordinary individuals in history and writing. In addition, a student is likewise impacted by the standpoint and mentalities of individual understudies and instructors.

Unit 13: Education as Social Institution (I)

3. Social Control: Schooling assumes an indispensable part in controlling individual way of behaving through sending a lifestyle and imparting thoughts and values to the new ages.

One way that instruction adds to the guidelines of social direct, says Bottomore, "is in the early socialization of the kid". To communicate its social legacy and make due as a social request all social orders foster school systems to prepare its more youthful ages. The youthful should be intentionally prepared for their grown-up jobs to keep up with the general public. Through the cycle of schooling society manages the way of behaving of its individuals and authorizes adjustment to its standards.

4. Social Integration: Schooling, by granting values, additionally incorporates individuals into the more extensive society. The educational plan of the school, its 'extra-curricular' exercises and the casual relationship among understudies and educators convey specific qualities and interactive abilities, for example, collaboration or cooperation, compliance, fair play.

5. Determination of Status: Assurance of status of an individual is a significant capacity of instruction. Measure of instruction is a decent mark of financial status, from lower average workers to high society, training prompts monetary open door. It is through training youngsters secure higher status occupations than their folks. With higher salaries they come to connect with the people of higher status. Accordingly, instruction gives the channel to better financial status.

6. Provides Route for Social Mobility: Instructive capabilities progressively structure the reason for the designation of people to social situations with social versatility. There has been consistent move from one status to other because of instructive accomplishment. A modern culture like United States or Great Britain puts expanding accentuation on the accomplishment of both of the abilities obtained in rudimentary, auxiliary and advanced education and of the instructive accreditations that an individual has procured the abilities for a task.

The school system is supposed to give a valuable open door to social and monetary versatility by choosing and preparing the most capable and productive youth for higher-status position in the public eye.

The school system puts those with the more noteworthy capacities and preparing in higher positions and those with the lesser capacities and preparing in lower ones. Accordingly, schooling will in general produce vertical social versatility by expanding their acquiring power and by setting them up for higher-status occupation than that of their folks.

The schooling system whether modern social orders or in creating social orders like India will quite often make and keep an expansive division among elites and masses, between training for scholarly and for manual occupations. Such separation inside the schooling system is firmly connected to the arrangement of social delineation and portability.

7. Social Development: Abilities and values acquired in instruction are straightforwardly connected with the way to which the economy and the word related structure work. Instruction prepares the people in abilities that are expected by the economy. In current arranged economy the result of gifted individuals should be intentionally equipped to the monetary and social needs of the general public. That makes sense of the fundamental job of schooling in friendly turn of events. Education, for instance, invigorates financial and social de improvement and to that end all emerging nations have attempted enormous scope proficiency programs.

Proficiency increments political cognizance among needy individuals who presently sort out themselves into different types of association.

Summary

Education is a life-long process of developing personality, shaping behavior and moldings character of the child. It is not just the communication of information by the teacher or acquisition of knowledge by the child but the total development of personality. It consists of all those experiences which affect the individual from birth till death.

From the above conversation, we come to realize that formalistic school has confidence in the investigation of the parts, which makes up the general public and manufactured school advocates the investigation of the entire society. In any case, both the schools supplement to one another. They are in favor of one another. In this way, Sociology is an overall study of society also, specific

Social Institutions

discipline. Social science is a developing science. Along these lines, it is not one or the other conceivable nor attractive to confine its degree.

The progressions in the social development all around side of Poland are addressed as straight - a development in a straight line, a movement. In any case, assuming that we investigate those changes through an assessment of various lev- els, levels, or parts of social arrangement, this per- spectate turns out to be fairly more hazardous. Frequently what was addressed as post-socialist likely could be seen precisely as a re-visitation of a pre-socialist social development. The new elites of the genuine power in Poland today are without a scholarly help. Among them are many individuals with insufficient training who, due to their Christian homogeneous culture (i.e., program of discernment, thought and activity, expanding conventional qualities of administering and average workers), have made a social capital with a great deal of new authoritarian inclinations. We may find in both the fundamental and nearby networks of the present Poland numerous likenesses between pre-communist and post-socialist direction (i.e., patriotism, prejudice, hostile to semitic, vision, independence, hierarchical structure in friendly association, and so forth, over whelming this new friendly arrangement). So new issues eMerge for instruction. Are colleges to save or to challenge the way of life? This matter has previously been halfway talked about in neighborhood scholarly focuses by the representatives of many sub-disciplines of instructive sciences. It appears, notwithstanding, that up to this point the voice of social educationists have been very unassuming in this regard. How-ever, the job of colleges is especially significant where new instructive procedures are recommended, old strategies are rearranged, and new and different socioeco-nomic organic entities are made.

Keyword

- What are social institutions?
- Characteristics of Social Institutions
- What is Education?
- Meaning of Education:
- Historical Background
- Education as a Process
- Sociology of Education
- Functions of Education

SelfAssessment

1. Application of principles of sociology to education is known as
 - A.Educational sociology
 - B.Sociology of education
 - C.Social science of education
 - D.Social foundations of education

2. Which of the following is not correct about schools?
 - A.They are powerful instruments of social change
 - B.They are social agencies of cultural transmission
 - C. They are potential agents of conflicts and disintegration
 - D.They are necessarily affected by the social and economic situations and changes in our civilization.

3. "Educational Sociology is the study of the interaction of the individual and his cultural environment." This was stated by

- A. Carter
 - B. Brown
 - C. Skinner
 - D. Ottoway
4. Schools are social institutions because they
- A. Are established by the society
 - B. Suggest solutions to social problems
 - C. Suggest ways and means of social progress
 - D. Preserve and instill in future generations the knowledge, ideas, and customs of our culture
5. Specialization and further distinctions in making a living within a given economy, within an industrial economy makes
- A. A greater demand for better education
 - B. A demand for better man-machine facilities
 - C. Many kinds of pressures on the expansion of education
 - D. A demand for specialized courses and training programmes such as management training, etc.
6. What is the result of the existence of different socio-economic strata in the society with various class interests?
- A. Creating a lot of politics in the school
 - B. Causing a lot of indiscipline in the classroom
 - C. Generating a lack of responsibility in the teachers
 - D. Setting up mutually incompatible tensions in the educational programme
7. Educational Sociology deals with which aspect of education?
- A. Social
 - B. Political
 - C. Economic
 - D. Psychological
8. The least important challenge to Indian education today is presented by the
- A. Expanding population
 - B. High cost of education
 - C. Poverty of the masses
 - D. Low return on education
9. High degree of inter-dependence between education and the rest of the society is very much emphasized, not because of
- A. Man's social nature
 - B. Social nature of education
 - C. Dramatic changes in the role of government in educational matters
 - D. Increasing number of students, requiring increasing financial support
10. It is implied in the "Social nature" of education that it

- A. Educates the child for citizenship
 - B. Ensures desirable socialization of the child
 - C. Enables the individual to find a job for himself
 - D. Ensures the development of child's potentialities
11. Which of the following does not influence the process of education?
- A. Social class structures
 - B. Political organization of the society
 - C. The upper middle class of the society
 - D. The culture of the society and its social institutions
12. Which one of the following social institutions of India does not have a profound effect on education?
- A. The family
 - B. The religion
 - C. The government
 - D. The business class organization
13. Education provided to the child by the schools is
- A. Formal
 - B. Informal
 - C. Traditional
 - D. Highly standardize
14. Resolving children's conflicts caused by contradictory value systems of the home and the schools is
- A. Easy
 - B. Very easy
 - C. Impossible
 - D. Difficult but not impossible
15. As a social institution, the essential function of the family is
- A. Producing children
 - B. Increasing community's population
 - C. Rearing of children during their immaturity
 - D. Imparting formal education at the initial stages of life

Answers for Self Assessment

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

Review questions

1. What is the meaning of Education?
2. Write some benefits of Formal Education.
3. How many Types of Education?
4. What are social institutions?
5. Write any five Characteristics of Social Institutions.



Further Readings

1. Educational Problems, Society and Change, Author(s): Andrej Radziewicz-Winnicki
2. P.M. George, "Models and Social Conservatism in Sociology." *Studia Socjologiczne* (1971)



Web Links

Web site : <https://www.jstor.org/stable/42590224>

Unit 14: Education as Social Institution (II)

CONTENTS

Objectives

Introduction

- 14.1 What is Education?
- 14.2 Functionalist Perspective of Education
- 14.3 Herbert Spencer (ORGANIC ANALOGY)
- 14.4 What is Cultural Transmission?
- 14.5 Conflict Theory
- 14.6 Conflict Theory of Education
- 14.7 Credentialism
- 14.8 Social Change
- 14.9 Social Development

Summary

Keyword

Self Assessment

Answers for Self Assessment

Review Questions

Further Readings

Objectives

After studying this unit, the students will be able to understand:

- understand the functional aspect of education and manifest and latent functions of education system.
- analyze the various sociological perspectives of functions of education.
- understand the conflict aspect of education.
- understand the various sociological aspects of conflict theories in relation to education system.
- Evaluate the dysfunctional view on education system and changes in the education system.
- learn about the various aspects on changing education system, evaluate the functions and significance of education system.

Introduction

from the second a youngster is conceived, their schooling starts. From the get go, training is a casual interaction wherein a newborn child watches others and copies them. As the baby develops into a little youngster, the course of instruction turns out to be more formal through play dates and preschool. Once in grade school, scholastic illustrations become the focal point of training as a youngster travel through the educational system. Be that as it may, and, after its all said and done, instruction is about substantially more than the straightforward learning of realities.

Our school system additionally mingles us to our general public. We learn social assumptions and standards, which are supported by our instructors, our reading material, and our cohorts. (For

understudies outside the prevailing society, this part of the schooling system can present critical difficulties.) You could recall learning your augmentation tables in grade 2 and furthermore learning the social principles of alternating on the swings at break. You could review finding out about the Canadian parliamentary interaction in a social investigations course as well as realizing when and how to make some noise in class.

Schools can be problem solvers or similarity, helping people to consider outside the family and the neighborhood standards into which they were conceived, while simultaneously adapting them to their unsaid spot in the public arena. They furnish understudies with abilities for correspondence, social association, and work discipline that can make pathways to both freedom and dutifulness.

As far as socialization, the cutting-edge arrangement of mass schooling is second just to the family in significance. It advances two principal mingling undertakings: homogenization and social arranging. Understudies from different foundations get familiar with a normalized educational program that really changes variety into homogeneity. Understudies become familiar with a common-sense base, a typical culture, and a sound judgment of society's true needs, and maybe more significantly, they figure out how to find their place inside it. They are furnished with a bringing together system for interest in institutional life and simultaneously are arranged into various ways. The people who exhibit office inside the norms laid out by educational plan or through the casual examples of status separation in understudy public activity are set on directions to high-status positions in the public eye. The individuals who really do less well are progressively bound to lower, subordinate situations in the public eye. Inside the standards laid out by school educational plan and showing teaching methods, understudies gain from an early age to distinguish their place as A, B, C, and so forth level versus their cohorts. Along these lines, schools are significant organizations of standardization.

14.1 What is Education?

Humanism of instruction is the investigation of the connection among society and training. Humanism of instruction alludes to the investigation of what the singular experience and public organizations can mean for schooling and its results. It concerns the arrangement of government funded schools of present day modern social orders. It incorporates the development of higher, grown-up, and proceeding with schooling. Auguste Comte is known as the Father of Sociology.

The singular experience that an individual gets can be from family, companions, society, and any remaining individuals with whom the individual interfaces. The public establishments that influence the training of an individual can be school, school, work environment, or any such foundations.

The human science of training plans to concentrate on how social components affect schools and people, to obtain information about just philosophies, to assist with making educational programs that will best address every youngster's issue and take special care of their character advancement, and so on.

Human science of Education is a significant, hopeful, and major point, portrayed by the yearnings for advancement and progress of the learning climate. It is a method for working on the guidelines of instruction and thus, assisting the youthful age with accomplishing a more noteworthy personal satisfaction.

The human science of training is perceived as where there is a chance for the understudies to master and foster exceptional abilities that they need and have the potential for. It isn't just useful for kids yet additionally for youthful teenagers and more seasoned grown-ups as well.

14.2 Functionalist Perspective of Education

The Functionalist paradigm describes society as stable and describes all of the various mechanisms that maintain social stability. Functionalism argues that the social structure is responsible for all stability and instability, and that that the social structure is continuously attempting to maintain social equilibrium among all the components of society.

According to functionalists, the socialization process is coercive, forcing us to accept the values and norms of society. The values and norms of society are agreed upon by all members of society

because there is a “social contract” in effect which protects us from one another and keeps society stable and balanced.

People follow and accept the values and norms of society in order to maintain their own safety as well as maintaining social order.

14.3 Herbert Spencer (ORGANIC ANALOGY)

It is said that Spencer undertook to create what Comte envisaged to do. It means he made sociology an all-encompassing Science. Spencer was a self-thought man and hence his learning was highly selective. According to Herbert Spencer, Society is not merely a collection of individuals; it is more than that; just as an organism is more than a mere collection of cells. He established the hypothesis that society is like a biological organism and then proceeded to defend it against all objections with great logical force.

The Organic analogy which is a staple of ancient and medieval thought was reformulated by Spencer. He regarded the recognition of the similarity between society and organism as the first step towards a general theory of evolution. The same definition of life applies to both biological and social organism.

“Only when one sees that the transformation passed through during the growth, maturity and decay of a society, conforms to the same principles as do the transformations passed through by aggregates of all orders, in-organic, organic is there reached the concept of sociology as a science.”

Spencer maintains that we can understand society best, if we compare it with an organism. He thinks that society is like a biological system, a greater organism, alike in its structure and its functions. Like an organism society is subject to the same process of gradual growth or development from a simple to complex state. Like any organism, society also exhibits “differentiation in functions and integration structure.” In this connection, it must be noted that Spencer does not subscribe to the view that society is an organism; he maintains it only as an analogy.

Both organic and social aggregates are characterized by Spencer according to progressive increases in size. Societies, like living bodies begin as germs – originated from masses which are extremely minute in comparison with the masses some of them eventually reach. “Societal growth may come about through two processes” which go on sometimes separately and sometimes together.”

It results either from an increase in population, “by simple multi-fiction of units “or from the joining of previously unrelated units by “union of groups and again by union of groups of groups.” The nature of analogy which Spencer drew and in order to be as clear as possible, elucidate first the similarities and then the differences between societies and organisms to which he drew attention.

Emile Durkheim

Durkheim argued that ‘school is a society in miniature.’ preparing us for life in wider society. For example, both in school and at work we have to cooperate with people who are neither friend or family – which gets us ready for dealing with people at work in later life.

Robert K. Merton

The term role model generally means any “person who serves as an example, whose behavior is emulated by others.” The term first appeared in Robert K. Merton’s socialization research of medical students.

Merton hypothesized that socialization happens when individuals compare themselves with reference groups of people who occupy the social role to which the individual aspires. Beginning with Merton, sociologists call any group that individuals use as a standard for evaluating themselves and their own behavior a reference group.

Talcott Parsons

Talcott Parsons was heavily influenced by Emile Durkheim and Max Weber, synthesizing much of their work into his action theory, which he based on the system-theoretical concept and the methodological principle of voluntary action.

Social Institution

The key processes for Parsons for system reproduction are socialization and social control. Socialization is important because it is the mechanism for transferring the accepted norms and values of society to the individuals within the system

Parsons never spoke about “perfect socialization” – in any society socialization was only partial and “incomplete” from an integral point of view. Socialization is supported by the positive and negative sanctioning of role behaviors that do or do not meet these expectations. A punishment could be informal, like a snicker or gossip, or more formalized, through institutions such as prisons and mental institutions.

He argued that education acts as the ‘focal socializing agency’ in modern society. School plays the central role in the process of secondary socialization, taking over from primary socialization. He argued this was necessary because the family and the wider society work in different principles and children need to adapt if they’re to cope in the wider world.

In the family, children are judged according to what he calls particularistic standards by their parents – that is they are judged by rules that only apply to that particular child. Individual children are given tasks based on their different abilities and judged according to their unique characteristics. Parents often adapt rules to suit the unique abilities of the child.

In contrast in school and in wider society, children and adults are judged according to the same universalistic standards (i.e. they are judged by the same exams and the same laws). These rules and laws are applied equally to all people irrespective of the unique character of the individual. School gets us ready for this.

14.4 What is Cultural Transmission?

Social transmission is the manner in which an individual finds out about another culture by connecting with and submerging themselves in the way of life and individuals around them. One more term for this is social learning. Social transmission alludes to the manner in which an individual finds out about the social ways of behaving that make up a specific culture. Social ways of behaving direct what is generally anticipated of an individual and how to connect with others. How individuals converse with one another, as well as the traditions and customs that are significant in a specific region, all outcome from social ways of behaving.

Social transmission likewise alludes to the cycle by which the ideas from one culture are passed down from one age to another. This important data can likewise be passed diversely. The social transmission process is continually happening as individuals blend with one another, getting social signals from their communications, and it can likewise be applied to sub-societies inside a bigger society. An individual can stay inside a bigger culture and decide to find out about a more modest sub-populace of individuals.

Enculturation is the interaction by which individuals get data about their own way of life. The media is a famous way by which individuals find out about the way of life around them, and online entertainment is progressively becoming well known also. The course of enculturation results in intercultural ability, which is the primary objective of social transmission. Intercultural skill is the point at which an individual can effectively convey across societies as per their convictions and ways of behaving. The individual is liberated from generalizations and biases, and figures out what means a lot to various gatherings. Intercultural ability creates a more firm, serene society by and large.

Intercultural Competence

Intercultural competence is the ability to communicate successfully with people of other cultures. In interactions with people from foreign cultures, a person who is intercultural competent understands culture-specific concepts in perception, thinking, feeling, and acting. The intercultural competent person considers earlier experiences free from prejudices, and has an interest in, and motivation towards, continued learning.

Role Allocation and Meritocracy

Instruction apportions individuals to the most suitable occupation for their gifts utilizing assessments and capabilities. This guarantees that the most skilled are apportioned to the occupations that are generally significant for society. This apparently is fair since there is

correspondence of chance - everybody gets an opportunity of achievement, and it is the most capable who prevail through their own endeavors - this is known as meritocracy.

Manifest Functions

The functionalist theory focuses on the ways that universal education serves the needs of society. Functionalists first see education in its manifest role: conveying basic knowledge and skills to the next generation.

Latent Functions

Functionalists highlight other idle jobs of schooling, for example, transmission of basic beliefs and social control. The fundamental beliefs in American instruction mirror those attributes that help the political and monetary frameworks that initially powered training. Subsequently, kids in America get compensations for following timetables, following bearings, complying with time constraints, and submitting to power.

Organizing (making relational associations), is inescapable. Individuals in secondary school and school network with those in comparable classes and majors. This systems administration might become proficient or stay individual. The main job of schooling in such manner is matchmaking. Sociologists principally interest themselves in how arranging and systems administration lead couples together of comparative foundations, interests, instruction, and pay potential.

14.5 Conflict Theory

Conflict theory is a general term coving various humanistic methodology, which connect functionalism, and what share the possibility that the fundamental component of all social orders was the battle between various gatherings for admittance to restricted assets.

Struggle speculations expect that all social orders have underlying power divisions and asset disparities that lead to bunches having clashing interests (Wells, 1979).

For instance, Marxism accentuates class struggle over financial assets, yet Weber recommends that contention and disparity can be brought about by power and status autonomously of class structures.

Conflict theory sees the purpose of education as maintaining social inequality and preserving the power of those who dominate society. Conflict theorists examine the same functions of education as functionalists.

Functionalists see education as a beneficial contribution to an ordered society; however, conflict theorists see the educational system as perpetuating the status quo by dulling the lower classes into being obedient workers.

14.6 Conflict Theory of Education

The conflict theory of education a philosophy that centers explicitly around how struggle hypothesis capacities in instructive settings, similar to schools and study halls. Struggle hypothesis expects that the thoughts held by a general public are the thoughts of the decision class. The decision class utilizes schools, alongside the media and different method for correspondence, to scatter thoughts that will uphold its proceeded with rule. Considering this presumption, the contention point of view frequently centers around the job educational systems might play in affecting general assessment, or executing social control.

To struggle scholars, schools assume the part of preparing common understudies to acknowledge and hold their situation as lower citizenry. They contend that this job is satisfied through the difference of assets accessible to understudies in more extravagant and less fortunate areas as well as through testing (Laune and Tyson 2008).

Social control alludes for the most part to cultural and political components or cycles that direct individual and gathering conduct, prompting similarity and consistence to the principles of a given society, state, or gathering. Schools can encourage objectives of social control by mingling understudies into acting in socially adequate ways.

Instruction advances social imbalance using following and state administered testing and the effect of its "covered up educational plan." Schools vary broadly in their subsidizing and learning conditions, and this sort of imbalance prompts learning incongruities that build up friendly disparity.

As indicated by the contention point of view, free enterprise expects that numerous understudies be prepared to join the working people while a couple should be prepared to join the decision industrialist class. One way schools screen and dispense classes of understudies is by arranging them into various tracks.

Tracking System

In a tracking system, students are educated with other students of the same ability level and their education differs depending on the track to which they are assigned.

Conflict theorists point to tracking, a formalized sorting system that places students on "tracks" (advanced versus low achievers) that perpetuate inequalities.

While educators may believe that students do better in tracked classes because they are with students of similar ability and may have access to more individual attention from teachers, conflict theorists feel that tracking leads to self-fulfilling prophecies in which students live up (or down) to teacher and societal expectations (Education Week 2004).

Conflict theorists thus say that tracking perpetuates social inequality based on social class and race and ethnicity (Ansalone, 2006; Oakes, 2005).

14.7 Credentialism

Credentialism is a dependence on conventional capabilities or certificates to decide if somebody is allowed to attempt an undertaking, talk as a specialist or work in a specific field. It has additionally been characterized as "unnecessary dependence on accreditations, particularly scholarly degrees, in deciding recruiting or advancement arrangements."

Hence, question is, what is degree creep? "Degree Creep" and the Cost of Health Care Education. The term alludes to requiring higher degrees than are expected to play out a task. In such manner, for what reason does an accreditation society create?

Credentialism is an interaction where the interest for formal capabilities in people develops. In a certification society, people with the most significant level (and number) of capabilities will have the best opportunity to acquire the best advantages that this general public offers.

Hidden Curriculum

In 1970, Benson Snyder, distributed a book 'The Hidden Curriculum', in it, he contended that the school experience is innately set apart by struggle among understudies and teachers. In this contention, understudies battle to meet implicit intellectual and accepted practices, or a secret educational plan. The people who ace the secret educational plan succeed while the individuals who don't frequently fizzle, regardless of their scholastic capacities.

As per Snyder, the secret educational plan goes past the express requests of the conventional educational plan. The objectives and prerequisites of the secret educational program are implicit, yet resolute. They concern not what understudies realize however how and when they learn. The secret educational program is established in teachers' suppositions and values, understudies' assumptions, and the social setting wherein the two teachers and understudies track down themselves.

Pierre Bourdieu

Social class generation, broadly concentrated by French social scientist Pierre Bourdieu. He explored how social capital, or social information that serves (figuratively) as money that assists us with exploring a culture, adjusts the encounters and potential open doors accessible to French understudies from various social classes.

Individuals from the upper and working classes have more social capital than do groups of lower-class status. Therefore, the schooling system keeps a cycle in which the prevailing society's qualities

are compensated. Guidance and tests take special care of the predominant culture and leave others attempting to relate to values and skills outside their social class.

Karl Marx

He emphasizes that class relations spilled into all aspects of social life, therefore the role of education in society—capitalist society—would be a topic of much relevance under a Marxist framework. In particular, the educational system of a society exists to maintain and reproduce the economic systems of society.

Institutions in society, including education, were the outcome of activities and ideas that were created through the specific material conditions and circumstances surrounding them.

Functional Aspect

Schooling doesn't work in a vacuum. To have a superior society, we ought to examine the general public to show its assets and shortcoming and plan the instructive projects with these impacts. The school system of numerous nations should mirror the way of thinking of that society.

It ought to be founded on the necessities, requests and desires of the general public for it to appropriately work. It ought to be connected with the degree of culture, modern turn of events, and pace of urbanization, political association, strict environment, family designs, and separation. It shouldn't just satisfy the person's and society's necessities yet their future yearnings.

Durkheim (1956) contended that there was not only one type of schooling, ideal or genuine, yet many structures. There were, truth be told, various types of training. In this way, society overall, and every specific setting would decide the sort of training that was understood or could be understood.

Durkheim made sense of that training was pivotal as far as protecting a specific level of homogeneity and imbuing the fundamental components of aggregate life. He, nonetheless, felt that it was additionally vital to guarantee that there was a sure measure of variety in the public arena, without which any type of co-activity would be inconceivable.

14.8 Social Change

The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization.

August Comte the father of Sociology has posed two problems- the question of social statics and the question of social dynamics, what is and how it changes. The sociologists not only outline the structure of the society but also seek to know its causes also.

According to Morris Ginsberg social change is a change in the social structure.

Manjumdar, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of the people, or in the operation of society."

MacIver and Page, "Social change refers to a process responsive to many types of changes, to changes in the manmade conditions of life, to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things."

Social Change and Education

The relationship of instruction with social change is anything but a basic, one-sided one, as maybe many might want to accept, for schooling isn't just instrumental in achieving social change, yet in addition curiously instrumental in keeping up with business as usual. All in all, training plays with a 'moderate' and extremist job, i.e., it helps both in 'keeping up with' and changing various parts of the social framework.

Society wishing to change or modernize itself should utilize a few methods, instruments, establishments, specialists or offices to accomplish its ideal objectives. Among such means, schooling is maybe the most significant.

Instruction gives fundamental preparation in abilities and occupations and hence, produces the required equipped faculty for keeping up with the different particular positions in current modern, business, instructive and research foundations.

This, yet instruction is additionally expected to change the qualities and mentalities of individuals. The job of schooling in achieving social change or modernization has driven pioneers and organizers in non-industrial countries to make huge scope arrangements of instructive offices for their individual individuals.

We in India, have additionally seen the incredible endeavors of our instructive organizers during the most recent fifty years of public wanting to grow different instructive offices at all levels, and in all locales of the country.

Likewise, India is empowering trade of staff and thoughts with created nations to get and use speculations; practices and components of instruction to accomplish a modernized society. These have brought about numerous beneficial things albeit much change actually still needs to be achieved.

It is regarding the social elements of social change that one discussion of ' instruction according to an ordinary point of view. Instruction intervenes and keeps up with the social legacy of the general public. However, while looking to ration, training must likewise guarantee that culture slack in the public eye is limited.

This truly intends that there should be an endeavor to change the old culture to new circumstances all together that people inside a general public might stay aware of mechanical change. Examples of culture and of organizations change quickly, despite the fact that the typical citizen might be basically ignorant about the changes occurring around her.

Schools exist not simply to reflect and intercede the social legacy of a general public and current change; they exist additionally to aid the advancement of social change and change.

One need just gander at such nations as Germany, Russia, India and Pakistan, and the developing social orders of the landmass: of Africa and South America, to see that instruction has been, and is being, utilized as a specialist of social change. An extraordinary arrangement, obviously, relies here on the idea of the political arrangement of a specific culture.

Education and Social Change

As per Kamat (1985) there are four positions in regards to schooling and social change

1. Education is for. itself and doesn't have anything to do with social change;
2. Education is resolved totally by friendly factors and can in this way, assume no part in evolving society. It follows social change
3. Education is an independent or generally independent element and subsequently can and incites social change;
4. Educational change and social change should occur at the same time (Kamat 1985: 172). There are rare sorts of people who keep up with that either instruction and social change bear the no connection with one another one of the predominant subjects in instructive changes in both the nineteenth and twentieth hundreds of years has been the expansion of instructive open doors to more extensive areas of the local area.

By and large, this has appeared as free tutoring, grants and upkeep of awards for destitute understudies, with the target of giving equivalent instruction chance to all classes locally. In any case, the arrangement of formal uniformity does practically nothing to wipe out instructive honor. r that schooling plays no part to act in changing society

Anything that transforms we make in our choice components, or in the extent of our instructive arrangement, numerous youngsters due to their family foundation can't make the most of the open doors. Appropriately, consideration is presently being turned not just to the expulsion of formal hindrances to balance, yet to the arrangement of extraordinary honors for the individuals who might somehow or another be debilitated with regards to instructive accomplishment.

Kamat (1985) conceptualized the relationship between education and social change in India in three stages. In the first stage, he talks about the early British period to the end of the 19th century. In this period, the colonial socioeconomic and political structure was established in India.

Unit 14: Education as Social Institution (II)

However, it also played a kind of liberating role in breaking down traditional norms and values, which were in consonance with the older feudal, socio-economic politic and were a hindrance to itself. It also sowed the seeds of new norms and values -of a bourgeoisie society and modern nationalism.

This liberating influence was internalized and worked in two directions:

- i) Towards a close scrutiny of the indigenous social systems and culture leading to powerful movements of social and religious reform and protests movements like Satya Shodak Samaj
- ii) Towards the process of self-discovery, self-assessment in the context of the new situation, leading to the creation of an alternative center of social cohesion, the anti-imperialist movement for national liberation.

According 'to Olive Banks (1968) the precise relationship of the education system to social and economic change is extremely complex and it is almost impossible to draw conclusions that are not misleading. The concept of education as producing or impeding social change is enormously complicated.

Education, Social by the fact that the education system is a part of the society, which is itself Processes and Institutions changing.

Consequently, the real issue is that of the inter-relationship between educational institutions and other aspects of the society.

14.9 Social Development

The job of instruction as a component of social advancement is characterized by the twin realities that schooling is saturated by the social inclinations of society and that the individuals who look for training are social entertainers who hold the directions of their particular situation in a general public. It is thus that schooling is constrained by the predominant gatherings of society who set out the needs in a general public

Training is a free variable in the public arena just to the degree that its hierarchical structures give support from direct control from an external perspective and somewhat that the impact of instruction can't be arranged or expected. Generally, training has a direction on friendly worries; instructive change follows social change.

All the more critically, training conditions advancement, however is itself a result of earlier friendly and financial changes in the public eye. It is an autonomous variable in friendly and monetary advancement creating expected and unseen side-effects and clashes of values and objectives. Normally the relations among schooling and advancements are not totally unrelated.

Schooling can be intended to create social change. We know, for instance, that proficiency invigorates monetary and social turn of events. Huge scope Education, Social proficiency programs are significant apparatuses in the advancement of numerous nations and Institutions

However, schooling is pervaded by the current social construction, which restricts the degree of arranged change and frequently delivers results accidental by the instructive organizers. Instructive advancement is bound to deliver an ideal change in the event that development in training is co-composed with changing different pieces of the social construction.

Summary

The training of an individual can be school, school, work environment, or any such foundations. The human science of training plans to concentrate on how social components affect schools and people, to obtain information about just philosophies, to assist with making educational programs that will best address every youngster's issue and take special care of their character advancement, and so on.

Human science of Education is a significant, hopeful, and major point, portrayed by the yearnings for advancement and progress of the learning climate. It is a method for working on the guidelines of instruction and thus, assisting the youthful age with accomplishing a more noteworthy personal satisfaction.

organic and social aggregates are characterized by Spencer according to progressive increases in size. Societies, like living bodies begin as germs—originated from masses which are extremely minute in comparison with the masses some of them eventually reach. “Societal growth may come about through two processes” which go on sometimes separately and sometimes together.”

It results either from an increase in population, “by simple multi-fiction of units “or from the joining of previously unrelated units by “union of groups and again by union of groups of groups.” The nature of analogy which Spencer drew and in order to be as clear as possible, elucidate first the similarities and then the differences between societies and organisms to which he drew attention.

Conflict theory is a general term coving various humanistic methodology, which connect functionalism, and what share the possibility that the fundamental component of all social orders was the battle between various gatherings for admittance to restricted assets.

Struggle speculations expect that all social orders have underlying power divisions and asset disparities that lead to bunches having clashing interests (Wells, 1979).

For instance, Marxism accentuates class struggle over financial assets, yet Weber recommends that contention and disparity can be brought about by power and status autonomously of class structures.

The conflict theory of education a philosophy that centers explicitly around how struggle hypothesis capacities in instructive settings, similar to schools and study halls. Struggle hypothesis expects that the thoughts held by a general public are the thoughts of the decision class. The decision class utilizes schools, alongside the media and different method for correspondence, to scatter thoughts that will uphold its proceeded with rule. Considering this presumption, the contention point of view frequently centers around the job educational systems might play in affecting general assessment, or executing social control.

The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization.

The relationship of instruction with social change is anything but a basic, one-sided one, as maybe many might want to accept, for schooling isn't just instrumental in achieving social change, yet in addition curiously instrumental in keeping up with business as usual. All in all, training plays with a 'moderate' and extremist job, i.e., it helps both in 'keeping up with' and changing various parts of the social framework.

Society wishing to change or modernize itself should utilize a few methods, instruments, establishments, specialists or offices to accomplish its ideal objectives. Among such means, schooling is maybe the most significant.

Instruction gives fundamental preparation in abilities and occupations and hence, produces the required equipped faculty for keeping up with the different particular positions in current modern, business, instructive and research foundations.

Keyword

- What is Education?
- Functionalist Perspective of Education
- Herbert Spencer (ORGANIC ANALOGY)
- What is Cultural Transmission?
- Conflict Theory
- Conflict Theory of Education
- Credentialism
- Social Change
- Social Development

Self Assessment

1. A global concern in education is
 - A. Universal access
 - B. Technology
 - C. Communication
 - D. Modernization

2. Universal access to education in United States was set in
 - A. 1970
 - B. 1972
 - C. 1974
 - D. 1977

3. People equal ability to participate in educational system is called
 - A. Socialization
 - B. Communication
 - C. Universal access
 - D. Technology

4. Youth rebellion is an example of _____ Culture.
 - A. adaptive
 - B. societal
 - C. counter
 - D. revolutionary

5. Which term refers to an explicitly codified norm or rule?
 - A. Tariffs
 - B. Law
 - C. Authority
 - D. Evolution

6. Ruling families of Mewar, in Rajasthan India, is an example of _____ authority.
 - A. Bureaucratic
 - B. Charismatic
 - C. Traditional
 - D. None of the above

7. Development of a country can generally be determined by its:
 - A. per capita income
 - B. average literacy level

- C. health status of its people
 - D. none of these
8. Countries with higher income are _____ than others with less income.
- A. Less developed
 - B. More developed
 - C. Less strong
 - D. More organized
9. What proportion of the country is over using their groundwater reserves?
- A. One-Fourth
 - B. One-Tenth
 - C. One-Third
 - D. half
10. Which of the following is not direct method to solve intergroup conflict?
- A. Problem solving
 - B. Removing key person in conflict
 - C. Persuasion
 - D. Domination by the management
11. When the group disagrees, it is usually over how the work should get done. The type of conflict experienced by your group is _____ conflict.
- A. relationship
 - B. task
 - C. traditional
 - D. process
12. Which of the following is not a conflict resolution technique?
- A. Appointing devil's advocate
 - B. Authoritative command
 - C. Superordinate goals
 - D. Avoidance
13. An industrial union is organized on the basis of _____
- A. Industry
 - B. Craft
 - C. profession
 - D. Work
14. Which rule derives its authority from the state?
- A. Mores
 - B. Norms
 - C. Laws

Unit 14: Education as Social Institution (II)

D. Folkways

15. Which among the following is a key defining feature of civilizations?

- A. Economy
- B. Polity
- C. Religion
- D. Democracy

Answers for Self Assessment

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

Review Questions

1. What is Education?
2. Describe Herbert Spencer (ORGANIC ANALOGY)
3. What is Cultural Transmission?
4. What is social change?
5. Write a short note about social Development.



Further Readings

1. Educational Problems, Society and Change, Author(s): Andrej Radziewicz-Winnicki
2. P.M. George, "Models and Social Conservatism in Sociology." *Studia Socjologiczne* (1971)



Web Links

Web site : <https://www.jstor.org/stable/42590224>

LOVELY PROFESSIONAL UNIVERSITY

Jalandhar-Delhi G.T. Road (NH-1)

Phagwara, Punjab (India)-144411

For Enquiry: +91-1824-521360

Fax.: +91-1824-506111

Email: odl@lpu.co.in