

Fundamentals of Sociology

DESOC515

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FUNDAMENTALS OF SOCIOLOGY

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DSOC510 FUNDAMENTALS OF SOCIOLOGY

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Unit 4	Basic Concepts: Society, Community, Association and Institution –Social Groups, Social Structure and function, Role and Status, Social Stratification and Mobility, Social Control, Social process and Social Change.
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Unit 10	Social Problems (II): Family Disorganisation, Problem of Child Labour, Problem of Aged, Gender issues and Gender problems,
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Unit 12	Social Change: Meaning Definition, Nature and Importance, Types of Social Change
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Unit 01: Introduction to Sociology

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Introduction

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Objectives

- After you have studied this unit,
- You should be able to give a definition of sociology;
- Describe social groups and their different classifications;
- Explain the major concerns of sociology;
- Describe the relation between sociology and science;

Introduction

Let's take a look at how people think about sociology before we begin to explain what it is. Some people mistakenly believe that sociology is all about people, although others believe it is all about "helping the unfortunate and doing welfare work," and still others believe it is all about "social justice" (Nobbs, Hine and Flemming, 1978:1). Auguste Comte, a Frenchman who lived from 1798 to 1857, was the first social scientist to use the word sociology. The concept sociology was coined by Comte as a combination of two terms. The first part of the name, socius, is a Latin word that can mean a variety of things, including community, friendship, togetherness, or companionship. The other word, logos, comes from Greek.

The first social scientist to use the term sociology was a Frenchman by the name of Auguste Comte who lived from 1798-1857. As coined by Comte, the term sociology is a combination of two words. The first part of the term is a Latin, socius- that may variously mean society, association, togetherness or companionship. The other word, logos, comes from Greek. It literally translates to "to talk about" or "to say." Introduction to Sociology, on the other hand, is commonly interpreted as a research or science (Indrani, 1998). As a result, the etymological, literal meaning of sociology is "the term or speech about culture." It is the analysis of society and culture, to provide a clear meaning.

Definition of Sociology:

To understand what sociology is we have to go through few of the important definitions. These makes us both understand sociology as a separate discipline and different scholarly views about sociology.

Some of the definitions of Sociology are as follows:

1. 'Sociology is the science of society or of social phenomena -L.F. Ward
2. The subject-matter of sociology is the inter-action of human minds'. -L.T. Hobhouse

- 3 'Sociology is the study of human inter-action and inter relation their conditions and consequences'. -M. Ginsberg
4. Sociology is the science that deals with social groups; their internal forms or modes of organization, the processes that tend to maintain or change these forms of organization and relations between groups'. -H.M. Johnson
5. 'Sociology is a special social science concentrating on inter-human behavior, on processes of association, on association and dissociation as such.' -Von Wiese
6. Sociology asks what happens to men and by what rules they behave, not in so far as they unfold their understandable individual existences in their totalities, but in so far as they form groups and are determined by their group existence because of inter-action.' - Simmel
7. 'Sociology is the science of collective behavior'. -R. E. Park and F. W. Burgess
8. 'General sociology is on the whole the theory of human living together.' -Ferdinand Tonnies
9. 'Sociology is a body of related generalizations about human social behaviour arrived at by scientific method.' -Lundberg, G. A.
10. 'Sociology in its broadest sense may be said to be the study of interactions arising from the association of living beings.'
11. 'Sociology deals with the behavior of men in groups.' - Kimball Young

1.1 Nature and Importance

Sociology has different nature in society. It is different from other sciences and their approaches in certain respects. The following are the main characteristics of sociology as enlisted by Robert Bierstadt in his book " The Social Order" and they are as follows:-

1) Sociology is a distinct field of study: -Sociology has now established itself as a distinct field of study. It isn't regarded or researched like any other branch of science, such as philosophy, political philosophy, or history. It has its own area of analysis, limit, and process as an independent science.

2)Sociology is a social science, not a science of matter: - Sociology is part of the social science family, not the physical science family. Its emphasis is on man, his social habits, social activities, and social life. It is closely linked to other social sciences such as history, political science, and economics as a part of the family of social sciences.

3) Sociology is a categorical and not a normative discipline: -Sociology "limits itself to claims about what is, not what should or ought to be," according to the author. Sociology, as a discipline, must remain silent on the topic of meaning. It doesn't make some form of value calculation. It takes an amoral view rather than a moral or unethical one. It is ethically neutral, but does not mean that sociological knowledge is useless serves no purpose it only means that sociology as a discipline can't deal with problems of good and evil, Right and wrong, and moral or immoral.

4) Sociology is a pure science and not an applied science: -. The distinction between pure and applied sciences is often made. The main goal of pure sciences is to gain knowledge, regardless of whether that knowledge is useful or can be put to use. The goal of applied science, on the other hand, is to apply that knowledge to life and put it to use. Each pure science may have its own area of application. Sociology as a pure science has its applied field. Such as administration diplomacy, social work etc. Each pure science may have more than one application. Sociology is a pure science, because the immediate aim of sociology is the acquisition of knowledge about human society, not the utilization of that knowledge.

5) Sociology is relatively an abstract science not a concrete science: - This does not mean that sociology is an art and not a science. Nor does it mean, it is unnecessarily complicated and unduly difficult. It only means that sociology is not interested in concrete manifestations of human events. It is more concerned with the form of human events and there patterns. For example sociology is not concerned with particular war and revolutions but with war and revolution in general, as social phenomena as types of social conflict. Similarly, Sociology does not confine itself to the study of this society that particular society, or social organization, or marriage, or religion, or group and so on. It is in this simple sense that sociology is an abstract not a concrete science.

6) Sociology is a generalizing and not a particularizing or Individualizing Science: - Sociology tries to find out the general laws or principles about human interaction or situation,

about the nature, Form, Content, and structure of human group of societies. It does not study each and every event that takes place in the society. It is not possible also. It tries to make generalization on the basis of the study of some selected events. For example, a sociologist makes generalizations about the nature of secondary groups. He may conclude that secondary groups are comparatively bigger in size, less stable, not necessarily specially limited and so on. This he does not by examine all the secondary group but by observing and studying a few.

7) Sociology is a general Science and not a special Social Science: - The area of inquiry of sociology is general and not specialize. It is concerned with human interaction and human life in general other social sciences like political Science, History, Economic etc, also study man and human interaction, but not all about human interaction. They concentrate their attention on certain aspects of human interaction and activities. Accordingly Economic specializes itself in the study of economic activities. Political science concentrates on political activities and so on. Sociology, of-course dose not investigate Economic, Religious, Political, Legal, Moral or any other special kind of phenomenal in relation to human life and activities as such. It only studies human activities in a general way.

8) Finally, Sociology is both a Rational and an Empirical Science: - There are two broad ways of approach to scientific knowledge. One, Known as Empiricism is the approach that Empiricists experience and the facts that result from observation and experimentation. The other, known as rationalism stresses reason and the theories that result from logical inference. The Empiricists collects fact; the rationalist co-ordinates and arranges them. Theories and facts are required in the construction of knowledge. As Immanuel Kant said, "Theories without facts are empty, and facts without theories are blind". All modern sciences, there-for avail them-self of both Empirical and Rational Sciences. Sociology is not an exception.

1.2 Importance of Sociology

In all ages and human times ever since out erect and restless species appeared upon the planet, men have been living with others of their kind in something called societies. Prior to the emergence of sociology the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of sociology that the truly scientific study of the society has been possible. Sociology alone studies social relationships, society itself. Sociology is interested in social relationships not because they are economic or political or religious or legal but because they are at the same time social. Sociology study how the relations combine, how they build up smaller or greater systems and how they respond to changes and changing needs or demands. Therefore the study of sociology is essentially analytical. Sociology because of its bearing upon many of the problems of the present world has assumed such a great importance that it is considered to be the best approach to all the social sciences. Giddings have rightly pointed out, 'Sociology tells us how to become what we want to be.'

Sociology studies society in a scientific way

Before the emergence of sociology there was no systematic and scientific attempt to study human society with all its complexities. Sociology has made it possible to study society in a scientific manner. This scientific knowledge about human society is needed in order to achieve progress in various fields.

Sociology throws more light on the social nature of man

Sociology delves deep into the social nature of man. It tells us why man is a social animal, why he lives in a group, communities and societies. It examines the relationship between individual and society, the impact of society on man and other matters.

Sociology increases the power of social action

The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust himself to the environment. Knowledge of society, social groups, social institutions, associations, their functions etc. helps us to lead an effective social life.

Sociology studies role of the institutions in the development of the individuals

It is through sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family, the school and education, the church and religion, the state and government, industry and work, the community and association, these are institutions through which society functions. Sociology studies these institutions and their role in the development of the individual and suggests suitable measures for strengthening them with a view to enable them to serve the individual better.

Study of sociology is indispensable for understanding and planning of society

Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand and mend society without any knowledge of its mechanism and construction. Without the investigation carried out by sociology no real effective social planning would be possible. It helps us to determine the most efficient means for reaching the goals agreed upon. A certain amount of knowledge about society is necessary before any social policies can be carried out.

Sociology is of great importance in the solution of social problems

The present world is suffering from many problems that can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them. The scientific study of human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them.

Sociology has drawn our attention to the intrinsic worth and dignity of man

Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can experience directly. We can hardly know the people of other areas intimately. In order to have insight into and appreciation of the motives by which others live and the conditions under which they exist knowledge of sociology is essential.

Sociology has changed our outlook with regard to the problems of crime

It is through the study of sociology that our whole outlook on various aspects of crime has change. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.

Sociology has made great contribution to enrich human culture

Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and enquiry. According to Lowie most of us harbour the comfortable delusion that our way of doing things is the only sensible if not only possible one. Sociology has given us training to have rational approach to questions concerning oneself, one's religion, customs, morals and institutions. It has further taught us to be objective, critical and dispassionate. It enables man to have better understanding both of himself and of others. By comparative study of societies and groups other than his existence, his life becomes richer and fuller than it would otherwise be. Sociology also impresses upon us the necessity of overcoming narrow personal prejudices, ambitions and class hatred.

Sociology is of great importance in the solution of international problems

The progress made by physical sciences has brought the nations of the world nearer to each other. But in the social field the world has been left behind by the revolutionary progress of the science. The world is divided politically giving rise to stress and conflict. Men have failed to bring in peace. Sociology can help us in understanding the underlying causes and tensions.

The value of sociology lies in the fact that it keeps us update on modern situations

It contributes to making good citizens and finding solutions to the community problems. It adds to the knowledge of the society. It helps the individual find his relation to society. The study of social phenomena and of the ways and means of promoting what Giddens calls social adequacy is one of the most urgent needs of the modern society. Sociology has a strong appeal to all types of mind through its direct bearing upon many of the initial problems of the present world.

Study of society has helped governments to promote the welfare of the tribal and marginalized communities

The tribal and marginalized communities face many socio-economic and cultural problems. Studies conducted by sociologists and anthropologists regarding tribal societies and problems have helped governments in undertaking social welfare measures and programmes for the welfare purposes.

Sociology is useful as a teaching subject

Sociology is a profession in which technical competence brings its own rewards. Sociologists those trained in research procedures are contributing in business, government, industry, social sector, communications and many other areas of community life. Sociology has now become practical

enough to be practiced in the other fields prominently in local, state, national and international levels.

1.3 Relation of Sociology with other social sciences-Economics, History, Political Science, Psychology and Social Anthropology

Sociology and Economics

The battle as to which should be given precedence, sociology or economics, is present in these two disciplines also. However attempts have been made to link the two disciplines .One extreme position has been adopted by Marxists.

They believe that understanding the superstructure, which is made up of numerous social structures, can never be complete unless it is viewed in the sense of the economic substructure. As a consequence, man's economic conduct is regarded as a guide to understanding his social behavior, or economics takes precedence over sociology. Sociologists, on the other hand, have criticized economic theory as being reductionist in nature, claiming that economists' conceptions of man neglect the importance of various social factors that affect economic behavior. As a result, various sociologists have attempted to demonstrate that economics is not an inherently self-contained discipline.

According to A. Lowie, the classical laws of the market are based on two sociological principles: the economic man and the rivalry or mobility of the forces of production. A contemporary of Durkheim argues that since economic first principles are hypotheses, they can only be evaluated by sociological inquiry. Recently, Parsons and Smelser have attempted to demonstrate that economic theory is a portion of general sociological theory. In reality, there are a variety of sociological studies that are concerned with economic theory issues. Recently, there has been a rise in the relationship between two disciplines .Barbara Cotton examines the classical economic theory of salaries and provides a sociological study of how wages and pay disparities are determined using data from the United Kingdom. Sociologists have looked at facets of economic conduct that economists like Marx, Max Weber, and Hobson ignored or handled in a hasty manner.

In recent years, studies by Schimpeter, Strachey, Galbraith, Gunnar Myrdal, and Raymond Aron have all been published in the same area. Sociologists have also researched basic aspects of economic organization, such as the property structure, labor division, and industrial organization, in addition to this contribution. Economic sociology is a branch of sociology that studies the social implications of economic activity. The focus in economics will be on relationships between strictly economic variables, such as price and supply, money flows, input-output, and so on. Sociology, on the other hand, will examine productive enterprises as a social organization, labor supply as conditioned by values and desires, the impact of education on economic behavior, the role of caste in economic growth, and so on... Thus sociology and economics meet in a number of areas of knowledge. The factors that contributed for this convergence are two. Economists are no longer interested only in market mechanism but also in economic growth, national product and national income and also development in underdeveloped regions. In all these areas the economist has either to necessarily collaborate with the sociologist or he himself has to become a sociologist.

Sociology and History

The nineteenth century gave birth to sociology and modern historiography. The latter developed the concept of historical cycles, passing on to historiography theoretical ideas and issues that had previously been completely absent from the work of narrative historians and chroniclers. The subject matter of two disciplines will reveal the relationship between them. Sociology and culture have a lot of similarities in terms of subject matter. The material that the sociologist uses is often provided by the historian. In reality, historical sociology is reliant on data that only a historian can provide .Even the comparative approach often necessitates the use of historical data. However, there is a two-fold reliance. Sociological research also provides historians with the knowledge they need. In reality, social history and sociology in general, as well as historical sociology in particular, share a lot of common ground. Sociologists and social historians seem to be working together. A historian's account of the social structure of nineteenth-century cities, as well as the features of mediaeval peasants or 18th-century aristocracy, and a sociologist's analysis of the social history of various occupations. There is a significant distinction between the two. Radcliffe- Brown offered a straightforward, if simplistic, response. 'Sociology is nomothetic, whereas history is idiographic,' he claims. The historian recounts one-of-a-kind cases, while the sociologist makes broad generalizations.

Indeed, there are generalizations in history too, but a sociologist analyses sociological data with the help of generalizations. In other words, the historian examines particular sequences of events;

whereas a sociologist tests a generalization by examining the sequence of events. To word this particular difference between history and sociology in a very simple language: the historian is concerned with the inter-play between personality and social forces; whereas, the sociologist is largely concerned with the social forces themselves. History is primarily concerned with the past and essentially tries to account for the change over time while the main focus of sociology continues to be to search for recruitment patterns and to build generalizations. However given such works like Weber's Protestant Ethic and Spirit of Capitalism and Pitrin Sorokin's Social and Cultural Dynamics, the line for demarcation between history and sociology is becoming increasingly blurred. Yet H.R Trevor-Roper has tried to make a weak distinction by stating that historian is concerned with the interplay between personality and massive social forces and that the sociologist is largely concerned with these social forces themselves. However it is becoming increasingly clear that historiography and sociology cannot be radically separated. They deal with the same subject -matter viz men living in societies sometimes from the same point of view and the trends that the two shall continue to borrow from each other extensively.

Sociology and Political Science

The two distinct disciplines of social science sociology and political sciences do converge often as the subject matter is men and the convergence is on the increase. A beginning was made with the works of Marx.

According to him political institutions and behavior are closely linked with the economic system and social classes. Provoked by this thinking some thinkers by the end of the 19th century pursued the matter in more detail like studies of political parties, elite, voting behavior, bureaucracy and political ideologies as in the political sociology of Michels, Weber and Pareto. By then another development occurred in America known as behavioral approach to political phenomena. This was initiated by the University of Chicago. In the 30s attempts were made by various scholars to create a scientific discipline of behavioral politics.

In another area there is close relationship between the two. Both functionalism and social system have been adopted into politics. There is a renewal of interest in Marxist sociological ideas. It is interesting to note that there is a renewal of Marxist sociological ideas because of revolutions in developing countries, as studied by political scientists, sociologists and even anthropologists. The forces at work and the changes that are taking place in peasant, tribal or caste societies belong more to the sphere of sociologists and anthropologists rather than to that of the political scientist. Moreover, the fields into which Michaels, Max Weber and Pareto led sociology by the end of the 19th century are still being pursued. A new feature of these studies is that they are comparative. It is becoming increasingly difficult to distinguish political science from political sociology. There are a number of Marxist studies having Marxist socialist ideas as their hypothesis. Also, as modern State is increasingly getting involved in providing welfare amenities, sociological slant to political activity and political thinking is gaining more and more of acceptance.

Sociology and Psychology

Sociology is concerned with social processes, while psychology is concerned with mental systems. The essence of the relationship between sociology and psychology is still debated, as is the study of social psychology in relation to both. J.S. Mill argued that a general social science should not be considered fully founded until its inductively established generalizations could be shown to be also logically derived from laws of mind. As a result, he was simply attempting to define psychology's primacy over all other social sciences. On the other hand, Durkheim made a clear distinction between the phenomena investigated by sociology and psychology. Sociology was created to research social facts that were described as being external to the human mind and exerting coercive behavior on them. Social facts could only be explained in terms of other social facts, not psychological facts. Society is more than just a collection of people; it is a construct created by their interaction that reflects a distinct level of reality with its own set of characteristics. As a result, sociology and psychology are two distinct fields.

Most sociologists however have adopted various intermediate positions. Many sociological generalizations, according to Ginsberg, can be more strongly defined by being linked to general psychological rules. Similarly, Nadel argued that a shift to lower levels of study, such as psychology and biology, can shed light on some of the issues raised by social inquiry. Sociological theories may be enriched, according to German scholars like Weber, if an effort is made to explain social behavior in terms of underlying meanings. Weber was not opposed to the advancement of a scientific psychology in general, and he was also sympathetic to some of Freud's ideas. In the same way, the interdependence of sociology and psychology in the study of human behavior is being emphasized ever further.

Various studies demonstrate the differences between sociology and psychology. There have been mutually exclusive sociological and psychological theories in the study of war and destruction. The two disciplines have been at odds in their studies of stratification and political action. According to Bottom ore, psychology and sociology are two different worlds of research in almost every area of study. Methods have been developed to get them together, however Gerth and Mills' work is one of the most important. According to them, social psychology is the study of the interaction between human character and social structure, and it can be viewed from either a sociological or a biological perspective. They've also proposed the idea of position as a way to link the two disciplines. The social function describes a point of intersection between the human organism and the social system, and it is referred to as both a central concept and a social structure. Despite these efforts, sociology and psychology continue to provide divergent accounts of action, and if they are to be brought closer together, the conceptual and theoretical ties between them will need to be worked out more rigorously.

Sociology and Social Anthropology

The roots of sociology and social anthropology are very different. Anthropology descended from genetics, while sociology arose from history theory, political thought, and constructive sciences. As can be seen in the works of founders that cannot easily be assigned exclusively to either of the disciplines, the two disciplines grew up in close collaboration with each other in terms of the principles used, areas of interest, and methods of study in the earlier periods of their growth.

Following the early merging, there was a time of extreme divergence in terms of their study universe, areas of interest, research methodology, and even the principles used. Sociologists research aspects of an established culture, such as families or social mobility, whereas social anthropologists study small cultures that are relatively unchanging and lack historical records, such as Melanesia. Sociologists' approaches are laden with values, and as a result, their findings are tinged with ethical concerns; on the other hand, social anthropologists identify and examine in clinically neutral terms so they can place themselves as outsiders without being involved in values. For sociologists, the field could be large-scale and impersonal institutions and structures, while for social anthropologists, the field could be a small self-contained group of community.

In order to observe and document what they see, social anthropologists typically reside in the culture they are studying. Their research is mostly qualitative and clinical in nature. Sociologists, on the other hand, often use statistics and questionnaires, and their research is often formal and quantitative. Despite the apparent variances between the two in the nineteenth century, there has been a lot of integration in modern times. Because of the dominance of Western ideology and technology, the limited units of research that social anthropologists need are rapidly disappearing. When confronted with such circumstances, social anthropologists and sociologists are both concerned with the mechanism of economic development and social change. Both disciplines are equally useful in researching African and Asian cultures that are evolving as a result of Western influence. Sociologists no longer have the authority to research advanced societies. In advanced societies, anthropological studies of small communities, kinship groups, and other topics are becoming more popular. Sociologists and social anthropologists both use basic concepts like structure, purpose, status, position, conflict, change, and evaluation. The interdependence of sociology and social anthropology in interpreting social behavior is shown by these feature differences. Talcott Parsons and R.K. Merton's works are attempts to apply a functionalist approach to studying industrial cultures, while William White uses participant observation to research contemporary industrial society. As a result, the disciplines are gradually merging.

Summary

In this unit we have given you a definition of sociology. We also explained the idea of social groups. We have explained basic areas of concern for sociology. These include the mention of the concept of culture. It also includes the relationship of sociology with science as whole. This unit also provides thumbnail sketches of five founding fathers of sociology. The theories of these thinkers continue to influence present day sociology and other social sciences as well. Finally we looked at sociology in its relation to psychology, economics, and so on. We have therefore provided a good idea about the nature and scope of sociology.

Glossary

Classification: A way of putting data or information into different categories and groups. Culture: This embodies the customs, rites and beliefs of a group of people. It includes both material culture, such as, houses, pots, coins etc. as well as non-material culture, such as, values, beliefs, norms etc.

Group: Comprises two or more people who have a meaningful interaction with each other and common goals.

Primary group: A social group with close ties and shared interests, e.g. the family
Secondary group: A large group with looser ties but common well defined goals, e.g. office employees, or members of a club or associations.

Self Assessment

- 1) Who coined the term sociology?
 - A. Herbert Spencer
 - B. Auguste Comte
 - C. Emile Durkheim
 - D. Karl Marx

- 2) When did the term sociology coined
 - A.1839
 - B. 1732
 - C. 1835
 - D. 1650

- 3) The term socius derived from which language?
 - A. German
 - B. Latin
 - C. Greek
 - D. Roman

- 4) Which are the words composing the term sociology
 - A. Society and community
 - B. Society and Science
 - C. Socius and Logos
 - D. Socius and science

- 5) Who is called the founding father of sociology?
 - A. August Comte
 - B. Emile Durkheim
 - C. Marie Augustus
 - D. Spencer

- 6) Auguste Comte was asociologist
 - A-French
 - B. American
 - C. British
 - D. German

- 7) What is the meaning of the term socius in the word sociology?
- A-Companion
 - B. collection
 - C. Herd
 - D. consensus
- 8) The term logos derived from which language?
- A-American
 - B. Roman
 - C. Greek
 - D. Latin
- 9) What is the meaning of logos in the term sociology?
- A-Science/Study
 - B. social
 - C. Society
 - D. Companion
- 10) Sociology is a
- A- Social science
 - B- Natural science
 - C- Behavioural science
 - D- None of these
- 11) What were the intellectual forces operative during the nineteenth century?
- A. Rationalism
 - B. Humanitarianism
 - C. Empiricism
 - D. All of them.
- 12) Which is not part of the Law of Three Stages according to Auguste Comte?
- A. The Theological stage
 - B. The Metaphysical stage
 - C. The Metamorphic stage
 - D. The Positive Stage
- 13) Sociology as a distinct branch of knowledge is said by
- A. Adam Smith
 - B. Auguste Comte
 - C. Plato
 - D. None of these

14) Auguste Comte was

- A. philosopher
- B. doctor
- C. scientist
- D. None of these

15) Sociology is a science, said by

- A. Karl Marx
- B. Georg Simmel
- C. Max Weber
- D. Emile Durkheim

Answer for Self Assessment

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

Review Questions

- 1) What do you mean by Sociology?
- 2) Discuss the subject matter of Sociology.
- 3) Name three founding fathers of Sociology?
- 4) Discuss the features of Sociology?
- 5) Name few Sociologists who were of Indian origin?



Further Readings

Mc. Kee, James B., 1981. Sociology: The Study of Society. Holt, Rinehart and Winston: New York. Nature and Scope of Sociology
Ogburn and Nimkoff, 1972. A Handbook of Sociology. Eurasian Publishing House: New Delhi

Unit-02 Sociology and other Social Studies

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Objectives

- After you have studied this unit
- You should be able to understand the different branches of sociology
- Describe the subject matter of Sociology
- Explain the major concerns of sociology as a discipline
- Describe the relation between sociology and other social sciences

Introduction

Sociology, unlike many other fields of study, is not divided into a strictly identified collection of hierarchically ordered distinct fields and subfields, but rather a mosaic of several cognitive areas organized along many different axes and without a consistent division of levels. Whereas economics tends to have a strong distinction between macro- and micro-levels, sociology has a more hazy distinction, and sociology has an intermediate macro-level. While sociology's disciplinary Centre is relatively stable, its subject-matter specialties overlap with all other areas of social science (and also humanities and natural science) research, making its boundaries highly durable. Different fields of sociology are classified not only on the basis of subject matter, but also on the basis of different philosophical approaches, philosophies, and methodologies. As well as providing a conceptual framework for the overall subject-matter of sociology, different areas provide the basis for specialties (and subspecialties) within sociology which are very often the active units for the pursuit of sociological inquiries, with the level of the overall discipline sometimes receiving less attention as a result, or even worse, being subject to decomposition or melt-down as it is ripped apart or abandoned by seceding specialties.

These are some important branches of sociology

2.1 Industrial Sociology

Industrial sociology, until recently a critical research area within the field of work sociology. It explores "the course and consequences of developments in technological change, globalisation, labor markets, work organization, managerial activities, and employment relations to the degree that these trends are intimately linked to changing patterns of inequality in modern societies and the ways in which workers challenge, resist, and make their own contributions to the patterning of work and shaping of work institutions, as well as the evolving experiences of individuals and families.

Industrial sociology is a newer sub-discipline of sociology. Although Durkheim and Max Weber did some work on industrial institutions, the famous experiments at the Western Electric Company's Hawthorne Works in Chicago, conducted by George Elton Mayo and his associates between 1924 and 1932, and gave industrial sociology a boost. Although no single term can encompass the discipline, numerous sociologists have attempted to describe industrial sociology in the following ways:

According to Miller and Form, "Industrial Sociology is a substantive area of general sociology which might more accurately be termed the sociology of work organisations or sociology of economy".

According to J H Smith, "Industrial Sociology is concerned with industry (or any form of work organisation) as a social system, including those factors (technical, emotional, political) which affect the structure, the function and the changes in that system".

For our culture, industrialization is both a blessing and a curse. Industrialization brought with it a lot of change, but it also brought with it a lot of class distinctions among the people. As have the societal concerns that have arisen as a result of all the complexities. The concepts "industry" and "sociology" are main terms in industrial sociology. The term "industry" refers to the position where goods and services are manufactured for use in a community. It is the location where every single individual gathers and communicates with one another in the production and consumption process. In the industrial field, the philosophy of sociology provides us with the discipline for human behaviour. People's relationships are clarified as they advance in the field of industry. Industrial sociology considers them to be more of a social or human organisation than just an economic entity. The definition encompasses how people interact with one another, who they communicate with in times of crisis, and how the society functions.

2.2 Political Sociology

Political sociology is concerned with the sociological study of political phenomena ranging from the state and civil society to the family, with issues such as citizenship, social movements, and social power sources being investigated. The origins of this discipline can usually be traced back to philosophers like Montesquieu, Smith, and Ferguson, as well as the founding fathers of sociology - Karl Marx and Emile Durkheim.

There were four major fields of study in the past

The new state's socio-political formation

The impact of social inequality (class, race, and gender) on politics.

Outside of the formal structures of political power, how public opinion, philosophies, personalities, social movements, and patterns influence formal politics

Power dynamics inside and between social classes

To put it another way, political sociology has historically been interested in how social patterns, dynamics, and systems of dominance influence formal political processes, as well as how different social forces interact to alter policy. Three main theoretical structures can be identified from this perspective: pluralism, elite or managerial theory, and class analysis, which overlaps with Marxist analysis.

Pluralism considers politics to be essentially a competition between opposing interest groups. A state-centered strategy is often referred to as elite or managerial theory. It describes what the state does by examining organizational constraints, semi-autonomous state administrators, and interests arising from the state's peculiar, power-concentrating nature.

Theda Skocpol is one of the most prominent representatives. The political influence of capitalist elites is emphasized in social class theory research. It can be divided into two categories: the "power structure" or "instrumentalist" approach and the structuralist approach. G. William Domhoff is the most well-known representative of the power hierarchy method, which focuses on the issue of who governs. The structuralist approach emphasises how a capitalist economy works by only authorising and enabling the state to do some things while excluding it from doing others (Nicos Poulantzas, Bob Jessop).

"Why is the body a site of power?" and "How are emotions important to global poverty?" are questions that political sociologists are now asking. "What difference does knowledge make to democracy?" and "What difference does knowledge make to democracy?"

2.3 Sociology of Family

Family sociology or Sociology of family is a subfield of sociology in which scholars and researchers assess family structure as a social organisation and unit of socialisation from different sociological perspectives. Since it is generally an illustrative example of patterned social interactions and group dynamics, it is usually included in the general education of tertiary curriculum.

Main areas of focus in sociology of family are

Demographics such as Family size, age, ethnicity, diversity, gender

Which aspects of family life are considered significant by the family, government, or community is a domain or sphere that deals with this.

Interaction and Change deals with Interactions between family members, other organizations, and the effect of policy measures

Ideology deals with Family based beliefs and psychological effects

Social Class, which deals Economic indicators and capital, mobility, professions, household income, highest level of education of family members

2.4 Sociology of Education

The study of how public institutions and individual interactions influence education and its results is known as educational sociology. It primarily concerns industrialised industrial societies' public schooling systems, as well as the extension of higher, further, adult, and continuing education. Education is viewed as a profoundly ambitious human endeavour marked by hopes for advancement and improvement. Most people believe it is a way to overcome obstacles, achieve greater equality, and gain wealth and social standing. Education is seen as a place where children can develop in accordance with their individual needs and abilities. Children, as well as young and older adults, will develop. No matter what age they are, social interactions between people through education often cause more growth. It is often seen as one of the most effective ways to achieve greater social equality. Many people believe that the goal of education should be to help each person reach their full potential and achieve as much in life as their natural abilities allow (meritocracy). Few would argue that every educational method perfectly achieves this aim. Some are especially pessimistic, claiming that the educational system is structured to perpetuate social inequity.

The dissertation of Émile Durkheim (1858–1917) on moral education as a foundation for organic solidarity, as well as studies by Max Weber (1864–1920) on the Chinese literati as a tool of political influence, marked the beginning of systematic sociology of education. However, after WWII, the topic sparked renewed interest around the world, with technological functionalism in the United States, democratic reform of opportunity in Europe, and economics' human-capital theory. All of this meant that, as a result of industrialization, the need for a technologically trained labour force erodes class distinctions and other ascriptive stratification structures, and that schooling facilitates social mobility. However, statistical and field research in a variety of societies revealed a consistent correlation between social class and achievement, implying that education could only achieve minimal social mobility. Schooling trends mirrored, rather than questioned, class stratification and ethnic and sexual inequality, according to sociological studies. The notion of education as an unqualified good was further questioned after the general failure of functionalism in the late 1960s and early 1970s. School education, according to Neo-Marxists, simply created a docile labour force, which was essential for late-capitalist class relations.

2.5 Medical Sociology

Medical sociology is the study of medical institutes and organizations from a sociological perspective, as well as the development of expertise and process selection, healthcare professional behaviour and relationships, and the social or cultural (rather than clinical or bodily) impact of medical practise. Medical sociologists are often interested in the qualitative perspectives of patients, and they frequently work at the intersections of public health, social work, demography, and gerontology to investigate phenomena at the social-clinical interface. Health inequalities are often associated with traditional categories such as race and class. The results of objective sociological studies rapidly become a normative and political problem.

Lawrence J Henderson did early work in medical sociology, and Talcott Parsons' interest in sociological systems theory was influenced by his theoretical interests in Vilfredo Pareto's work.

Parsons was one of the founding fathers of medical sociology, and he applied social role theory to sick people's interactions with others. Howard S. Becker, Mike Bury, Peter Conrad, Jack Douglas, David Silverman, Phil Strong, Bernice Pescosolido, Carl May, Anne Rogers, Anselm Strauss, Renee Fox, and Joseph W. Schneider have all made significant contributions to medical sociology since the 1950s. Medical sociology is typically taught as part of a larger sociology, clinical psychology, or health sciences degree program or as a separate master's degree program where it is often combined with medical ethics and bioethics. Following the Goodenough study in 1944, sociology was incorporated into the medical curriculum in the United Kingdom. Social explanations' of disease etiology meant a change in medical thinking away from merely clinical and psychological criteria of illness for certain physicians. The incorporation of 'social' influences into medical explanation was most clearly shown in branches of medicine that were closely connected to the population – Social Medicine and, later, General Practice" (Reid 1976).

2.6 Urban and Rural Sociology

Rural and Urban Sociology is a course that introduces students to two specialised fields of sociology: Rural Sociology and Urban Sociology. Its aim is to introduce students to some of the fundamental concepts in rural and urban sociology. Its aim is to teach students about life in rural and urban areas, as well as human interaction.

Rural sociology is a relatively modern branch of sociology that dates back to the 1820s in the United States of America. Due to industrialization and urbanization, American society's undergone massive transformations in the nineteenth century, which had a negative effect on rural society and contributed to its demise. As a result, researchers have begun to systematically research rural society, rural people's issues, and migration from rural to urban areas, as well as propose strategies for rural growth. However, a comprehensive empirical study of rural sociology started in the mid-nineteenth century. However, the objectives were not met until the turn of the twentieth century.

Rural sociology is a sub-discipline of sociology that studies village life. As House puts it, "Rural Sociology has primarily consisted of ethical assessment and realistic recommendations for the improvement of rural life" since its inception (Desai 1969). Rural Sociology is the science of laws of growth of rural society,' according to A.R. Desai (1969). The study of rural population, rural social organisation, rural institutions, rural structure, social changes that occur in rural society, and rural social processes for the growth of rural life is the aim of this social science discipline. Rural sociology is the systematic study of rural community and village interactions.

The sociological study of life and human activity in metropolitan areas is known as urban sociology. It is a normative sociological discipline that studies an urban area's systems, environmental processes, improvements, and problems in order to provide inputs for urban planning and policymaking. To put it another way, it is the sociological analysis of cities and their place in societal growth. Statistical research, evaluation, social theory, interviews, and other approaches are used by urban sociologists to study a variety of subjects, including migration and demographic patterns, economics, poverty, race relations, and industrial trends, as they are in most areas of sociology. Urban sociology, which dates back to the mid-nineteenth century, is one of the oldest sub-disciplines of sociology. Karl Marx, Ferdinand Tönnies, Émile Durkheim, Max Weber, and Georg Simmel were sociologists who researched and theorized the economic, social, and cultural processes of urbanization and their impact on social alienation, class formation, and the production or destruction of collective and individual identities. From 1915 to 1940, a group of sociologists and theorists at the University of Chicago known as the Chicago School of Sociology elevated urban sociology to prominence among North American academics. To better understand how people communicate within the urban social environment, the Chicago School of Sociology merged sociological and anthropological theory with ethnographic fieldwork.

Summary

Sociology is the study of human behavior, their relation with other people, patterns of reactions. It is a study which manages to study social changes and investigates every aspect of human behavior. It is the basic fundamental study of ancient, medieval and modern civilization. Hence sociology contains many branches which a sociologist needs to understand. Study of sociology deals with the study of human society. Human society is so vast and diverse that to study its features and characteristics through one classification is impossible. To study sociology, the sociologist has made many classifications based on various grounds.

Glossary

Rurbanization: Rurbanization is a process of altering rural forms with pre-selected urban patterns and lifestyles, which creates new genetically altered rurban forms

Urbanism: Urbanism is the study of how inhabitants of urban areas, such as towns and cities, interact with the built environment.

Self Assessment/Review Questions

1. Discuss main branches of Sociology.
2. What is rural sociology
3. What is the subject matter of urban sociology?

Objective Question Practice

1- Das Capital' is written by -

- a) Max Weber
- b) Karl Marx
- c) Lipset
- d) Alexis de Tocqueville

2- Political Sociology is the study of the interrelation between

- a) Society & Culture
- b) Power & Politics
- c) Politics & Society
- d) Culture & Politics.

3- Which theory of Marx laid the foundation for the sociology of politics?

- a) Economic determinism
- b) Surplus Value
- c) Alienation
- d) Positivism

4- Political Sociology as a distinct subject emerged in the

- a) 1920s
- b) 1980s
- c) 1990s
- d) 1950s

5- When after marriage husband lives in the residence of his wife the system is known as:

- (a) patronymic family
- (b) patriarchal family
- (c) orientation family
- (d) patrilocal residence family

6- Which one of the following is NOT true about the disintegration of joint family system?

- (a) There is increased urbanisation
- (b) People have desire to live in glamorous cities
- (c) It has failed to develop social virtues
- (d) Cities provide more facilities than the villages

7- Urban Sociology as a discipline emerged due to:

- a) Growth of population in towns/cities
- b) Growth of industrial cities
- c) Migration to towns
- d) All of the above

8- Urban Sociology is the sociological study of

- a) Life and human interaction in the cities
- b) Social relationship in urban environment
- c) Processes, changes and problems of urban areas
- d) All of the above

9- Which school played the most prominent part in the development of Urban Sociology?

- a) Frankfurt school
- b) Chicago School
- c) Marxist School
- d) Functional School

10- Identify the important social institutions in rural India among the following.

- (a) Family
- (b) Caste
- (c) Religion
- (d) All of these

11- Where did rural sociology originated in the world?

- (a) United Kingdom
- (b) France
- (c) United States of America
- (d) Russia
- (d) Theodore Roosevelt

12- Which of the following is responsible for the emergence of rural sociology?

- (a) Unemployment in rural areas
- (b) Poverty and economic crisis
- (c) Discrimination of rural people
- (d) Lack of educational facilities in rural society

13- The beginning of the study of rural society in India was initiated by

- (a) A.R.Desai
- (b) Louis Dumont
- (c) Sir Henry Maines
- (d) Ramakrishna Mukerjee

14- Who wrote the first College text book in rural sociology?

- (a) Dumont
- (b) Sir Henry Maines
- (c) John M. Gillette
- (d) A.R.Desai

15- The findings of Country Life Commission were referred to

- (a) The American Sociological Society
- (b) Royal Commission on Agriculture
- (c) Rural sociological society
- (d) American rural sociological society

Answer

1	b	2	c	3	a	4	d	5	d
6	c	7	d	8	d	9	b	10	d
11	c	12	b	13	c	14	c	15	a



Further Readings

Mc. Kee, James B., 1981. Sociology: The Study of Society. Holt, Rinehart and Winston: New York. Nature and Scope of Sociology

Ogburn and Nimkoff, 1972. A Handbook of Sociology. Eurasian Publishing House: New Delhi

Unit-03 Sociological Imagination

CONTENTS

Learning objectives

Introduction

3.1 Factors responsible for development of Sociology

3.2 Development of Sociology as a Social Science

3.3 Early Sociological Studies

3.4 Sociology and Other Social Sciences

3.5 The Development of Social Science

3.6 Sociological Prospective

Summary

Glossary:

Review Questions

Objective type questions

Learning objectives

1. Understand the development of sociology as a decline
2. Distinguish macro approaches in sociology from micro approaches.
3. Summarize the most important beliefs and assumptions of functionalism and conflict theory.
4. Summarize the most important beliefs and assumptions of symbolic interactionism and exchange theory.

Introduction

C. Wright Mills, an American sociologist, wrote *The Sociological Imagination*, which was published by Oxford University Press in 1959. In it, he advances the concept of sociological imagination as a way of comprehending the self-society relationship. The central challenge for sociology and sociologists, according to Mills, is to find (and articulate) the relations between individuals' specific social contexts (also known as "milieu") and the larger social and historical forces in which they are entangled. The method challenges a structural functionalist approach to sociology by allowing individuals to inhabit new roles within the larger social system. Individual functions that replicate larger social structures are only one of many potential positions, and they aren't always the most significant. Mills also warned about the dangers of malaise (apathy), which he saw as inextricably linked to the creation and upkeep of modern societies. Mills (1959, 7-12) questioned whether individuals exist in modern societies in the way that the term "individual" is widely understood. Mills attempted to reconcile two differing, abstract concepts of social existence, the "person" and the "society," in *The Sociological Imagination*, and thus challenged the prevailing sociological discourse to define some of its most basic terms and be forthright about the premises that underpin its definitions. He began the project of reconciliation and challenge with critiques of "grand theory" and "abstracted empiricism", outlining and criticizing their use in the current sociology of the day.

Mills seems to be criticizing Talcott Parsons' *Parsonian Sociology*, titled "The Social System." Parsons explains the essence of society's structure, as well as the development and preservation of culture through individual socialization, in his book *The Social System*. Mills criticises this sociological trend for many reasons. He advocates for a more heterogeneous model of society by questioning whether a single uniformity of society is even feasible (Mills, 1959, 26-30). Mills lays out what is considered to be his sociological vision. He emphasizes the importance of integrating the psychological, biographical, and historical representations of truth that people use to build their social environments in relation to the larger society (Mills, 1959, 132-134).

He argues that the nature of society is continuous with historical reality. In doing so, Mills writes of the importance of the empirical adequacy of theoretical frameworks. He also writes of the notion of a unified social sciences. This he believes is not a conscious effort but is a result of the historical problem-based discourses out of which the disciplines developed, in which the divisions between the disciplines become increasingly fluid (Mills, 1959, 136-140). Thus, Mills sets out what he believed to be a problem-based approach to his conception of social sciences (140-142).

3.1 Factors responsible for development of Sociology

Various factors paved the way for its emergence. Ian Robertson in his book "Sociology" has mentioned of three factors that hastened the process of the establishment of sociology as a separate science. They may be briefed here.

Industrial Revolution and Industrialization:

The Industrial Revolution, which began in England in the 18th century and spread across Europe, ushered in sweeping changes. Never before in history has there been such a huge shift in society. Sociology arose as a result of these seismic shifts. The factory system of production, as well as the subsequent mechanization and industrialization, caused social upheaval. The social and physical environment are changing as a result of new industries and technologies. Complex urban life and mass production of products replaced simple rural life and small-scale home industries. Civilization changed course as a result of industrialization. It annihilated or drastically changed mediaeval traditions, values, and ideals. Urbanization was a result of industrialization. Peasants fled the countryside for the cities, where they worked as industrial labourers in hazardous conditions. Cities expanded at an incredible pace, providing people with a sense of anonymity.

In fast-growing cities, social problems became rampant. Monarchies and aristocracies crumbled and fell. Religion's power as a source of moral authority started to wane. "For the first time in human history, rapid social change became the rule rather than the exception, and people could no longer allow their children to live lives similar to their own. The course of social change was uncertain, and the social order's stability seemed to be in jeopardy. It was important to get a better understanding of what was going on.' From the above, it is clear that sociology arose from a desire to comprehend the transformations that seemed to threaten European society's stability.. Social thinkers like Comte, Spencer and others argued that there was an urgent need to establish a separate science of society. They believed that such a science would be of great help in understanding the nature and problems of society and to find out solutions for the same

Inspiration from the Growth of Natural Sciences:

Nineteenth century was a period in which natural sciences had made much progress. The success attained by the natural scientists inspired and even tempted good number of social thinkers to emulate their example. If their methods could be successful in the physical world to understand physical or natural phenomena, could they not be applied successfully to the social world to understand social phenomena? As an answer to this question Comte, Spencer, Durkheim, Weber and others successfully demonstrated that these methods could be used to study the social world.

Inspiration provided by the radically diverse societies and cultures of the colonial empires:

The colonial powers of Europe were exposed to different types of societies and cultures in the colonial empires. Their exposure to such diversities in societies and cultures provided an intellectual challenge for the social scientist of the day. Information about the widely contrasting social practices of these distant peoples raised fresh questions about society:

Why some societies were more advanced than others? What lessons could the European countries learn from comparisons of various societies? Why the rate of social change was not the same everywhere? The new science of society called "sociology" had emerged as an independent science in an attempt to find convincing answers to these questions.

3.2 Development of Sociology as a Social Science

Sociology is a relatively new academic discipline. It emerged in the early 19th century in response to the challenges of modernity. Increasing mobility and technological advances resulted in the increasing exposure of people to cultures and societies different from their own. The impact of this exposure was varied, but for some people included the breakdown of traditional norms and customs and warranted a nuanced understanding of how the world works. Sociologists responded to these

changes by trying to understand what holds social groups together and also explore possible solutions to the breakdown of social solidarity.

Auguste Comte and Other Founders

The word sociology was coined by Auguste Comte (1798-1857) in 1838 from the Latin term *socius* (companion, associate) and the Greek term *logia* (study of, speech) (study of, speech). Comte hoped to unify all the sciences under sociology; he believed sociology held the power to change society and guide human behaviour, including the other sciences. Although the Law of Three Stages is no longer a philosophy of Sociology, Comte argued for a way of approaching society that he called The Law of Three Stages. Like other enlightenment thinkers, Comte believed that society evolved in stages. The first stage was the philosophical stage, during which people adopted a religious perspective on society. The second stage was the philosophical stage, during which people had a natural understanding of society (not supernatural). The science or positivist period was Comte's final stage, which he considered to be the peak of social progress. In the scientific stage, society would be governed by reliable knowledge and would be understood in light of the knowledge produced by science, primarily sociology. Although there are some tenuous links between Comte's Law and human history, it is widely accepted in sociology today that Comte's approach to understanding social growth is overly simplistic and ill-founded. Karl Marx, Herbert Spencer, Ferdinand Toennies, Emile Durkheim, Vilfredo Pareto, and other late 19th and early 20th century sociologists include Karl Marx, Herbert Spencer, Ferdinand Toennies, Emile Durkheim, Vilfredo Pareto, and others. The majority of the early sociological thinkers had backgrounds in other academic disciplines such as history, philosophy, and economics. The subjects they studied reflect the diversity of their educations, which included faith, education, economics, psychology, ethics, philosophy, and theology... Perhaps with the exception of Marx, their most enduring influence has been on sociology, and it is in this field that their theories are still considered most applicable.

The Development of the Discipline

The English philosopher Herbert Spencer wrote the first book with the words "sociology" in the title in the mid-nineteenth century. The first sociology course in the United States was taught in 1890 at the University of Kansas, Lawrence, under the title *Elements of Sociology* (the oldest continuously running sociology course in America). Albion W. Small, who published the *American Journal of Sociology* in 1895, created the first full-fledged university department of sociology in the United States in 1892 at the University of Chicago. Emile Durkheim founded the first European sociology department at the University of Bordeaux in 1895. (1896). Max Weber established a sociology department at Ludwig Maximilians University of Munich in 1919, and Florian Znaniecki established one in Poland in 1920. Following World War II, the United Kingdom's first sociology departments were created. Rene Worms founded the small *Institut International de Sociologie* in 1893, which was eventually eclipsed by the much larger *International Sociologist Association* in 1949. The *American Sociological Association (ASA)*, the world's largest professional association of sociologists, was founded in 1905.

3.3 Early Sociological Studies

Early sociological research compared the field to natural sciences such as physics or biology. As a result, several researchers argued that the technique used in natural sciences was ideal for use in social sciences, including sociology. August Comte advocated this early sociological approach, which contributed to positivism, a methodological approach focused on sociological naturalism. However, scientists like Wilhelm Dilthey and Heinrich Rickert challenged positivist and naturalist approaches to the study of social life as early as the 19th century. However, as early as the 19th century, positivist and naturalist approaches to the study of social life were questioned by scientists like Wilhelm Dilthey and Heinrich Rickert, who argued that the natural world differs from the social world, as human society has culture, unlike the societies of other animals (e.g., ants, dolphins, etc. operate from nature or ecology as opposed to that of civilization). This view was further developed by Max Weber, who introduced the concept of *verstehen*. *Verstehen* is a research approach in which outside observers of a culture relate to an indigenous people on the observer's own terms. In sociological methodologies, the positivist and *verstehen* methods have modern counterparts: quantitative and qualitative sociology. Quantitative sociology focuses on using numbers and quantities to measure social phenomena, whereas qualitative sociology focuses on interpreting social phenomena. It is deceptive to assert that these two approaches must be or are generally distinct; many sociologists use both approaches in their attempts to comprehend the social world.

3.4 Sociology and Other Social Sciences

The application of empirical methodology to the study of the human aspects of the environment is what the social sciences are all about. Psychology is the study of the human mind and micro-level (or individual) behaviour; sociology is the study of human culture; political science is the study of community and country governance; communication is the study of the flow of debate across various media; economics is the study of the creation and distribution of resources in society; and social work is the application of social scientific expertise in society. Social sciences diverge from the humanities in that many in the social sciences emphasize the scientific method or other rigorous standards of evidence in the study of humanity.

3.5 The Development of Social Science

There was no distinction between the liberal arts of mathematics and the study of history, poetry, or politics in ancient philosophy; it was only with the advent of mathematical evidence that a perceived distinction between scientific disciplines and the humanities or liberal arts emerged. As a result, Aristotle used the same techniques to study planetary motion and poetry, and Plato combined geometrical proofs with his demonstration on the state of inherent understanding. For example, in the time of Thomas Hobbes, who argued that deductive reasoning from axioms provided a logical framework; his book, *Leviathan*, was a scientific explanation of a political system. A change in what constituted science occurred within decades of Hobbes' work, especially with Isaac Newton's work in physics. Through revolutionizing what was then known as natural science, Newton altered the fundamental framework by which people interpreted what was scientific. Although Newton was merely the archetype of an escalating trend, the key distinction being that Newton's mathematics flowed from an assumed truth that was independent of the observer and operated according to its own set of laws. Mathematical expressions of metaphysical ideals were interpreted by philosophers of the time to be indicative of natural human relationships as well: the same rules moved physical and spiritual truth. See, for example, Blaise Pascal, Gottfried Leibniz, and Johannes Kepler, who all used mathematical examples as direct models for human behaviour, such as Pascal's famous wager, Leibniz's invention of binary computation, and Kepler's intervention of angels to guide the planets. This provided a pressure in other disciplines to communicate ideas in the form of mathematical relationships. Such relationships, dubbed Laws in the time period (philosophy of science), became the model for other disciplines to follow. Attempts to apply equations to claims about human behaviour became more popular in the late nineteenth century. The Laws of Philology were among the first, attempting to chart the evolution of sounds in a language over time. A wave of progress swept through science in the early twentieth century, with statistical research being sufficiently mathematical to be considered science. Sigmund Freud of Austria and William James of the United States were the first to try to combine scientific inquiry with the study of human relationships. Sigmund Freud's theory of mental functioning and James' work on experimental psychology had a huge influence on those who came after them. John Dewey is one of the most eloquent proponents of the scientific treatment of philosophy (1859-1952). He started, like Marx, by attempting to weld Hegelian idealism and logic to experimental research, as evidenced by his 1887 book *Psychology*. However, it is when he abandoned Hegelian constructs and joined the movement in America called Pragmatism that he began to formulate his basic doctrine on the three phases of the process of inquiry:

- 1- Problematic situation, where the typical response is inadequate,
- 2- Isolation of data or subject matter,
- 3- Reflective, which is tested empirically.

The emergence of quantitative analysis in the physical sciences (see, for example, Lord Rutherford's famous maxim that any information that cannot be measured numerically "is a bad sort of knowledge") set the stage for the humanities to be seen as forerunners to social sciences. While, in Comet's view, sociology would ultimately subsume all other fields of scientific inquiry, sociology did not do so. Sociology, on the other hand, has carved out a unique niche in the study of social life. Sociological research used to be primarily concerned with the organization of large, industrial societies and their effect on individuals. Sociologists now study a wide variety of subjects. Some sociologists, for example, study macro-structures that organise society, such as race or ethnicity, social status, gender roles, and family institutions. Other sociologists research social processes such as deviance, crime, and divorce, which reflect the breakdown of macro-structures. Furthermore, some sociologists study micro-processes such as interpersonal relationships and human socialization. It's also worth noting that, inspired by anthropologists, recent sociologists have

recognized the discipline's Western focus. Many sociology departments around the world are now promoting multicultural studies as a result of this. We will have a more in-depth discussion of sociology's methodology and theories in the next lecture.

3.6 Sociological Perspective

We have talked repeatedly about “a” sociological perspective, as if all sociologists share the same beliefs on how society works. This implication is misleading. Although all sociologists would probably accept the basic premise that social backgrounds affect people’s attitudes, behavior, and life chances, their views as sociologists differ in many other ways.

Macro and Micro Approaches

Although this may be overly simplistic, sociologists’ views basically fall into two camps: macrosociology and microsociology. Macro sociologists focus on the big picture, which usually means such things as social structure, social institutions, and social, political, and economic change. They look at the large-scale social forces that change the course of human society and the lives of individuals. Micro sociologists, on the other hand, study social interaction. They look at how families, co-workers, and other small groups of people interact; why they interact the way they do; and how they interpret the meanings of their own interactions and of the social settings in which they find themselves. Often macro and micro sociologists look at the same phenomena but do so in different ways. Their views taken together offer a fuller understanding of the phenomena than either approach can offer alone. The different but complementary nature of these two approaches can be seen in the case of armed robbery. Macro sociologists would discuss such things as why robbery rates are higher in poorer communities and whether these rates change with changes in the national economy. Micro sociologists would instead focus on such things as why individual robbers decide to commit a robbery and how they select their targets. Both types of approaches give us a valuable understanding of robbery, but together they offer an even richer understanding within the broad macro camp, two perspectives dominate: functionalism and conflict theory. Within the micro camp, two other perspectives exist: symbolic interactionism and utilitarianism (also called rational choice theory or exchange theory) (Collins, 1994)

Functionalism

Functionalism, also known as the functionalist perspective, arose out of two great revolutions of the 18th and 19th centuries. The first was the French Revolution of 1789, whose intense violence and bloody terror shook Europe to its core. The aristocracy throughout Europe feared that revolution would spread to their own lands, and intellectuals feared that social order was crumbling. The Industrial Revolution of the 19th century reinforced these concerns. Starting first in Europe and then in the United States, the Industrial Revolution led to many changes, including the rise and growth of cities as people left their farms to live near factories. As the cities grew, people lived in increasingly poor, crowded, and decrepit conditions. One result of these conditions was mass violence, as mobs of the poor roamed the streets of European and American cities. They attacked bystanders, destroyed property, and generally wreaked havoc. Here was additional evidence, if European intellectuals needed it, of the breakdown of social order. In response, the intellectuals began to write that a strong society, as exemplified by strong social bonds and rules and effective socialization, was needed to prevent social order from disintegrating (Collins, 1994). [2] In this regard, their view was similar to that of the 20th-century novel *Lord of the Flies* by William Golding (1954), [3] which many college students read in high school. Some British boys are stranded on an island after a plane crash. No longer supervised by adults and no longer in a society as they once knew it, they are not sure how to proceed and come up with new rules for their behaviour. These rules prove ineffective, and the boys slowly become savages, as the book calls them, and commit murder. However bleak, Golding’s view echoes back to that of the conservative intellectuals writing in the aftermath of the French and Industrial Revolutions. Without a strong society and effective socialization, they warned, social order breaks down, and violence and other signs of social disorder result. This general framework reached fruition in the writings of Émile Durkheim (1858–1917), a French scholar largely responsible for the sociological perspective as we now know it. Adopting the conservative intellectuals’ view of the need for a strong society, Durkheim felt that human beings have desires that result in chaos unless society limits them. He wrote, “To achieve any other result, the passions first must be limited... But since the individual has no way of limiting them, this must be done by some force exterior to him” (Durkheim, 1897/1952, p. 274). This force, Durkheim continued, is the moral authority

Of society. How does society limit individual aspirations? Durkheim emphasized two related social mechanisms: socialization and social integration. Socialization helps us learn society’s rules and the

need to cooperate, as people end up generally agreeing on important norms and values, while social integration, or our ties to other people and to social institutions such as religion and the family, helps to socialize us and to integrate us into society and reinforce our respect for its rules. In general, Durkheim added, society comprises many types of social facts, or forces external to the individual, that affect and constrain individual attitudes and behaviour. The result is that socialization and social integration help establish a strong set of social rules – or, as Durkheim called it, a strong collective conscience – that is needed for a stable society. By so doing, society “creates a kind of cocoon around the individual, making him or her less individualistic, more a member of the group” (Collins, 1994, p. 181). Weak rules or social ties weaken this “moral cocoon” and lead to social disorder. In all of these respects, says Randall Collins (1994, p. 181). Durkheim’s view represents the “core tradition” of sociology that lies at the heart of the sociological perspective.

Conflict Theory

Conflict theory is the polar opposite of functionalism in many respects, but it emerged from the Industrial Revolution as well, thanks to Karl Marx (1818–1883) and his associate Friedrich Engels (1820–1895). Whereas conservative intellectuals feared the widespread violence that would result from industrialization, Marx and Engels despised the circumstances that they believed were to blame for the violence, as well as the capitalist system that they believed was to blame. They believed that revolutionary violence was needed to abolish capitalism and the suffering and misery that they saw as its unavoidable consequence. Every society is divided into two groups, according to Marx and Engels, based on who owns the means of production (tools, factories). The bourgeoisie, or ruling class, controls the means of production in a capitalist society, while the proletariat, or working class, does not, and is instead oppressed and exploited by the bourgeoisie. This disparity automatically generates a conflict of interest between the two parties. Simply put, the bourgeoisie wants to keep its status at the top of society, while the proletariat wants to rise from the bottom and overthrow the bourgeoisie in order to establish an egalitarian society. According to Marx and Engels, revolution is unavoidable in a capitalist society due to systemic contradictions resulting from capitalism's very existence. Since profit is capitalism's primary aim, the bourgeoisie's interest is to maximize profit. To do so, capitalists aim to keep wages as low as possible and spend as little money on working conditions as possible. According to Marx and Engels, this fundamental reality of capitalism ultimately causes workers to develop class consciousness, or an understanding of the reasons for their oppression. As a result of their class consciousness, they rebel against the bourgeoisie in order to end the injustice and exploitation they face.

Marx and Engels' theories on the essence of capitalism and class relations have influenced social, political, and economic thought, as well as inspiring revolutionaries in countries all over the world, over the years. However, history has not backed up their claim that capitalism would eventually lead to a proletarian revolution. In the United States, for example, no such revolution has arisen because workers never developed the level of class consciousness imagined by Marx and Engels. Since the United States is regarded as a free society in which everyone has a chance to succeed, even the poorest citizens believe that the scheme is essentially just. As a result, different facets of American society and politics have aided in the suppression of class consciousness and the revolution predicted by Marx and Engels. Despite this flaw, their fundamental understanding of conflict as emerging from unequal social roles is at the core of today's conflict theory. This theory emphasizes that different social classes have different preferences based on their social roles. As a result of their disparate interests, they hold opposing viewpoints on critical social issues. Some versions of the theory root conflict in divisions based on race and ethnicity, gender, and other such differences, while other versions follow Marx and Engels in seeing conflict arising out of different positions in the economic structure. Conflict theory, on the other hand, emphasises how different parts of society contribute to ongoing injustice, while functionalist theory, as we've seen, emphasises how they contribute to society's ongoing stability. While functionalist theory stresses the advantages of different parts of society for long-term social stability, conflict theory advocates for social reform in order to eradicate inequity. Conflict theory can be seen as a radical viewpoint in this regard. Since the 1970s, feminist theory has evolved in sociology and other fields, and it will be considered a basic application of conflict theory for our purposes. The conflict here is about gender inequality rather than the class inequality that Marx and Engels emphasized. Although many variations of feminist theory exist, they all emphasize that society is filled with gender inequality such that women are the subordinate sex in many dimensions of social, political, and economic life (Tong, 2009). Liberal feminists see gender inequality as a consequence of disparities in socialization, while Marxist feminists see it as a result of the emergence of capitalism, which made women economically dependent on men. Radical feminists, on the other hand, believe that gender inequality exists in all cultures, not only patriarchal ones.

Symbolic Interactionism

Symbolic interactionism is a micro approach that focuses on human interactions and how they perceive them, as opposed to the macro approaches of functionalist and conflict viewpoints. Its origins can be traced back to the work of American sociologists, social scientists, and philosophers interested in human consciousness and behaviour in the early 1900s. Herbert Blumer (1969), a sociologist at the University of Chicago, developed symbolic interactionism, a concept he coined, based on their writings. This viewpoint is still prevalent today, in part because many sociologists object to what they see as the sociological perspective derived from Durkheim's excessively deterministic view of human thinking and behaviour, as well as the passive view of the person. Symbolic interactionists believe that people do not simply learn the roles that society has assigned to them; rather, they create these roles as they communicate, based on Blumer's work. They "negotiate" their definitions of the situations they find themselves in as they communicate, and they socially create the truth of these situations. They rely heavily on symbols like words and gestures to achieve a common understanding of their interaction in this way. Shaking hands, for example, is a well-known gesture. Shaking hands is a greeting and friendship gesture in the United States and many other cultures. This simple act demonstrates that you are a kind, courteous person with whom others should feel at ease. Consider a case where someone refuses to shake hands to emphasise the significance of this symbol in acknowledging a bit of contact. This gesture is generally meant to be interpreted as a sign of disdain or an insult by the other individual. Their perception of the situation and subsequent interaction would be vastly different from those resulting from the more common handshake. Because the other person realizes this, no snub or insult is inferred, and the two people can then proceed to have a comfortable encounter. Their definition of the situation depends not only on whether they shake hands but also, if they do not shake hands, on why they do not. As the term symbolic interactionism implies, their understanding of this encounter arises from what they do when they interact and their use and interpretation of the various symbols included in their interaction. According to symbolic interactionists, social order is possible because people learn what various symbols (such as shaking hands) mean and apply these meanings to different kinds of situations. If you visited a society where sticking your right hand out to greet someone was interpreted as a threatening gesture, you would quickly learn the value of common understandings of symbols.

Comparing Macro and Micro Perspectives

This brief presentation of the four major theoretical perspectives in sociology is necessarily incomplete but should at least outline their basic points. Each perspective has its proponents, and each has its detractors. All four offer a lot of truth, and all four oversimplify and make other mistakes. We will return to them in many of the chapters ahead, but a brief critique is in order here. A major problem with functionalist theory is that it tends to support the status quo and thus seems to favor existing inequalities based on race, social class, and gender. By emphasizing the contributions of social institutions such as the family and education to social stability, functionalist theory minimizes the ways in which these institutions contribute to social inequality. Conflict theory's problems are the opposite of functionalist theories. By emphasizing inequality and dispenses in society, conflict theory overlooks the large degree of consensus on many important issues. And by emphasizing the ways in which social institutions contribute to social inequality, conflict theory minimizes the ways in which these institutions are necessary for society's stability. Neither of these two macro perspectives has very much to say about social interaction, one of the most important building blocks of society. In this regard, the two micro perspectives, symbolic interactionism and utilitarianism, offer significant advantages over their macro cousins. Yet their very micro focus leads them to pay relatively little attention to the reasons for, and possible solutions to, such broad and fundamentally important issues as poverty, racism, sexism, and social change, which are all addressed by functionalism and conflict theory. In this regard, the two macro perspectives offer significant advantages over their micro cousins. In addition, one of the micro perspectives, rational choice theory, has also been criticized for ignoring the importance of emotions, altruism, and other values for guiding human interaction (Lowenstein, 1996). These criticisms aside, all four perspectives taken together offer a more comprehensive understanding of social phenomena than any one perspective can offer alone. To illustrate this, let's return to our armed robbery example. A functionalist approach might suggest that armed robbery and other crimes actually serve positive functions for society. As one function, fear of crime ironically strengthens social bonds by uniting the law-abiding public against the criminal elements in society. As a second function, armed robbery and other crimes create many jobs for police officers, judges, lawyers, prison guards, the construction companies that build prisons, and the various businesses that provide products the public buys to help protect against crime. Conflict theory would take a very different but no less helpful approach to understanding

armed robbery. It might note that most street criminals are poor and thus emphasize that armed robbery and other crimes are the result of the despair and frustration of living in poverty and facing a lack of jobs and other opportunities for economic and social success. The roots of street crime, from the perspective of conflict theory, thus lie in society at least as much as they lie in the individuals committing such crime. In explaining armed robbery, symbolic interactionism would focus on how armed robbers make such decisions as when and where to rob someone and on how their interactions with other criminals reinforce their own criminal tendencies. Exchange or rational choice theory would emphasize that armed robbers and other criminals are rational actors who carefully plan their crimes and who would be deterred by a strong threat of swift and severe punishment. Now that you have some understanding of the major theoretical perspectives in sociology, we'll next see how sociologists go about testing these perspectives

Summary

Sociology provides a point of view, a way of looking at the world. The sociological viewpoint provides a window into unknown environments as well as a new perspective on familiar ones. Sociologists are interested in the larger social contexts that form human actions. The social classes that control human behaviour, as well as the broader society that organizes it, are included. The sociological perspective is a way of looking at human actions through the lens of its larger social context. The sociological perspective, according to C. Wright Mills, is the intersection of biography (the individual) and history (social factors that shape the individual). One of the disciplines referred to as a "social science" is sociology. The social sciences, as the name suggests, are concerned with the social environment. Natural sciences, on the other hand, are a collection of intellectual and academic disciplines aimed at explaining and forecasting natural events. The other social sciences include anthropology, economics, political science, and psychology. Sociology, as a scientific discipline, aims to understand why things happen, to make generalisations that can be generalized to a larger community or circumstance, and to forecast what will happen based on the information available. Sociology is concerned with understanding the origins of human behaviour as well as recognising patterns of human behavior. It also seeks to predict the future behavior of people. While sociologists do not generally make assumptions on how culture can be changed or how people should be handled, they can have useful empirical evidence that can be used by those who do. The social, political, economic, and technological revolutions of the eighteenth and nineteenth centuries spawned sociology. Old values were eroded by the Industrial Revolution, which necessitated new ways of perceiving and analysing the social environment. In the mid-1800s, sociology originated as a distinct discipline in Western Europe, with the natural sciences acting as a basis for the social sciences. Auguste Comte, Herbert Spencer, Karl Marx, Emile Durkheim, and Max Weber were early thinkers in the development of sociology. The idea of applying the scientific method to the social world, known as positivism, was first proposed by Auguste Comte. Based on this innovation and Comte's effort to apply the scientific method to social life, he is credited as being the founder of sociology. Herbert Spencer, one of the most dominant and influential English sociologists, is often called the "second founder of sociology." Spencer's concept of Social Darwinism suggested that societies evolve from primitive to civilized and that the "fittest" societies evolve and survive, while unfit societies become extinct. Max Weber advocated *Verstehen*, the German term for "grasp by insight," to understanding why people act as they do. In contrast, Emile Durkheim believed that sociologists should focus primarily on uncovering social facts—the objective social conditions that influence people's behaviors. *Verstehen* and social facts are not mutually exclusive types of social research. Contemporary sociologists often employ both approaches to examine and understand the social contexts that underlie human behavior. The early history of sociology in North America was characterized by a debate over whether sociology should analyze or reform society. Early sociology programs were initiated at the University of Kansas in 1890, the University of Chicago in 1892, and Atlanta University in 1897. Albion Small, George Herbert Mead, Robert E. Park, and Ernest Burgess were among the first academicians to dedicate their professional careers to the development of sociological theory. W.E.B. DuBois, the first African American to earn a doctorate from Harvard University, was a social critic and dedicated his life to analyzing and writing about social injustice. During the 1940s, the emphasis in American sociology shifted from social reform to social theory. "Grand theorists," such as Talcott Parsons, developed detailed, abstract models of how the complex parts of society harmoniously functioned together. Although this helped to legitimize sociology as a "science," it did little to critique, reform, and/or help to change the social injustices in society. C. Wright Mills' influential analysis of "the power elite"—a small group of business, political, and military leaders whose monopoly on power threatens freedom—helped to shift sociology back toward social reform in the 1960s and 1970s. Many sociologists continue to disagree over the proper uses of social research. Some sociologists practice basic (or pure) sociology, while others practice applied sociology. Whether one practices basic or applied sociology, a primary goal of social research

is to separate fact from fiction, while examining the links between what people do and the social settings that help shape their behavior. The current state of sociology encompasses social analysis and social reform, with a growing emphasis on applied sociology—a sort of middle ground that, rather than focusing on large and/or radical social change, uses sociological analysis to help solve problems in a specific setting. Central to the study of any science is the development of theory. A theory is a general statement about how parts of the world fit together, relate to one another, and affect each other. Sociologists use three major theories—symbolic interactionism, functional analysis, and conflict theory—to observe and interpret social contexts, relationships, and realities in distinct ways. Symbolic interactionism analyzes how people use symbols to develop and share their view of the world. Focusing on the micro level, it studies the different ways that individuals and small groups create, disseminate, and/or interpret “reality” through their everyday, face-to-face interactions. Functional analysis examines how the various parts of society work together to fulfill their respective functions and, consequently, create a harmonious society. Focusing on the macro level, it also looks at how parts of society occasionally dysfunction, negatively affecting other parts of society and, consequently, contributing to a more unstable society. Conflict theory views the social world in terms of competing groups struggling over scarce resources. Also focusing on the macro level, conflict theory examines how groups of people with power maintain and/or impose their power, and how groups of people without power work to acquire power. In an effort to pursue a social reform agenda, the American Sociological Association is now promoting “public sociology” with the goal of influencing politicians, public officials, and policy makers. As the world becomes more globally connected, American sociology is likely to expand its current horizons: incorporating new perspectives and worldviews that include—and encompass—global issues and concerns.

Glossary:

Sociological Perspectives: It is the way of looking at the society and the social behavior as the subject matter of sociology

Sociological imagination: Sociological imagination is the capacity to shift from one perspective to another

Review Questions

- Q1- Write down a brief note of C. Wright Mills Sociological Imagination.
- Q2- Discuss the differences between Functionalism and Conflict perspective
- Q3- Write a short note of interactionism as a sociological perspective
- Q4- Discuss the Micro Macro approaches In Sociology

Objective type questions

1. In the history of the development of sociology, ----- is known as a period of remarkable intellectual development and change in philosophical thought.
 - a) Industrial revolution
 - b) Period of enlightenment
 - c) Urbanization
 - d) Religious change
2. The theorists who were most directly and positively influenced by the enlightenment thinking were
 - a) Auguste Comte and Durkheim
 - b) Saint Simon and Durkheim
 - c) Karl Marx and Karl Manheim
 - d) Alexis de Tocqueville and Karl Marx
3. The most extreme form of opposition to Enlightenment ideas was -----
 - a) French Catholic counterrevolutionary philosophy
 - b) Suffrage Movement
 - c) Orthodox Believers’ Movement

- d) Western European Union Philosophy
4. One of the prominent leaders of the French Catholic counterrevolutionary philosophy was
 - a) Louis de Bonald
 - b) Lewis Coser
 - c) William Hopkins
 - d) Karl Marx
5. ----- was greatly influenced by Montesquieu's 'The Spirit of the Laws'
 - a) Machiavelli
 - b) Auguste Comte
 - c) Donald Stevenson
 - d) Alexis de Tocqueville
6. What were the intellectual forces operative during the nineteenth century?
 - a) Rationalism
 - b) Humanitarianism
 - c) Empiricism
 - d) All of them
7. The scientific view developed by Auguste Comte is known as
 - a) Philosophical science
 - b) Positive philosophy
 - c) Negative philosophy
 - d) Scientific philosophy
8. The second stage in 'the Law of Three stages' is
 - a) Theological stage
 - b) Evolutionary stage
 - c) Meta-physical stage
 - d) Positive stage
9. The concept of 'Social evolution' was developed by
 - a) Herbert Spencer
 - b) Auguste Comte
 - c) George Simmel
 - d) Emile Durkheim
10. Term Sociological Imagination was coined by
 - a) Auguste Comte
 - b) Durkheim
 - c) Wright Mills
 - d) Giddens Alexis de Tocqueville
11. Which among the following is a youngest science?
 - a) History
 - b) Geography
 - c) Philosophy
 - d) Sociology
12. Wright Mills once said that sociologists need to develop a sociological _____ to study how a
 - a) Society affects individuals.
 - b) Culture
 - c) Imagination

- d) Method Tool
13. A sociologist defines society as a group of people who reside in a defined area, share a culture, and who:
- Interact
 - Work in the same industry
 - Speak different languages
 - Practice a recognized religion
14. Which of the following was a topic of study in early sociology?
- Astrology
 - Economics
 - Physics
 - History
15. In which year the term 'Sociology' was coined?
- 1798
 - 1815
 - 1839
 - 1857

Answers

1	b	2	d	3	a	4	a	5	d
6	d	7	b	8	c	9	a	10	c
11	d	12	b	13	a	14	b	15	c

**Further Readings**

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Unit-04 Basic Concepts

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Summary

Glossary

Self-Assessment/Review question

Objectives

- You should be able to understand the basic concepts of sociology
- You should be able to make use of these concepts in your sociological research
- You should be able to interpret the context of different social processes.
- You should be able to explain all the basic concepts in sociology

Introduction

Let us first see what is meant by concepts. A concept is a word or phrase, which is abstract from actual experience and which, more or less, means the same thing to all those familiar with it. A concept represents a class of phenomena. Thus, car is a concept, which signifies a vehicle of a particular kind. Once we are familiar with the concept of car, we do not always have to see it physically in order to know, what someone means by it. Similarly, a house or a table lamp are also concepts. Concepts are necessary in every science since accuracy is achieved through them. Every scientific discipline is continuously developing a refined set of concepts, which, to those familiar with that discipline, will mean the same thing at all times. Sociology, too, has a large number of concepts, which are similarly understood by all sociologists. Here, we shall introduce you to some important sociological concepts. Many of these concepts, it will be noticed, are expressed in words or terms, which are of daily use. It is necessary to be careful with their sociological usage, because in sociology, these very terms are used in some special sense:

The Concept of Society

Sociologists see society as a web of interconnected social relationships. A relationship is relational, and it is defined by mutual knowledge, which means that one person's actions affect the actions of another. When a teacher enters the classroom, for example, students avoid making noise and rise to show respect for their teacher. The social relationship between the teacher and the students is

symbolised by this action. As a result, social relationships occur only when individuals act in ways that are dictated by their recognition of one another. It is for this reason that culture is referred to as a relational construct. In other words, society is not a substantial concept. It does not denote a concrete reality, rather it refers to social relationships, which become institutionalized, when people relate to each other in well-established and familiar ways.

4.1 Types of Society

The predominant types of social relationships form the basis of classifying human society in various types. Most sociologists contrast the industrial society in which they live with all other types. Some sociologists, like Spencer and Durkheim, classified societies on the basis of their size or scale and other features, such as, the extent and degree of the division of labour, political organization and social stratification, etc. Some scholars, like Karl Marx, distinguish them on the basis of their economic institutions. Thus, there are clearly many ways of classifying societies. Without going into complicated arguments at this stage of your introduction to sociology, it is necessary to realize that there is no ideal classification and no 'pure' example of various types of society.

In broad terms, taking the wider interests of sociology into consideration, we can divide societies into two types, namely; Simple and complex. All primitive or tribal social organizations are included among simple societies. The industrial societies with overlapping sets of social relationships are called complex societies.

4.2 Community

The term community is one of the most elusive and vague in sociology and is by now largely without specific meaning. At the minimum it refers to a collection of people in a geographical area. Three other elements may also be present in any usage.

- (1) Communities may be thought of as collections of people with a particular social structure; there are, therefore, collections which are not communities. Such a notion often equates community with rural or pre-industrial society and may, in addition, treat urban or industrial society as positively destructive.
- (2) A sense of belonging or community spirit.
- (3) All the daily activities of a community, work and non-work, take place within the geographical area, which is self-contained. Different accounts of community will contain any or all of these additional elements.

We can list out the characteristics of a community as follows:

- Territory
- Close and informal relationships
- Mutuality
- Common values and beliefs
- Organized interaction
- Strong group feeling
- Cultural similarity

Talcott Parsons defined community as collectivity the members of which share a common territorial area as their base of operation for daily activities.

According to Tonnies community is defined as an organic natural kind of social group whose members are bound together by the sense of belonging, created out of everyday contacts covering the whole range of human activities. He has presented ideal-typical pictures of the forms of social associations contrasting the solidarity nature of the social relations in the community with the large scale and impersonal relations thought to characterize industrializing societies.

Kingsley Davis defined it as the smallest territorial group that can embrace all aspects of social life. For Karl Mannheim community is any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

4.3 Theories of the development of Communities

Man has always lived in groups. It was not however until human groups began living a more or less sedentary life that settlements or communities appeared. The eminent economic historian N.S.B Gras propounded the theory that a nomadic economy and the latter preceded the village community by a collectional economy that was the most primitive. Villages developed into towns when a class of traders settled permanently in the

villages and began trading from their homes. Finally when conditions were favorable the towns developed into metropolises or large cities that according to Gras appeared with the rise of empires and nation states. Gras contended that the following conditions must be present in order for a metropolis to arise - considerable natural resources, good transportation conditions-land that lends itself to the construction of highways with a location near navigation water but a considerable distance from other large cities and a temperate climate. Charles Cooley put forth the theory that the development of large cities is primarily due to a break in transportation that is an interruption in the movement of goods for the purpose of transferring them from one type of conveyance to another. He distinguished two types of Breaks the physical and commercial both of which may be involved at the same time.

By the first he meant mere physical transfer or storage of goods and by the second a change in ownership. Transfer necessitates various activities that bring people together. People cooperate to unload and store the commodities and to complete the financial transactions involved in the transfer of ownership. This procedure requires warehouses and financial institutions each with its personnel. The person engaged in various tasks the primary workers attract other secondary workers who cater to their needs.

Consequently houses have to be built and hotels, shops have to be established. Institutions and organizations of all types must be founded to satisfy the need of the people. The more extensive the activities connected with the break in transportation the greater is the number of people involved. The concentration of people and activities stimulates production. Commercial development induces industrial activity. Metropolitanism manifests itself in a remarkable development of subordinate communities around a central city or their orientation towards it so as to give the arrangement more or less of an integrated unity. R.D McKenzie in the Metropolitan Community showed that the development of each of the three types of transportation - water, rail and motor had a specific influence upon the course of city development in United States. These three types of transportation played effective roles in certain periods corresponding to phases of urban development. The water transportation period was important upto 1850 and marked the development of urban communities along the seacoasts, lakes and navigable rivers. Rail transportation made possible the growth of cities and towns at Junction Island.

Association and Institution

4.4 Association:

Meaning of Association:

An association is a group of people organized for a particular purpose or a limited number of purposes. To constitute an association there must be, firstly, a group of people; secondly, these people must be organized one, i.e., there must be certain rules for their conduct in the groups, and thirdly, they must have a common purpose of a specific nature to pursue. Thus, family, church, trade union, music club all are the instances of association.

Some of the prominent sociologists have defined association as:

As per R.M MacIver, "an organization deliberately formed for the collective pursuit of some interest or a set of interests, which its members share".

According to Morris Ginsberg, an association is "a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends". An association is "a group organized for the pursuit of an interest or group of interest in common". Hence, humans have different interests and they establish different associations to fulfil them. No single association can satisfy all the interests of the individual or individuals.

Main Characteristics of An Association

From the above definitions some of the definitions of associations are the following:

Association-a Human Group: By the term group here means collection of social being who share distinctive social relationships with one another. As group which refers to reciprocity between its members. Therefore, here association as a group expressly organized around a particular interest. The idea of expressly organized differentiates association as social group from other social groups like primary and secondary groups or class and crowd.

Common Interests: It is not just collection of individuals but association as a distinct social group in terms of interest aspect of association. Because the association is organized for particular purposes, for the pursuit of specific interests, we belong to it by virtue of these interests. Thus, interests are the foundational virtue around which different forms of associations are formed.

Association as an organisation: Association denotes some kind of organization. An association is known essentially as an organised group. The character of Associations and Institutions organisation gives stability and proper shape to an association. The idea of association as an organisation also determines the way in which the status and roles are distributed among its members.

Regulation of Relations: Every association has its own ways and means to regulate the behaviour and relations of its members. Therefore, they frame certain rules and regulations which may be in written or unwritten forms. **Co-operative Spirit:** One of the characteristics of association is its co-operative pursuit to fulfil its interests. This co-operative pursuit may be spontaneous as offering a helping hand to a stranger. It may be casual or in fact may be determined or guided by the customs of a community as in case of farmers assisting their neighbours at harvest time. But indeed association is guided by common interests of group members.

Membership is Voluntary: Membership in association is voluntary. It depends on individual choice as per their interests. In fact individuals are at liberty to join them. One can join athletic club for purposes of physical recreation or sport, to a business for livelihood or profits, to a social club for fellowship. Therefore, membership in an association has social limited significance. **Associations as Agencies:** Associations are means or agencies through which their members realize their similar or share interests. Such social organizations necessarily act, not merely through leaders but through officials or representatives as agencies. In a way associations normally act through agents who are responsible for and to the association. It also give a distinctive character of association as a legal entity.

Association has Corporate Character: Association by virtue of being a social organisation may own property or funds which are held collectively and do not belong to individual members. It possesses rights and obligations, powers and liabilities which the members cannot exercise as individuals. It is in this sense, corresponding to its peculiar method of functioning that association has a corporate character.

Durability of Association: The nature of association may be permanent or temporary. There are some more enduring and exist on a larger scale like the state, family, religious organizations etc. However, some associations are very temporary in nature

4.5 Institutions

Institutions are components of the society that help to maintain order and stability through structuring human interaction and activity. Institutions manifest themselves in terms of overt or implicit rules that structure human interactions. Associations and Institutions They function through the members of a society being socialized into them. This makes the study of institutions critical to the field of sociology. Emile Durkheim referred to sociology as the scientific study of principle institutions. Institutions such as religion, family, education et cetera are still critical to the discipline of sociology

Let us consider a few scholarly definitions of institutions to acquaint with the meaning of institution:

According to Morris Ginsberg (1921), "Institutions are definite and sanctioned forms or modes of relationship between social beings, in respect to one another or to some external object".

Robert Morrison MacIver defines Institutions as "established forms or conditions of procedures characteristic of group activity".

William Graham Sumner (1906:53) suggests that "an institution consists of a concept, idea, notion, doctrine or interest and a structure".

Bronislaw Malinowski² argues that, "every institution centres around a fundamental need, permanently unites a group of people in a co-operational task and has its particular body of doctrines and its technique or craft. Institutions are not correlated simply and directly to new functions. One need not receive one's satisfaction in one institution."

Jonathan Turner defines institution as "a complex of positions, roles, norms and values lodged in particular types of social structures and organising relatively stable patterns of human activity with respect to fundamental problems in producing life-sustaining resources, in reproducing individuals, and in sustaining viable societal structures within a given environment" (Turner 1997: 6).

From the above definitions we learn that

- 1) Institutions may not be physical entities but visible in the co-ordinated patterns of behaviour of members of a society.
- 2) Institutions can help explain the behaviour of individual members.
- 3) Institutions have both restrictive and enabling potential in that it both constraints the choices available to an individual and defines the ways in which choices are to be exercised. Consider a situation whereby two individuals decide to live together the institution of marriage both defines and constraints the way in which they exercise their desire to live with each other.
- 4) Institutions function to forge and reiterate solidarity among members of a society.
- 5) It structures the interaction between members. Institutions can be identified, in terms of the regular and consistent patterns of behaviours that are structured through norms and sanctions. While manifest behaviours may be read as observable form of institution. Institutions cannot be reduced merely to associated behaviour; for if the associated behaviour were to get disrupted that may not necessarily mean that the institution has ceased to exist. There are no clear boundaries that can be drawn between norms and institutions but institutions are distinct in that they are consistent and generalized normative expectation. These normative social expectations are seen as obligatory and are supplemented by strong sanctions against aberrations. For example, the biological fact of reproduction has been institutionalised into marriage and family as institutions. Human reproduction outside of the sanctioned institutions of marriage and family would receive general discouragement and in some cases, a strong backlash. Therefore, institutions seek to assign and define the social roles that members of a particular society must fulfil and adhered to. Institutions may therefore be understood as an ensemble of such roles. For instance, the institution of family expects a heterosexual man to adopt certain roles and responsibilities and the heterosexual woman to adopt other roles and responsibilities. The children in a family also have socially defined roles and responsibilities. However, such delineation of roles and responsibilities is not final and absolute. The institution of family has been attacked for its assumptions about the roles of 'man' and 'woman', of sexuality and division of labour. Institutions function well in so far as they maintain stable patterns of expectation, thought and action. The consistency and synchronisation among these elements determine the stability of the institution. It is often argued that institutions have equilibrium like qualities, in that, when disturbed, institutions reinstate their stability by reinforcing order as purpose or preference. Repeated and consistent behaviour that has rule-like qualities assumes normative weight and act in ways that stabilise the equilibrium status of the institution. Sociologists consider institutions not singularly as stable static phenomena but as process. Institutions have been understood in terms of the processes of institutionalization, de-institutionalization, and re-institutionalisation. They are generally considered as the "more enduring features of social life" (Giddens,

Origin of the Term

The term became popular through its usage in economics where it signified constraints on human endeavour of utility maximisation due to parallel efforts towards utility maximisation by other members. The two economists who are associated with its usage are Oliver Williamson and D.C. North. As you may notice its usage in economics is quite different from its usage in sociology. While, the usage of the term in economics is of little significance to sociology, the sociological conception of institutions, institutional change and institutionalization have been significant to the discipline of economics. To economics, institution in the sociological sense can help predict and explain individual behaviours. Unlike its original usage in economics one can start at the understanding of institution and comprehend individual behaviour, which is what the sociological concept of institution suggests. After its initial usage in economics, the term then spread into sociology. The first sociologist credited with the usage of the term is Herbert Spencer. Spencer suggested that society is an organism and the institutions are all organs of the society.

Purpose of Institutions

German Sociologist Arnold Gehlen (1980) suggested that human being seek to supplement their instinctual world with a cultural world. He suggests that this feeling of incompleteness and the attempt to supplement explains the emergence Associations and Institutions of institutions. In his book 'the social construction of reality' (1967) Thomas Luckman elaborates this idea and suggests that human beings compensate for their biological underdevelopment through surrounding themselves with a social canopy or religion. Institutions therefore make human life meaningful through connecting human beings to their natural environment.

Types of Institutions

Sociologists generally classify institutions into five clusters of major institutions. They are:

Economic Institutions: These are the institutions that correspond to production, consumption and distribution of goods and services.

Institutions of Social Stratification: These are the institutions that regulate and control differential access to social status and prestige.

Kinship, Marriage and Family: These institutions control and regulate reproduction.

Political Institutions: They are concerned with regulation and distribution of power.

Cultural Institutions: They regulate religious, symbolic and cultural practices.

Association and Institution

Though it seems similar however, sociologically speaking both the concepts differs in terms of their meaning, nature and in many more ways. However, I needs to be clarified that we belong to associations but not to institutions. In a way institutions are defined as established forms or conditions of procedure characteristic of group activity. While forming association which is a deliberate formation surrounding certain common interests also create rules and procedures to deliver the objective. Thus, every association has, with respect to its particular interest, its characteristic institutions. The church, for example, has its sacraments, its modes of worship, and its rituals. The family has marriage, that is, the institution of mating relationship; it has the home, the family meal, and so forth. The state has its own peculiar institutions, such as representative government and legislative procedures. However, we belong to associations but not institutions. It broadly refers to the idea that when we consider something as an organized group, it is an association but when we consider as a form of procedure it refers to as an institution. Association denotes membership; institution denotes a mode or means of service. When we view a college as a body of teachers and students, we are selecting its associational aspect, but when we regard it as an educational system, we are selecting its institutional features. Therefore, we cannot belong to an institution. We do not belong to marriage or property systems or solitary confinement, but we do belong to families

Social Groups

In our day-to-day life and social activities, we interact with each other, belonging to a group of some kind. The study of group is central to any sociological investigation.

Definition of a Social Group

The term group has a special meaning in sociology because it represents a concept that is central to any sociological analysis. Quite several definitions have been given to the term group by different sociologists. Generally, a social group is defined as the collectivity or set of people who involve in more or less permanent or enduring social interactions and relationships. Members of a social group have common basis for interaction and shared characteristics, a feeling of identity or belongingness, shared psychology or consciousness and a definite set of norms to govern the behaviors of the individual participant in the group.

Basic Features of a Social Group

In their sociological analysis of the group behavior of human society, sociologists have identified some essential elements of a social group. For a set or collectivity of people to be a social group, it has to have the following essential traits or features (Calhoun et al, 1994)

1. Members of the group continue to interact with one another;
2. Membership requires living by norms that are special to the group;
3. Members view each other as part of the group; members feel some sense of identification with the group and with one another; and there is a social boundary between members and non-members;
4. Members are functionally integrated through role and status relationship in the group structure; and
5. Others see members as group. Social interaction among the members is relatively permanent; it is not causal. Common interests should characterize as a basis for interaction. There are shared values, beliefs and lifestyles. The emotional, shared consciousness is also important. The feeling of belongingness is very important. Social norms and values govern behavior of group

members. All of the following are examples of social groups, from the smallest possible level to the largest possible. A dyad (made up of two persons like fiancés, husband and wife), a family, a group of students in a dormitory, peer group, a friendship, an ethnic group, a community, a nation, a continent, a university, an organization, etc.

Classification of Groups

Sociologists have classified groups into two basic classifications, namely, primary and secondary groups. The classification of groups into primary and secondary is mainly based on:

- a. The quality of relationship between or among the members of the group, and
- b. The degree of group identity. People, for example, generally feel more loyal to their family and close friends than to the companies for which they work (Henslin and Nelson, 1995).

Primary Groups and Their Main Features

Charles H. Cooley was the first sociologist to use the term primary groups to describe such groups as family, neighborhood and children's play groups. Such groups were the "nursery of human nature" where the essential sentiment of human group loyalty and concern for others could be learned. Primary groups are distinguished by some of the following characteristics:

- There is face-to-face interaction among members.
- There is high sentiment or loyalty.
- Identification (group identity) and close cooperation among members
- There is a high level of emotional, spiritual satisfaction to be derived from involvement in primary social groups.
- Concern for friendly relations as an end in themselves, not as a means to an end.
- Primary groups are often small in size.
- Primary group gives its members (individuals) their "first acquaintance with humanity".
- Primary groups, for a child, are a school for learning the ways of human interaction and the give and take of working and playing together.

Secondary Groups and Their Main Features

Secondary groups are the more formal types of groups to which peoples belong. To start with clearly definitive examples, the Federal Army, Lion's Club, Ethiopian Commercial Bank, etc, are secondary groups. As organizations, secondary groups do not give people the feeling of close identity that primary groups give. Considerable effort must be devoted to making people proud of the corporation for which they work, and this type of pride, if it is achieved at all, is not primary group sentiment. One can still be lost in the great organization; there is not the same sense of psychological security.

Main features (traits) of secondary social groups include:

- There is little or no emotional involvement.
- Members are more competitive than cooperative.
- Members are less intimate.
- Group identity is less relevant.
- Economic efficiency is given higher emphasis than psychological identity.
- The group is mainly a means to an end rather than an end in itself.
- Membership is unlimited.

4.6 Quasi-Social Groups

Quasi-groups are those kinds of social groupings which lack the essential features of social groups. In this kind of grouping, there may be no functional integration among members. There are little or no structured and patterned social relationships. This kind of social interactions is common in modern, industrial and complex societies. It is more common in urban heterogeneous settings. They characterize individualistic societies. Such groups lack meaningful social structures and social interaction.

There are two types of quasi groups: aggregates and categories.

Aggregates: A social aggregate is quasi-social grouping in which two or more people are physically together at a certain time and at a certain place. There is physical proximity without enduring social interaction. There is no shared psychological-identity. However, out of this kind of grouping a real social group can emerge. Examples of an aggregate include: two or more people in a - taxi, bus, air plane, an elevator, a busy city street, in a cafeteria, a stadium, in a market, in a hospital ward, etc. Anonymity in the midst of crowd behavior usually characterizes aggregates. Such condition may lead to the problem of sense of alienation, dehumanization, sense of being lost, depression, social stress and other psychosocial problems. Suicide is very common in urban than rural areas and mental illness is more increased in societies characterized by anonymity, individualism, and heterogeneity.

Categories

This is a quasi-group which consists of a plurality or collectively of people who are physically dispersed, but who share common traits and interests. It refers to a social class; or a group of people who are more or less of similar lifestyles, and physical and psychosocial characteristics. There may be little or no social interaction, social structure, social norms, etc; but there is the feeling of belongingness, even though the people may never know each other. However, gradually, a meaningful social grouping can grow out of a category. Examples of a social category include: all female students in higher learning institutions in Ethiopia; all female engineers in Ethiopia; all students from rural background, HIV positive persons, etc.

Social structure

Social structure, in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society.

Although it is generally agreed that the term social structure refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role, or norm would be more accurate.

Studies of social structure attempt to explain such matters as integration and trends in inequality. In the study of these phenomena, sociologists analyze organizations, social categories (such as age groups), or rates (such as of crime or birth). This approach, sometimes called formal sociology, does not refer directly to individual behavior or interpersonal interaction. Therefore, the study of social structure is not considered a behavioral science; at this level, the analysis is too abstract. It is a step removed from the consideration of concrete human behavior, even though the phenomena studied in social structure result from humans responding to each other and to their environments. Those who study social structure do, however, follow an empirical (observational) approach to research, methodology, and epistemology. Social structure is sometimes defined simply as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: it selects only certain elements from ongoing social activities. The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: much depends on what is included as components of the social structure. Various theories offer different solutions to this problem of determining the primary characteristics of a social group. Before these different theoretical views can be discussed, however, some remarks must be made on the general aspects of the social structure of any society. Social life is structured along the dimensions of time and space. Specific social activities take place at specific times, and time is divided into periods that are connected with the rhythms of social life—the routines of the day, the month, and the year. Specific social activities are also organized at specific places; particular places, for instance, are designated for such activities as working, worshiping, eating, and sleeping. Territorial boundaries delineate these places and are defined by rules of property that determine the use and possession of scarce goods. Additionally, in any society there is a more or less regular division of labour. Yet another universal structural characteristic of human societies is the regulation of violence. All violence is a potentially disruptive force; at the same time, it is a means of coercion and coordination of activities. Human beings have formed political units, such as nations, within which the use of violence is strictly regulated and which, at the same time, are organized for the use of violence against outside groups. Furthermore, in any society there are arrangements within the structure for

sexual reproduction and the care and education of the young. These arrangements take the form partly of kinship and marriage relations. Finally, systems of symbolic communication, particularly language, structure the interactions between the members of any society.

Status and Role

In all of the many social groups that we as individuals belong to, we have a status and a role to fulfill. Status is our relative social position within a group, while a role is the part our society expects us to play in a given status. For example, a man may have the status of father in his family. Because of this status, he is expected to fulfill a role for his children that in most societies requires him to nurture, educate, guide, and protect them. Of course, mothers usually have complementary roles.

Social group membership gives us a set of statuses and role tags that allow people to know what to expect from each other--they make us more predictable. However, it is common for people to have multiple overlapping statuses and roles. This potentially makes social encounters more complex. A woman who is a mother for some children may be an aunt or grandmother for others. At the same time, she may be a wife for one or more men, and she very likely is a daughter and granddaughter of several other people. For each of these various kinship statuses, she is expected to play a somewhat different role and to be able to switch between them instantaneously. For instance, if she is having a conversation with her mother and young daughter, she is likely to politely defer to the former but will be knowledgeable and "in-control" with the other. These role related behaviors change as rapidly as she turns her head to face one or the other. However, her unique personal relationships might lead her to think and act differently than what would be culturally expected. In other words, social group membership gives us a set of role tags that allow people to know what to expect from each other, but they are not always strait jackets for behavior.

Acquiring Statuses

The way in which people get our statuses can vary significantly in detail from culture to culture. In all societies, however, they are either achieved or ascribed. Achieved statuses are ones that are acquired by doing something. For instance, someone becomes a criminal by committing a crime. A soldier earns the status of a good warrior by achievements in battle and by being brave. A woman becomes a mother by having a baby. She also can acquire the status of widow by the death of her husband. In contrast, ascribed statuses are the result of being born into a particular family or being born male or female. Being a prince by birth or being the first of four children in a family are ascribed statuses. We do not make a decision to choose them--they are not voluntary statuses. We do not pick the family we are born into nor do we usually select our own gender.

Both achieved and ascribed statuses exist in all societies. However, some cultures choose to emphasize the importance of one or the other. In North America today, achieved statuses outside of the family are reinforced while ascribed ones are generally rejected. Children are encouraged from an early age to be independent and self-reliant. They are told to better themselves in life. This can be seen in the admiration of "self-made people" and in the somewhat negative image in the mass media of people who are rich only because they inherited it. This strong cultural bias has led to the enactment of anti-nepotism laws for government jobs. These make it a crime to hire and promote people because they are your relatives. In addition, the North American emphasis on achieved status has led to an acceptance and encouragement of social class mobility and a rejection of gender and ethnicity based restrictions. Children are taught in school from an early age that, despite the fact that they may be from a poor family, male or female, they should aspire to get a good education, better themselves and their family economically, and even become a leader in society.

In India, ascribed, rather than achieved, social status has been strongly reinforced for more than 3,000 years and permeates most areas of life even today. As a result, social mobility has been very difficult to achieve until recent generations. Even now, it is limited for those at the bottom of society. At the heart of the Indian ascription system are castes click this icon to hear the preceding term pronounced (or varnas click this icon to hear the preceding term pronounced). These are carefully ranked, rigidly hereditary social divisions of society.

TABLE: Caste and Tradition

CASTE LISTED FROM HIGHEST STATUS TO LOWEST	TRADITIONAL ROLE IN SOCIETY
Brahman	priests and teachers
Kshatriya	rulers, warriors, and landowners
Vaishya	farmers, merchants and artisans
Shudra	serfs or laborers

Each of the Indian castes have sub-castes, or jatis click this icon to hear the preceding term pronounced, that in turn are ranked relative to each other. The whole system is reinforced by the Hindu religion and historical traditions. The one sixth of all Indians who are members of the "scheduled castes" are essentially so low in status as to be outside of the formal caste system. They are the poorest people, and they mostly do the "unclean" ritually polluting jobs of sweeping streets, cleaning toilets, tanning leather, etc. Members of the other castes are not as restricted in their occupations and aspirations today. However, caste identity largely determines who one can marry in India and it prevents socializing across caste lines.

Underlying and constantly reinforcing the Indian caste system is the Hindu religion and its concept of ritual pollution. People in the higher castes must take great care not to be polluted by contact with members of the lower castes and especially the "untouchables." Being polluted puts one out of one's caste and requires ritual cleansing. As a result, Indian restaurants usually have chefs who are from the Brahman caste. Since they are at the top of this ascribed status system, they cannot pollute any customers, regardless of their caste. Likewise, a Brahman doctor would be more acceptable to all.

The Indian national government has attempted to encourage achieved status by outlawing many of the traditional aspects of the caste system. They also have instituted affirmative action programs to increase the number of lower caste and "untouchable" students in universities and government. This social engineering has faced considerable resentment and resistance from members of the higher castes. However, the Indian government continues to encourage this change with the hope that social mobility will ultimately make the caste system less relevant to public life.

Castes are not limited to India. They may be found in one form or another in most nations today. In Europe, the royal families traditionally were a separate caste from the peasant farmers, tradesmen, and other classes. Only rarely were "commoners" allowed to become members of the royalty. In North America, one's race or ethnicity is often a caste identity. Most black, white, or other Americans do not have the option of waking up tomorrow and deciding that they will be a different race. Society generally will not allow them to do it. While race is greatly a socially and culturally constructed reality rather than a biological one, it is still a reality just the same in North America and in much of the rest of the world as well.

4.7 Social Stratification and Mobility

In all societies people differ from each other on the basis of their age, sex and personal characteristics. Human society is not homogeneous but heterogeneous. Apart from the natural differences, human beings are also differentiated according to socially approved criteria. So socially differentiated men are treated as socially unequal from the point of view of enjoyment of social rewards like status, power, income etc. That may be called social inequality. The term social inequality simply refers to the existence of socially created inequalities.

Meanings:

Social stratification is a particular form of social inequality. All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

In one word, when individuals and groups are ranked, according to some commonly accepted basis of valuation in a hierarchy of status levels based upon the inequality of social positions, social stratification occurs. Social stratification means division of society into different strata or layers. It

involves a hierarchy of social groups. Members of a particular layer have a common identity. They have a similar life style.

Definitions:

1. **Ogburn and Nimkoff:** "The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification"
2. **Lundberg:** "A stratified society is one marked by inequality, by differences among people that are evaluated by them as being "lower" and "higher".
3. **Gisbert:** "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations".

Types of Social Stratification:

Social stratification is based upon a variety of principles. So we find different type of stratification.

The major types of stratification are

1. **Caste:** Caste is a hereditary endogamous social group in which a person's rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. For example-Brahmins, Kshyatriyas, Vaishyas and Sudra Caste.
2. **Class: Class-Stratification** on the basis of class is dominant in modern society. In this, a person's position depends to a very great extent upon achievement and his ability to use to advantage the inborn characteristics and wealth that he may possess.
3. **Estate:** Estate system of medieval Europe provides another system of stratification which gave much emphasis to birth as well as to wealth and possessions. Each estate had a state.
4. **Slavery:** Slavery had economic basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited.

4.8 Social Stratification and Social Mobility:

Social mobility refers to the movement within the social structure, from one social position to another. It means a change in social status. All societies provide some opportunity for social mobility. But the societies differ from each other to extent in which individuals can move from one class or status level to another. It is said that the greater the amount of social mobility, the more open the class structure. The concept of social mobility has fundamental importance in ascertaining the relative "openness" of a social structure. The nature, forms, direction and magnitude of social mobility depends on the nature and types of social stratification. Sociologists study social mobility in order to find out the relative 'openness' of a social structure. Any group that improves its standard will also improve its social status. But the rate of social mobility is not uniform in all the countries. It differs from society to society from time to time. In India the rate of mobility is naturally low because of agriculture being the predominant occupation and the continuity of caste system as compared to the other countries of the world.

Social Control

Society is a collectivity of groups and individuals. It exists for the welfare and advancement of the whole. The mutuality, on which it depends, is possible to sustain by adjustment of varied and contradictory interests. The structure pattern continues to exist because of its inbuilt mechanism and sanction system.

Meaning of Social Control:

Generally speaking, social control is nothing but control of the society over individuals. In order to maintain the organisation and the order of the society, man has to be kept under some sort of control. This control is necessary in order to have desired behaviour from the individual and enable him to develop social qualities. Society in order to exist and progress has to exercise a certain control over its members since any marked deviation from the established ways is considered a threat to its welfare. Such control has been termed by sociologists as social control. Social control is the term sociologists apply to those mechanisms by which any society maintains a normative social system. It refers to all the ways and means by which society enforces conformity to its norms. The individual internalises social norms and these become part of his personality. In the process of socialisation the growing child learns the values of his own groups as well as of the larger society and the ways of doing and thinking that are deemed to be right and proper.

But every social group makes errors, great or small, in the socialising the young, says Lapiere. Even at best, the internalisation be so the social norms can scarcely of complete that a person's own desires exactly coincide with the social expectations of his group. Hence, there is some deviations from group norms in every group. But any deviation beyond a certain degree of tolerance is met with resistance, for any marked deviation from the accepted norms is considered a threat to the welfare of the group. Hence sanctions – the rewards or punishments- are applied to control the behaviour of the individual and to bring the nonconformists into line. All these efforts by the group are called social control, which is concerned with the failures in socialisation. Social control, as says Lapiere, is thus a corrective for inadequate socialisation.

According to E.A. Ross, the individual has deep-rooted sentiments that help him to cooperate with other fellow members to work for social welfare. These sentiments are sympathy, sociability and a sense of justice. But these sentiments by themselves are not enough to suppress the self-seeking impulses of the individual.

Ogburn and Nimkoff have said that social control refers to the patterns of pressure which society exerts to maintain order and established rules”.

As Gillin and Gillin say, “Social control is the system of measures, suggestions, persuasion, restrain and coercion by whatever means including physical force by which society brings into conformity to the approved pattern of behaviour, a subgroup or by which a group moulds into conformity its members”.

According to Maclver, “ Social control is the way in which entire social order coheres and maintains itself – how it operates as a whole, as a changing equilibrium.

Types or Forms of Social Control:

Different social thinkers have categorised social control in different ways. A few classifications in regard to types and forms of social control are as follows:

- a) Direct social control: That type of social control which directly regulates and controls the behavior of the individual is called Direct Social Control. This type of control is to be found in family, neighborhood, play-groups and other types of primary groups. In these institutions, parents, neighbors, teachers, classmates etc., keep control over the behavior of the individuals
- b) Indirect social control: In this type of social control distant factors keep control over the behaviour of the individual. Such a type of control is exercised by secondary groups through customs; traditions, rationalized behavior etc. and public opinion are important forms of indirect social control.

General views about forms of social control:

Generally social control is classified under the following two forms:

- a) Formal social control: This type of social control is exercised by known and deliberate agencies of social control, such as law, punishment, army, Constitution etc. Man is forced to accept these forms of social control. Generally these forms are exercised by secondary groups.
- b) Informal social control: These agencies of Social Control have grown according to the needs of the society. Folk ways, mores, customs, social norms etc. fall under this category of social control. Generally primary institutions exercise this type of social control.

Social Change:

The word “change” denotes a difference in anything observed over some period of time. Social change, therefore, would mean observable differences in any social phenomena over any period of time.

The following are some of its definitions:

Jones. “Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation.”

Mazumdar, H. T. "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or in the operation of a society."

Gillin and Gillin. "Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment, composition of the population or ideologies and whether brought about by diffusion or inventions within the group."

Davis. By "Social change is meant only such alterations as occur in social organisation, that is, structure and functions of society."

Merrill and Eldredge. "Social change means that large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before."

MacIver and Page. "...Our direct concern as sociologists is with social relationships. It is the change in these relationships which alone we shall regard as social change"

4.9 Theories of Social Change:

Evolutionary Theory:

Despite the wide variety in the possible directions change may take, various generalizations have been set forth. Because the lot of mankind generally has improved over the long term, by far the most numerous classes of theories of the direction of change comprise various cumulative or evolutionary trends. Though varying in many ways, these theories share an important conclusion that the course of man's history is marked up 'upward' trend through time.

Charles Darwin (1859), the British biologist, who propounded the theory of biological evolution, showed that species of organisms have evolved from simpler organisms to the more complicated organisms through the processes of variations and natural selection. After Darwin, 'evolution', in fact, became the buzz word in all intellectual inquiry and Darwin and Spencer were the key names of an era in the history of thought.

Herbert Spencer (1890), who is known to be the forerunner of this evolutionary thought in sociology, took the position that sociology is "the study of evolution in its most complex form". For him, evolution is a process of differentiation and integration.

Cyclical Theory:

Cyclical change is a variation on unilinear theory which was developed by Oswald Spengler (*Decline of the West*, 1918) and Arnold J. Toynbee (*A Study of History*, 1956). They argued that societies and civilisations change according to cycles of rise, decline and fall just as individual persons are born, mature, grow old, and die. According to German thinker Spengler, every society has a predetermined life cycle—birth, growth, maturity and decline. Society, after passing through all these stages of life cycle, returns to the original stage and thus the cycle begins again.

Economic (Mandan) Theory of Social Change:

Owing largely to the influence of Marx and Marxism, the economic theory of change is also known as the Marxian theory of change. Of course, economic interpretations of social change need not be always Marxist, but none of the other versions (such as Veblen who also stressed on material and economic factor) of the doctrine are quite as important as Marxism.

The Marxian theory rests on this fundamental assumption that changes in the economic 'infra-structure' of society are the prime movers of social change. For Marx, society consists of two structures—'infra-structure' and 'super-structure'. The 'infra-structure' consists of the 'forces of production' and 'relations of production'.

Conflict Theory:

Social theorists in the nineteenth and early twentieth century's were concerned with conflict in society. But, the label of conflict theorists is generally applied to those sociologists who opposed the dominance of structural-functionalism. These theorists contend that in functionalism there is no place of change and as such it cannot explain change.

They have neglected conflict in favour of a unitary concept of society which emphasises social integration. By contrast to functionalist approach, conflict theorists contend that institutions and practices continue because powerful groups have the ability to maintain the status quo. Change has a crucial significance, since it is needed to correct social injustices and inequalities.

Technological Theory:

When the average person speaks of the changes brought about by 'science', he is generally thinking of 'technology' and the manifold wonders wrought thereby. The 'technology' refers to the application of knowledge to the making of tools and the utilisation of natural resources (Schaefer and Lamm, 1992). It involves the creation of material instruments (such as machines) used in human interaction with nature. It is not synonymous with machinery as it is understood in common parlance. Machines are the result of the knowledge gained by science but they themselves are not technology.

Summary

We have explained in details the various terms and concepts used in Sociology. We have discussed society, community, association, institution and other basic concepts of sociology which are very important to understand for the student of sociology. This unit has explained clearly some important concepts in sociology. They are in fact concepts which are in the following units. We hope you have grasped these concepts, such as, those of society, social group, status and role etc. These concepts are basic to a sociological study.

Glossary

Community: community means a group who follow a social structure within a society (culture, norms, values, status). They may work together to organize social life within a particular place, or they may be bound by a sense of belonging sustained across time and space

Role: In social life man and woman undertakes many responsibilities, e.g. husband, mother, son, etc. They are various roles.

Status: Consists of rights and duties of a person in any position. Each status has a role or set of actions attached to it, e.g. the teacher must teach.

Self-Assessment/Review question

1. What do you mean by society?
2. How can you differentiate between society and community?
3. Discuss the different types of group and their functions.
4. What is role and status
5. Relate the process of stratification with Indian social system.

Objective type questions

1. "Man is a social animal." Who said so?
 - a. Comte
 - b. Aristotle
 - c. Plato
 - d. Karl Marx
2. Sociology is the science of interpretative understanding of social _____
 - a- Action
 - b- Interaction
 - c- Group
 - d- Institution
3. Name the forms of procedure which are recognized & accepted by society and govern the relations between individuals and groups.
 - a- Society
 - e- Social Action
 - b- Institutions
 - c- Interaction
- 4- Institution is comparatively _____.
 - a- Permanent
 - b- Temporary
 - c- Artificial
 - d- Transitory

5-A social group is _____ in nature

- a- Static
- b- Dynamic
- c- Spontaneous
- d- Co-operative

6- The German sociologist Simmel considered _____ as a criterion for classifying groups.

- a- Nature of contact
- b- Interaction
- c- Size
- d- Nature of membership

7-A social group is _____ in nature

- a- Static
- b- Dynamic
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- d- Co-operative

8-The German sociologist Simmel considered _____ as a criterion for classifying groups.

- a. Nature of contact
- b. Interaction
- c. Size
- d. Nature of membership

9-Name an involuntary group.

- a- Race
- b- Club
- c- Political party
- d- Dyad

10-In which book Sumner's classification of groups appearing?

- a. The Science of Society
- b. Protectionism
- c. Folkways
- d. None of the above

11-The _____ groups are characterized by sympathetic contact.

- a- Secondary
- b- Congregate
- c- Reference
- d- Primary

12-Patterns of interaction between individuals or groups.

- a- Social group
- b- Social interaction
- c- Social structure
- d- Social control

13-Name the control of society over individual.

- a- Custom
- b- Social control
- c- State
- d- Sanction

14-Social status based on an individual's effort.

- a- Achieved
- b- Ascribed
- c- Merit
- d- None of the above

- 15-Slavery is a form of
- a- Social mobility
 - b- Social Change
 - c- Social Stratification
 - d- Social Control
- 16-The example of open group is
- a- Caste
 - b- Class
 - c- Gender
 - d- None of the above
- 17-Sanskritisation is a form of
- a- Social mobility
 - b- Social change
 - c- Social disorganization
 - d- Social Movement
- 18-Which of the following is deliberately formed?
- a- Community
 - b- Society
 - c- Association
 - d- None of the above
- 19-Stratification is
- a- Largely a function of unequal relations and not beliefs
 - b- Not found in all societies
 - c- A trait of individual differences
 - d- A trait of society, not simply a reflection of individual differences
- 20-The Davis-Moore thesis states that stratification
- a- Promotes inefficiency in the productive process
 - b- Is related to class conflict.
 - c- Has beneficial consequences for the operation of society.
 - d- Is a function of the distribution of power?
- 21-Who saw society as divided into two groups, the bourgeoisie and proletariat?
- a- Kingsley Davis
 - b- Max Weber
 - c- Karl Marx
 - d- Melvin Tumin
- 22-Which of the following is not one of the three elements of stratification employed by Max Weber?
- a- Status
 - b- Power
 - c- Class
 - d- Authority
- 23-Which sociologist believed that class was the central source of inequality?
- a. W.E.B. Du Bois
 - b. Karl Marx
 - c. Auguste Comte
 - d. Max Weber
- 24-What best describes the movement in social class of this man?
- a- Horizontal mobility
 - b- None of these
 - c- Urban mobility
 - d- Social mobility

25-Which of the following is a stratification system whereby a person's rights and rank in society is determined by his or her birth into a particular group?

- a- Caste
- b- Slavery
- c- Estate
- d- Class

Answers

1	b	2	b	3	c	4	a	5	b
6	c	7	b	8	c	9	a	10	c
11	d	12	c	13	b	14	a	15	c
16	b	17	a	18	c	19	d	20	c
21	c	22	d	23	b	24	a	25	a



Further Readings

Mc. Kee, James B., 1981. *Sociology: The Study of Society*. Holt, Rinehart and Winston: New York. *Nature and Scope of Sociology*

Ogburn and Nimkoff, 1972. *A Handbook of Sociology*. Eurasian Publishing House: New Delhi

Unit-05 Sociology of Culture

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Objectives

After you study this unit

- You should be able to understand the concept of culture
- You should be able to make study different cultures
- You should be able interpret the context of ethnocentrism.
- You should be able to explain all the concept of cultural relativity

Introduction

'Culture', like 'society', is a term used frequently and sometimes vaguely. This chapter is meant to help us define it more precisely and to appreciate its different aspects. In everyday conversation, culture is confined to the arts, or alludes to the way of life of certain classes or even countries. Sociologists and anthropologists study the social contexts within which culture exists. They take culture apart to try and understand the relations between its various aspects.

Just like you need a map to navigate over unknown space or territory, you need culture to conduct or behave yourself in society. Culture is the common understanding, which is learnt and developed through social interaction with others in society. A common understanding within a group demarcates it from others and gives it an identity. But cultures are never finished products. They are always changing and evolving. Elements are constantly being added, deleted, expanded, shrunk and rearranged. This makes cultures dynamic as functioning units

5.1 Defining Culture

Often the term 'culture' is used to refer to the acquiring of refined taste in classical music, dance forms, painting. This refined taste was thought to distinguish people from the 'uncultured' masses, even concerning something we would today see as individual, like the preference for coffee over tea.

By contrast, the sociologist looks at culture not as something that distinguishes individuals, but as a way of life in which all members of society participate. Every social organization develops a culture of its own. One early anthropological definition of culture comes from the British scholar **Edward Tylor**: "Culture or civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (Tylor 1871).

Bronislaw Malinowski of Poland (1884-1942) wrote: "Culture comprises inherited artifacts, goods, technical process, ideas, habits and values" (Malinowski 1931:621-46).

Culture is...

- (a) A way of thinking, feeling, believing.
- (b) The total way of life of a people.
- (c) An abstraction from behavior.
- (d) Learned behavior.
- (e) A storehouse of pooled learning.
- (f) The social legacy the individual acquires from his group.
- (g) A set of standardized orientations to recurrent problems.
- (h) A mechanism for the normative regulation of behavior

5.2 Elements of Culture

A culture is more than the sum of its parts. A mere listing of customs and norms and the material objects associated with them would by no means give a true picture of the culture. For the sake of anthropological analysis, culture may be broken down into the following main elements. These elements or components are: types of norms, sanctions, values, culture trait, culture complex and culture pattern.

Values

Values are what are considered decent, appropriate, and desirable in a society, as well as what are considered evil, inappropriate, or undesirable. It has an effect on people's behaviour and serves as a yardstick for judging others' acts. The beliefs, norms, and sanctions of a community are often inextricably linked.

Norms

A society's agreed normal pattern of behaviour is referred to as a norm. Norms vary from one culture to the next. Formal and informal norms are the two types of norms that exist. Formal norms are those that are written down and whose violation will result in punishment. Informal norms, on the other hand, are widely accepted and practiced by a community, even though they are not written down in black and white.

Sanctions

Sanctions include both incentives and fines. It involves incentives for following the social norms as recommended as well as punishments for breaking the social norms in question. Following a rule will result in positive consequences such as a medal, a thank-you note, or a pat on the back. Fines, intimidation, incarceration, and even rude looks are all examples of negative sanctions for contempt. The most revered cultural values will be strongly sanctioned, while less important issues will be sanctioned lightly and informally. Culture Traits Culture traits are a culture's smallest (and most basic) units. They are the building blocks of culture. Each trait can be material or non-material and it is analogous to the unit of the human body, the cell. Each cultural trait has a form, use, function and meaning. As several cells form a tissue, several traits form a complex culture.

5.3 Type of Culture

According to Ellwood, culture is of two types' viz. material and non-material culture. The former includes all sorts of man-made objects and things that have been evolved over ages for man's well-being and comforts such as clothes, utensils, homes, roads, ornaments, T.V., radio, machines, gadgets and various means of transport and communication.

Non-material culture includes all those ideals, attitudes and values which modify the behaviour of an individual— language, literature, art, music, religion, customs, tradition, morality, law, poetry. Famous sociologist Ogburn also finds out two types of culture—material and non-material culture—one progresses and other recedes. So, there persists a wide gap between the two types of culture.

Culture and Socialization

Socialization is a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. As each new condition occurs, the mechanism repeats itself. The process of fitting individuals into specific types of group life, transforming the human body into a social being, and transmitting existing cultural traditions is known as socialisation. To put it another way, socialization is the process by which an individual develops a personal identity and learns the norms, beliefs, attitudes, and social skills that are suitable for his or her social position.

Socialization aids in the shaping and definition of our emotions, feelings, and behaviours, as well as providing us with a behavioural model. Children learn how to blend into and work as active members of human society as they grow up. Socialization instils in us the cultural ideals and standards that serve as the foundation for our daily lives. Culture is not innate; it is produced by humans. Culture consists of a set of principles and traditions transmitted from generation to generation, yet because human beings have created it, culture is flexible and subject to change.

Cultural socialization refers to the manner by which parents address ethnic and racial issues within the family, specifically, the ways parents communicate or transmit cultural values, beliefs, customs, and behaviors to the child and the extent to which the child internalizes these messages, adopts the cultural norms and expectations, and acquires the skills to become a competent and functional member of a racially diverse society (R. M. Lee, 2003). In the case of transnational and transracial adoptive families, cultural socialization typically refers to the transmission of the child's and not the parents' birth culture. Consequently, it is not as inherent or natural a process as it is for same-race or same-ethnicity families, and transracial adoptive parents must make a clear and explicit effort at cultural socialization. However, some adoptive parents may not necessarily want their child to adopt the values and beliefs of the birth culture (Scroggs & Heitfield, 2001). In one of the only empirical studies on international adoption to demonstrate the direct linkages between cultural socialization and psychological development, Yoon (2001) found that the relationship between cultural socialization parenting practices and the child's well-being was mediated by the strength of the child's ethnic identity in a sample of 241 Korean adolescent adoptees.

Two important determinants of cultural socialization are parents' attitudes about the salience of race and their belief in the value and importance of cultural socialization. McRoy and Zurcher (1983), for example, observed that White adoptive parents of African American children who were color-blind (i.e., did not perceive racial differences and racism as salient issues) were less likely to live in racially integrated neighborhoods and to make an effort at teaching their adopted child about what it means to grow up as Black in the United States. DeBerry, Scarr, and Weinberg (1996) similarly found that White adoptive parents of African American children who were more likely to deny or deemphasize the salience of race also had more ambivalent feelings about cultural socialization. In other words, parents who deny or are unaware of the prevalence and deleterious effects of racism and discrimination in society (i.e., are color-blind) are less likely to believe in the value and importance of cultural socialization and, consequently, are less likely to engage in cultural socialization parenting behaviors.

Cultural relativism

Cultural relativism is the assumption that a person's views, principles, and behaviours should be interpreted in light of their own culture rather than being measured by the standards of another. Franz Boas developed it as axiomatic in anthropological research in the early twentieth century, and his students later popularised it. "Civilization is not anything absolute, but it is subjective, and, our ideas and conceptions are valid only as far as our civilization goes," Boas wrote in 1887. After Boas' death in 1942, anthropologists used the term to express their synthesis of a number of ideas he had produced. Boas claimed that the range of cultures associated with any subspecies is so vast and widespread that there can't be a connection between race and culture. Relevant epistemological and methodological statements are made in cultural relativism. It's debatable if these arguments necessitate a particular ethical stance.

In part, cultural relativism was a reaction to Western ethnocentrism. Ethnocentrism may take obvious forms, such as a deliberate conviction that one's people's arts, values, and beliefs are the most beautiful, virtuous, and true. Franz Boas, a physicist and geographer who was strongly influenced by Kant, Herder, and von Humboldt's ideas, argued that one's culture would mediate and thus restrict one's perceptions in less obvious ways. Boas viewed "culture" as encompassing more than just specific tastes in food, art, and music, or religious beliefs; he believed a much wider definition of culture.

As a methodological tool, Cultural relativism was the key method for American anthropologists in rejecting Western claims to universality and salvaging non-Western societies between World Wars I and II. Its aim was to transform Boas' epistemology into methodological guidelines. This is most obvious in the case of language. Although language is commonly thought of as a means of communication, Boas called attention especially to the idea that it is also a means of categorizing experiences, hypothesizing that the existence of different languages suggests that people categorize, and thus experience, language differently (this view was more fully developed in the hypothesis of Linguistic relativity).

Thus, although all people perceive visible radiation the same way, in terms of a continuum of color, people who speak different languages slice up this continuum into discrete colors in different ways. Some languages have no word that corresponds to the English word green. When people who speak such languages are shown a green chip, some identify it using their word for blue, others identify it using their word for yellow. Thus, Boas's student Melville Herskovits summed up the principle of cultural relativism thus: "Judgements are based on experience, and experience is interpreted by each individual in terms of his own enculturation."

Boas pointed out that scientists grow up and work in a particular culture, and are thus necessarily ethnocentric. He provided an example of this in his 1889 article, "On Alternating Sounds" A number of linguists at Boas' time had observed that speakers of some Native-American languages pronounced the same word with different sounds indiscriminately. They thought that this meant that the languages were unorganized and lacked strict rules for pronunciation, and they took it as evidence that the languages were more primitive than their own. Boas however noted that the variant pronunciations were not an effect of lack of organization of sound patterns, but an effect of the fact that these languages organized sounds differently from English. The languages grouped sounds that were considered distinct in English into a single sound, but also having contrasts that did not exist in English. He then argued the case that Native Americans had been pronouncing the word in question the same way, consistently, and the variation was only perceived by someone whose own language distinguishes those two sounds. Boas's student, the linguist Edward Sapir, later noted also that English speakers pronounce sounds differently even when they think they are pronouncing the same sound, for example few English speakers realize that the sounds written with the letter (t) in the words tick and stick are phonetically different, the first being generally affricated and the other aspirated—a speaker of a language where this contrast is meaningful would instantly perceive them as different sounds and tend not to see them as different realizations of a single phoneme.

Boas's students drew not only on his engagement with German philosophy. They also engaged the work of contemporary philosophers and scientists, such as Karl Pearson, Ernst Mach, Henri Poincaré, William James, and John Dewey in an attempt to move, in the words of Boas's student Robert Lowie, from "a naively metaphysical to an epistemological stage" as a basis for revising the methods and theories of anthropology.

Boas and his students realized that if they were to conduct scientific research in other cultures, they would need to employ methods that would help them escape the limits of their own ethnocentrism. One such method is that of ethnography: basically, they advocated living with people of another culture for an extended period of time, so that they could learn the local language and be enculturated, at least partially, into that culture.

In this context, cultural relativism is an attitude that is of fundamental methodological importance, because it calls attention to the importance of the local context in understanding the meaning of particular human beliefs and activities. Thus, in 1948 Virginia Heyer wrote, "Cultural relativity, to phrase it in starkest abstraction, states the relativity of the part to the whole. The part gains its cultural significance by its place in the whole, and cannot retain its integrity in a different situation

Ethnocentrism

Polish sociologist Ludwig Gumplowicz is believed to have coined the term "ethnocentrism" in the 19th century, although he may have merely popularized it. Ethnocentrism is sometimes related to racism, stereotyping, discrimination, or xenophobia. However, the term "ethnocentrism" does not necessarily involve a negative view of the others' race or indicate a negative connotation. The term "ethnocentrism" was first applied in the social sciences by American sociologist William G. Sumner. In his 1906 book, *Folkways*, Sumner describes ethnocentrism as "the technical name for the view of things in which ones own group is the center of everything, and all others are scaled and rated with reference to it." He further characterized ethnocentrism as often leading to pride, vanity, and the belief in one's own group's superiority, and contempt for outsiders.

The opposite of ethnocentrism is cultural relativism, which means to understand a different culture in its own terms without subjective judgment. The word ethno comes from Greek and refers to a people, nation, or cultural grouping, while centric comes from Latin and refers, of course to the centre. The term ethnocentrism then refers to the tendency for each society to place its own culture patterns at the centre of things. Ethnocentrism is the practice of comparing other cultural practices with those of one's own and automatically finding those other cultural practices to be inferior. It is the habit of each group taking for granted the superiority of its culture. It makes our culture into a yardstick with which to measure all other cultures as good or bad, high or low, right or queer in proportion as they resemble ours. Ethnocentrism is a universal human reaction found in all known societies, in all groups and in practically all individuals. Everyone learns ethnocentrism while growing up. The possessiveness of the small child quickly translates "into my toys are better than your toys" Parents; unless they are quite crude, outwardly discourage their children from verbalizing such beliefs. But in private, they may reassure their offspring that their possessions are indeed very nice. Much of the learning of ethnocentrism is indirect and unintended, but some of it is deliberate. History for example, is often taught to glorify the achievements of one's own nation, and religious, civic and other groups disparage their competitors openly. Among adults, ethnocentrism is simply a fact of life.

Once one becomes conscious of ethnocentrism, the temptation is strong to evaluate it in moral terms; to label it with epithets such as bigoted chauvinistic, and so on, and to imply that one who has not discovered and compensated for his or her ethnocentric biases is not worthy. This incidentally, is another form of ethnocentrism. The important point, however, is that ethnocentrism is one of the features of culture and, like the rest of culture, it needs to be evaluated in terms of its contribution to the maintenance of social order and the promotion of social change.

The functions of ethnocentrism in maintaining order are more apparent than those which promote social change. First, ethnocentrism encourages the solidarity of the group. Believing that one's own ways are the best, encourages a "we" feeling with associates and strengthens the idea that loyalty to comrades and preservation of the basis for superiority are important values. Positively, ethnocentrism promotes continuance of the status quo negatively, it discourages change.

Second, ethnocentrism hinders the understanding of the cooperation with other groups. If the ways of one's own group are best, there is little incentive to interact with inferior groups. In fact, attitudes of suspicion, disdain and hostility are likely to be engendered. Extreme ethnocentrism is likely to promote conflict, as the records of past wars, and religious and racial conflicts reveal.

Conflict, of course often leads to social change and in that sense ethnocentrism becomes a vehicle for the promotion of social change. It does so, however, through encouragement of its peaceful evolution. There is little doubt that most social scientists are biased in favor of peaceful social change and are opposed to conflict. Consequently, they tend even if subtly, to denigrate ethnocentrism and to imply that students must rid themselves of it if they are to learn effectively. In so doing, sociologists operate implicitly from a combination of evolutionary and functionalist models. Recent years have seen this stance called into question. The revolutionary efforts of groups who see themselves as downtrodden blacks, the poor, women, and young people have included deliberate efforts to foster ethnocentrism as a means of strengthening themselves. Slogans such as "black power" conflict model of society from which they operate.

Cultural Lag

The difference between material culture and non material culture is known as cultural lag. The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and the resulting social problems that are caused by this lag. In other words, cultural lag occurs whenever there is an unequal rate of change between different parts of culture causing a gap between material and non-material culture. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems to predict future problems in society. The term was first coined in William F. Ogburn's 1922 work *Social Change with Respect to Culture and Original Nature*.

As explained by James W. Woodward, when the material conditions change, changes are occasioned in the adaptive culture, but these changes in the adaptive culture do not synchronize exactly with the change in the material culture, this delay is the culture lag. If people fail to adjust to the rapid environmental and technological changes it will cause a lag or a gap between the cultures. This resonates with ideas of technological determinism, which means that technology determines the development of its cultural values and social structure. That is, it can presuppose that technology has independent effects on society at large. However it does not necessarily assign causality to technology. Rather cultural lag focuses examination on the period of adjustment to new

technologies. According to sociologists William F. Ogburn, cultural lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly and voluminously while non-material culture tends to resist change and remain fixed for a far longer period of time. This is due to the fact that ideals and values are much harder to change than physical things are. Due to the opposing nature of these two aspects of culture, adaptation of new technology becomes rather difficult. This can cause a disconnect between people and their society or culture. This distinction between material and non-material culture is also a contribution of Ogburn's 1922 work on social change. Ogburn's classic example of cultural lag was the period of adaptation when automobiles became faster and more efficient. It took some time for society to start building infrastructure that would tailor mainly to the new, more efficient, vehicles. This is because people are not comfortable with change and it takes them a little time to adapt. Hence, the term cultural lag.

Social Change with Respect to Nature and Original Change (1922), *Social Change with Respect to Nature and Original Change* is a 1922 work by Ogburn. This work was crucial in drawing attention to issues with social changes and responses. In this work he first coined the term 'cultural lag' to describe a lag between material and non-material cultures. Ogburn states that there is a gap between traditional cultural values and the technical realities in the world. This work was innovative at the time of its release and brought light to the issues of 'cultural lag' and the possible solutions that could fix these issues. This was not the first time these issues have been looked at, but this is the first time that real solutions were presented. Ogburn's theory was not widely accepted at first due to people having different interpretations of the work. In the book he also details the four factors of technical development, which are: invention, accumulation, diffusion, and adjustment. In the work he suggests that primary engine of change and progress is technology, but that it is tempered by social responses. The book had mixed a mixed response due to the fact that many interpreted his findings in many different ways.

Material and non-material culture both are a big part of the theory of cultural lag. The theory states that material culture evolves and changes much quicker than non-material culture. Material culture being physical things, such as technology & infrastructure, and non-material culture being non-physical things, such as religion, ideals, and rules. Non-material culture lags behind material culture because the pace of human response is much slower than the pace of material change. New inventions and physical things that make people's lives easier are developed every single day, things such as religions and ideals are not. This is why there is cultural lag, if there is an invention created that goes against people's ideals it will take some time in order for them to accept the new invention and use it.

Material culture

Material culture is a term used by sociologists that refers to all physical objects that humans create that give meaning or define a culture. These are physical things that can be touched, feel, taste, or observe with a sense.[6] The term can include things like houses, churches, machines, furniture, or anything else that a person may have some sentimental for. The term can also include some things that cannot be seen but can be used. Things like the internet and television are also covered under the material culture definition. Material culture changes rapidly and changes depending where in the world somebody is. The environment may present different challenges in different parts of the world that is why material culture is so different everywhere. For example, houses in the heart of Tokyo are going to be smaller than the houses in Austin, Texas.

Non-material culture

Non-material culture is a term used by sociologists that refers to non-physical things such as ideas, values, beliefs, and rules that shape a culture. There are different belief systems everywhere in the world, different religions, myths, and legends that people may believe in. These non-physical things can be information passed down from past generations or new ideas thought up by somebody in today's world. Non-Material culture tends to lag behind material culture due to the fact that it is easier to create a physical object that people will use than it is to create a system of beliefs or ideals that people will use and follow. Non-material culture tends to be very different wherever in the world someone is. This is because people from different backgrounds and areas in the world were raised on different ideals and beliefs that help shape society and culture.

Cultural lag creates problems for a society in a multitude of ways. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however these new technologies have also raised serious ethical questions about the use of stem cells in medicine. In this example, the cultural lag is the fear of people to use a new

possibly beneficial medical practices because of ethical issues. This shows that there really is a disconnect between material culture (Stem cell research) and non-material culture (Issues with ethics). Cultural lag is seen as an issue because failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict.

Another issue that cultural lag causes is the rise of social conflict. Sometimes, people realize that they are disconnected with what is going on in society and they try to do everything they can to get back into the loop. This may result in a race to eliminate the cultural lag. For example, in the 1980s the arms race was in full effect. This is partly because one country discovered how to efficiently and safely use the widely thought unsafe nuclear power/energy. Once the United States was able to successfully harvest nuclear energy into a weapon many other countries realized that maybe nuclear energy isn't that bad and started to build weapons of mass destruction of their own.

Issues can also arise when an aspect of culture changes so rapidly that society is unable to prepare or adjust to it. This is seen in the example of cars overtaking other modes of transportation in the past. Since the production and ownership of cars increased so rapidly society was unable to keep up with it. Broader roads, traffic rules, and separate lanes for horses did not come until sometime after automobiles became a part of the mainstream culture. This caused dangerous situations for pedestrians and the people driving these new automobiles. Sometimes society is not ready for the future and this could cause dangerous situations for certain people or groups of people.

5.4 Cultural System and Subsystem

A cultural system is the interaction of different elements in culture. While a cultural system is very different from a social system, sometimes both systems together are referred to as the sociocultural system.

The issue of order is a big concern in the social sciences. The degree of convergence of cultural and social influences is one way that social order has been theorized. Talcott Parsons, a significant figure in sociology and the primary proponent of action theory in the early twentieth century, built his sociological theory of action on a general theory of society, which is codified within a cybernetic model featuring four functional imperatives: adaptation, goal-attainment, integration, and pattern maintenance. The hierarchy of systems is, from least to most encompassing system, respectively, behavioral organism, personality system, social system, and cultural system as well. Ritzer and Goodman (2004) summarize Parsons' view, "Parsons saw these action systems acting at different levels of analysis, starting with the behavioral organism and building to the cultural system. He saw these levels hierarchically, with each of the lower levels providing the impetus for the higher levels, with the higher levels controlling the lower levels." In an article, late in life, Parsons maintained that the term "functionalism" was an inappropriate characterization of his theory. The British Sociologist David Lockwood argued for a contrast between social content and social transmission in his work on social structure and agency. Noting that social systems were distinct in structure and transmission. Lockwood's conceptual distinction influenced Jürgen Habermas' discussion in the classic *Legitimation Crises*, who made the now famous distinction between system integration and social integration of the lifeworld.

Cultural and socio-cultural integration

Margaret Archer (2004) in a revised edition of her classic work *Culture and Agency*, argues that the grand idea of a unified, integrated culture system, as advocated by early Anthropologists such as Bronisław Malinowski and later by Mary Douglas, is a myth. Archer reads this same myth through Pitirim Sorokin's influence and then Talcott Parsons' approach to cultural systems (2004:3). The myth of a unified, integrated cultural system was also advanced by Western Marxists such as by Antonio Gramsci through the theory of cultural hegemony through a dominant culture. Basic to these mistaken conceptions was the idea of culture as a community of meanings, which function independently in motivating social behavior. This combined two independent factors, community and meanings which can be investigated quasi-independently (2004:4)

Archer, a proponent of critical realism, suggests that cultural factors can be objectively studied for the degree of compatibility (and that various aspects of cultural systems may be found to contradict each other in meaning and use). And, social or community factors in socialization may be studied in the context of the transmission of cultural factors by studying the social uniformity (or lack thereof) in the transmitted culture. Cultural systems are used (and inform society) both through idea systems and the structuring of social systems. To quote Archer in this regard:

"Logical consistency is a property of the world of ideas; causal consistency is a property of people. The main proposition here is the two are logically and empirically distinct, hence can vary

independently of one another. Thus it is perfectly conceivable that any social unit, from a community to a civilization, could be found the principle ideational elements (knowledge, belief, norms, language, mythology, etc.) of which do display considerable logical consistency – that is, the components are consistent, not contradictory – yet the same social unit may be low on causal consensus." (2004:4)

Archer notes that the opposite may be the case: low cultural logical consistency and high social consistency. Complex societies can include complex sociocultural systems that mix of cultural and social factors with various levels of contradiction and consistency.

Sub Culture

A subculture is a community of people within a culture who distinguish themselves from the parent culture to which they belong while retaining some of the parent culture's founding values. Subcultures establish their own set of cultural, political, and sexual norms and values. Subcultures are integrated into society while retaining their distinct characteristics. Examples of subcultures include hippies, goths, bikers, and skinheads. The concept of subcultures was developed in sociology and cultural studies. Subcultures differ from countercultures.

The Oxford English Dictionary defines subculture, in regards to sociological and cultural anthropology, as "an identifiable subgroup within a society or group of people, esp. one characterized by beliefs or interests at variance with those of the larger group; the distinctive ideas, practices, or way of life of such a subgroup.

David Riesman separated a "majority" that "passively adopted commercially produced styles and definitions" from a "subculture" that "actively pursued a minority style and interpreted it in accordance with subversive principles" as early as 1950. In his book *Subculture*, published in 1979. *The Meaning of Style*, Dick Hebdige argued that a subculture is a subversion to normalcy. He wrote that subcultures can be perceived as negative due to their nature of criticism to the dominant societal standard. Hebdige argued that subculture brings together like-minded individuals who feel neglected by societal standards and allow them to develop a sense of identity.

In 1995, Sarah Thornton described "subcultural capital" as the cultural knowledge and commodities acquired by members of a subculture to raise their status and help them distinguish themselves from members of other communities, based on Pierre Bourdieu's work. In 2007, Ken Gelder proposed to distinguish subcultures from countercultures based on the level of immersion in society. Gelder further proposed six key ways in which subcultures can be identified through their:

Subcultures and deviance

The so-called Chicago School was the first to study subcultures, interpreting them as forms of deviance and delinquency. Starting with what they called Social Disorganization Theory, they argued that subcultures arose on the one hand as a result of certain population sectors' lack of exposure to mainstream culture and, on the other hand, as a result of their acceptance of alternative axiological and normative models. As Robert E. Park, Ernest Burgess and Louis Wirth suggested, by means of selection and segregation processes, there thus appear in society natural areas or moral regions where deviant models concentrate and are re-enforced; they do not accept objectives or means of action offered by the mainstream culture, proposing different ones in their place thereby becoming, depending on circumstances, innovators, rebels or retreatists (Richard Cloward and Lloyd Ohlin). Subcultures, however, are not only the result of alternative action strategies but also of labeling processes on the basis of which, as Howard S. Becker explains, society defines them as outsiders. As Cohen clarifies, every subculture's style, consisting of image, demeanour and language becomes its recognition trait. And an individual's progressive adoption of a subcultural model will furnish him/her with growing status within this context but it will often, in tandem, deprive him/her of status in the broader social context outside where a different model prevails. Cohen used the term 'Corner Boys' which were unable to compete with their better secured and prepared peers. These lower-class boys did not have equal access to resources, resulting in the status of frustration and search for a solution

Cultural Change

Cultural change is a term that refers to the change in a society's cultural trend as a result of both internal and external influences. It may be both material and non-material in nature. Communication with other cultures, inventions, and internal cultural transition are only a few of the factors that can trigger cultural change.

5.5 Factors of Culture Change

There are three main factors of cultural change:

Contact: The contact between two societies will obviously change the culture of both the societies through the process of “cultural diffusion” and “acculturation”.

Technology Evolution: Any technological evolution in the country will bring a change their culture also. For example, changes in production technology, changes in the means of communication, changes in the means of transportation, etc.

The geographical and ecological factor: The geographical and ecological factor is a natural or a physical factor. The climate or rainfall, attitude of the place, closeness to the sea decides the culture and lifestyle of the people. Any change in the physical features will automatically lead to a change in their culture, habits and way of living.

Causes of Cultural Changes:

David Dressier and Donald Carns have made the following observations with regard to the causes of cultural changes:

1. Sometimes members of a society are often confronted by customs that differ from those which they have learnt to accept. In such a situation they adopt some of the new customs, reject others, and follow modified versions of still others. This might be called cultural eclecticism.
2. New customs and practices are likely to be more readily adopted under two conditions

If they represent what is viewed as socially desirable and useful and

If they do not clash with re-existed and still valued customs and practices.

1. Changes in culture are always super imposed on existing culture especially during cultural contact.
2. All the cultural changes are not equally important. Some changes are introduced to culture because they are considered necessary for human survival. Some other changes are accepted in order to satisfy socially acquired needs not essential for survival.
3. It is a fact of common observation that crisis tends to produce or accelerate cultural changes. If the changes are accepted once due to the crisis, they tend to persist. For example, women were included in military during the Second World War, and even now they continue to be there.
4. Cultural change is cumulative in its total effect. Much is added and little is lost. Its growth is like the growth of a tree that ever expands but only loses it leaves, sometimes its limbs from time to time, as long as it survives.
5. Cultural change leads to chain reaction, whenever a change is incorporated into the culture and becomes defined as a ‘social necessity’, new needs emerge, generating the desire for still further changes to complement or supplement the original change.

Summary

In this unit we have studied the anthropological meaning of the concept society and culture. It is derived from the Latin word socius which means companionship or friendship. We have come to know that a society comprises of a group of people who share a common culture, live in a particular area and feel themselves to constitute a unified and distinct entity. Society or human society is a group of people related to each other through persistent relations such as kinship, marriage, social status, roles and social networks. By extension, society denotes the people of a region or country, sometimes even the world, taken as a whole. Culture is one of the basic concepts of anthropology. Anthropologists have been discussing and debating definitions of culture since the origin of the discipline in the 19th century. To review, we may say that culture is Learned, as each person must learn how to “be” a member of that culture, Shared, as it offers all people ideas about behaviour, Symbolic, as it is based on the manipulation of symbols, and Systemic and integrated, as the parts of culture work together in an integrated whole.

Keywords/Glossary

- Culture can be defined as all the ways of life including arts, beliefs, and institutions of a population that are passed down from generation to generation. Culture has been called "the way of life for an entire society." As such, it includes codes of manners, dress,

language, religion, rituals, games, norms of behavior such as law and morality, and systems of belief as well as the art.

- Ethics: A system of accepted beliefs which control behavior, especially such a system based on morals.
- Cultural specificities: It's interesting to learn about the cultural specificities of other countries

Self Assessment

1. Who define culture in the following way, "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes Knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".
 - A. Clifford Geertz
 - B. E. B. Tylor
 - C. Maclver and Page
 - D. Bronisław Malinowski
2. Which of the following is not the characteristic of human culture?
 - A. Shared and integrated
 - B. Symbolic and relative
 - C. Adaptive and dynamic
 - D. Fixed to one generation
3. Which concept defines the idea that beliefs, customs, and ethics are relative to the individual within his own social context?
 - A. Cultural Ideology
 - B. Cultural relativism
 - C. Cultural Ecology
 - D. All of the above
4. Judging another culture solely by the values and standards of one's own culture is known as?
 - A. Cultural Relativism
 - B. Cultural Egoism
 - C. Ethnocentrism
 - D. Cultural Deprivation
5. A culture is usually recognized to be _____.
 - A. Fixed
 - B. Stable
 - C. Evolving
 - D. Stagnant
6. There are divergent views on whether a culture is manageable. Which of the following views of culture assumes that it is manageable?
 - A. Culture as a variable
 - B. Culture as a shared sense of belonging
 - C. Culture as a root metaphor

- D. Culture as a rulebook
7. Human culture is _____
- A. Partly inherited genetically
 - B. Entirely learned
 - C. Limited to relatively rich societies with sophisticated technologies
 - D. All of the above
8. Which of the following statements is true of culture?
- A. Languages are cultures.
 - B. Archaeologists dig up culture in their excavations.
 - C. Culture is a powerful human tool for survival.
 - D. All of the above
9. A _____ is a regional, social, or ethnic group that is distinguishable from other groups in a society by the fact that its members share a common identity, food tradition, dialect or language, and other cultural traits that come from their common ancestral background and experience.
- A. Culture
 - B. Subculture
 - C. Multi-ethnic society
 - D. Anti-Culture
10. Which of the following things would be cultural universals?
- A. The language that you speak
 - B. The kinds of clothes that you wear
 - C. The specific knowledge that you acquired in school
 - D. None of the above
11. Cultural universals are
- A. Values or modes of behavior shared by all human cultures
 - B. Values or modes of behavior shared by a few cultures
 - C. Values or modes of behavior shared by a majority of cultures
 - D. None of the above
12. _____ constitutes the tangible things created by members of a society
- A. Material culture
 - B. Non-material culture
 - C. Popular culture
 - D. Mass culture
13. Culture consists of
- A. Knowledge
 - B. Language
 - C. Norms
 - D. All of the above

14. Who introduced the concept of 'cultural lag'?
- A. Raymond Williams
 - B. William Graham Sumner
 - C. William F. Ogburn
 - D. William I. Thomas

Answers for Self Assessment

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

Review Questions

1. What do you mean by ethnocentrism?
2. Discuss Social change and its factors.
3. What do you mean by cultural relativism?
4. How is technology contributing towards social change?



Further readings

HARALAMBOS & HOLBORN SOCIOLOGY: THEMES AND PERSPECTIVES.

Sociology: Principles of Sociology with an Introduction to Sociological Thought

Contemporary Sociology: An Introduction to Concepts and Theories by
M. Francis Abraham

Unit 06: Social Institutions

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Objectives

1. Understand the different social institutions
2. Analyze the role of social institution In Society.
3. Understand the interdependence between the social institution and how they are working in a systematic manner.
4. Evaluate the functions played by particular social institution and its relevance with the changing time and space.

Introduction

A social institution is a complex, integrated set of social norms organized around the preservation of a basic societal value. Obviously, the sociologist does not define institutions in the same way, as does the person on the street. Laypersons are likely to use the term "institution" very loosely, for churches, hospitals, jails, and many other things as institutions. According to Sumner and Keller institution is a vital interest or activity that is surrounded by a cluster of mores and folkways. Sumner conceived of the institution not only of the concept, idea or interest but of a institution as well. By structure he meant an apparatus or a group of functionaries. Lester F Ward regarded an institution as the means for the control and utilization of the social energy. L.T Hobhouse describe institution as the whole or any part of the established and recognized apparatus of social life. Robert Maclver regarded institution as established forms or conditions of procedure characteristic of group activity.

Sociologists believe that institutions emerge and persist as a result of a clear perceived need among society's members. Although most sociologists agree on the general origins of institutions, they disagree on the basic motivating factors. Institutions, according to Sumner and Keller, are created to serve man's vital interests. They emerge, according to Ward, as a result of social demand or need. Every organisation, according to Lewis H Morgan, is built on a perpetual want.

Primary Institutions

The term "institution" is often reserved by sociologists to describe normative structures that function in five essential areas of life, which are referred to as the primary institutions.

- (1) In determining Kinship;

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- (2) In providing for the legitimate use of power;
- (3) In regulating the distribution of goods and services;
- (4) In transmitting knowledge from one generation to the next; and
- (5) In regulating our relation to the supernatural.

In shorthand form, or as concepts, these five basic institutions are called the family, government, economy, education and religion

1.1 Family

The family is a fundamental unit in society, and the many roles it performs make it a much-needed institution. The family's essential roles include the reproduction of new members and their socialisation, as well as the provision of emotional and physical treatment for the elderly and the young. In reality, family is a resolving or easing institution.

The term family had been defined by various sociologists and anthropologists. Murdock (1949), after studying over 250 multi-cultural societies defines family as a "social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and one or more children - own or adopted - of the sexually cohabiting adults. The "household" is said to be the "living arrangement" of such a family unit.

Haralombos and Herald (1997), 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. Most definitions refer to family as a universal social institution, which is constituted of persons directly linked by "kin" connection where the adult members, assume the responsibility of caring for the children (Marsh et al., 1996). 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).

1.2 Types of Family

There are two main family types introduced by the sociologists.

One is the **nuclear family**, which consists of two elders and their children. It is often referred to as the "immediate family". **Extended family** is the other type. It consists of an old system of family performances with the close connections of two or three generations of relations, such as grandparents, husbands of sisters and wives of brothers, aunts, uncles, nieces and nephews (Bilton et. al., 1996; Giddens, 1993).

Irrespective of the size of family, the institution of family can again be seen in two mutually exclusive categories, namely the **family of orientation** and the **family of procreation**. The family into which a person is born can be referred to as the family of orientation and the family of procreation is constructed by the adult individual who creates a family as he or she becomes an adult. In sociology, family systems are categorized by residence of the couple who formulate the family unit. For example, if a married couple moves to live with the parents of the bride or of her house with close proximity to her kin, such family is recognized as a matrilineal family, while the inverse of this model is identified as the patrilineal family (Giddens, 1993). An accelerated creation of nuclear families occurred with the process of industrialization when large scale migration from rural to urban areas occurred largely among young adults who left the remote villages and the extended family system, seeking employment in urban centres, thus blurring their memory of extended family. Due to large scale occupational mobility of younger generations and the associated erosion of the extended family system, a host of new social problems and disorders emerged, paving the way for long term demographic implications, such as declining fertility as demonstrated by low birth rates in urban areas and increased age at marriage for both sexes. Thus the structure and functions of a nuclear family had a different form when compared to the extended family. According to Adams (1986), as families move from being extended to being more isolated, nuclear and privatized the relationship between wives and husbands tend to become more egalitarian, with both partners working and sharing household tasks. Such a family is defined as "the symmetrical family" (Marsh, et al., 1996).

On the basis of familial authority

1. **Patrilineal joint family**-In this form of family, the father is the primary Head. Son is regarded as the next-in-line to his father, and he receives property from his father. After the wedding, the bride goes to her husband's house (who lives in a joint family). The eldest male member of the family is appointed as the family's head, and all of the family's tasks are delegated to him. Males make up the majority of Indian joint families.

2. **Matrilineal joint family**- This sort of family makes up a very small percentage of the population. These families are known as dharvad or tarvad in Kerala. Matrilineal families are popular among the Khasi and Garo. The mother's name is passed down in this form of family. The wife, her brothers and sisters, and their children form a matrilineal joint family. The husband is obligated to live with his wife. Daughters and -the sons of her brother. In this family the eldest woman is the head of the family. Head of tarvad is called 'karnavati'.

1.3 Marriage

Meaning and definition of marriage

Marriage is a social institution that establishes the legality of sexual relations. Every culture has its own set of sexual relationship laws. Marriage is the name given to this set of valid laws. As husband and wife, the man and woman who marry become members of the family. According to some scholars, marriage is described as follows:

- Westermarck- "marriage is the sexual relation between one man with one woman and men with women which is valid by some rules or rituals and in which the families of both the sides are ready to incorporate them in their families."
- Lobby- "marriage defines the accepted union which provides a base for the family other than sexual pleasures."
- Bogardes- "marriage is an institution which helps a man and a woman to enter in family life."
- Guilin and Guilin- "marriage is a socially valid way of reproducing children by a family."

The above descriptions demonstrate that marriage is a socially recognised institution. It guarantees the freedom to have sexual intercourse with people of different sexes. Marriage relationships are very common. Emotional attachment, dedication, a helpful attitude, and a constant understanding of one another are all part of it. Children born after a marriage are considered legal.

Types of marriages

The institution of marriage was born to make the sexual relations regular and stable, to develop economic help and to make plans regarding bringing up children. A number of proofs can be presented from ancient as well as modern societies in favour of this evidence. To fulfil these types of necessities marriage was always there and will continue to be in one or the other way. Nature and types of marriage-There are two main types of marriage

1. Single marriage
2. More than one marriage

More than one marriage has 3 types

1. Polyandry
2. Polygamy
3. Group marriage

Following is the description of the above mentioned types

1. **Single marriage**-It is a form of marriage in which a man marries a single woman and does not marry anyone else while his first wife is still alive. In this sense, Mr. Bukenevik argued that in fact, a marriage in which a man marries a single woman and no one marries, even if the better half dies, is a marriage in which no one marries. However, in most cases, a marriage in which neither partner marries someone else unless the other does. Generally this type of marriage is found in societies where the sex ratio of men and women is equal. In India this type of marriage is practiced. It is proven by the use of the word 'couple'. Couple refers to two people. Under this word a man is

allowed to marry a single woman and vice versa. Most of the societies practice this type of marriage. In reality this type of marriage is becoming acceptable in almost all the societies.

2. More than one marriage- following are the description of the three types of more than one marriage:

(1) **Polyandry-** in this type of marriage one woman gets married to more than one man. In other words a woman having more than one husband is known as polyandry. This type of marriage is a rare scenario in India. Only a few groups of people practice this type of marriage. This type of marriage is practiced among 'Tiyar', 'Kusumb', 'Kot', 'Larakhi bot' of Kerala, 'Tonda' of Nilgiri hills and 'Khas' of Jaunsar-Bavar in Dehradun.

Specialties of polyandry-

- (i) In this type of marriage a woman make marital relations with more than one man.
- (ii) These husbands can be brothers or sometimes not, it means brothers along with some othermen together make a group and get married to a single woman.
- (iii) Every brother has rights over the woman but the elder brother has more rights.
- (iv) In matrilineal families women can choose her husband's and she lives with every husband. But when she is with one husband the other husbands do not have any rights over her.
- (v) When in a family there is more than one woman, each brother has rights to make sexual relations even with the wives of his brother.
- (vi) The elder or the former husband has more right over the children and property from the other husbands

1.4 Kinship

Human being is surrounded by several people, implying that he has many relationships. The most significant relationship, however, is with those who are connected to him by marital or blood ties. Also within this, there are several different types of family, both close and far, good and bad; however, it is important to remember that all these are a result of different relations. In this way, as a result of social internal activities which are special and is accepted by the society relates a social animal with others is called "kinship system". In human relations kinship system has been defined in the following words- "in kinship system those relations which have been accepted by the society can be included which are based on blood relations." The relations accepted by society are widespread over a large area; this is why these relations can be divided into categories on the basis of closeness, nearness, and warmth.

Definition the Meaning of Kinship

According to Radcliff Brown, "kinship is a system which inspires people to live a systematic social life by providing mutual co-operation."

Charles Winik has written, "Those relations come under kinship system which have been accepted by society which are based on estimated and real lineage relations." From the above definitions it is clear that in kinship those people are included whose relations are based on clan. Acceptance of society it is necessary for this type of relations. Adopted child becomes a relative of the other family members.

Types of Kinship

Kinship can be divided into two main classes

Affinal Kinship: Following this, the relationship between husband and wife is no longer limited to husband and wife, but includes all of their families. When a person marries, he learns that the institution of marriage connects them not only to each other, but also to their respective relatives. For example, a man becomes not only a husband but also a son-in-law, brother-in-law, uncle, and so on after marriage. Similarly, after marriage, women become more than just a wife; they also become a daughter in law, sister in law, aunty, and so on. Every relationship is built on the foundation of two individuals, such as mother-in-law and son-in-law, brother-in-law and sister-in-law, husband and wife, and so on. In this way relations made after marriage is called is called marital relatives.

Consanguineous Kinship: Those people come under this who are related to each other on the basis of same blood. For e.g.: relation between parents and their children or between two brothers

or brother and sister are based on blood relations. It should be remembered that in this relations blood relation can be an imagination as well as real. In other words blood relations are not based on reality but sometimes they are based on society. For e.g.: in those societies where polyandry is practiced it is not possible to know about the father of the children on the basis of biology. This is why sociological fatherhood is given more importance than biological fatherhood. The sociological fatherhood among Todas is decided by special procedures. The husband who gives the wife a bow and a row in the 5 month of pregnancy is accepted as the father of her kids until and unless any other husband give her any similar gift. Before coming of Christianity there was a German rule according to which a child is not a member of a family until and unless through some religious processes the father accepts him as his son.

Adoption of children was practiced in every society. The relation of the child with his mother or wife is established which is not a real blood relation but an estimated blood relation.

Kinship Terms

To explain the relation of a person with one or more people, different words have been used for different relation. It would be said that instead different words are used for different relations in the society. In this context, Morgan after studying the definitions of relations has concluded that we can divide these definitions in two parts

1. Classificatory Kinship Terms
2. Particularizing or Descriptive Kinship Terms

Classified kinship terms- according to this, all the kin relations are taken in the same category.

For example, in Karadjeri society a person uses the word 'tabulu' for his father as well as for his father's brothers. In this way, in Sema (the language spoken among the Nagas) the word 'ajaa' is used not only for mother but also for wife of father's brother and mother's sister. This system is not only found in ancient societies but also in modern societies. In English all the male relatives of father's generation are called uncle. In this way cousin is used for kids of uncles.

Particular or descriptive kinship terms- in this a single word is used for only one relation. For example, if we use the term 'ma' it points to a single relation or person.

1.5 Kinship Usages

There are a variety of behaviour patterns in the kinship system. It is not limited to the fact that we have a single relationship with a specific individual. The relationship is associated with a particular pattern of behaviour. For eg, a couple is 'X' and 'Y.' they will have a specific type of behaviour with each other based on this relationship. The essence of their interactions should not be comparable to that of a mother and son relationship. Some relationships are built on reverence, while others are built on lust. Respect is the foundation of a relationship with one's parents, love is the foundation of a relationship with one's partner, and caring is the foundation of a relationship with one's brother or sister. As a result, it has been established that there are certain laws and patterns of behaviour that can be applied to various situations.

Avoidance

In the kinship system, this rule is very familiar. Avoidance is a strategy in which two people have a personal relationship with each other but avoid confronting and working with each other. This form of relationship exists between a daughter-in-law and her father-in-law and mother-in-law.

Joking relationship

It is the exact polar opposite of avoidance. This puts two people very close to each other, while avoidance holds them apart. It means that this relationship ties them together and allows them to play around with one another. "A joking relationship is a relationship between two people in which one party is given the right and often requested that the first person irritates, teases, or laughs with the other person and the other person does not feel bad about it," according to Radcliff Brown.

Teknonymy

Another policy of kinship system is teknonymy. This policy is called teknonymy because in this a person uses someone else to address any other person because the person is not allowed to call the name of the other person. Women in village tribes, for example, are not permitted to address their husbands by name. So, to contact him, she uses her son or daughter as a conduit and refers to him through the son or daughter. If the son's name is Raju, for example, the wife refers to her husband as "Raju ke pita" (Raju's father).

Avunculate

This policy refers to a tradition that governs the relationship between a son and his mother's brother in a unique way. This is done in matrilineal communities where the mother's brother has a lot of power and influence in the family. This system is called avunculate if the mother's brother has a lot of power and importance in the family, is valued more than his father, has duties and rights over the children, and is the most important male member.

Amitate

In the Amitate culture, the father's sister or paternal aunt is more relevant. Rivers describes a variety of tribes where such a practice is observed. In the Backs Peninsula, a person's paternal aunt is respected more than his mother, and the paternal aunt also chooses the person's marriage partner. A person has complete right over the property of the paternal aunt and that person can spend or use the property in whatever way he or she likes. This custom is also found in some of the tribes of South Africa. Here too the people respect their paternal aunt a lot. In Toda tribe, the paternal aunt has the right to give name to the new born child. In some tribes, the paternal aunt has even got the cremation rights. Chappell and Coon are of the opinion that the reason for the prevalence of the Amitate custom is to maintain a mutual social interaction between those relatives, who may lose interaction after the marriage of a person.

Cauvade

A very special custom under the Kinship system is Cauvade. This custom is related to the pregnancy period. According to this custom, it becomes necessary for the husband to experience all the hardships that his wife experiences during the pregnancy. In such a situation, the husband has to eat the same food that the pregnant lady is eating. He is kept in the same room where his wife has to stay for a few days after giving birth to the child. Therefore, no one touches him like the wife is considered untouchable. In some tribes, this custom stretches to an extent that the husband has to experience the same pain and shout and scream like his wife does while giving birth to the child. Not just this, he also has to follow the same set of rules that his pregnant wife has to follow. Therefore, in Khasi tribe, the husband, does not cross the river or wash the clothes until childbirth just like his wife.

Mr. Malinovski says, "By following this custom, the husband expresses his love for his wife and child as a result of which, the mutual relationship between them is strengthened." Dr. Dubey has written, "The social importance of this custom is that, the person who undertakes so much pain gets socially recognized. Therefore, that man becomes the deserving father of the offspring. It is not always necessary that the man be the biological father of the child. This custom is culminated by gifting a bow and arrows in Toda tribe." Like the Toda tribe attains the right to paternity by gifting the bow, similarly in other societies Cauvade is a custom of showing paternity.

1.6 Religious Institutions

Religion is such a universal, secure, and enduring part of human society that we will be unable to comprehend the character of society without a clear understanding of it. Humans now have a significant amount of influence over the world due to science and research. As a result, many cultures have become secular, or have lost interest in religion, or have refused to acknowledge the validity of religious values. Despite this, religion continues to be a global phenomenon. Religion brings us closer to a higher power. It has to do with feelings, confidence, and devotion. Religion has an effect on not only an individual's internal existence, but also on their social, cultural, and economic lives. Religion, according to Marx, is the "opium of the masses. Max Weber is of the opinion that religion influences our economic lives. When Protestantism emerged in Europe, capitalism took birth. Because religious outlooks determine the economic activities, therefore when there are changes in religion, then economic activities also change. In this way, religion is an important aspect of human life. We will here discuss different aspects of religion.

Meaning and Definition of Religion

According to Stephen Fuchs, "The word religion is derived from the word religare which means to 'bind' i.e. to connect man to God." In the Hindu religious texts, adopting Satvik qualities instead of Tamas or Rajas has been called religion. Various scholars have given their definitions to explain the meaning of religion. They are as follows:

According to Edward Tylor, "Religion is faith in spiritual power."

Sir James Frazer says, "By religion, I understand the gratification and worshipping of those powers superior to humans who are believed to show the road to nature and humans and controls them."

Melinkovski has combined the sociological and psychological aspects of religion and written, "Religion is a set of laws of actions and also a system of beliefs. Besides being a sociological phenomenon, religion is also an individual experience."

According to P. Honigsheim, "Each psyche that is based on the belief that supernatural powers exist and establishing a connection with them is not only important but also possible, would be called religion."

According to Hoebel, "Religion is based on belief in supernatural power in which both animism and manism are included."

In view of Cuber, "Religion is that form of social behavior which is formed of sacred beliefs, shocking ideas related to beliefs and the outward behavior of the individual practicing these."

On the basis of the above definitions, it can be said that in a nutshell that, religion is faith in one or the other super-human, super-natural or supra-social power, the basis of which are ideas of fear, devotion, faith, sacredness and that are expressed in the form of worship, prayer or supplication.

Basic Characteristics of Religion

On the basis of the above definitions, some basic characteristics and features are identified which are as follows –

Belief in Supernatural Power: Johnson has said that, "Belief in a supernatural power is the main element of religion." Without faith, there can be no creation or growth of a religion. In religion, such a power is believed in which is supernatural and divine in nature. Religion is based on this faith and those that do not have such faith are known as Atheists. This power can be real or abstract.

Concept of Sacredness: Everything related to the religion that the people practice is sacred for them. Durkheim has emphasized on sacredness in religion and written that religion is that holistic system of beliefs and behaviors related to scared things, which unites the believers into a moral group."

Prayer, Worship or Conciliation: People pray, worship and supplicate the power that they believe in to extract gains or to seek protection from its wrath. The places of worship and procedure of worshipping are different for different religions

Particular Religious Objects and Symbols: Religious practices in different religions are a sum of different religious objects, religious symbols, magic, mythical tales etc. Just as havan, aarti, banana, sacred fig (pipul) etc and Ganga water in place of worship have special importance in Hinduism, similarly, Bible, Crucifix; candles etc. have significance in Christianity. Similarly, other symbols and material objects are assimilated into religion.

Taboos: In every religion, certain taboos are found to affect the negative aspects of actions of people. Taboo means that people are prohibited from certain acts, they are told what not to do, like to not to say lie, not to engage in vices, not to be dishonest etc. Some taboos are found in all the religions while some are characteristic of particular societies. The taboos related to wedding are different in different religions.

Origin of religion in pre modern Societies

The question that from where did the complex institution like religion take birth, naturally rose in the minds of humans. What were those conditions, circumstances and factors that helped in giving birth to an institution like religion? Taylor has considered the initial form of religion to be a faith in the spirit. Marret in animism and manism, Max Mueller in belief natural powers, Frazer in the

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failure of magic and Durkheim in society itself and in the functions of functionalist religion, find the origin of religion. We will here discuss the various theories regarding the origin of religion.

Animism

The first theory regarding primitive religion was propounded by Taylor. He not only found the origin of religion and explained it in detail but also differentiated it from science and magic. Herbert Spencer was also a supporter of this idea. Taylor opined that, superficially, we find plurality and differences in religions but in their essence, they are based on the same idea that it is the faith in 'spirit' or 'being.' He considered spirit the basis of the religion of primitive to civilized man. For this reason, his theory is called by the name of animism.

Naturalism

The naturalism of Max Mueller is a form of manaism. Max Mueller was a German scholar who was expert of Sanskrit and other languages. He found the origin of religion in natural powers and events and their worship. He took help of mythological stories of India and Europe. There are various stories related to solar systems and galaxies that picturize the heavenly bodies as living. There are tales related to sun, moon, stars, reading which, it seems as if they are stories of living things. Primitive man was affected by nature and heavenly bodies and fear and love arose for them. When man bows to the infinite greatness and power of nature, then religion originates. He call this naturalism. This theory of Max Mueller gained strength from the archaeological excavations that took place in Egypt and other places.

Economic Institution

A man tries to gather tree basic needs to maintain his physical existence whom Karl Marx call necessary physical values of life. These basic needs are-food, cloth and accommodation. With them man's life will be tough and his social life will be endangered. While fulfilling these needs, the efforts put up by him give birth to the economic system. He produces and consumes the produced thing too. But the work of production is not always done by a single man but this needs the co-operation of other people too. Expenditure cost and products are also distributed between peoples involved in production. All things too are not produced by a man or some men. Therefore, he gives the item produced by him to other people and takes other item in return, in this way the exchange begins. Thus production, consuming, exchange and distribution altogether make a man's life active and gives birth to an economic system.

Pindigaton writes, "Giving the definition of economic system, for satisfaction of physical needs, establishes- production system, control on distribution and the rights and alarms of ownership in the community."

According to Bails and Huger, "Economical organisations are the models of behaviour and those resultant organisation of the society which are related to the production, distribution and consuming of goods and services.

According to Bohnan, "the system or method to organize sources, techno reach work to satisfy the physical needs of social groups and man is called an economic system."

According to Lucy Mayar, "the economic system is related to those activities by which people arrange their physical and non-physical means both and select some of the various uses of them so that limited means could be distributed to fulfill the rival objective."

Raymond Firth, famous for the economics system of small societies writes, "This man is such a vast area of activities, who is related to limited use of means and organisation. Thus a man establishes a word of co-ordination to his needs by his discretion.

In Mazumdar and Madan's life with least amount of labour and to regularize and organize the human relations and efforts is called economical system.

It is clear from analyzing the above definitions that a man has to fulfill his various needs to live. He has to but some efforts for this. These efforts only gives birth to the economic system.

Economy of Simple (Primitive) Societies

In primitive societies, the economic activities were performed mainly to maintain the physical existence. Therefore, we call their economic system as subsistence economy. Their main issue was to get found and to survive. For this, they had to struggle with nature. They don't have, like us, various distinct groups doing production and consuming. There, a family is the only unit that produces and consumes. Only the family was root base of economic system. They don't have

planned economy like modern economic system. In brief, the root features of primitive economy are like this:

- Their technical knowledge and level in very low
- These people are free from the habit of saving for future to store
- Lack means of transport
- Economy of Complex Societies

We can see the following economic institutions in the economics system of modern complex societies-

The property has been, in all the ages either old or modern, a main economic institution. In feudal system land was the main form of property. The prevailing of money and credit has been since Roman period the prevailing of currency system was very limited by the end of middle age and taking of interest was banned. The initially exchange of goods is trend of modern age. Before the industrial revaluation production was done on small scalar. The use of petrol, coal, electricity, atomic power and machines gave birth to grand factories and production being done in large quantity. Today, our industries are known as large producers and they have become the main economic institutes. Wage system, Labour Unions and Associations of Employers, Competition, Specialization, division of labour are some important features of modern economic system.

Educational Institution

Education is indispensable to individual and society, for without it there would be loss of all the accumulated knowledge of the ages and all the standard of conduct. An individual must learn the culture of the society or the accepted ways of doing things. He must be socialized into the prevailing culture and must learn the rules of conduct and expectations about future behavior. Society therefore, consciously devices its instructional programmes to fulfill personal and social needs rather than leaving the learning to chance. Education provides a conscious teaching programme that helps to inculcate values, norms and social skills that will enable the individual to develop his personality and sustain the social system. Education plays an important role for the functioning of the society. Although there are some sociologists who believe that education has perpetuated inequality and it serves only the elites within the society. But education as social institution has some social functions which are discussed as under:

Social Functions of Education:

Education as social institution, plays a vital role in our society. The function of education is multidimensional within the school system and outside it. It performs the function of socialising the individual for a variety of social roles and development of personality. It is also an important part of the control mechanisms of society. Education is a necessity right from the simple society to modern complex industrial society.

- 1) **Socialisation:** The most important function of education is socialisation. The people have no knowledge about the culture of their society. They must learn them and they must learn the way which their society is functioning. Hence, the children as they grow up must be introduced into the culture which they are going to face. Society, therefore, provides a conscious teaching programme to inculcate values, norms and social skills that will fit the individuals for their adult role in society. Society creates educational institutions such as school and colleges to perform certain functions in accomplishing this general end.

Besides, providing the children with tools of knowledge - how to write, spell and master arithmetic, the school also exposes them to social norms and values beyond those which are available for learning in the family and other groups.

The learners acquire academic knowledge through schools and college which they will need latter on and some will be practical or technical to fit him for some sort of job. At the same time the schools and colleges inculcate social values and norms among them

- 2) **Development of Personality:** Education plays an important role in the development of personality. The object of education, as said Durkheim "is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed". Education helps the development of the qualities of an individual, such as physical, mental and emotional make-up as well as his temperament and character.

The self, the core of personality, develops out of the child's interaction with other. Subsequently, the habits, traits, attitudes and ideals of an individual is patterned by the process of education. A learner's personality is also developed indirectly when he is encouraged to form his own attitudes and values by studying outstanding people in history and literature. Moreover, a learner is also influenced by the outlook and attitudes of fellow students and teachers.

- 3) **Social Control:** Education plays a vital role in regulating individual behaviour through transmitting a way of life and communicating ideas and values to the new generations. One way that education contributes to the regulations of social conduct, says Bottomore, "is in the early socialisation of the child". In order to transmit its social heritage and survive as a social order all societies develop educational systems to train its younger generations. The young must be consciously trained for their adult roles to maintain the society. Through the process of education society regulates the behaviour of its members and enforces conformity to its norms
- 4) **Social Integration:** Education, by imparting values, also integrates people into the broader society. The curriculum of the school, its 'extra-curricular' activities and the informal relationship among students and teachers communicate certain values and social skills such as cooperation or team-spirit, obedience, fair play.
- 5) **Determination of Status:** Determination of status of an individual is an important function of education. Amount of education is a good indicator of socio-economic status, from lower working class to upper class, education leads to economic opportunity. It is through education young people secure higher status jobs than their parents. With higher incomes they come to associate with the persons of higher status. Thus, education provides the channel to better socio-economic status.
- 6) **Provides Route for Social Mobility:** Educational qualifications increasingly form the basis for the allocation of individuals to social statuses and social mobility. There has been steady move from one status to other due to educational attainment. An industrial society like United States or Great Britain places increasing emphasis on the attainment of both of the skills acquired in elementary, secondary and higher education and of the educational credentials that a person has acquired the skills for a job. The educational system is expected to provide opportunity for social and economic mobility by selecting and training the most able and industrious youth for higher-status position in society

Political Institutions

Political institutions are concerned with the distribution of power in society. Two concepts, which are critical to the understanding of political institutions, are power and authority. Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others. There is a fixed amount of power in a society and if some wield power others do not. In other words, an individual or group does not hold power in isolation, they hold it in relation to others. This notion of power is fairly inclusive and extends from family elders assigning domestic duties to their children to principals enforcing discipline in school; from the General Manager of a factory distributing work among the executives to political leaders regulating programmes of their parties. The principal has power to maintain discipline in school. The president of a political party possesses power to expel a member from the party. In each case, an individual or group has power to the extent to which others abide by their will. In this sense, political activities or politics is concerned with 'power'. But how is this 'power' applied to achieve its aim? Why do people comply with others' commands? Answers to these questions could be found with reference to a related concept of 'authority'. Power is exercised through authority. Authority is that form of power, which is accepted as legitimate, that is, as right and just. It is institutionalized because it is based on legitimacy. People in general accept the power of those in authority as they consider their control to be fair and justified. Often ideologies exist that help this process of legitimation.

Stateless Societies

Empirical studies of stateless societies by social anthropologists over sixty years ago demonstrated how order is maintained without a modern governmental apparatus. There was instead the balanced opposition between parts; cross-cutting alliances, based on kinship, marriage and residence; rites and ceremonies involving the participation of friends and foes. As we all know, the modern state has a fixed structure and formal procedures. Yet are not some of the informal mechanisms mentioned above as features of stateless societies present also in state societies?

Power and Authority

German sociologist Max Weber, who said that power is the ability to exercise one's will over others (Weber 1922). Power affects more than personal relationships; it shapes larger dynamics like social groups, professional organizations, and governments. Similarly, a government's power is not necessarily limited to control of its own citizens. A dominant nation, for instance, will often use its clout to influence or support other governments or to seize control of other nation states.

Authority refers to accepted power that is, power that people agree to follow according to specific procedures. People listen to authority figures because they feel that these individuals are worthy of respect, or because they are in a position that inherently carries a degree of respect. Generally speaking, people perceive the objectives and demands of an authority figure as reasonable, legitimate, beneficial, or true.

Max Weber identified and explained three distinct types of authority. Traditional, Charismatic, Legal-Rational authority.

Traditional authority is legitimized by long-standing custom

Charismatic authority is Based on a leader's personal qualities and

Legal- Rational authority is Authority resides in the office, not the person such as Bureaucratic officials

Summary

Social institutions are mechanisms or patterns of social order focused on meeting social needs, such as government, economy, education, family, healthcare, and religion. Some sociological methods focus on examining social institutions over time, or compare them to social institutions in other parts of the world. Social institutions fulfill the needs of the society as claimed by number of sociologists. The social institutions that we have discussed above in the chapter are just the introductory part. Each social institution has been studied concretely by sociologists and contains theories and interpretation by different sociologists. The main three schools of thought in sociology i.e. functionalism, conflict and interactionism have their own interpretations and these are very important to understand social institutions and their existence in our society.

Keywords/Glossary:

Social Institutions: Social institutions are mechanisms or patterns of social order focused on meeting social needs, such as government, economy, education, family, healthcare, and religion. Some sociological methods focus on examining social institutions over time, or compare them to social institutions in other parts of the world.

Sociological imagination: Sociological imagination is the capacity to shift from one perspective to another

Self Assessment

1. If in a family, the offspring's inherit the mother's name, the family is called
 - A. Matronymic
 - B. Patronymic
 - C. Matripotestal
 - D. Matrilineal
2. According to traditional Hindu law, marriage is a _____.
 - A. Sacrament
 - B. Contract
 - C. Regulation
 - D. None of the above
3. -----Is the marriage of a man with the childless widow of his deceased brother?
 - A. Levirate
 - B. Sororate
 - C. Sororal polygyny

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- D. Polygyny
- 4. The system in which one husband could marry one wife but married relations were not definite was known as-
 - A. Syndas
 - B. Orientation
 - C. Procreation
 - D. None of these
- 5. Sociologists who study religion tend to examine the _____.
 - A. Effects of religious dogma
 - B. Degree of religiosity in society
 - C. Dysfunctions of religion
 - D. Framework through which religion operates
- 6. One of the best examples of dysfunction of religion would be _____.
 - A. Secularization
 - B. False consciousness
 - C. The profane
 - D. Suicide
- 7. Sacred and profane are the concepts associated with
 - A. Marx
 - B. Weber
 - C. Durkheim
 - D. Parsons
- 8. Land was a valuable resource in this society:
 - A. Hunters and gatherers
 - B. Agricultural
 - C. Bio-economic
 - D. Pastoral
- 9. Which type of production sector became common in the Industrial society?
 - A. Primary sector production
 - B. Secondary sector production
 - C. Tertiary sector production
 - D. None of these
- 10. Schools are social institutions because they
 - A. Are established by the society and is functioning with the society
 - B. Suggest solutions to social problems
 - C. Suggest ways and means of social progress
 - D. Preserve and knowledge
- 11. De-schooling is associated with whom a
 - A. Ivan Illich
 - B. Edward said
 - C. Weber
 - D. Karl Marx
- 12. Who among the following has been associated with 'elite theory?'

- A. C wright Mills
- B. Bourdieu
- C. Foucault
- D. Derrida

13. Circulation of elites is a theory by

- A. Bourdieu
- B. Foucault
- C. Pareto
- D. Derrida

14. Subject matter of political sociology is

- A. Political sociology is the sociology of political parties
- B. Political sociology studies authority
- C. Political sociology is the study of power and the relationship between societies, states, and political conflict
- D. None of the above

15. Which of the following is a primary functions of family

- A. Feeding a child
- B. Schooling a child
- C. Socializing a child
- D. None of the above

Answers for Self Assessment

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

Review Questions

Q1-Discuss education as an important social Institution.

Q2- what are the features of agrarian economy?

Q3- what do you mean by authority?

Q4- How is rational legal authority different then the charismatic authority?



Further Readings

- UBEROI, PATRICIA. 2002. 'Family, Kinship and Marriage in India', in Student's
- Sociology Themes and Perspectives by Haralambos and Holborn
- Principles of Sociology by C.N. Shankar Rao
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Unit 07: Indian Social Institutions (I)

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Summary

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Objectives:

After you studied this lecture

- You should be able to understand the social intuitions in general and the institution which are confined to Indian social structure.
- You should able to analyze the caste system
- You should be able to examine the Jajmani system and its role.
- You should able to understand the major religious practices in India.

Introduction

Social institutions are mechanisms or patterns of social order focused on meeting social needs, such as government, economy, education, family, healthcare, and religion. Some sociological methods focus on examining social institutions over time, or compare them to social institutions in other parts of the world. There are number social institutions which are universal but there are some social intuitions which are specific to Indian sociality. In this chapter we are going to discuss caste system, Jajmani system which are specific to Indian society. We are also going to discuss about the major religious practices in India. As we know religion is one of the important aspect of Indian society

7.1 Caste and the Caste System

You already know that 'caste' is the name of an ancient social institution that has existed in Indian history and culture for thousands of years, if you are an Indian. But, if you're an Indian living in the twenty-first century, you're well aware that a concept known as "caste" still exists in Indian society today. To what degree are these two 'castes' - the one from India's history and the one from today - the same thing? In this segment, we will attempt to address this question.

The word "caste" comes from the Spanish and Portuguese languages. The term "caste" comes from the Spanish word "casta," which means "lineage," "race," or "a community of inherited qualities." The word "Castus" comes from the Latin word "Castus," which means "pure." The Spaniards were the first to use it, but the Portuguese were the first to use it in India, in the middle of the fifteenth century. The current spelling of the word is after the French word „Caste“, which appears in 1740 in the academies, and is hardly found before 1800. Before that time it was spelt as „cast“. In the sense of race or breed of man it was used as early as 1555 AD. The Spanish word „Casta“ was applied to

the mixed breed between Europeans, Indians (American) and Negroes. But „caste“ was not used in its Indian sense till the 17th century. The Indian use is the leading one now, and it has influenced all other uses

7.2 Caste in The Past

The social institution of caste is unique to the Indian subcontinent. Similar social systems have been discovered in other parts of the world, but the exact form has yet to be established. Despite the fact that caste is a Hindu institution, it has spread to the Indian subcontinent's main non-Hindu groups. Muslims, Christians, and Sikhs are particularly affected. The English word "caste" is a borrowing from the Portuguese word "casta," which means "pure breed." The word refers to a broad institutional arrangement that in Indian languages (beginning with the ancient Sanskrit) is referred to by two distinct terms, varna and jati. Varna, literally 'colour', is the name given to a four-fold division of society into brahmana, kshatriya, Vaishya and shudra, though this excludes a significant section of the population composed of the 'outcastes', foreigners, slaves, conquered peoples and others, sometimes referred to as the panchamas or fifth category. Jati is a generic term referring to species or kinds of anything, ranging from inanimate objects to plants, animals and human beings. Jati is the word most commonly used to refer to the institution of caste in Indian languages, though it is interesting to note that, increasingly, Indian language speakers are beginning to use the English word 'caste'. The precise relationship between varna and jati has been the subject of much speculation and debate among scholars. The most common interpretation is to treat varna as a broad all-India aggregative classification, while jati is taken to be a regional or local sub-classification involving a much more complex system consisting of hundreds or even thousands of castes and sub-castes. This means that while the four varna classification is common to all of India, the jati hierarchy has more local classifications that vary from region to region. Opinions also differ on the exact age of the caste system. It is generally agreed, though, that the four varna classification is roughly three thousand years old. However, the 'caste system' stood for different things in different time periods, so that it is misleading to think of the same system continuing for three thousand years. In its earliest phase, in the late Vedic period roughly between 900 – 500 BC, the caste system was really a varna system and consisted of only four major divisions. These divisions were not particularly complex or rigid, and they were not based on birth. Cross-category movement seems to have been not only possible, but also very popular. Caste did not become the rigid institution that we are familiar with from well-known meanings until the post Vedic time. The following are the most common caste characteristics:

1. Caste is determined by birth – a child is “born into” the caste of its parents. Caste is never a matter of choice. One can never change one’s caste, leave it, or choose not to join it, although there are instances where a person may be expelled from their caste.
2. Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e. marriage is restricted to members of the group.
3. Caste membership also involves rules about food and food-sharing. What kinds of food may or may not be eaten is prescribed and who one may share food with is also specified.
4. Caste involves a system consisting of many castes arranged in a hierarchy of rank and status. In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes. While the hierarchical position of many castes, particularly in the middle ranks, may vary from region to region, there is always a hierarchy.
5. Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub sub-castes. This is referred to as a segmental organisation.
6. Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste, so that occupations were hereditary, i.e. passed on from generation to generation.

These characteristics are present in ancient scriptural texts as prescribed laws. We can't tell to what degree these laws really defined the objective truth of caste – its specific significance for the people living at the time – because they weren't always followed. As you can see, the majority of the prescriptions had different bans or limitations. The historical evidence also shows that caste was a rather unequal institution. Some castes reaped significant benefits from the scheme, while others were doomed to a life of constant labour and subordination. Most importantly, once a person's caste was rigidly defined by birth, it was theoretically difficult for them to alter their circumstances. An upper caste person would always have high status, whether they deserved it or not, while a lower caste person would always have low status. The caste system can be thought of as a synthesis of two sets of concepts, one focused on differentiation and separation and the other on wholism and hierarchy. Each caste is supposed to be distinct from the others and is hence strictly distinguished from them.

7.3 Changes in the Caste System

Changes in the caste system have been found in the last two centuries in general and in past 50 years in particular. Several processes like sanskritisation, westernization, modernization, dominant caste, industrialization, urbanization and democratic decentralisation have made consequent changes in the caste system. They are as follows:

1. Sanskritisation: It is a process by which any low caste could adapt to the behavior pattern, style of life, and culture of high caste and claim membership in that high caste. But they have to leave their unclean occupation and other impure habits like meat eating and taking liquor, etc. The untouchables were not allowed to sanskritize their status. Thus only middle castes could sanskritize themselves. For sanskritization, a caste must have three conditions:

- (a) it should have a touchable status,
- (b) it should have better economic condition,
- (c) it should make a claim to membership into a high caste, by propagating some story or myth.

It is a group process and not an individual process. It is a lengthy process and not an overnight process. It does not lead to any structural change, only leads to positional change. It means a particular low caste changes its position into a high caste in a particular area whereas the caste structure does not change. Through this process a few lower castes in different parts of country have changed their status into higher castes.

2. Westernisation: It indicates adapting to western style of living, language, dress pattern, and behavioural pattern. In India largely the British influence has been found. The features of westernization are: (a) rational outlook (scientific and goal oriented outlook), (b) interest in material progress, (c) reliance on modern communication process and mass media, (d) English medium education, (e) high social mobility, etc. The higher castes were first to westernization themselves. Later on, the lower castes also adapted to this process. It has largely influenced the rigidity of caste system and changed it into a flexible system, particularly in the urban areas.

3. Modernization: It is a process which primarily relies on scientific outlook; rational attitudes, high social mobility, mass mobilization, empathy, belief in liberty, equality and fraternity; high level of motivation to do everything with perfection; specialization and super-specialisation in work; active participation; and dealing with complex organizations. It also requires changes in institutional, structural, attitudinal, and organizational aspects at then social, cultural and personal level. This has affected greatly the caste system in the sense that it has become more flexible. In urban areas castes are gradually becoming classes. In India we find an emerging middle class with a rational outlook and goal orientation. Modernisation is a broader concept than westernization. Any culture can modernise itself without adapting to western values. In our case we can modernize ourselves not by abandoning the tradition totally but by integrating the rational aspects of the tradition and suitable aspects of modernity. Our caste system has adapted suitably to the modern practices, i.e. educating people, forming formal organizations and making people conscious about their existence.

4. Dominant Caste: In the 20th century, the phenomena of dominant caste have emerged. It means some caste becomes economically and politically dominant virtually rules over other castes in the region. A caste can become dominant by having the features like:

- (a) large land holding in the area (good economic position),
- (b) politically dominant (becoming a vote bank),
- (c) having a large population,
- (d) high ritual status,
- (e) English medium education,
- (f) having a tradition in agriculture (not tillers but landlords), and
- (g) having a tradition of violence (for dominance muscle power is essential). However today it is not limited to the high caste only but has been found among the lower castes also.

5. Industrialisation and urbanization: Both these processes have affected the caste system. With the growth of industrial towns and cities, migration to these areas has gone up. In these areas following strict caste rules are not possible. There are public places like parks, restaurants, canteens,

hotels, offices and communication systems like buses and trains etc. where inter-dinning and sharing places are essential. Hence, a flexible approach has been adapted.

6. Democratic decentralization: Through the introduction of Panchayati Raj, local self-governments have been created in the villages. In the Panchayat reservation has been made for the lower castes. This has given an opportunity for the lower castes to empower themselves.

7. Caste and politics: It is not a new phenomenon since politics is a part of life always. During the Varna vyavastha, Brahmanical supremacy was an example of politics. Today it is said that castes have a close link with politics because castes have become vote banks, castes have become politically aware, there have been identification of castes with political parties and every caste has its own association. In fact, the link between caste and politics has led to an empowerment among the lower castes. These castes never had any opportunities to express themselves. Today they ventilate their feelings through elections and power lobby. Dalit politics is one such example, where the Dalits are trying to assert their identities and have become successful in capturing power in various States. However, the negative aspects of this link have been found in functionalism, i.e. the high castes always want to maintain their status quo. They are not able to accept the changing dominant position of the lower castes. This has led to frequent conflicts between high castes and low castes in several regions of the country. However, this is only a transitional phase. Better education, mass awareness campaign and good employment opportunities would ensure smooth passage towards a progressive society.

7.4 Jajmani System

Traditionally, the caste system was thought to be beneficial to society, especially in terms of economics. It's all part of the jajmani scheme. It is a traditional occupation system for the lower castes, particularly the service caste. The Kamin caste is a service caste that used to serve the higher castes known as the Jajmans. The Kamins provided specialized skills and services to the Jajmans and in return they used to get rewards in kind (food grains). The relationship between Jajmans and Kamins used to be a permanent and hereditary relationship i.e. after the death of the Jajman, his son used to be a Jajman and the same principal applied to the Kamins. Thus, it was a functional relationship in village India. However, due to introduction of market economy and land reforms the Jajmani system gradually is being eroded. In this manner, caste system has undergone many changes due to the above processes and it has adapted to the new socio-economic condition. In urban areas, today people do not adhere to caste norms. The only aspect where caste comes is that during marriage they still become endogamous. However, as mentioned earlier, some people have adopted to inter-caste marriage and inter-religious marriages.

Definition of Jajmani System:

The Jajmani system is a peculiarity of Indian villages.

Webster's Dictionary "A person by whom a Brahmin is hired to perform religious services, hence a patron, a client".

N.S. Reddy "The service relations which are governed by a hereditary tenure are called Jajman Praja relations".

Oscar Lewis "Under this system each caste group within a village is expected to give certain standardised services to the families of other castes. Each one works for certain family or group of families with whom he is hereditary linked."

Advantages of Jajmani System:

1. Security of Occupation: Security of occupation is guaranteed in case of jajmani system. Since this system is hereditary, the kamin is assured of his occupation. He knows that if he breaks his family occupation he shall not be able to earn his livelihood.

2. Economic Security: It provides economic security to kamins as the jajman looks after all of their needs. The kamins are assured of their economic security. In every monetary crisis the jajman helps the kamins. They extend all possible help to the kamins. So there is economic security in the jajmani system.

3. Close and Intimate Relationship: There is close and intimate relationship between the jajman and kamin. This relationship is not purely economical but it is sentimental and internal. A

spirit of fellow feeling and brotherhood develops under this system. Both jajman and kamin know full well each other's limitations as well as plus points. So, they try to adjust each other. Jajmani system is hereditary and permanent, that is why both jajman and kamin sympathies for each other. This system creates an atmosphere conducive to peaceful living and co-operation.

4. Peaceful Living: The cut-throat-competition for work or employment is almost absent in jajmani system. No jajman goes without service nor any kamin goes without food. So this system creates an atmosphere of peaceful living by creating the spirit of fellow-feeling and co-operation.

Disadvantages of Jajmani System:

1. Source of Exploitation: The Jajmani system is based on exploitation. Agricultural castes, who are almost always upper castes, seek the services of occupational castes, who are almost always lower castes in India. Under the guise of parental relations, abuse of lower castes persists.

Like the caste system, this system has become a source of suppression, exploitation and discrimination. Oscar Lewis has pointed out in his study of Jajmani system in Rampur village, whereas in the past it was based on personal relationship, it has now become an instrument of exploitation of kamins by jajmans.

2. Feeling of Superiority and Inferiority: The kamins are ranked low in this scheme, while the jajmans are ranked high. In the minds of both Jajman and Kamin, this has resulted in social disparity and feelings of superiority and inferiority. Since this method is based on heredity, the kamin is unable to pursue other employment opportunities or take advantage of recent technological advancements to improve his financial situation. The kamins' economic level has been lowered as a result of this scheme. They are regarded as second-class citizens. The Jajmans often take advantage of them and harass them. They become powerless in the face of their Jajmans' financial might. This is a device that relies on the perception of high and low.

3. Impediment to Occupational and Social Mobility: The Jajmani scheme has obstructed job mobility and lowered the kamins' economic standard of living. Since this structure is inherited, there is no way to change occupations. The structure has thus tested social mobility. Because of their economic difficulties, the kamins' living conditions remain deplorable.

4. Supported by Caste System: Caste system is the basis of jajmani system. So this system suffers from all the evils of caste system. Dr. Majumdar found in his study that the conditions of kamins are miserable and the upper castes subject them to great harassment and trouble.

They are ill-treated by the Jajmans. This system leads to widespread discrimination. There is exploitation and coercion. Dumont has pointed out that this system has to satisfy all those who enter into jajmani relationships.

5. Effect of Transport and Communication: Due to rapid expansion of transport and communication, the system is in a decline. Because it has made easy for the kamins to seek job or other occupation outside their village. Now the kamins are no longer compelled to do the job of Jajmans.

6. Impact of Social Reform Movement: Due to the impact of social reform movements, the suppressed castes get benefits. They try to rise up in the social ladder. Various religious reform movements, like Arya Samaj have produced one of the greatest setbacks to the Jajmani system.

Major Religious practices In India

India's religion is marked by a wide range of religious views and practices. India is a secular state, according to the preamble of the Indian constitution. The Indian subcontinent is home to four of the world's main religions: Hinduism, Buddhism, Jainism, and Sikhism, collectively known as Indian religions. All of which believe that Moksha is the highest condition of the Atman (soul). All these religions have emerged in India first. According to the 2011 census, Hinduism is practised by 79.8% of India's population, while Islam is practised by 14.2%, Christianity is practised by 2.3 percent, Sikhism is practised by 1.72 percent, Buddhism is practised by 0.7 percent, and Jainism is practised by 0.37 percent. Zoroastrianism, Yungdrung Bon, the Bahá Faith, Sanamahism, and Judaism all have a long history in India and at least a few thousand followers. Throughout its history, India has provided shelter to followers of persecuted religions. Sanctuary was given to Hebrew Jews who fled Babylonian captivity, Aramaic Christians who fled the Islamic invasion of Syria in the 7th century, and Persian Zoroastrians who fled persecution in Persia after the Muslim conquest of Persia in the 9th century. Russian, Persian, and Afghani Jews, Christians, Jains, Sikhs, Hindus, and

Ahmadiyyas who fled persecution in Pakistan were granted sanctuary in the twentieth and twenty-first centuries. As a result, India has the world's largest population of Zoroastrians (also known as Parsis or Iranis). Religion has played an important role in India's culture throughout its history. Religious tolerance and plurality are both defined in the country by law and custom; the right to freedom of religion has been proclaimed a fundamental right by the Indian Constitution.

7.5 Major Religions in India

There are number of world's prominent religions residing in India. We will be discussing some of the religions in India.

Hinduism

Hinduism, also known as Sanatan Dharm, is widely recognised as the world's oldest faith, with origins dating back over 5,000 years. Southeastern Asia, China, and Afghanistan were all influenced by Hinduism. Hindus believe in a single god who manifests himself in various ways. Hinduism was more of a land-based religion that dominated Indian society before the colonial period. Spirituality and science have always been accepted in tandem in Hinduism as a faith. Sanatan Dharm is regarded as the mother of all philosophies in Hinduism. Hinduism has been stereotyped as a religion as a result of western influence.

The cultural aspects of the Indus Valley Civilization, as well as other Indian civilisations, are incorporated into Hinduism's origins. The Rigveda, written during the Vedic era and dated from 1700-1100 BCE, is Hinduism's oldest surviving book. The earliest versions of the epic poems, including the Ramayana and Mahabharata, were written during the Epic and Puranic times.

Buddhism

Buddhism is a Trans-theistic religion and philosophy that originated in India. In India, there are approximately 8.5 million Buddhists, or about 0.7 percent of the total population. Buddhism is mostly practised in the Himalayan foothills, and is a major religion in Sikkim, Arunachal Pradesh, Ladakh, West Bengal's Darjeeling, and Himachal Pradesh's Lahaul and Spiti districts. In addition, Maharashtra is home to a sizable Buddhist population. They are Buddhists, or Navayana Buddhists, who converted to Buddhism under the influence of B. R. Ambedkar in order to avoid Hinduism's casteist practises. Along with Anagarika Dharmapala of Sri Lanka and Kripasaran Mahasthavira of Chittagong, Ambedkar was a key figure in the revival of Buddhism in India in the nineteenth century. The arrival in India in 1959 of Tenzing Gyatso, the 14th Dalai Lama, escaping Chinese occupation of Tibet, and the establishment of the Tibetan Government in Exile at Dharamshala in Mcleodganj, Himachal Pradesh, has aided the revival of Buddhism in India. Vajrayana Buddhism is the effective religion in Sikkim, which entered the Indian Union in 1975 (becoming India's 22nd state).

Jainism

Jainism is a non-theistic Indian religion and philosophical system originating in Iron Age India. Jains compose 0.4% (around 4.45 million) of India's population, and are concentrated in the states of Gujarat, Karnataka, Madhya Pradesh, Maharashtra, and Rajasthan.

Sikhism

The teachings of Guru Nanak and nine subsequent Sikh gurus established Sikhism in fifteenth-century Punjab. In India, there were 20.8 million Sikhs as of 2011. Punjab is the Sikhs' spiritual home and the only state in India where Sikhs make up the majority. In the neighboring city of Chandigarh, there are also large Sikh communities. There are also significant populations of Sikhs in neighboring Himachal Pradesh, Delhi, and Haryana. Historically, these areas were part of Greater Punjab. However, there is no exact figure for the number of Nanak followers (Nanakpanthis) in India, but it is estimated to be in the tens of millions. According to Karnail Singh Panjoli, a member of the Shiromani Gurdwara Prabandhak Committee, the word "Nanakpanthis" encompasses many groups. "Groups that call themselves Nanakpanthis include Sikhligarh, Vanjaarey, Nirmaley, Lubaney, Johri, Satnamiye, Udaasiyas, and others. Guru Nanak and Sri Guru Granth Sahib are their idols.

Islam

Islam is the largest minority religion in India, and it is a monotheistic religion based on the belief in one God and following the example of Muhammad (PBUH). About 14.2 percent of the country's population, or 172.2 million citizens, identify as Muslims (2011 census). According to the 2011 census, more than 100 million Muslims in India are from low caste converts, especially Dalits.

During the Medieval Era, the Islamic Invasion gained the faith a large number of followers. The religion is classified as a "Minority religion," with "Special rights" granted to its followers. As a result, India is the country with the largest population. Muslims make up the bulk of the population in the states of Jammu and Kashmir and Lakshadweep, as well as in Uttar Pradesh, Bihar, West Bengal, Assam, and Kerala. While no official census of sects has been conducted in India, reports indicate that Sunni Islam is the largest religion, with a significant minority of Shiite Muslims and Ahmadi Muslims.

Christianity

The Basilica of Our Lady of Good Health of Velankanni is a devout Catholic Marian shrine in Tamil Nadu. Christianity is a monotheistic faith centred on the New Testament's portrayal of Jesus' life and teachings. It is India's third most common religion, with 2.3 percent of the population following it. The introduction of Christianity to India is attributed to St. Thomas. He landed on the island of Malabar. Following the Portuguese conquest of Goa, the ethnic Goans were majority Catholic for the next 451 years of Portuguese rule. During the British colonial era in India, Christianity spread throughout the country. Christian missionaries were instrumental in revealing native Indian religions and traditions (such as Sati) as inhumane and embracing Jesus Christ as the sole Savior. Christians make up a significant portion of the population. Christians comprise the majority of natives of Goa, Nagaland, Mizoram, as well as of Meghalaya and have significant populations in Kerala.

Keywords/ Glossary

Caste system: Caste system is an Endogamy, the hereditary transfer of a way of life that also involves an occupation, ceremonial status in a hierarchy, and customary social contact, as well as exclusion based on cultural conceptions of purity and pollution.

Jajmani system: The Jajmani system, also known as the Yajman system, was an Indian economic system in which lower castes performed various roles for upper castes in exchange for grain or other products.

Religion: Religion is the belief in and worship of a superhuman controlling power, especially a personal God or gods.

Summary

India is a socially hierarchical nation. Whether in north or south India, Hindu or Muslim, urban or rural, virtually all, individuals, and social classes are ranked based on a variety of critical qualities. Despite the fact that India is a political democracy, notions of complete equality are seldom evident in daily life. Caste groups, persons, and family and kinship groups all exhibit societal hierarchy. While castes are most closely associated with Hinduism, caste-like groups can also be found among Muslims, Indians, Christians, and other religious groups. Everyone in most villages or towns is aware of the relative ranks of each locally represented caste, and this knowledge is constantly shaping behaviour. Despite the complexity of Indian life, well-known cultural themes contribute to social peace and order.

Self Assessment

1. The concept of Sanskritisation is associated with
 - A. S.C Due
 - B. Srinivas
 - C. Mukherjee
 - D. Ghurye
2. The priestly class of Ancient Indian society were
 - A. The Vaisyas.
 - B. The Sudras.
 - C. The Brahmins.
 - D. The Kshatriyas

Fundamentals of Sociology

3. Caste is not a/ an
 - A. Endogamous system
 - B. Hereditary system
 - C. Hierarchical system
 - D. Exogamous system

4. Which among the following statement is correct about Jajmani system?
 - A. It is a kinship system
 - B. Is a non-market exchange system.
 - C. It is a market exchange system.
 - D. It is a banking system.

5. Who has wrote the book 'Behind Mud Walls'
 - A. Dumont
 - B. William Wiser
 - C. Srinivas
 - D. None of the above

6. Which is the world's oldest religion?
 - A. Judaism
 - B. Islam
 - C. Christianity
 - D. Hinduism

7. Which is the largest religion in the world?
 - A. Islam
 - B. Hinduism
 - C. Christianity
 - D. Judaism

8. Which is the largest minority community in India?
 - A. Christians
 - B. Hindus
 - C. Muslims
 - D. Sikhs

9. Where was Jesus Christ born?
 - A. Iraq
 - B. Jerusalem
 - C. Mecca
 - D. Medina

10. Who founded Judaism?
 - A. Prophet Mohammad (SAW)

- B. Jesus Christ
C. Moses
D. None of these
11. Which of the following was not introduced in India as part of land reforms?
A. Zamindari abolition
B. Land ceiling
C. Rent regulation
D. Rural industrialization
12. Before independence, which land revenue system gave ownership rights to Zamindar's?
A. Permanent Settlement system
B. Ryotwari system
C. Mahalwari system
D. None of the above
13. Which of the following factors did not hamper the introduction of rent regulation in Indian agriculture?
A. Higher socioeconomic status of Zamindar's
B. Oral agreements between tenants and landowners
C. Lack of security of tenure
D. Demand by the tenant to reduce rent
14. Which of the following was a part of the green revolution strategy?
A. High yielding variety seeds
B. Chemical fertilizers and pesticides
C. Irrigation
D. All the above
15. Who among the following was associated with chipko movement?
A. Sundarlal Bahuguna
B. Gaura Devi
C. Sudesha Devi
D. All of the above

Answers for Self Assessment

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

Review Questions

1. Discuss caste system and its implications on Indian society.
2. What do you mean by Sanskritisation?
3. Discuss some of the religious festivals celebrated in India.
4. What is Jajmani system?
5. Discuss the problems of Indian agriculture system.



Further Readings

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Chapter 8: Indian Social Institutions (II)

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Objectives

After reading this Unit, you would be able to understand:

- the post-independence farmers' movement in India
- those farmers' movement influenced by Gandhi or Gandhian ideology
- to what extent the New Farmers' Movement adhered to the Gandhian principles
- the contributions of New Farmers' Movement in the overall Indian context.

Introduction

Agriculture has been and will continue to be the backbone of the Indian economy. It supports nearly 17% of the world's population on 2.3 percent of the world's land and 4.2 percent of the world's water resources. The country's economy has been on a stronger growth trajectory since the early 1990s, thanks to economic reforms implemented in the early 1990s. Annual growth rate in GDP has accelerated from below 6 percent during the initial years of reforms to more than 8 percent in recent years. This happened mainly due to rapid growth in non-agriculture sector. The workforce engaged in agriculture between 1980-81 and 2006-07 witnessed a very small decline; from 60.5 percent to 52 percent

Since 1950-51, the current farming intensity of 137 percent has barely increased by 26 percent. The total area sown is 142 Mha. In 2004-05, the net irrigated area was 58.87 Mha. The overall net irrigated land currently accounts for 45.5 percent of the net sown area, with the remaining 54.5 percent being rain fed. The degradation of land and surface as well as ground water resources results in fast deterioration of soil health. Losses due to biotic (insect-pests, diseases, weeds) and abiotic (drought, salinity, heat, cold, etc.) stresses account for about one-fourth of the value of agricultural produce. The storage, transportation, processing, value addition and marketing of farm produce need to be improved to enhance household food, nutrition and livelihood security. Indian agriculture is characterized by agro-ecological diversities in soil, rainfall, temperature, and cropping system. Besides favorable solar energy, the country receives about 3 trillion m³ of rainwater, 14 major, 44 medium and 55 minor rivers share about 83 per cent of the drainage basin. About 210 billion m³ water is estimated to be available as ground water. Irrigation water is

becoming a scarce commodity. Thus proper harvesting and efficient utilization of water is of great importance. Intensive cultivation as a result of introduction of high yielding varieties in the mid

1960's required higher energy inputs and better management practices. Land preparation, harvesting, threshing and irrigation are the operations, which utilize most of the energy used in agriculture. The share of animate power in agriculture decreased from 92 per cent in 1950-51 to 20 per cent in 2000-01. For desired cropping intensity with timeliness in field operations, animate energy sources alone were no longer adequate. Farmers opted for mechanical power sources to supplement animate power.

Average size of farm holdings gradually reduced from 2.58 ha to 1.57 ha. Small and marginal farmers have limited resources especially in rain-fed regions where only animate power is used resulting in low productivity. Though agricultural production is high, the per hectare productivity is much lower than world average. There is an urgent need to increase productivity.

Smaller the farm, greater is the need for marketable surplus, so that small farmers can have a reasonable income. Achieving this goal will be possible only if we develop and disseminate eco-technologies rooted in the principles of ecology, economics, and gender equity and employment generation. This is the pathway to an "ever-green revolution" in agriculture. The estimated food requirement in India and total production of major crops indicate that to keep pace with the present population growth and consumption pattern, food grain requirement has been estimated to be 240 MT by 2020 and 300 MT by 2025. Annual agricultural growth should be maintained at 6.7 per cent to meet these demand projections.

Non-availability of manpower during peak crop season is many times a problem. The overall achievement in the creation of irrigation facilities has been relatively better in India with 63 per cent growth rate compared to the world average. There is a need to increase the utilization of rainwater to enhance the gross cropped area by 30 Mha as the yield of food grain in irrigated areas is almost twice that in rain-fed agriculture. Per capita availability of food grains has declined from 510 g per day in 1990 to 436 g in 2003 and this trend has to be arrested. The infrastructure for agricultural diversification, decreasing perishables post-harvest losses, adding value to agro products, and establishing a branding system must be strengthened.

1.1 Farmer's movements

Farmers in different parts of India rose against Zamindars, landlords, British colonial masters or authorities, including feudal lords, during the colonial period. These uprisings arose as a result of harsh exploitation, oppression, the loss of land rights, the imposition of additional taxes, and new agrarian relations between peasants and their landlords. The majority of peasant struggles were either carried out as part of a nationalist fight or were carried out independently of it. During the British period, some of the most prominent conflicts of farmers or peasants were: Bhil Revolt (1822, 1823, 1837-60), Deccan Peasant Revolt (1875), Mopilla Revolt (1921), The Muslhi Satyagraha (1921-24), Struggle of Warlis (1945), Birsa Munda revolt Nagar Peasant Uprising (1830-33). In this context, three important struggles that Gandhi led require our special attention. They were: Champaran (1918-19); Bardoli (1925) and Kheda (1918). In the first struggle, the primary issue was opposing the Tinkathia System imposed on the Indigo cultivators of Champaran by the colonial powers. The opposition to the government's rent payment in times of difficulty was a prominent topic in the second and third struggles. All of these efforts had one result: peasants joined the nationalist cause.

1.2 Farmers' Movement after Independence

With the end of colonial control, it was clear that the peasant or farmer movement's character and nature changed dramatically. In recent years, post-independence India has seen mostly two types of peasant or farmer movements.

Peasant movements led by Marxist and Socialists- such as Telangana Movement (1946-51), Tebagma movement (1946-1949), Kagodu Satyagraha (1951), Naxalbari Movement (1967) and Lalgarh movement (2009).

Farmers' movement in Uttar Pradesh, Karnataka, Maharashtra, Punjab, and Gujarat led by wealthy farmers. One of the difficulties that the scholars had while researching the farmers' movement was conceptualization. How do you tell the difference between peasants and farmers? Is peasant a suitable analytical category in the post-independence period? In fact, the concept of "peasant" is now increasingly being replaced by "farmers" for the simple reason that the development

paradigm initiated during the post-independence period has created a new category called 'Market Oriented' farmers.

Simply put, a peasant is a socioeconomic category that lives on a subsistence level and avoids market competition. On the contrary, the farmer competes in the market and attempts to be self-sufficient when it comes to production, distribution, and cropping patterns. Indeed, the introduction of the green revolution, new technology, government subsidies, and other factors have resulted in the emergence of such a category. These categories are also called "rich farmers". The struggle that these farmers resorted to in recent years has been conceptualized as 'New Farmers' Movement'. The latter movement comes closer to Gandhian movement of yesteryears. This is because of the fact that the strategies that they resorted to, methodologies that they adopted, the politics that they played, the analysis that they made including the conceptualizing of some of their struggles, had the bearing of Gandhian Movement. Even some of organizations in New Farmers' Movement such as the one in Karnataka vouched for Gandhism openly. Others such as Shetkari Sanghathana of Maharashtra did not accept or adhere to Gandhism in total.

1.3 New Farmers' Movement

The beginning of the New Farmers' Movement in general is seen from the decade of 1980s. However, its genesis requires to be stretched back to the earlier decade of 1970s.

This was the decade when farmers of green revolution area began to rally around political parties and leaders. One such leader who organised the farmers under political party was Chaudhury Charan Singh, the former Prime Minister of India. He organised few rallies raising such issues as parity in prices between industrial and agricultural commodities allowing import of agricultural input from abroad, reducing the protection given to industry, due representation of farmers in different boards and committees, subsidies to electricity, Water fertilizer, seeds, reducing the income disparity between the urban and rural people, establishing Kisan Banks as well as agricultural polytechnics etc. During the same decade, farmers in Punjab organised struggles under Khetkari Zamindari Union. In 1974, the word Zamindari was dropped from the organisation. Incidentally, the same Union became part of Bharatiya Kisan Union during the next decade. However, till the end of 1970s, its demands varied between increasing revenue tax and defective tractors. Some of the most important struggles that were carried till the beginning of 1980s were:

- Anti-Single Food Zone, 1972
 - Struggle against Power Tariff, 1975
 - Struggle against increasing water rates, increasing commercial tax, 1975
 - Agitation against defective tractors, 1977
 - Diesel morcha, 1979
- However one should not overlook the contribution of Narayana Swamy Naidu of Tamil Nadu who, during the same decade of 1970s, organised farmers in Tamil Nadu under the banner of Tamiliga Vyavasaiga Sangam. In fact he was the one who later on advocated farmers to wear Green Towels as symbols of peasant identity. Nonetheless his organization during the decade of 1970s carried following agitations:
- Agitation against power tariff, 1970 and 1972
 - Agitation against agricultural tax, land tax, cess, debt relief etc, 1974
 - Agitation for remunerative prices, subsidies to agriculture, 1979
 - Agitation for milk prices, 1980

The 1980s saw the beginning of what is called New Farmers' Movement in different parts of India. The reasons were: terms of trade going against the agriculture, declining purchasing power, un-remunerative prices, agriculture becoming losing proposition, increase in input prices, declining per capita income from agriculture etc. It all began in Maharashtra when Shetkari Sanghathana under Sharad Joshi, a former employee of UN turned farmer, began agitating in village called Chakan in Pune for remunerative prices for agricultural commodities, particularly for onion. This one point agenda of remunerative prices began to be enacted by farmers in other states of India. In

Karnataka, it was started by farmers of Navalgund and Navilgund demanding abolition of betterment levy in Command Area. This helped in the formation of an organization called Karnataka Rajya Raitha Sangha. Prof. Nanjundaswamy, a Professor of Law, became its ideologue and undisputed leader. In Uttar Pradesh, the movement started much later in 1986. It was spearheaded by Mahendra Singh Tikait a peasant by profession. His organisation is called Bharatiya Kisan Union. His movement started from a small village called Sisoli and Shamli in Meerut District in Uttar Pradesh

Major Struggles of New Farmers' Movement

The Uttar Pradesh movement under Mahendra Singh Tikait organised many rallies, agitations as well as struggles. Some of the major well known struggles are as follows:

- Struggle against Power Tariff, 1986
- Meerut Struggle, 1988
- Agitation for Payment of Arrears, 2007
- Sit-in Dharna at Jantar Mantar, 2008

On the contrary, Karnataka Rajya Raitha Sangha also organised series of agitations over the years. Some of the major struggles were:

- Road Block agitation of 1981 and 1991
- Rail and Rasta Roko of 1982, 1992 (remunerative prices)
- Jail Bharo Agitation of 1982
- Long March of 1982, 1983, 1984
- Agitation for Prohibition
- Squatting inside Vidhan Soudha, 1983
- Agitation against Social Forestry
- Agitation against Procumbent Policy, 1985
- Rally of 1989
- Similarly Shetkari Sanghathana of Maharashtra also carried couple of struggles. However, many of them centred on the single agenda of demanding remunerative prices. Some of the important struggles are as follows:
 - Nasik Agitation of 1980
 - Nippani Agitation of 1981
 - Rail and Rasta Roko agitation of 1981, 1986
 - Pandharpur Rally of 1983
 - Agitation against Rajiv Vastra, 1985-87

Except for the Maharashtra movement, in other movements, more than remunerative prices the other issues received focus. The list of demands would cover each and every issue of farmers. Many a time the demands of the farmers' movement would include such issues as remunerative prices, writing off loans, anti-government policy of procurement, levy policy, liberalisation etc. Other than these economic issues, the farmers' movement also focused on social issues. In this respect the experiment done by the Karnataka Farmers' Movement under Raitha Sangha and Maharashtra movement under Shetkari Sanghathana are noteworthy. Both tried to address the issues of gender or women by organising massive rallies. The Maharashtra movement attempted to give women the property rights under the programme called "Lakshmi Mukhti". The Karnataka movement, on the contrary, organised a massive rally in Haliyal in 1983 for the purpose of shifting property relations at the rural side. Further, the Karnataka movement organised thousands of simple, inter-caste marriages etc. In fact women's issues were interwoven in its various struggles too. For example, in its anti-social forestry, prohibition struggle, women's issues were prominent. All these bring one question to the fore: is it possible to confine the farmers' movement to locality or are they part of global struggles too?

Debate about Newness of New Farmers' Movement

There has been a debate about "Newness" of the new farmers' movement. Some of the experts working on farmers' movement argue that these movements cannot be called "new" for the simple reason that they re-enact the same old strategies, old ideas and old agenda. The protagonists of New argue on the following grounds:

- That these farmers' movements do not believe in romanticising their life style or social life.
- These movements believe in the principle of going beyond locality. It is nothing but going beyond nation/nationality to internationalism.
- They believe in united or undifferentiated struggle. They refuse to divide the social categories on the basis of economic position. This is the reason why they refuse to call their movement as rich peasant movement. For them, all the social categories are poor. This is argued on the basis that the successive governments have adopted biased policies against the farmers as well as agriculture. The net consequence is the increasing poverty in the countryside. This is the reason why the farmers' movement argued that the "debt of the farmer" is nothing but artificial creation of the government. Hence they declared "Kharja Mukti".
- The farmers' movement believed in the single point agenda of analysing the backwardness from the perspective of remunerative prices. They believe that the remunerative prices to the agricultural commodities, if given, will have a filter-down effect. It would remove the rural poverty and backwardness.

Gail Omvedt, who has substantially worked on the peasant movement, argues that "the farmer's movement believed in the new form of exploitation. Unlike the traditional movements these movements believed and argued that the exploitation is rooted in the larger market system. The market does not necessarily lie within its own locality rather might be outside the realm of rural areas- it might be global market or the national market" (Gail Omvedt,1998). Incidentally the Maharashtra movement distinguished itself as New Farmers' Movement with the following five characteristics:

- The movement is economic;
- The movement believes in secularism;
- It believes as well as resorts to constitutional means such as agitations and dharna. In fact the Maharashtra movement added new dimension to agitational politics. It introduced new strategies such as Gav Bhandi.
- It refused to glorify neither the pastoral agrarian pattern nor "has any nostalgic attachment to an idealized romantic view of the village life before the advent of industrialisation" (Sharad Joshi, 1986, p.312).
- The farmers' movement believed in having a distinct worldview. This is called "positive liberalism". In fact this has been contested by other movements such as the one in Karnataka. For the latter case, it was nothing but supporting and continuing the domination of western world and western capitalism on the Third World.

In fact, not all the farmers' movements claim that theirs is part of New Farmers' Movement. The Karnataka movement, under Karnataka Rajya Raitha Sangha, calls itself as "Village movement" and develops the argument centering around village issues. While Maharashtra movement claims itself as New Farmers' movement, however, it has the problem of identifying peasant categories - it is strange that its discourse on shetkari also covers such categories as rural artisans as well as agricultural labourers.

The New Farmers' movement emerged at a time when agriculture was undergoing tremendous crisis. It emerged when terms of trade were going against agriculture, income from agriculture was dwindling, input prices were going beyond the reach of farmers etc. It started in Maharashtra under Shetkari Sanghatana when it demanded remunerative prices to onion. It was later on

followed by Karnataka under the Karnataka Rajya Raitha Sangha, Bharatiya Kisan Union in Uttar Pradesh etc. Although they started almost simultaneously, the differences among the farmers' organizations checkmated the movements into becoming a big force in Indian politics. Despite differences the new farmers' movement did bring about a paradigm shift in the discourse, analysis and perception about farmers in India. It made the policy makers to address the deep rooted crisis of agriculture as well as agrarian classes in India. It has also helped the farmers to be a part of international movement against such issues as globalization, imperialism and capitalism. Nonetheless they have not been effective in bringing radical transformation in the country side. This is because of the fact that the movements, from the very beginning, were unable to overcome the internal conflicts as well as contradictions. Secondly, they did not carry any radical agenda from within- for example they never bothered to demand radical land reforms, nor were they concerned about the atrocities perpetrated on marginal classes including the Dalits in the country side. Since the movements, from the very beginning, were identified with rich or market-oriented farmers, the other categories received scant focus in their politics. This is the reason why they have been losing their social bases. Further, their operational areas are confined to those localities wherein the classes of rich or market-oriented farmers have come to stay. This has further reduced their areas of operation. Whatever may be the weakness, one should not over look the fact that the New Farmers' Movement has given new meaning to the study of farmers' movement in India. Despite the differences, one can say that they reflect Gandhism although not all the organisations vouch for Gandhism.

1.4 Primary Education and Mid-day Meal

The World Education Forum, which took place in 2000, established a lofty goal: universal primary education by 2015. All children should be educated until they reach young adulthood since it has numerous significant benefits, including greater family health, lower birth rates, increased productivity, greater incomes, and improved national economics. However, more than 115 million children in primary school around the world do not go to school. India's constitution upholds the right to universal education till the age of 14, and the country has long aimed for free and compulsory education for all children aged six to fourteen. However, India remains a land of contradictions. Despite a vibrant emerging economy and a string of excellent colleges that produce high caliber professionals, India has not made the grade yet on primary education. Current status of primary education in India About 20% of Indian children between the ages of six and 14 are not enrolled in school. Even among enrolled children, attendance rates are low and 26% of pupils enrolled in primary school drop out before Grade 5. The situation is worse in certain sectors of the population: the poor, those living in rural areas, girls, and those living in some states, such as Bihar and Rajasthan.

Barriers to universal primary education in India

- The reasons for the situation are many and complex.
- India is a developing country with a population of over one billion. A significant portion of that population lives in poverty: 26% live on less than US \$1 a day and 35% are considered illiterate.
- In a large country, physical distance can be an issue. In rural areas, some communities do not have a school nearby. In urban settings, unsafe travel conditions, such as traveling alone or crossing busy roads and train lines, may prevent parents from sending their children to school.
- Social distance can be an even greater hurdle. Some communities do not see the value of school education. They feel the things learned at school are not relevant to their lives. In some cases, the school may be in another community of a different socio-economic class, caste, or religion, making it difficult for the child to cross that invisible but effective barrier. While discrimination on the basis of caste is now illegal, attitudes of thousands of years are difficult to change quickly.
- Gender gaps exist. Literacy rates are 21% lower for females than for males. Among those children aged six to 14 not enrolled in school, more than 60% are girls. Some communities

do not see the need to educate daughters because they will be married off at an early age and live and work with their in-laws, mostly doing housework and raising children.

- Child labour is prevalent. Many children need to work and earn in order to supplement a meager family income and therefore do not attend school.
- Schools often lack facilities and teaching aids including classroom space, toilets, drinking water, blackboards, and chalk.
- Teachers lack training and motivation.

Improving primary education in India

Many groups on all levels are concentrating on this topic, realising the relevance and critical situation of primary education in India today. International organisations such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO) and the United Nations Children's Fund (UNICEF) are heavily active. As agreed upon at the World Education Forum in 2010, UNESCO has vowed to collaborate with national governments and development partners to achieve universal free primary education by 2015. Primary education is also an element of UNICEF's work. Both are providing financial and technical assistance to the Indian government. In 2001, the Indian government launched a campaign to improve the level of elementary education, focusing on the following areas:

- Increase in teacher appointments and training
- Improvement in elementary education content and techniques
- Provision of teaching materials
- Improvements in infrastructure
- Education for disadvantaged groups: girls, disadvantaged castes, and the disabled.

The Indian national government is hoping to achieve universal primary education by 2010, five years earlier than the goal set in Dakar. This is an ambitious goal, and much depends on the will to make it happen at the national and international level, and on the thousands of NGOs involved in education. Many NGOs in India run schools for poor children. Some organizations, such as Katha, Pratham, and Prayas, have made universal primary education their focus and operate education centers for children in slum areas. Others NGOs are niche players that target particular segments of the child population with innovative programs. For example, Ruchika School Social Service runs 20 schools in the eastern state of Orissa on train platforms so that the many homeless children who live in the train stations, begging and working, can learn something as well. Hole-in-the-Wall Education has set up computers in slums and rural areas throughout India. These computers are easily accessible to children and are loaded with simple children. Education software. There is little supervision or intervention and the children learn at their own speed and in their own way. The program has been so successful that there are plans to try it in Cambodia and some African countries.

The future of primary education in India:

The importance of universal primary education has now been widely recognized by everyone involved. Policies and pledges are easy to make but implementation can be difficult and goals hard to achieve, especially in a vast and populous country such as India. International agencies, the government of India, and the numerous NGOs will have to work together with will, wisdom and tremendous energy to make their desire for universal primary education by 2015 a reality in India.

Privatization of Higher education

After China and the United States, India boasts the world's third largest higher education system. Access, equality, fairness, quality, employability, inclusion, and the creation of a knowledge society/economy are the goals of higher education. The breakdown of the indigenous educational system is caused by worsening administration, ineffective practices, corruption, and a lack of funds. To address the problem of a lack of funds, the government's priority is to expand the capacity of existing institutions and to open new educational institutions. Instead of establishing new institutions, which require large investments, the government's priority is to expand the capacity of existing institutions and to open new educational institutions in higher education in private sector only. There are three forms of privatization of higher education institutes- Government self-financing institutes, Government aided private self-financing institutes and completely private

higher education institutes. The impact of privatization in higher education is positive as well as negative.

Privatization, in general, refers to the establishment of private ownership, management, and control of organizations or institutions. Control is exercised in terms of decision-making, financial accountability, and administration. The progressive transformation of public enterprise into private enterprise is the most prominent element of privatization. So, it is a process which can be defined as the transfer of activities, decision making and responsibility of money, assets, administration from public institutions or organizations to private individual and agencies. Privatization of higher education was initiated in 1991 with the initiation of the Liberalization, Privatization and Globalization (LPG) Policy. In India, higher education has been privatised in a variety of ways over the last decade. The introduction of self-financing courses within government higher education institutions is an example of privatisation within government higher education institutions. Changing a government-aided private institution into a self-sustaining private institution. Allowing self-supporting private institutions to exist both with and without recognition. This is what commercial private higher education institutions are called. Private players are primarily involved in the establishment of state-owned private universities, deemed universities, and academic institutions with international partners. As a result, the privatisation of higher education is increasing on a daily basis.

Emergence of the Privatization of Higher Education in India

The private sector has emerged in Indian scenario due to following responsible factors:

1. Policy shifting: According to Article 45 of the constitution of India, there should be free and compulsory education for all children between the ages of 6-14 years. So focus has shifted to elementary education. As a result, the involvement of the state in higher education has been reduced.
2. Need for competitive efficiency: Main justification for privatization rests heavily on the grounds of efficiency to promote a more competitive economic environment. Operation of public sector enterprises is considered inefficient. It is believed that private ownership and control are more efficient in terms of resource allocation and work.
3. Rapid growth in population: India has a population of nearly one hundred and thirty five crores. In order to provide to a large number of people more private institutions are needed. To fulfill the demand for higher education of young people in the country privatization of higher education is needed.
4. Financial burden on government: Higher education in India is in financial stress. The state/government can no longer bear the financial burden of public enterprises. Current spending on education in India is not more than 3.5% of GDP. The center itself concedes that the minimum should be 6%. Very little is being spent on higher education. This compares unfavorably with the international level, especially when compared with countries such as South Africa, which invests eight per cent of GNP on education. Therefore, there is a need to evolve policy through which private resources are mobilized.
5. Education is an Economic good: Education is no more being treated as a social service but as a necessary economic input. Investment in education is treated as a factor contributing to the development of human resources. In this effort private initiative can help since the private sector is the beneficiary of the knowledge industry.

1.5 Research and development

Research and Development (R&D) has a major role in economic development. While developed countries give much importance to research and innovation, these remain as relatively unexplored areas in less developed countries. In the current global scenario, Indian firms have to reorient themselves to R&D-based innovation, as their products have to compete with highly technology-based products of advanced nations in local and international markets. Against this background, this article attempts to examine whether there has been significant increase in R&D expenditure in the Indian industry after the introduction of the new economic policy in 1991. The study reveals that low priority attached to R&D in India is a matter of concern. Out of the total national R&D expenditure, the share of the Industrial sector is very low. The pharmaceutical group appears to be the most innovative segment among various groups of industries. In comparison with their counter parts in the public sector, private sector firms focus more on R&D activities.

Research and development (R&D) aims to create new technology or information that can improve the effectiveness of products or make the production of products more efficient.

Components of Research and Development

- General in nature, apply to a broad range of uses and technologies
- Universities and large corporations
- New scientific discoveries e.g., antibiotics

Main Research Centers in India are

CSIR Council of Scientific and Industrial Research: The council of industrial & scientific research (CSIR) the premier research industrial organization in India was constituted in 1942 by the resolution of then Central Constitutive Assembly. It is an autonomous body registered under Registration of Societies Act of 1860.

ISRO: The Indian Space Research Organization is the primary space agency of India. ISRO is among the largest government space agencies in the world. Established in 1969 and its headquarters are in Bangalore. ISRO is under the administrative control of the Department of Space of the Government of India.

DRDO: The Defense Research and Development Organization (DRDO) is an agency, responsible for the development of technology for use by the military. Its Headquartered are in New Delhi. It was formed in 1958. It has Network of 52 laboratories.

Summary

In this unit we have discussed the important social institutions in India such as agriculture. We have also discussed the different farmers movements in India and the reforms made by out of these movements. Agriculture has been very essential part of our economy. But the process has not been smooth since the beginning. Under British rule the farmers were exploited very much, the imposition of barbaric laws on farmers has led the farmers to start revolts against British administration. These revolts then got converted into very successful movements. But the problems doesn't stop here, even after independence we have seen number other movements.

We have also discussed the primary education system in India and the impact of Mid-Day-Meal scheme in primary education sector. We have also discussed Privatization of education in India and the responsible factors of privatization of education.

Keywords/ Glossary

- Privatization of education: Privatization is a process of allowing certain state's welfare services to be run by non-state or private parties. ... In simple terms, privatization of education refers to the state's policy of allowing educational institutions, both higher and lower, to be run by non-state or private parties for monetary benefits.
- Social movement: A social movement is a loosely organized effort by a large group of people to achieve a particular goal, typically a social or political one. This may be to carry out, resist or undo a social change. It is a type of group action and may involve individuals, organizations or both.
- Mid-Day-Meal: The Midday Meal Scheme is a school meal programme in India designed to better the nutritional standing of school-age children nationwide.[1] The programme supplies free lunches on working days for children in primary and upper primary classes in government, government aided, local body, Education Guarantee Scheme, and alternate innovative education centres, Madarsa and Maqtabs supported under Sarva Shiksha Abhiyan, and National Child Labour Project schools run by the ministry of labour

Self Assessment

- 1- All India Kisan Sabha which was first peasant's organization of India was constituted in which year?
 - A. 1946
 - B. 1956
 - C. 1926
 - D. 1936

- 2- Which of the following peasant movement is not properly matched with the state in which it was launched?
- A. Kisan Sabha and Ekta Movement: Uttar Pradesh
 - B. Moplah Rebellion : Kerala
 - C. Bardoli Satyagraha : Gujrat
 - D. Pabna Agrarian League : Maharashtra
- 3- Which of the following was not one of the factors responsible for the Moplah rising in 1921?
- A. Social disabilities
 - B. Police excesses
 - C. Non-cooperation propaganda
 - D. Khilafatist meetings
- 4- Which one among the following was not a demand of the Prarthana Samaj?
- A. Women Education
 - B. Widow Remarriage
 - C. Raising the age of marriage for boys and girls
 - D. Abolition of untouchability
- 5- Who emphasized that education should be a social process?
- A. Vivekananda
 - B. Rousseau
 - C. Dewey
 - D. Pestalozzi
- 6- Which of the following Commission first decentralized the primary education?
- A. Hunter Commission
 - B. Mudaliar Commission
 - C. Kothari Commission
 - D. Sadler Commission
- 7- Mid-day meal started first----Year
- A. 1950
 - B. 1960
 - C. 1970
 - D. 1980
- 8- The Mid Day Meal scheme was launched on
- A. August 15, 2000
 - B. August 15, 1992
 - C. August 15, 1995

- D. August 15, 2001
- 9- Which of the following is/are cause of privatization of education in India
- A. Lack of Infrastructure
 - B. Non placement
 - C. Inability of the state
 - D. All the above
- 10- Lovely professional University is a-----University
- A. Public University
 - B. Government University
 - C. Private University
 - D. Deemed University
- 11- Heavy Water Project (Talcher) and Fertilizer plant (Paradeep) are famous industry of
- A. Orissa
 - B. Tamil Nadu
 - C. Andhra Pradesh
 - D. Kerala
- 12- India's first atomic power station was set up at
- A. Surat (Gujarat)
 - B. Tarapur (Maharashtra)
 - C. Trombay (Maharashtra)
 - D. Solapur (Maharashtra)
- 13- The Nuclear Power Plant at Tarapur has the following reactor
- A. Fast breeder
 - B. Pressurized water
 - C. Boiling water
 - D. Sodium graphite
- 14- In which year did the word 'sustainable development' come into existence?
- A. 1992
 - B. 1978
 - C. 1980
 - D. 1987
- 15- Any adulterated elements leak into the ground, filtration, and are carried into a groundwater reservoir is known as _____.
- A. Land contamination
 - B. Noise pollution

- C. Water pollution
- D. Air pollution

Answers for Self Assessment

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

Review Questions

1. What do you mean by privatization of education?
2. What are the consequences of privatization of education?
3. Discuss the important characteristics of Indian agriculture system.
4. Discuss farmers Movement and their role in India.
5. What are the causes of privatization of education in India



Further Readings

Populism and Power: Farmers' Movement in Western India: 1980-2014
(English, Hardcover, D. N. Dhanagare)

Privatization of Higher Education in India: Needs, Challenges and Government
Policies Hardcover – 1 January 2017 by Dr. P.V. Khatri (Author)

Unit 09: Social Problems (I)

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Objectives

- To understand the meaning and concept of social problems
- How social problems are different than individual problems
- What are the constitutional measures which are looking upon different social problems in India

Introduction

A social problem is a circumstance or a pattern of conduct that a large number of people consider is bad. Some circumstances clearly harm people, such as not having enough money to purchase essential food, housing, and clothing; being unable to find work; or being exposed to the consequences of pollution. The extent to which any of these or other situations or behaviours become social problems, on the other hand, is determined not only by their existence but also by the amount of public concern. . Any condition or conduct that has negative implications for a large number of people and is widely recognised as a condition or behaviour that needs to be addressed is referred to as a social problem. There is an objective and a subjective component to this definition. The objective component is this: To be deemed a social problem, any circumstance or activity must have negative repercussions for a significant number of individuals, as each chapter of this book outlines. How can we tell if a social issue has bad ramifications? Reasonable people can and do dispute on whether such repercussions exist, and if so, what their scope and severity are, but in most cases, a body of evidence emerges – from academic research, government agencies, and other sources – that strongly suggests widespread and substantial repercussions. The causes for these repercussions are frequently highly argued, and the existence of these repercussions is occasionally questioned, as we will see in specific chapters of this book. Climate change is a current example: Despite the fact that the vast majority of climate experts agree that climate change (changes in the earth's temperature caused by the accumulation of greenhouse gases in the atmosphere) is real, and serious, fewer than two-thirds of Americans (64 percent) in a 2011 poll said they “think that global warming is happening” (Leiserowitz, et. al., 2011). This type of disagreement highlights the subjective nature of the definition of social problems: for a condition or conduct to be called a social problem, it must be seen as one. This element is at the core of the social constructionist approach to social issues (Rubington & Weinberg, 2010). Many different forms of negative situations and actions occur, according to this viewpoint. Many of these are deemed sufficiently negative to be classified as a social problem; others are not given this consideration and thus do not become a social problem; and still others are only classified as a social problem after citizens, policymakers, or other parties draw attention to the condition or behaviour.

9.1 Characteristics of Social Problems:

On the basis of the above definitions, we can identify the following characteristics of social problems:

1. All social problems are situations which have injurious consequences for society.
2. All social problems are deviations from the 'ideal' situation.
3. All social problems have some common basis of origin.
4. All social problems are social in origin.
5. All social problems are caused by pathological social conditions.
6. All social problems are interconnected.
7. All social problems are social in their results, that is, they affect all sections of society.
8. The responsibility for social problems is social, that is, they require a collective approach for their solution.
9. Social Problems occur in all societies

Causes of Social Problems:

Pathological social conditions give birth to social problems. They can be found in all societies, both simple (small, isolated, and homogeneous with a strong sense of group solidarity, and which change slowly) and complex (characterised by impersonal secondary relations, anonymity, loneliness, high mobility, and extreme specialization, and which change quickly), that is, wherever a relationship is affected between a group of individuals leading to maladjustments and conflicts.

Three factors are important in the understanding of the causal factors in social problems:

The causal conditions are numerous.

Broadly, the potential causes of social problems found in social environment are:

- Contradictions in social systems,
- Malfunctioning of economic systems,
- Lack of change in religious systems, and
- De-fective functioning of political systems.

- 1- Social problems provide a strong basis of common causal factors.
- 2- Social problems are interrelated and interdependent in the sense that they are cumulatively pro-motive and provocative, that is, they foster and encourage one another.

Reinhardt (1952:7-12) has referred to three factors in the development of social problems:

- 1- ***Differentiation and Multiplication of Interests and Functions:*** The idea that the larger the number of pieces in a machine or an organism, the greater the likelihood of maladjustment among the parts holds true for human societies as well, since there is a larger chance of distinct individuals, groups, organisations, and systems colliding. Untouchability, communal riots, and political crimes are examples of social issues which are the result of the clash of interests of different castes and classes.
- 2- ***Accelerating Frequency of Social Change or Growth of Civilization:*** This has been made possible due to the multiplication of scientific and mechanical innovations. For example, the invention of machines has destroyed many old forms of employment resulting in the migration of millions of people, and has given rise to class conflicts. It is, thus, the structural and functional maladjustments arising from revolutionary inventions which create many social problems.

- 3- *Man's Developed Insight to Make a Scientific Analysis*: Ever since man has developed his social insight of looking into the working of nature, issues which were formerly regarded as simple are now perceived as the result of various kinds of natural conditions which influence man and society.

9.2 Types of Social Problems:

Case (1964:34) has given four types of social problems on the basis of their origin:

1. Which are rooted in some aspect of the physical environment?
2. Which are inherent in the nature or distribution of the population involved?
3. Which result from poor social organization; and
4. Which evolve from a conflict of cultural values within the society?

Fuller and Myers (1941:367) have given three types of problems:

1. Physical problems', though these are problems for the society but their causes are not based on value conflicts, for example, floods and famines;
2. Ameliorative problems: there is consensus about the effects of these problems but there are differences pertaining to their solutions, for example, crime, poverty, and AIDS; and
3. Moral problems', there is no consensus pertaining to the nature or causes of these problems, for example, gambling, alcoholism, drug abuse and divorce.

Legal and Constitutional measures in controlling Social problems

The Indian Constitution guarantees all citizens equal legal protection. As a result, we should ensure that not only do we have just laws, but that they are also justly administered and implemented. The poor and weaker parts of society are frequently denied access to the laws of the land. However, additional measures must be taken to protect these vulnerable and marginalised sectors in the interests of justice and welfare, and one such step is the creation of special laws aimed exclusively at social welfare, which we generally refer to as social legislation. Personal and social disorganization occurs in contemporary society as a result of a variety of technological, economic, social, and political causes. Individuals, communities, and organizations need unique ways, programmes, and treatments to address the consequences of disorganization, and one such option is legislation.

Legislation is needed because

- i) To ensure social justice,
- ii) To bring about social reform,
- iii) To promote social welfare,
- iv) To bring about desired social change.
- v) To protect and promote of rights of socioeconomically disadvantaged groups of the society.

From poverty to gendered violence, India faces a slew of socioeconomic problems. Major societal concerns, such as poverty, unemployment, illiteracy, the caste system, gendered violence, and communalism, by examining their causes and the precise steps that might be taken to address them. An individual problem is one that only impacts one person or group of people. Public concerns, on the other hand, are those that affect the entire society. When a situation is seen to be less than ideal, it is referred to be a social issue. It must lead to unfavorable circumstances that can only be dealt with as a group. In the previous few decades, India has seen numerous transformations. With social change comes a new set of conditions in which an issue that was previously disregarded may gain prominence. For example, until the 1950s, India's population growth was not considered a severe issue. It's also worth noting that a problem becomes a social issue only when a large majority of people find it objectionable. Sati was not deemed a social issue until Raja Ram Mohan Roy criticized the practice and a considerable number of people started supporting him (Ahuja 2014).

So, we are going to discuss some of the constitutional provisions which have been taken to control some of the social problems in India.

Poverty Alleviation Programs:

Many poverty alleviation programmes for the rural and urban poor have been undertaken by the Indian government. The following are a handful of the most important schemes. The Indira Awaas Yojna (IAY) was established to assist persons from scheduled tribes, scheduled castes, emancipated bonded workers, and the rural poor living below the poverty line in the construction of houses. In 2005, the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA) was implemented across the country. Every rural household was guaranteed 100 days of wage labour in the form of unskilled manual labour per fiscal year under this programme. Finally, the food security programme, which began in 2003, provided priority and antyodya households with free food grains based on their needs. This scheme covered almost 75% of the rural and 50% of the urban population (Ahuja 2014).

Unemployment

Unemployment is frequently referred to as society's most serious social problem. This is due to the fact that a person's livelihood and prestige are both depending on their employment. Unemployment is defined sociologically as the inability to obtain remunerative job despite having the aptitude and willingness to work. The Indian administration has acknowledged the country's unemployment problem. They have made a number of steps in the shape of job creation programmes. One key measure is the MGNREGA plan, which was previously highlighted. Making India more labor-intensive, as has been advised in the past, will not solve unemployment. Instead, the focus should be on educating the youth and making them employable within the upcoming service sector.

Dalit Empowerment Measures

The government's strategy for uplifting SCs was based on two concepts. The first was to address the disadvantages that the SCs have inherited as a result of their historical exclusion from society in terms of education, housing, and work. The second goal was to encourage them to participate in the country's economic, social, and political processes.

Acts like the Civil Rights Act of 1976 and the Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act of 1989 were used as safeguards. These laws, taken together, protected Dalits in public places against untouchability, discrimination, and violence. Reservation rules are also a problem in educational institutions, government services, and political groups. These ensure adequate participation of SCs in public spheres though they are restricted to only the government sectors. Development measures were introduced within the educational, economic and social spheres. To increase educational development the government has attempted to include reservations within educational institutions, provide financial support and coaching facilities and emphasized on girls education. Economic empowerment includes distribution of land to landless laborers and implementation of wage labor programs. Finally, social welfare schemes to increase access to sanitation, housing, drinking water and electricity have been introduced by the government (Thorat 2009).

9.3 Measures to Prevent Women's Harassment

The government has taken a few efforts to ensure women's safety in partnership with volunteer organisations. There are now shelters for women who are victims of violent husbands or in-laws. However, such lodgings are plagued by congestion and a lack of funding. The police in numerous places, including New Delhi, have publicised women's helplines. The government has also supported legal institutions that give free legal aid to women. Despite all of these efforts, the most crucial change needed to address sexual harassment of women is a shift in attitude. For far too long, India's patriarchal society has subjugated women. This trend must be broken by minor efforts such as ending victim blaming for sexual and violent crimes.

Communalism Prescriptive Measures

India has suffered at the hands of communalism for too long. The government and the citizens must work together towards harmony. Symbolic gestures are not enough for Muslims as they must be empowered through literacy and employment. Secularism must be promoted through education. Moreover, communal minded politicians should be boycotted during elections and the police and military must be sensitized and encouraged to adopt a secular outlook.

Keywords/Glossary

Social Problem: A social problem is any condition or behavior that has negative consequences for large numbers of people and that is generally recognized as a condition or behavior that needs to be addressed.

Constitution: A constitution is an aggregate of fundamental principles or established precedents that constitute the legal basis of a polity, organization or other type of entity and commonly determine how that entity is to be governed.

Empowerment: The process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights

Summary

We have seen that social problems are 'social' in the sense that they capture public attention. They are more than private troubles, perhaps through reasons of scale but certainly because they are able to connect with other public issues, values and concerns - for example, with contemporary concerns about social justice or social order. They are historically and culturally specific - that is, they belong to, or are visible in, particular societies at particular times. Finally, while they may be associated with changing social conditions (a rise or fall in the numbers of people in a particular condition such as poverty or homelessness), their status as social problems depends upon how they are perceived. If, for example, a condition such as homelessness is seen as a matter of individual choice or misfortune, it is unlikely to be viewed as a 'social' problem requiring public attention and action. A process of social construction determines both which issues are defined as social problems and the ways in which they are defined as such.

Self Assessment

- 1- Social problem means
 - A. State of affairs
 - B. Moral approach to problem
 - C. Personal problem
 - D. Family problem

- 2- Which of the following is characteristic of social problem?
 - A. It effects on a large section of a society.
 - B. Always creates frustrations.
 - C. None of above.
 - D. All of the above.

- 3- Which of the following is not source of social problem?
 - A. Social change
 - B. Poverty
 - C. Personal development
 - D. Personal disorganization.

- 4- Which is the cause of rapid growth of population in India?
 - A. Peaceful conditions
 - B. Excess birth over death
 - C. Progress in medical facilities
 - D. All of the above

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- 5- Which of the following is not characteristic of social problem?
- A. Generally regarded harmful for the society.
 - B. It has effect on a large section of a society.
 - C. Develops gradually and slowly.
 - D. All of the above.
- 6- Which is not a remedial measure for unemployment
- A. Population Control
 - B. Education Reforms
 - C. Five-Year Plans
 - D. Political Reforms
- 7- What are the schemes introduced by the Government of India to remove unemployment?
- A. IRDP
 - B. NREP
 - C. JRY
 - D. All of the above
- 8- It is a crime committed by a person of respectability and high social status
- A. Blue collar crime
 - B. White collar crime
 - C. Red collar crime
 - D. All of the above
- 9- The National Policy on Older Persons was enacted in which year
- A. 1998
 - B. 1999
 - C. 2000
 - D. 2001
- 10-Which Article says that, "No child below the age of 14 years shall be employed to work in any factory or in any hazardous employment"?
- A. Article 24
 - B. Article 25
 - C. Article 26
 - D. Article 27
- 11-The problems faced by the poor in India
- A. Social discrimination
 - B. Housing
 - C. Subculture of poverty
 - D. All of the above

12- What is the effective measures of Poverty Alleviation?

- A. Distribution of income
- B. Containing inflation
- C. Encouraging private investment
- D. All of the above

13- What are the salient demographic features of India's population?

- A. Growth rate of population
- B. Uneven distribution of population
- C. Age composition
- D. All of the above

14- Which of the following is/ are problems face by old age people

- A. Physical strength deteriorates and mental ability diminishes
- B. Declining interest in living life
- C. Enjoying life
- D. Arguing with children

15- In honour killing, it is a murder committed by

- A. Neighbor
- B. Family members
- C. Enemy
- D. Unknown

Answers for Self Assessment

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

Review Questions

1. What do you mean by Social Problems?
2. Discuss the constitutional measure and their role in eradicating social problems.
3. What do you mean by communalism?
4. What are the laws related to untouchability?
5. Discuss Gandhian views about Untouchability.



Further Readings

- Ahuja, R. (2014). Social problems in India. Jaipur: Rawat Publications.
- Thorat, S. (2009). Dalits in India: Search for a common destiny. New Delhi: SAGE Publications India Pvt.

Unit-10- Social Problems (II)

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Objectives

- To understand the meaning and concept of social problems and the consequences and social problems.
- How social problems are different than individual problems
- What are the constitutional measures which are looking upon different social problems in India?
- What do you mean by women empowerment?

Introduction

Un-pleasant functioning within the family is called family disorganization. It may include tension between relationships i.e., tension between child and parents, husband and wife etc. Tension between children and parents cause serious problem of adjustment. Disagreements and conflicts cause tension and quarrels between husband and wife. Yet, the conflicts between parents and children doesn't cause severe threatening situation as more severe in the case of husband and wife which cause disturbance, conflicts etc. In the result family disorganizes because, these marital relationships are the central bonds for the family to survived in any society. When this bond broken then family automatically broken. Family disorganization may include divorce, separation, and physical violence etc. After marriage, due to failure of high expectations among couple may exit from marriage/divorce. In modern age, tension and conflicts are growing up among the families just because of incompatibility and different viewpoints of partners and other family members. In the result of family disorganization, people especially youth and children more effected and become criminals who create violence in the society. (Ruchismita).

When misunderstandings and incompatibilities are growing up among family members/relationships which lead to disruption, disturbance and anxiety which cause family disorganization. Such failures are just because of functional and role failure

Family disorganization in the external manifestation may take the form of desertion, separation, divorce, physical violence or use of abusive language. But these manifestations are only the superficial symptoms of a breakdown in the intimate relationships within the family. Only by integrating the husbands and wife's individual desires and attitudes can a successful family life be achieved with a harmonious functioning of the interacting personality."

10.1 Rapid Changes in the Role and Status of Partners

When the socially sanctioned patterns of family life become too rigid or conflict too seriously with personal attitudes, the serenity of family life is disturbed. The family, like any other human institution, should be organized to meet the present needs of men. New inventions, new standards of living, and new external situations necessitate adjustments in life schemes and redefinition of social values. Old situations yield to the new and, therefore, the social values.

Old situations yield to the new and, therefore, the social values along with attitudes of persons must change with time if the family organization is to be preserved.

Moreover, different groups stress her different roles, Business groups tend to emphasize the companion and partner roles. The college professor's wife may be expected to become a junior scholar. The lower economic groups stress the mother and earner roles. While in certain groups stress the mother and earner roles. Under the strain of such confusion and bewilderment the family relationships may be strained.

Causes of family disorganization

There have always been men and women who found their marriage ties bitter, their life together unhappy. A changed economic and social order has only facilitated release from such bonds. Marriage has now taken on a more personal aspect so far as wishes, desires and attitudes of the contracting parties are concerned. MacIver and page point out that, "the modern instability of the family is revealed by the frequency of divorce, separation, desertion and other evidences of disharmony of lack of cohesion which come to light particularly in the courts, in social work, and in marriage clinics"

Personal and Impersonal Factors in Tension:

(a) Personal Factors: Romantic Fallacy, Clashing Temperament, Philosophy of life, Personal - Behaviour Patterns,

(b) Social and Cultural Factors or Impersonal Factors:

(l) Economic Tensions. The economic tensions cover a variety of sub-classification and may be due to

(a) sheer poverty

(b) business reverses, or

(c) economic independence of the wife.

Family disorganization in the external manifestation may take the form of desertion, sedation, divorce, physical violence or use of abusive language. Due to changes in Economic, political, social, philosophical, religious factors of family, process of family disorganization stent causes of family disorganization are personal factors and impersonal factors.

10.2 Introduction on Child Labour

Children are humanity's greatest gift, and childhood is a crucial and impressionable stage of human development since it holds the potential for every society's future development. Children who have been raised in an environment that promotes their mental, physical, and social well-being grow up to be productive and responsible members of society. Every country's future is inextricably linked to the current state of its children. Children diminish their current welfare or future money generating capacities by completing work while they are too young for the task, either by lowering their future external choice sets or by diminishing their own future individual productive capacities. In times of acute economic hardship, children are forced to sacrifice educational possibilities in order to work in jobs that are sometimes exploitative since they are underpaid and work in dangerous conditions. Due to the current economic situation, parents opt to send their child to work as a last resort. It's no surprise, then, that poor families are more likely to send their children to work at a young age. One of the most disturbing features of child labour is that children are sent to work instead of going to school. Child labour has a significant impact on school attendance rates, and the length of a child's work day is negatively related to his or her ability to attend school. Child labour restricts the right of children to access and benefit from education and denies the fundamental opportunity to attend school. Child labour, thus, prejudices children's education and adversely affects their health and safety.

India has all along followed a proactive policy in addressing the problem of child labour and has always stood for constitutional, statutory and developmental measures that are required to eliminate child labour. The Constitution of India has relevant provisions to secure compulsory universal primary education. Labour Commissions and Committees have gone into the problems of child labour and made extensive recommendations. India's judiciary, right up to the apex level, has demonstrated profoundly empathetic responses against the practice of child labour. Despite several proactive legislations, policies and judicial pronouncements, the problem of child labour persists as a challenge to the country.

Causes of Child labour

Children work because it is necessary for their survival and that of their families, and because unscrupulous adults take advantage of their vulnerabilities in many circumstances. Inadequacies and flaws in national educational systems are partly to blame. It is firmly rooted in social and cultural attitudes and customs. Poverty is without a doubt the single most powerful element propelling youngsters into the workforce. The income a child earns from his or her employment is seen as critical to his or her own existence, as well as the survival of the family. Popular conceptions as well as local conventions and traditions (even when well-intentioned) play a role, such as:

Poverty

The issue of poverty is a very relative and pertinent concept. According to a report released by the United Nations in February 2015, about 30 million people are still in extremely poor condition in India, which is one of the 1/3rd of the world's total extreme poor people. Thus, due to extreme poverty, parents are unable to invest not only in the development of their children, they are also reluctant to support them and want them to become a source of income for the family as soon as possible. Poverty causes diseases or other forms of disabilities, which often causes imbalances in family budgets and forced poor parents to send their children to work. The committee on child labour says in its report that "chronic poverty is the factor responsible for the prevalence and perpetuation of child labour.

Child Labour a Cheap Commodity

With the onset of industrialisation, employers' attitudes toward artists have shifted to a focus on benefits rather than pay. As a result, children were enlisted in enormous numbers in a vast number of industries throughout each country, where they were paid very poor pay, overworked, and forced to work in deplorable conditions. Child labour is exist not because children are more competent workers, but because they can be hired for less money. Thus, preference for child labour by many employers is mainly due to the fact that it is cheap. Safe and without any problem.

Large Family Size

A large family with a poor income will not be able to live a happy life. As a result, family members are unable to receive better education, entertainment, health care, or opportunities to develop a good family environment. A small, well-planned family, on the other hand, ensures all potential development chances for its members while also assisting them in protecting themselves from harm. Large families with poor incomes may not have positive mental images of themselves. As a result, they are unable to safeguard and promote their children's childhood. There will be no scope for sending children to the labour market if a family is small and well planned, and the youngsters can be carefully schooled. Parents who are illiterate and uninformed believe the contrary.

Compulsory Education

Education is that factor, which leads to human resource development which includes a better and sustainable and valuable natural upbringing for all. The primary objective of the education system is to provide knowledge skills and to transmit certain values equally important. Child labour, in another dimension, has observed that the limited number of schools, their absence, the clash of school time and agricultural operations, and the cost of schooling as well as its limited nature of providing jobs opportunity to enter the labour market Facilitates the route of children belonging to the state class.

Backwardness

India remains one of the poorest countries in the world, both in terms of GNF and per capita income, even after four decades of independence. According to some estimates, 37.6 percent of the population lives in poverty. On the one hand, money concentration is increasing, while on the other hand, pauperism, quasi-proletariat ion, and unemployment are increasing. Thus, child labour is the product of such a continuing situation. Backwardness and stagnation are once again evident from

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the statistical world distribution data of child labour as an important factor for the intensity of child labour. This shows that 90% of child labour is concentrated in the worlds under developed.

10.3 Rights of Children under International Law

The Universal Declaration of Human Rights 1948 stipulated under paragraph 25 paragraph 2 that childhood is entitled to special concern and support. Along with other principles of the Universal Declaration relating to children, the above principles were incorporated in the Declaration of Rights of the Child of 1959.

- Under articles 23 and 24, the International Covenant on Civil and Political Rights and the International Agreement on Economic, Social and Cultural Rights - Article 10 provided for child care.
- The International Labour Organization (ILO) - The International Labour Organization is committed to eliminating the worst forms of child labour and also gradually other forms.
- The first Child Labour Conference which has prohibited the work of children below the age of fourteen years in industrial establishments. Protection of children against exploitation in employment is one of the major concerns of the Convention. It has been completely moved into 19 conferences. The worst form of the International Labour Organization's Child Labour Conference, 1999 (No. 182). Minimum Age Convention, 1973 (No. 138), Minimum Age Recommendation, 1973 (No. 146) and International Programme for the Elimination of Child Labour (IPEC). Which provides universal standards and guidelines, is a special is the UN agency, which provides guidance and standards for labor practices around the world. The another international instrument .i.e. Convention on the Rights of the Child, 1989 is also protect the child.

Preventive Measures**Constitutional Provisions**

The constitution of India carries important expression of the attitude of the State forwards children and several articles of Indian Constitution provide protection and provisions for child labour:

- The State is empowered to make the special provisions relating to child, which will not be violative of right to equality".
- No person shall be deprived of his life or personal liberty, except according to procedure established by law".
- The State shall provide free and compulsory education to all children of the age of six to fourteen years, in such manner as the State may, by law, determine. Where children are allowed to work, in such establishment, it is the duty of employer to make provisions for the education of child labourer".
- Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this prohibition shall be an offence punishable in accordance with law".
- No child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment".
- The State shall, in particular, direct its policy towards securing the health and strength of the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength".
- The State shall, in particular, direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity; and that childhood and youth are protected against exploitation and against moral and material abandonment".

- The State shall endeavor to provide early childhood care and education for all children until they complete the age of six years".
- It shall be the duty of every citizen of India, who is a parent or guardian to provide opportunities for education to his child or ward as the case may be, between the age of six and fourteen years.

Problem of Aged

Due to society's tremendous accomplishments in terms of improved life expectancy, India's population is ageing at an exponential rate. As the ageing population grows, so does the demand for holistic care. In emerging countries, the geriatric population is estimated to reach 840 million by 2025. The proportion of Indians aged 60 and more is expected to climb from 7.5 percent in 2010 to 11.1 percent in 2025. In 2010, India had more than 91.6 million senior people, and the figure is expected to rise to 158.7 million by 2025. An ageing population places a greater strain on a country's resources, which has caused worries for the Indian government on several levels. The ageing population is a medical as well as a sociological issue. Infectious diseases cause a high prevalence of morbidity and mortality among the elderly. India's demographic change reveals inequalities and difficulties within different states. Different levels of socioeconomic development, cultural standards, and political situations have been blamed for this. As a result, policymakers would have a huge task in addressing aged care that takes into consideration all of these characteristics. The care of the aged is quickly becoming a major public and private concern.

The apparent success of the medical science is invariably accompanied by several social, economic and psychological problems in older persons, in addition to the medical problems. It needs to be understood that many of these problems require lifelong drug therapy, physical therapy and long-term rehabilitation. The elderly tend to be cared for in a variety of settings: home, nursing home, day-care centre, geriatric out-patient department, medical units or intensive care unit depending on the nature of the clinical problem. Care of elderly necessitates addressing several social issues. The needs and problems of the elderly vary according to their age, socioeconomic status, health, living status and other such background characteristics. Their social rights are neglected and they are profusely abused which goes unreported.

The elderly population in India is one of the fastest-growing in the world. At present India is considered as the second-largest global population of ageing citizens. It is expected that the present number will further increase by 2050. Nevertheless, India lacks the basic infrastructure and expertise to support the health and welfare of the elderly.

10.4 Problems faced by senior citizens in India

According to various surveys across the country for most Indian senior citizens the biggest concerns that are prevailing are Healthcare costs, lack of financial support and seclusion. In addition to this most of the aged people are not accorded the dignity of care they deserve. So caretaker for elderly is utmost important nowadays.

Physical Infrastructure

Lack of physical infrastructure forms the major deterrent to providing comfort to the aged. There are just a few purpose-built care homes or public ramps that available for older citizens who are unable to move, like those who need wheelchair access. Presently, with increasing longevity and debilitating chronic diseases, many of the elder citizens will need better access to physical infrastructure in the coming years. This scenario is applicable in both their own homes and in public spaces, like roads and malls.

Knowledge of Specific Diseases

There are very little information and knowledge that exists about specific geriatric diseases. It is quite evident that mental health issues are rarely discussed and our country is ill-prepared to deal with the increasing incidence of dementia, depression and Alzheimer's amongst the elderly. There are only a few facilities like elderly home care services which can manage geriatric health effectively even in major metros.

Lack of Financial Support

Furthermore, there is little public or private financial support for the elderly. Various research shows that the majority of the Indians who are working only a few of them are eligible for the

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pension. Generally, senior health insurance has very low penetration and has extremely poor pay-out history. Nevertheless, health costs keep rising in old age.

Lack of Emergency Response Infrastructure

The emergency response infrastructure for senior citizens is quite ill-developed in India, including the availability of public ambulances for hospitalization. One of the major fears for most senior citizens living alone is how to go about accessing an emergency facility if required, especially at night. With more elderly care services available now, it is somewhat making their life easier.

Rapid Socio-Economic Change

The rapid socio-economic change basically includes more nuclear families which are other factors that are making elder care management difficult. Especially in the case busy NRI children responsible for their older parents' well being. No doubt managing home care for the elderly is a massive challenge as multiple elderly home care service providers who often do not talk to each other are involved in providing that care. These services basically include nursing agencies, physiotherapists and caregivers, etc.

Lack of Companionship

Most senior citizens who probably live alone suffer due to lack of companionship sometimes exacerbated by lack of mobility due to ill health. Loneliness and isolation are definitely a major concern among elderly Indians who are above the age of 60. Isolation basically can result in gradual depression and other mental disorders in the elderly. When you try to develop a strong bond with older parents and involve them in your life it could be quite beneficial for all.

It is soon that India's demographic dividend of being a 'young' country will turn into a demographic nightmare if the infrastructure and services are not developed fast enough for our elderly. Elderly care services will play an increasingly important role in bridging the massive gap between the investments and expertise needed and what is available from public and NGO sources.

10.5 Gender issues and Gender problems

Gender is a social classification based on one's identity, presentation of self, behavior, and interaction with others. Sociologists view gender as learned behavior and a culturally produced identity, and as such, it is a social category. Gender issues include all aspects and concerns related to women's and men's lives and situation in society, to the way they interrelate, their differences in access to and use of resources, their activities, and how they react to changes, interventions and policies.

Status of Women - From Ancient India to Present Time Period

- In ancient India, women were held in high esteem and the position of a woman in the Vedas and the Upanishads was that of a mother (maata) or goddess (Devi). In the early Vedic age, girls were looked after with care.
- Then practice of polygamy deteriorated the status of woman and in the medieval period, the practices of purdah system, dowry, and sati came into being.
- With the passage of time, the status of woman was lowered. After the advancements made in relevant science and technology, it led to the misuse by practising female foeticide on a large scale. This has led to a drop in the female ratio. According to the census 2001, the sex ratio in India is 927 females to 1,000 males. Check out the detailed information on the Sex Ratio on the given link. And then dowry has become common and started Female infanticide practices in few areas. Read in detail about Female Foeticide on the linked page.
- In many parts of India, women are viewed as an economic liability despite contribution in several ways to our society and economy. The crime graph against women is increasing at an alarming rate. The condition of an Indian widow is quite deplorable. Read in detail about the Hindu Widow Remarriage Act on the linked page.
- At home, the woman's contribution towards home as a housewife is not recognized.
- Domestic Violence, Rape, Sexual Exploitation, molestation, eve-teasing, forced prostitution, sexual harassment at workplaces, etc are a common affair today and in some cases, it's too tragic that it gets global attention.
- The major reasons for this inequality are identified as the need for a male heir for the family, huge dowry, continued financial support to a girl child, poverty, domestic violence, farming as a major job for poor and the caste system.

- At work, the disparity is visible through a different working environment for women, unequal wages, undignified treatment, sexual harassment, higher working hours, engagement in harmful industries, occupational hazards, working roughly twice as many hours as men and a nearly 27 percent of women are accounted by unpaid activities.
- Violence against women is also prominent in India. As per some reports every 42 minutes sexual harassment occurs, every 43 minutes a woman is kidnapped and every 93 minutes a woman is burnt for dowry. And by the pre-quarter of reported, rapes involve girls under the age of 16 years. Every 26 minutes a woman is molested and every 34 minutes a rape take place.
- Poor health care is another attitude towards women which makes them a vulnerable section of the society. You can read more on –
- Lack of education in women has lead to poor levels of literacy.
- The discriminative socialization process is another aspect of inequality towards women which leads to customary practices, more involvement in household activities only (boys not allowed), restricted to play, isolation, separation in schools and public places and restrictions to move freely.
- Detrimental cultural practices like after marriage husbands dominating the family, dominance from In-laws family, members, never or rarely considered for any decision making, limitations in continuing relationships with brothers, sisters, relatives, child or early marriage, patriarchal attitudes and not able to continue girl or boy friendship after marriage are also contributing factor to the inequality.

In Governance this inequality was visible, after decades of independence. Hence, Article 243 D of the Constitution provides provision of 33 percent reservation for women in the Panchayati Raj Institutions and 33 percent of the office of chairpersons will be reserved for women. Strategies for the advancement of women should be

Higher literacy,

More formal education

Greater employment opportunity.

In education, it needs to be reducing primary and secondary dropout of a female child. Women learners should educate their children which further enhances social advancement. For better job opportunities reservations could be provided or special provisions. In governance, all rights and all legal measures should be available for women's protection and support.

Summary

In this chapter we have discuss social problems such as family disorganization, problems faced by elderly people, women empowerment. These are some social issues which must be addressed on priority. Aging is very normal phenomenon, throughout the life course, there are social problems associated with different ages. One such social problem is age discrimination. An example of age discrimination is when a particular person is not allowed to do something or is treated differently based on age. Gender inequality is another issue which has been there in our society. We have discussed these issues in detail. To tackle these issues one needs to go through the detailed studies and regressive research needs to be conducted to fully understand and frame the policies to eradicate these social issues from the society.

Keywords/ Glossary

Aging: Ageing or aging (see spelling differences) is the process of becoming older. In humans, ageing represents the accumulation of changes in a human being over time and can encompass physical, psychological, and social changes

Gender inequality: Gender inequality is the social process by which men and women are not treated equally.

Gender Stereotype: Gender stereotyping. A gender stereotype is a generalized view or preconception about attributes or characteristics, or the roles that are or ought to be.

Self Assessment

- 1- The main duty of the family
 - A. Schooling
 - B. Socialization

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- C. Internalization
 - D. Agriculture
- 2- On the basis of power and authority families can be divided in to.....
- A. Patriarchal
 - B. Matriarchal
 - C. Both (a) and (b)
 - D. None of these
- 3- According to whom 'In family children are used as scapegoat by parents to release stress
- A. Marx
 - B. Durkheim
 - C. David Cooper
 - D. Weber
- 4- The author of the Book 'The politics of the family' is
- A. Marx
 - B. Durkheim
 - C. Weber
 - D. R D Laing
- 5- Death of family is associated with
- A. Durkheim
 - B. David Cooper
 - C. Weber
 - D. R D Laing
- 6- Ageing definition fall into which category
- A. Chronology
 - B. Change in social life
 - C. Change in capabilities
 - D. All of the above
- 7- Problems faced by the Aged.
- A. Failing health
 - B. Economic insecurity
 - C. Isolation
 - D. All of the above
- 8- Which of the following does not include Elder Abuse includes
- A. Physical abuse
 - B. Power abuse

-
- C. Sexual abuse
D. Psychological abuse
- 9- Child abuse include
- A. Physical, sexual, emotional
B. Physical, Sexual, religious
C. Physical, mental, emotional
D. None of the above
- 10- Which one is not the social cause of juvenile delinquency?
- A. Broken Homes
B. Poverty
C. Computers
D. Beggary
- 11- A hierarchical system in which cultural, political, and economic structures are dominated by males is a(n) _____.
- A. Patriarchy
B. Pluralist model
C. Gendered division of labor
D. Elite model
- 12- According to the text, the terms masculinity and femininity are most closely linked to _____.
- A. Sex
B. Patriarchy
C. Sexism
D. Gender
- 13- Gender roles refer to:
- A. Chromosomal and hormonal differences that cause inevitable differences in the behavior of men and women.
B. The subordination of women based on the assumption of superiority of men.
C. The rights, responsibilities, expectations, and relationships of women and men.
D. None of the above.
- 14- What is the impact of globalization?
- A. It has created new areas of women's advancement.
B. It has led to new challenges and dangers for women.
C. It has not changed the fundamental inequality of gender relationships in the world enough.
D. All of the options given are correct.

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- 15- Gender is-----
A. Biologically determined
B. Social construction
C. Psychological process
D. Sexual orientation

Answers for Self Assessment

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

Review Questions

- 1- What do you mean by aging?
- 2- What are the issues faced by aged people in India?
- 3- Discuss few women empowerment initiatives taken by government.
- 4- Discuss child labor and its causes in Indian context.
- 5- What do you mean by glass ceiling effect?



Further Readings

Sociology Themes and Perspectives by Haralambos and Holborn

Principles of Sociology by C.N. Shankar Rao

HARALAMBOS & HOLBORN SOCIOLOGY: THEMES AND PERSPECTIVES.

Contemporary Sociology: An Introduction to Concepts and Theories by M. Francis Abraham

Ram Ahuja social problems In India

Unit-11 Social Problems (III)

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Objectives

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- You should be able to explain the different social problems In India.
- You should be able to examine the causes of the problems.
- You should be able to understand the sociological significance of analyzing these social problems.

Introduction

We have been discussion social problems in our previous chapters. We have discussed the problems like Poverty, unemployment, child labor, gender issues etc. Now in this chapter we are going to discuss some more social problems. These problems have been in our society since a long period of time. Our nation's prosperity is only possible if solve these problems from their roots. In contemporary times there has been a united voice coming from all the nations against these social problems. It has been said that the problems like terrorism, communal violence spreads like a communicable disease, so it requires equal attention and responsibility from all the nations throughout the globe. In this chapter we are going to discuss Communal Riots, corruption, terrorism, Alcoholism and Drug Addiction, etc as social problems. We will be analyzing how these problems have become global threat.

11.1 Communal Riots

Before going through communal riots we have to discuss what communal violence means. Communal violence is a type of violence that occurs across ethnic or communal lines, with the violent parties feeling a sense of solidarity for their own communities and victims picked based on group membership. Conflicts, riots, and other types of violence involving groups of various religious faiths or ethnic backgrounds are included in this category.

Communal violence is defined by the United Nations Office on Drugs and Crime as any conflict or form of violence between communities of different religious groups, sects or tribes of the same

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religious group, clans, ethnic origins, or national origin. This does not, however, apply to dispute between two people or two families.

A riot is "a violent disturbance of the peace by an assembly or body of persons". It becomes a communal riot if disturbance of peace is caused by distinct community (ies) and is aimed at other distinct community (ies). Usually, in the Indian context a communal riot implies violent behaviour of the two major communities Hindus and Muslims. A communal riot often flares up with a seemingly insignificant incidence. However, once started, the speed at which the violence spreads suggests that the violent activities were pre-planned. Thus even if the incidence that triggered the violence were spontaneous the subsequent follow up behaviour is rarely so. The cause of riot, then, lies beyond the incidences that trigger it – perhaps in some deep underlying forces that have kept the communal riots alive for centuries.

Agencies involved in managing a communal riot: Police is the primary agency for communal situations. Other agencies that have major role in planning and execution of response operations are intelligence agencies, armed police (PAC) and army. These are support agencies. There are other support agencies viz. Department of Health, Department of Food & Civil Supplies, Directorate of Information & Public Relations, and Department of Revenue (Scarcity).

Why do riots occur: Determining the true cause can be a very involved issue as different causes may surface at different levels of enquiry. It is useful to examine the causality at three levels. The first constitute the incidences that trigger violence, referred to as the primary cause. Such incidences can be spontaneous like teasing a girl of another community or could be planned like playing music in front of a masjid during prayers. Often the motive is sending a message to the opposition community for a local leadership issue, asserting rights over some local resource such as a river ghat, or consolidating own community (in the wake of a communal clash) for an upcoming election and so on. The leadership issue, local resource or the upcoming election manifest the secondary cause. Primary and secondary causes, jointly, can be taken as immediate or proximate causes. The third level of enquiry into why riots occur seeks causality in social structure and historical forces. This would perhaps fall beyond the scope of a DMP. It still needs to be understood by those managing riots as it often provides the perspective to see patterns in sporadic events occurring at distant places at different points in time. For example, a riot can be seen to arise out of (justified?) majority resentment against a minority's alleged disloyalty to or betrayal of the country; or a riot can be seen as a consequence of provocation of a harassed minority by militant Hindu nationalists. In both cases the remedial measures will perhaps fall well within the domain of the police.

11.2 Primary Agency for managing communal riots.

At this stage, it should be noted that such analysis of underlying causes may give rise to another complexity. If a riot is interpreted as a result of the outrage felt by one community on, say, disloyalty / betrayal revealed by another then this very interpretation would contribute to the failure to prosecute the perpetrators of violence even when their identities are well known.

Corruption

According to the World Bank, corruption is a sort of dishonesty or criminal violation committed by a person or organisation in a position of authority in order to obtain unlawful benefits or abuse power for personal advantage. Bribery and embezzlement are two examples of corruption, although it can also encompass actions that are legal in many nations. When a public official or other government employee acts in an official role for personal gain, this is known as political corruption. Kleptocracies, oligarchies, narco-states, and mafia states are the most corrupt. Corruption and crime are chronic societal phenomena that exist on a global scale in varied degrees and proportions in practically all countries. Each country allocates domestic resources to combating and regulating corruption and crime. Anti-corruption strategies are frequently grouped together under the umbrella term. Furthermore, global initiatives such as the United Nations Sustainable Development Goal 16 aim to significantly reduce corruption in all forms.

Stephen D. Morris, a professor of politics, wrote that political corruption is the illegitimate use of public power to benefit a private interest. Economist Ian Senior defined corruption as an action to secretly provide a good or a service to a third party so that he or she can influence certain actions which benefit the corrupt, a third party, or both in which the corrupt agent has authority. World Bank economist Daniel Kaufmann extended the concept to include "legal corruption" in which power is abused within the confines of the law – as those with power often have the ability to make laws for their protection. The effect of corruption in infrastructure is to increase costs and construction time, lower the quality and decrease the benefit.

Corruption can occur on different scales. Corruption ranges from small favors between a small number of people (petty corruption), to corruption that affects the government on a large scale (grand corruption), and corruption that is so prevalent that it is part of the everyday structure of society, including corruption as one of the symptoms of organized crime (Systemic corruption).

A number of indicators and tools have been developed which can measure different forms of corruption with increasing accuracy; but when those are impractical, one study suggests looking at body fat as a rough guide after finding that obesity of cabinet ministers in post-Soviet states was highly correlated with more accurate measures of corruption.

11.3 Types of corruption

Petty corruption: Petty corruption happens on a lesser scale and occurs when public officials interact with the public during the provision of public services. For example, numerous minor establishments such as registration offices, police stations, state licensing boards, and a variety of other business and public sectors

Grand corruption: Grand corruption is described as corruption at the highest levels of government that necessitates major subversion of the political, legal, and economic institutions. Corruption is frequent in countries with authoritarian or dictatorial administrations, as well as those with insufficient anti-corruption enforcement. Many countries' governments are organised into three branches: legislative, executive, and judiciary, in an attempt to offer autonomous services that are less prone to great corruption due to their separation from one another.

Systemic corruption: Systemic corruption (also known as endemic corruption) is corruption caused primarily by flaws in an organisation or process. Individual authorities or agents acting corruptly within the system can be contrasted.

Conflicting incentives, discretionary powers, monopolistic powers, lack of transparency, poor compensation, and a culture of impunity are all factors that support systemic corruption. In a society where "corruption becomes the rule rather than the exception," specific acts of corruption include "bribery, extortion, and embezzlement." Scholars distinguish between centralised and decentralised systemic corruption, based on the extent of state or government corruption that exists; both types exist in countries like the Post-Soviet nations. Some scholars argue that western nations have a negative obligation [clarification needed] to safeguard undeveloped countries from systematic corruption.

Corruption is a problem in India that has a wide range of effects on the economy of central, state, and local government entities. India's economy has been hampered by corruption. According to a research conducted by Transparency International in 2005, more than 62 percent of Indians have paid a bribe to a public official at some point to have a job done. Another report from 2008 found that about half of Indians had firsthand experience paying bribes or using contacts to get services from government agencies; however, their Corruption Perceptions Index ranked the country 80th out of 180 in 2019, indicating a steady decline in people's perceptions of corruption.

Major Factors Responsible For Corruption

- The most important factor is the nature of the human being. People in general, have a great thirst for luxuries and comforts and as a result of which they get themselves involved in all unscrupulous activities that result in monetary or material benefits.
- Moral and spiritual values are not given utmost importance in educational system, which is highly responsible for the deterioration of the society.
- The salary paid to employees is very less and as a result of which they are forced to earn money by illegal ways.
- The punishments imposed on the criminals are inadequate.

The political leaders have spoiled the society completely. They lead a luxurious life and do not even care about the society.

People of India are not awakened and enlightened. They fear to raise their voice against anti-social elements prevailing in the society.

Measures towards control / Eradication of corruption in India

- There are some specific measures to control increasing corruption.
- The Right to Information Act (RTI) gives one all the required information about the Government, such as what the Government is doing with our tax payments. Under this act, one has the right to ask the Government on any problem which one faces. There is a Public Information Officer (PIO) appointed in every Government department, who is responsible for collecting information wanted by the citizens and providing them with the relevant information on payment of a nominal fee to the PIO. If the PIO refuses to accept the application or if the applicant does not receive the required information on time then the applicant can make a complaint to the respective information commission, which has the power to impose a penalty up to Rs.25,000 on the errant PIO.
- Another potent check on corruption is Central Vigilance Commission (CVC). It was setup by the Government to advise and guide Central Government agencies in the areas of vigilance. If there are any cases of corruption or any complaints thereof, then that can be reported to the CVC. CVC also shoulders the responsibility of creating more awareness among people regarding the consequences of giving and taking of bribes and corruption.
- Establishment of special courts for speedy justice can be a huge positive aspect. Much time should not elapse between the registration of a case and the delivery of judgment.
- Strong and stringent laws need to be enacted which gives no room for the guilty to escape.
- In many cases, the employees opt for corrupt means out of compulsion and not by choice. Some people are of the opinion that the wages paid are insufficient to feed their families. If they are paid better, they would not be forced to accept bribe.

The one thing that needs to be ensured is proper, impartial, and unbiased use of various anti-social regulations to take strong, deterrent, and timely legal action against the offenders, irrespective of their political influences or money power. Firm and strong steps are needed to curb the menace and an atmosphere has to be created where the good, patriotic, intellectuals come forward to serve the country with pride, virtue, and honesty for the welfare of the people of India.

11.4 Terrorism

Terrorism is hardly a new phenomenon, but Americans became horrifyingly familiar with it on September 11, 2001. The 9/11 attacks remain in the nation's consciousness, and many readers may know someone who died on that terrible day. The attacks also spawned a vast national security network that now reaches into almost every aspect of American life. This network is so secretive, so huge, and so expensive that no one really knows precisely how large it is or how much it costs (Priest & Arkin, 2010). However, it is thought to include 1,200 government organizations, 1,900 private companies, and almost 900,000 people with security clearances (Applebaum, 2011). The United States has spent an estimated \$3 trillion since 9/11 on the war on terrorism, including more than \$1 trillion on the wars in Iraq and Afghanistan whose relevance for terrorism has been sharply questioned. Questions of how best to deal with terrorism continue to be debated, and there are few, if any, easy answers to these questions.

Not surprisingly, sociologists and other scholars have written many articles and books about terrorism. This section draws on their work to discuss the definition of terrorism, the major types of terrorism, explanations for terrorism, and strategies for dealing with terrorism. An understanding of all these issues is essential to make sense of the concern and controversy about terrorism that exists throughout the world today.

There is an old saying that "one person's freedom fighter is another person's terrorist." This saying indicates some of the problems in defining terrorism precisely. Some years ago, the Irish Republican Army (IRA) waged a campaign of terrorism against the British government and its people as part of its effort to drive the British out of Northern Ireland. Many in Northern Ireland and internationally praised IRA members as freedom warriors, while others denounced them as cowardly terrorists. Despite the fact that the majority of the world recognised the 9/11 attacks as acts of terrorism, some people praised them as acts of courage. These cases show that there is a narrow line, if any, between terrorism and liberation fighting and heroism on the one side, and

terrorism on the other. Terrorism, like beauty, is in the eyes of the beholder. Depending on who is describing the deed, it might be classified as terrorism or freedom struggle. Although there are thousands of definitions of terrorism, the majority of them include what are usually considered to be the three defining characteristics of terrorism: (a) the use of violence; (b) the desire for political, social, economic, and/or cultural change; and (c) the use of violence. A popular definition by political scientist Ted Robert Gurr (1989, p. 201) captures these features: "The use of unexpected violence to intimidate or coerce people in the pursuit of political or social objectives."

Types of Terrorism

When we think of terrorism, we immediately think of 9/11, however there are various types of terrorism that this definition applies to, depending on the identities of the perpetrators and targets of terrorism. Terrorism is classified as

- (a) vigilante terrorism,
- (b) insurgent terrorism,
- (c) transnational (or international) terrorism, and
- (d) state terrorism, according to Gurr (1989).

Vigilante terrorism: Violence committed by private citizens against other private citizens. Private persons perpetrate vigilante terrorism against other private citizens. The motivation can be racial, ethnic, religious, or other hatred, or it can be a desire to fight social progress. Racist organisations like the Ku Klux Klan engaged in vigilante terrorism, as did white Europeans' atrocities against Native Americans from the 1600s to the 1800s. A modern version of vigilante terrorism is what we now call "hate crime."

Insurgent terrorism: Violence committed by private citizens against their own government or against businesses and institutions seen as representing the "establishment." Private persons commit insurgent terrorism against their own government or corporations and institutions perceived to symbolise the "establishment." Insurgent terrorism is carried out by both left and right-wing groups, and so has no political overtones. Insurgent terrorism has a long history in the United States, beginning with some of the activities taken by colonists against British soldiers prior to and during the American Revolution, when "the most heinous and heinous form of violence was used in the service of revolutionary goals and objectives" (Brown, 1989, p. 25). Tarring and feathering is an example of this: hot tar was placed over the unclad area, and then feathers were smeared over it. Some of the labor violence committed after the Civil War also falls under the category of insurgent terrorism, as does some of the violence committed by left-wing groups during the 1960s and 1970s. A relatively recent example of right-wing insurgent terrorism is the infamous 1995 bombing of the federal building in Oklahoma City by Timothy McVeigh and Terry Nichols that killed 168 people.

Transnational terrorism: Violence committed by citizens of one nation against targets in another nation. Transnational terrorism is committed by the citizens of one nation against targets in another nation. This is the type that has most concerned Americans at least since 9/11, yet 9/11 was not the first time Americans had been killed by international terrorism. A decade earlier, a truck bombing at the World Trade Center killed six people and injured more than 1,000 others. In 1988, 189 Americans were among the 259 passengers and crew who died when a plane bound for New York exploded over Lockerbie, Scotland; agents from Libya were widely thought to have planted the bomb. Despite all these American deaths, transnational terrorism has actually been much more common in several other nations: London, Madrid, and various cities in the Middle East have often been the targets of international terrorists.

State terrorism: Violence committed by a government against its own citizens. State terrorism involves violence by a government that is meant to frighten its own citizens and thereby stifle their dissent. State terrorism may involve mass murder, assassinations, and torture. Whatever its form, state terrorism has killed and injured more people than all the other kinds of terrorism combined (Gareau, 2010). Genocide, of course is the most deadly type of state terrorism, but state terrorism also occurs on a smaller scale. As just one example, the violent response of Southern white law enforcement officers to the civil rights protests of the 1960s amounted to state terrorism, as officers murdered or beat hundreds of activists during this period. Although state terrorism is usually linked to authoritarian regimes, many observers say the US government also engaged in state terror during the nineteenth century, when US troops killed thousands of Native Americans (D. A. Brown, 2009).

11.5 Alcoholism and Drug abuse

Though alcoholism does not invariably lead to personal disorganization, it is undoubtedly an important cause of personal disorganization. In particular, the drinking habit among the poor and labour class has generated serious problems all over the world and alcoholism among poor is dangerous morally, socially and economically. The poor drink usually to escape from their besetting worries which are largely due to indigence. But as is obvious, drinking can help only to perpetuate poverty and by no stretch of imitation can be regarded as solution of this problem. Excessive drinking can help only to perpetuate poverty and by no stretch of imagination can be regarded as solution of this problem. Excessive drinking can help only perpetuate poverty and by no stretch of imagination can be regarded as solution of this problem. Excessive drinking robs a man of his sense of discrimination; he is unable to distinguish between good and bad, right and wrong.

Causes of Drinking:

Different reasons have been given by various writers such as Caltin, Starling, Bonger and Janet, which may be summarized as below.

1. Misery Drinking: Men drink, because they are miserable, because life holds no joy for them nor any other prospect other than a dreary and unending round of toil. In such a life scheme drinking is a blessed palliative medicine.
2. Occupational Factor: Men drink because their occupation has completely exhausted them. They look forward to the respite which intoxication affords after the heat of the blast furnace or the stench of the stockyards.
3. Bad Housing and Lack of Recreational Facilities: Men drink, because their houses are so cold, dark and sordid, that they cannot stay there for a long time. The failure of community to satisfy the emotions in a sane and healthy manner also leads to such craving.
4. Ignorance: Men who do heavy manual work have long been deluded by the belief that alcohol furnishes added strength and vigour with which they can pursue their labour. This illusory feeling of physical vitality after the consumption of alcohol is the cause of drunkenness.
5. Inherent Nervous Defects: There are born drunkards whose neurological heritage is such that they are unable to face reality. In their desperate effort to flee the world these unhappy persons become hopeless alcoholics.
6. God's Curse or Gift : Some persons believe that men drink because they are steeped in original sin. Others maintain with equal conviction that men drink because the Lord intended that they should have occasional movements of pleasant oblivion from this vale of tears- and placed the grapes on earth for that particular purpose.
7. For companionship and Fun: Men drink for companionship, for fun, for conceivability for what the Germans call *Gemulichkeit*, a compound of all tree.
8. Fashion: Drinking to excess is a "perversion of the hard instinct", brought about by the pathetic attempt of one individual to enter into rapport with his fellows.
9. For Business Reasons: Men drink for business reasons in the capacity of either potential customers or sellers. The great game of "entertaining the visiting buyer" falls into this category.
10. Sudden success in Business: Many cases of drinking arise after apparent success in Business or professional life.
11. Urbanization: The urbanization and mechanization of life along with material mindedness which modern civilization has brought, has also been responsible for the increase in drinking.

12. **Social Inadequacy:** There are certain persons who are unable to face the hard realities of life and start drinking to overcome their social inadequacy temporarily which later on takes the form of habitual drinking.

Harmful effects of Liquor:

The use of liquor and other intoxicants is harmful for every progressive and growing individual and society. It is harmful in as much as it intellectually impoverishes, morally softens and spiritually damns the person addicted to it.

1. The wastage of national wealth: It has been estimated that a successful enforcement of prohibition policy would increase the purchasing capacity of people by Rs.140 crores; of this Rs.44 crores will be invested for productive purpose. It is obvious, therefore, that prohibition would save the country from huge wastage of national wealth.

2. Low standards of health: The consumption of liquor leads to deterioration of health. This may happen due to any of two following reasons:

(i) Liquor is narcotic and leads to nervous degeneration, liver cirrhosis, high blood pressure and a host of other diseases, and

(ii) money spent on liquor reduces one's resources and may not leave one with sufficient funds to buy nutritious food.

3. Lowering of efficiency: With the fall in the standards of bodily health and mental agility, the fall in efficiency is but a cordilary. The alcoholic is whimsical and incapable of sustained attention, concentration and putting in long hours of work.

4. Mental imbalance: A man under the influence of liquor has no control over his will and fickle minded. He is unable to think and work constructively. His own vision and thinking get bharred if intoxication is strong.

5. Increase in poverty: In India villagers and labourer drink in spite of their poverty. This obviously increases their poverty though it may provide them temporary well-being and euphoria.

6. Individual disorganization: The consumption of liquor makes a man wayward in habits and whimsical in moods. He also loses all control over his will and his desire to grow and progress becomes feeble. He grows carelss and indifferent and feels little difference between morality and immorality. All this produces personality disintegration.

7. Family disorganization: More homes are broken due to drinking than any other single cause. This is easy to understand. As the moral sense of man is destroyed and his inhibitions removed due to alcoholism, prostitution and adultery are the normal consequences. An alcoholic shows little respect to his wife or children. This leads to constant family tension and divorce.

8. Increase in Crime: Under the influence or liquor prople act in unsocial ways as their inhibitions are removed. This includes murder, rape and other crimes.

Moreover, in order to meet the expenses of drink a man way take to gambling or even theft.

9. Social disorganization: All the above factors lead to social disorganization.

Drug Addiction

The conditions of modern society often give scope for drug abuse. These drugs which cause serious health problems to the individuals who use it also lead to some sort of dependence. Hence they are also called "dependence-producing drugs". Though legal restrictions and prohibitions are imposed on these drugs, though legal restrictions and prohibitions are imposed on these drugs, many individuals are found to be using them escaping the notice of the law enforcement authorities.

The amusable drugs or "dependence producing drugs" belong to the following six main categories. They are

- (1) alcohol
- (2) sedatives
- (3) stimulants
- (4) narcotics

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(5) hallucinogens, and

(6) nicotine.

The impact of these drugs on the individual users is not the same, but different.

i. **Alcohol:** By pharmacological definition, alcohol is a drug and may be classified as a sedative, tranquilizer, hypnotic or anesthetic, depending upon the quantity that is consumed. It relieves tension and lessens aggressive inhibitions. It includes intoxication..

Alcohol has a marked effect on the central nervous system. It is not a "stimulant" as it was previously believed, but a primary and continuous depressant. Alcohol produces psychic dependence of varying degrees from mild to strong. Physical dependence develops slowly.

ii. **Sedatives or Depressants:** Barbiturates, bromides and tranquilizers belong to this category. These drugs are also called "drowners". They act to relax the central nervous system and induce sleep and provide a soothing effect. Medically, these are used in high blood pressure, insomnia, epilepsy and to relax patients before and during surgery.

iii. **Stimulants:** The most widely known stimulants are amphetamines [popularly known as 'peppills']. When administered by a medical practitioner, moderate dose of amphetamine can check fatigue and produce feelings of alertness and self-confidence. But the heavy dose of the same may cause extreme nervousness, irritability, head ache, sweating, diarrhoea and unclear speech.

These drugs, however, do not cause physical dependence, though they are psychologically addicting. It is not advisable to take a heavy dose of it for a long time. In such cases, it may cause varying degrees of intellectual, emotional, economic and social deterioration.

iv. **Narcotics:** Narcotic drugs are many for they include opium, marijuana, heroin, morphine, cocaine, codeine, methadone, pithindine and cannabit such as charas, ganja, bhang etc.

Continued taking of these is regarded as the worst type of addiction because it produces craving and psychic dependence.

v. **Hallucinogens:** These include mescaline, DMT, STP, MDA and LSD [Lysergic acid diethylamide]. These drugs are called "psychedelics". Their use is not advised by medical practitioners. The well-known drug in this group is LSD which is a man-made chemical.

vi. **Nicotine or Tobacco:** This includes beedi, cigarettes, cigars, snuffs and beedi [which includes tobacco]. This leads to relaxation, stimulates and central nervous system, increases wakefulness and removes bedroom.

"Tobacco is in legal use everywhere in the world, yet it causes far more, deaths than all other psychotics substances combined. About 3 million premature deaths a year [6% of the world total] are already attributed to tobacco smoking. Tobacco is responsible for about 30% of all cancer deaths in developed countries.

11.6 Untouchability

Untouchability is the practise of excluding a group of people deemed "untouchables," resulting in segregation and persecution by individuals of "higher" castes. The word is most generally connected with the Indian subcontinent's treatment of Dalit communities. Other groups to which the word has been applied include the Burakumin of Japan, the Baekjeong of Korea, and the Ragyabpa of Tibet, as well as the Romani and Cagot of Europe, and the Al-Akhdam of Yemen. Fishermen, manual scavengers, and others whose vocations and lifestyles required ritually "polluting" acts were traditionally regarded as untouchable. B. R. Ambedkar, an Indian social reformer and politician who comes from an untouchable social group, claimed that untouchability arose as a result of the upper-caste Brahmanas' purposeful policy. The Brahmanas, he claimed, resented anyone who abandoned Brahmanism in favour of Buddhism. Scholars later challenged this notion, including Vivekanand Jha. Untouchability, according to Austrian ethnologist Christoph von Fürer-Haimendorf, began as a kind of class stratification in the Indus Valley Civilisation's urban centres. According to this hypothesis, poorer labourers who worked in 'unclean' jobs like sweeping or leather work were historically segregated and exiled from the city. Over time, personal cleanliness came to be identified with "purity", and the concept of untouchability eventually spread to rural areas as well. These untouchables most likely dispersed throughout India after the demise of the Indus Valley Cities. Suvira Jaiswal, for example, dismisses this notion, claiming that it lacks evidence and fails to explain why the concept of untouchability is more prevalent in rural areas. British anthropologist John Henry Hutton traced the origin of untouchability to the taboo on

accepting food cooked by a person from a different caste. This taboo presumably originated because of cleanliness concerns, and ultimately, led to other prejudices such as the taboo on marrying outside one's caste. Jaiswal argues that this theory cannot explain how various social groups were isolated as untouchable or accorded a social rank. Jaiswal also notes that several passages from the ancient Vedic texts indicate that there was no taboo against accepting food from people belonging to a different varna or tribe. For example, some Shrauta Sutras mandate that a performer of the Vishvajit sacrifice must live with the Nishadas (a tribe regarded as untouchable in later period) for three days, in their village, and eat their food.

Characteristics of Untouchability

People regarded as "untouchables" in Malabar, Kerala (1906 A.D.)

According to Sarah Pinto, an anthropologist, modern untouchability in India applies to people whose work relates to "meat, and bodily fluids".[20] Based on the punishments prescribed in The Untouchability (Offences) Act, 1955 the following practices could be understood to have been associated with Untouchability in India:

- Prohibition from eating with other members
- Provision of separate cups in village tea stalls
- Separate seating arrangements and utensils in restaurants
- Segregation in seating and food arrangements at village functions and festivals
- Prohibition from entering places of public worship
- Prohibition from wearing sandals or holding umbrellas in front of higher caste members
- Prohibition from entering other caste homes
- Prohibition from using common village paths
- Separate burial/cremation grounds
- Prohibition from accessing common/public properties and resources (wells, ponds, temples, etc.)
- Segregation (separate seating area) of children in schools
- Bonded labour
- Social boycotts by other castes for refusing to perform their "duties"

At the time of Indian independence, Dalit activists began calling for separate electorates for untouchables in India to allow fair representation. Officially labeled the Minorities Act, it would guarantee representation for Sikhs, Muslims, Christians, and Untouchables in the newly formed Indian government. The Act was supported by British representatives such as Ramsay MacDonald. According to the textbook *Religions in the Modern World*, B. R. Ambedkar, who was also a supporter of the Act, was considered to be the "untouchable leader" who made great efforts to eliminate caste system privileges that included participation in public festivals, access to temples, and wedding rituals. In 1932, Ambedkar proposed that the untouchables create a separate electorate that ultimately led Gandhi to fast until it was rejected. A separation within Hindu society was opposed by national leaders at the time such as Gandhi, although he took no exception to the demands of the other minorities. He began a hunger strike, citing that such a separation would create an unhealthy divide within the religion. At the Round Table Conferences, he provided this explanation for his reasoning:

I don't mind untouchables if they so desire, being converted to Islam or Christianity. I should tolerate that, but I cannot possibly tolerate what is in store for Hinduism if there are two divisions set forth in the villages. Those who speak of the political rights of the untouchables don't know their India, don't know how Indian society is today constituted and therefore I want to say with all the emphasis that I can command that if I was the only person to resist this thing that I would resist it with my life.

Gandhi achieved some success through his hunger strike however Dalit activists faced pressure from the Hindu population at large to end his protest at the risk of his ailing health. The two sides eventually came to a compromise where the number of guaranteed seats for Untouchables would be increased at both central and provincial levels, but there would be a common electorate.

The 1950 A.D., national constitution of India legally abolished the practice of untouchability and provided measures for affirmative action in both educational institutions and public services for

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Dalits and other social groups who lie within the caste system. These are supplemented by official bodies such as the National Commission for Scheduled Castes and Scheduled Tribes.

Despite this, instances of prejudice against Dalits still occur in some rural areas, as evidenced by events such as the Kherlanji massacre.

11.7 Population Problem in India

India is one of the densely populated countries of the world. It has to support about 15% of the world population, although its land area is merely 2.4% of the land area of the world. In 1950-51, India's population was 361 million. According to 2001 census it was 1,027 million. Our population has been growing at the rate of 2.2% per annum since independence (1950-51 to 1999-00).

Growth of Population

India's population stood at 1027,015,247 on March 1, 2001. The decennial census of 2001 indicates an addition of 181 mn. people between 1991 and 2001 but the rate of growth in this decade shows the sharpest decline (21.34%) since independence. The exponential rate of growth of population (annual) in the decades 1991-2001 was 1.9% as against 2.1% the previous decade. But it was still higher than the assumptions regarding from 1.6 to 1.8% made by the planning commission.

The rate of population growth depends on the difference between the birth rate and the death rate. Thus, the population growth experienced in India can largely be explained by variations in birth and death rates.

The death rate continued to fall over the entire plan period. But the birth rate continues to remain high by current standards. As a result there has been a net addition to the size of the population. A study of India's demographic trends during the last five decades reveals that the death rate has fallen much faster than the birth rate. The death rate has already fallen to a very low level (viz., 9.6 per thousand). There is no scope for reducing it further. But the birth rate continues to be high by current standards. Therefore, in future India's population will be a function of birth rate alone.

The Nature of India's Population Problem:

The number of people which a country can support largely, if not entirely, depends upon its existing natural resources, the methods it uses in production, and the efficiency of labour which affects labour productivity. It appears from current standards that India should have about 400 million in 2002 instead of 1,027 million. This excess population is itself a symptom of over-population. This problem is becoming more and more acute day by day due to rapidly increasing population – by about 22 million persons a year. So, India is over-populated. However, a small minority of people see that India is not really over-populated because it is a vast country with plenty of natural resources. These resources have not been fully used as yet. They express the view that, if all the resources are fully employed, India can maintain a larger population than what it is having now and in much greater comfort. There is some truth in this argument. But one cannot deny the following facts:

- (a) The population of India is very large by current standards.
- (b) The rate of increase of population is also high – about 2.22% per year, in absolute form this comes to nearly 22 million persons per annum.
- (c) Even the existing population is not being fed, clothed and housed properly; most people are living in miserable conditions.
- (d) The modest increase in national income under planned economic development is being eaten up by the increase in population. As a result, the per capita income growth has almost reached a vanishing point.
- (e) The need of controlling population is urgent and pressing so that the existing people may have an improved standard of living.

There is no denying the fact that there were too many people now in India. However, the real problem is not the present large size of the population but the rate at which the size of population is increasing every year? India can progress if – and only if – the continuous and huge increase in population is held in check.

Solving the Population Problem:

One may suggest two measures for solving India's population problem.

These are:

1. Birth control and
2. Accelerating the rate of growth of the economy.

The control of births seems to be the most common method of checking the growth of population. However, because of the low level of literacy and lack of general interest, family planning has not achieved much success so far.

Rapid economic development will surely answer our needs. In fact, China has achieved rapid growth in spite of population growth. People must be made to feel that their poverty is removable and they can enjoy all those things which the higher income groups enjoy. Then only will they start working hard. Furthermore, they will adopt a small family norm, if they realise that a large number of children will definitely keep them poor and make them poorer.

But according to the theory of demographic transition in the initial stages there is a possibility for the birth rate to rise or, at least, to remain constant, but the death rate is bound to decline. If this happens, then birth control will have to go hand-in-hand with the acceleration of the rate of economic growth.

India's rapidly growing population is the most serious obstacle to her economic development. It is not possible to reduce the existing size of population. But it is, of course, possible to slow-down the rate at which population is increasing. The overall development of the country and rise in per capita income can go a long way in reducing the rate of increase in population. But the birth rate will have to be reduced at the same time. The Government is using both the methods at present. However, India is a large country and most people who live in backward areas are illiterate and ignorant. Naturally, it will take time to make the Government's effort bear fruit. In short, the wide variations in growth rate, literacy level and sex ratio would have to be taken into account in formulating new strategies to stabilizing India's population in the next few decades.

11.8 Nepotism

Nepotism refers to the unfair favoritism shown towards relatives or personal friends by those in power, against co-workers or the deserving candidates. The unfair privileges are given due to the relationships of closeness rather than their abilities. It is derived from an Italian word, nepotism that is again derived from a Latin word Nepos that means nephew.

The term nepotism originated when catholic popes and bishops started assigning their nephews to cardinal positions back in the 14th century. This was because the popes and bishops had taken vows of chastity and had no offspring. So, they gave their opportunities to their nephews. Although then it was done within the field of religion, it can occur in various other fields like politics, business, music, acting, entertainment, organizations, etc.

In political nepotism, a powerful political figure provided similar power which he/she holds to his/her relative or any close acquaintance. For example, suppose a politician nominates three of his sons for an election without them having any early political knowledge. It is a very common occurrence in politics in the contemporary period as members of the ruling party often let their relatives ascend to similar power as theirs.

In organizational nepotism, a person can be given a job in an organization not because he has all the qualifications necessary for the job but because they have familial ties or recommendations which get them the job they want. Even in the line of entertainment, people having connections with the personalities belonging to cinema, radio, television, or art, can achieve easily the posts which commoners cannot even think of getting without going through various auditions, competitions, and so on. This practice is unethical as it obstructs the talented skilled people from occupying those positions.

There are laws that prohibit discrimination in workplaces based on race, ethnicity, caste, class, etc. Since nepotism leads to discriminating deserving candidates for preferring close relatives, such laws can be applied to prohibit this practice as well. The employees who have become the victims of such discrimination must be able to show that the employer was discriminatory based on any of the above-mentioned categories. Many workplaces even have policies to prevent nepotism.

Another concept called ethnic nepotism is central to sociology which states about the human tendency for in group bias or favoritism deriving from nepotism. This is mostly seen within a multi ethnic society towards people of the same ethnicity. This term emerged in the 1960s in the backdrop of ethnic tensions arising in the then Sub-Saharan Africa such as Nigeria which had become independent recently. Nepotism is a very sensitive issue that has become the subject of controversies and debates. While on one hand, people argue that they have every right to use their resources for the benefit of their offspring and relatives, on the other hand, others oppose it viewing

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that we being a part of a non-discriminatory free country should get equal opportunities without being subject to biasness.

Summary

India emerged as an independent nation-state on 15th August 1947, after a long struggle against the British colonial yoke. The country is a Sovereign, Socialist, Secular, and Democratic Republic with a parliamentary system of government. Though India has shown tremendous growth in all spheres of national life in the years after independence, yet many problems plague the everyday social life; the problems, many a time, are interrelated. Poverty, Population, Pollution, Illiteracy, Corruption, Inequality, Gender discrimination, Terrorism, Communalism, Lack of Infrastructure, Unemployment, Regionalism, Casteism, Alcoholism, Drugs Abuse, Violence against Women are the major ones. We have discussed some of the social problems in India. These problems needs further research and attention from the sociologists so that we can overcome from these to make our nation prosperous.

Keywords/Glossary

Nepotism: The practice among those with power or influence of favouring relatives or friends, especially by giving them jobs.

Corruption: Dishonest or fraudulent conduct by those in power, typically involving bribery.

Alcoholism: A chronic disease characterised by uncontrolled drinking and preoccupation with alcohol.

Population explosion: Population explosion refers to the rapid and dramatic rise in world population that has occurred over the last few hundred years

Self Assessment

1- What is the percentage of Hindus in India, as per the 2001 Census?

- A. 13.4
- B. 80.5
- C. 90.2
- D. 91

2- Which of these is true about the most ugly form of communalism?

- A. Communal violence
- B. Riots
- C. Massacre
- D. All the above

3- Terrorism can be defined as

- A. The use of violence, or the threat of it, in service of a broadly political or religious aim
- B. The use of violence by one state against another
- C. Indirect justice
- D. None of the options

4- Which is not a type of Unemployment?

- A. Seasonal unemployment
- B. Agricultural unemployment
- C. Cyclical unemployment
- D. Political Unemployment

-
- 5- Which are the personal factors of unemployment?
- A. Age factors
 - B. Vocational unfitness
 - C. Illness and/or physical disabilities
 - D. All of the above
- 6- What are not the evil effects of Unemployment?
- A. Unemployment and personal disorganization
 - B. Unemployment and Knowledge disorganization
 - C. Unemployment and family disorganization
 - D. Unemployment and social disorganization
- 7- What are the causes of corruption?
- A. Economic insecurity
 - B. High rate of income tax
 - C. System of democracy
 - D. All of the above
- 8- ____ provides scope for organized crime.
- A. Corruption
 - B. Unemployment
 - C. Violence
 - D. Terrorism
- 9- Nepotism is
- A. Favoring ones kin's
 - B. Exploiting enemies
 - C. Encouraging others
 - D. None of the above
- 10- Which is not a category of abusable drug?
- A. Stimulants
 - B. Inhalants
 - C. Depressants
 - D. Migraine
- 11- Which is not a type of alcoholic drinker?
- A. Rare drinker
 - B. Light drinker
 - C. Non drinker
 - D. Heavy drinker

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12- What is not the treatment for alcoholics?

- A. Detoxification in hospitals
- B. Role of family
- C. Replacing alcohol with smoke
- D. Alcoholic Anonymous

13- Which is the Article of Constitution that states that untouchability has been abolished?

- A. Article 16
- B. Article 18
- C. Article 28
- D. Article 17

14- Who wrote the poem on untouchability?

- A. Poet Chokhamela
- B. Poet Surender Sharma
- C. Poet Maithali Sharan Gupta
- D. Poetess Soyrabai

15- How does government ensure to end the inequity in the country?

- A. Through laws
- B. Through reservations
- C. Both A and B
- D. None of them

Answers for Self Assessment

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

Review Questions

- 1- What do you mean by nepotism?
- 2- How is terrorism effecting tourism?
- 3- What are the causes of population explosion?
- 4- Discuss the characteristics of communal riots.
- 5- Discuss orientalism by Edward said



Further Readings

- Social Problems In India (2014) by Ram Ahuja
- Governance in India M Laxmikanth
- Challenges to Internal Security of India Ashok Kumar

Unit-12 Social Change

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Objectives

After studying this unit you should be able to:

- Know the concept of social change, social progress, social development and cultural lag;
- Distinguish between social progress and social development;
- Understand the factors of social change;
- Grasp social change as a universal and continuous phenomena;
- Understand the role of social change in formation of social attitude and social values; and understand the effects of social change on day-to-day human life.

Introduction

Social change is the transformation of culture and social organisation/structure over time. In the modern world we are aware that society is never static, and that social, political, economic and cultural changes occur constantly. There are a whole range of classic theories and research methods available within sociology for the study of social change.

From the middle of nineteenth century onwards, a large number of sociologists have tried to define social change. Some often quoted definitions of social change are:

August Comte: Societies progress through a series of predictable stages based on the development of human knowledge. Anderson and Parker: Social Change involves alterations in the structure or functioning of social forms or processes themselves.

Davis: By social change it is meant only such alterations as occur in social organization, that is, structure and functions of society.

Gillin and Gillin: Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions, in cultural equipment or composition of the population, etc.

Ginsberg, M.: By social change, I understand a change in social structure e.g. the size of society, the composition or balance of its parts or the type of its organization.

Koening, S.: Social change refers to the modifications which occur in the life-patterns of people.

Lundberg and Others: Social change refers to any modifications in established patterns of inter-human relationships and standards of conduct.

MacIver and Page: Our direct concern as sociologist is with social relationships. It is the change in these relationships which alone we shall regard as social change.

Mazumdaar H.T.: Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people, or in the operations of society.

There are four main characteristics of social change (MacIver 1996):

1- It happens everywhere, but the rate of change varies from place to place.

For example, the United States would experience faster change, than a third world country that has limited access to technology and information.

2- Social change is sometimes intentional but often unplanned.

For example, when the airplane was invented people knew that this would increase and speed travel. However, it was probably not realised how this invention would affect society in the future. Families are spread throughout the country, because it is easier to return for visits. Companies are able to expand worldwide thanks to air travel. The numerous crashes and deaths related to airplanes was not predicted either.

3- Social change often generates controversy.

For example, the move over the recent years to accept homosexual rights has caused controversy involving the military, religion, and society overall.

4- Some changes matter more than others do.

For example, the invention of personal computers was more important than Cabbage Patch dolls.

12.1 Causes of Social Change

There are various causes of social change. These causes include the following:

Culture:

Culture is a system that constantly loses and gains components. There are three main sources of cultural change.

Invention:

Inventions produce new products, ideas, and social patterns. The invention of rocket Propulsion led to space travel, which in the future may lead to inhabitation of other planets.

Discovery:

Discovery is finding something that has never been found before, or finding something new in something that already exists.

Diffusion:

Diffusion is the spreading of ideas and objects to other societies. This would involve trading, migration, and mass communication. The 'mass media' is a vital factor in the speed of social change. It permits rapid diffusion of ideas, making these manifest in the private and relaxing environs of the home, where audiences are at their most susceptible

Conflict:

Another reason social change happens is due to tension and conflict (between races, religions, classes etc.). Karl Marx thought that class conflict in particular sparked change.

Idealistic factors

Idealistic factors include values, beliefs, and ideologies. From Max Weber's perspective: in essence, values, beliefs, and ideologies have a decisive impact on shaping social change. These factors have certainly broadly shaped directions of social change in the modern world. For example: -

- Freedom and self-determination
- Material growth and security

- Nationalism, e.g. French & English Canadians, English & Irish, Germans & French, Palestinians, Kurdish, Basque separatists and Spanish
- Capitalism: not only the type of economic system, but also ideology, connected set of values and ideas emphasising positive benefits of pursuing one's private economic interests, competition and free markets
- Marxism

Max Weber thought that the expression of ideas by charismatic individuals could change the world. Here are some examples of influential people who caused changes in the world (good and bad): Martin Luther King, Jr.; Adolf Hitler; Mao Tseng Tug; Mohandas Gandhi & Nelson Mandela

- The need for adaptation

The need for adaptation within social systems, for example: the development of efficient bureaucracies is an adaptive response of firms to a competitive economic environment.

- Environmental factors

Change can be through the impact of environmental factors such as drought and famine. The degree of natural disasters between different countries and regions also lead the different social changes between the countries. The shift from collecting, hunting and fishing to agriculture may have happened because, in some areas, the human population grew too large to be sustained by existing resources.

- Economic & political advantage

International shifts in economic or political advantage also have great impacts on social change. For example, 'Globalisation' & 'the WTO' are key factors in our modern society affecting the global economy, political structures and dynamics, culture, poverty, the environment, gender etc.

- Demographic Change

Change occurs from an increase in the population or human migration between the areas. Compared to the Netherlands and Tokyo the United States has an abundance of physical space. The United States was affected by migration the late 1800's to early 1900's. When masses of people came to America, farm communities started to decline and cities expanded. Human migration between rural villages and big cities in China is causing a great impact on society in China as a whole.

- Social Movements and Change

Change can also occur from people joining together for a common cause. This is called a social movement. Social movements are classified according to the kind of change they are seeking.'

Consumerism

Maiteny and Parker have defined globalization as a system of values based on the assumption that wellbeing is best achieved by accumulating the maximum wealth as quickly as possible (Maiteny and Parker). The myth is that consuming more and more goods and services makes us happy. Increasingly, economic globalisation has led to cultural globalisation, in that our values are being formed by the underlying consumerist ideology: our desires have been manipulated to benefit the capitalist system, with its emphasis on economic growth. The West has adopted values and lifestyles corresponding to neo-liberalism, i.e. consumerism and individualism, which, in turn, lead towards corresponding outcomes, i.e. a high impact on the environment and social alienation. The more this situation progresses, the more the forces of social change react and mobilize.

12.2 The Role of Values and Ethics

Human values are formed by a similar process and act in a similar manner. Although the word is commonly used with reference to ethical and cultural principles, values are of many types. They may be physical (cleanliness, punctuality), organizational (communication, coordination), psychological (courage, generosity), mental (objectivity, sincerity), or spiritual (harmony, love, self-giving). Values are central organising principles or ideas that govern and determine human behaviour. Unlike the skill or attitude that may be specific to a particular physical activity or social context, values tend to be more universal in their application. They express in everything we do. Values can be described as the essence of the knowledge gained by humanity from past experiences distilled from its local circumstances and specific context to extract the fundamental wisdom of life

derived from these experiences. Values give direction to our thought processes, sentiments, emotional energies, preferences, and actions. An historical study of certain societies bears out the development of ethics in line with cultural (and individual) development. Gradually, exploitation, injustice and oppression are recognised and rejected - as can be seen with examples such as the abolition of slavery, the banning of racism and the introduction of sexual equality. Animal exploitation and suffering is increasingly recognised and dealt with as such ethical attitudes develop, but this invariably takes longer - as human identification with animal suffering requires a greater degree of empathy and compassion. Our ethical foundations (especially in the West) have evolved as a human-biased morality, but the past 20 - 25 years have brought a significant change. Both the animal rights and the Green movements have shifted the focus of attention to include the nonhuman world. This perspective is, in fact, not at all new. The ancient, yet living, traditions of Indians and Aborigines show a reverence and understanding for the natural world, which combines a respect for the sustainability of the environment with a care for the individual animal.

It is interesting to note that many individuals who championed causes of human welfare also campaigned against cruelty to animals (for example, William Wilberforce and others who campaigned to abolish slavery; great Victorian reformers such as Lord Shaftesbury, Jeremy Bentham and John Stuart Mill; black spokesmen such as Toussaint L'Overture of Haiti; and even Abraham Lincoln). Progress with animal ethics in one country can also influence other countries. There is without doubt a moral influence from more advanced countries. There is also their role in regional and international meetings. Once the momentum has begun, there is no holding back the tide. We often see the situation where progress in one country takes a long while, then gradually other countries follow suit, then more and more follow.

12.3 Nature and Importance of social change

- Social change is continuous: Society is always undergoing endless changes. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history society has been in continuous flux.
- Social change is temporal: Social change is temporal in the sense it denotes the time sequence. In fact, society exists only as a time-sequence. Innovation of new things, modification and renovation of the existing behavior and the discarding of the old behavior patterns take time.
- Social change is environmental: It must take place within a geographic or physical and cultural context. Both these contexts have impact on human behavior and in turn man changes them. A social change never takes place in vacuum.
- Social change is human change: The sociological significance of the change consists in the fact that it involves the human aspect. The composition of society is not constant, but changing.
- Social change may be planned or unplanned: The direction and tempo of social change are often conditioned by human plans and programmes of man in order to determine and control the rate and direction of social change. Unplanned change refers to change resulting from natural calamities such as- famines, floods, earthquakes etc.
- Short versus long-run changes: Some social changes may bring about immediate results while some others may take years and decades to produce results. This distinction is significant, because a change which appears to be very vital today may be nothing more than a temporary oscillation having nothing to do with the essential trends of life, some years later.
- Social change is an objective term: The term social change describes one of the categorical processes. It has no value-judgments attached to it. To the sociologist social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no value judgment. One can study change even within the value system without being for against the change.

- Social change may create chain reaction: Change in one aspect of life may lead to a series of changes in its other aspects. For example- change in rights, privileges and status of women has resulted in a series of changes in home, family relationships and structure, the economic and to some extent political pattern of both rural and urban society.

12.4 Types of Social Change

Social changes can vary according to speed and scope and impetus. Some research on the various types of social change focuses on social organizations such as corporations.

Fabian change: gradual and reformist incremental amelioration after the manner of the Fabian Society

Radical change: improvements root and branch in the style of political radicalism

Revolutionary change: abrupt, radical and drastic change, with implications of violence and of starting afresh (perhaps most popular as a political bogeyman)

Transformational change: a New-age version of radical change, and thus difficult to define

Continuous change, open-ended change: change (allegedly) for the sake of change

Top-down change: reliance on leadership

Bottom-up change: reliance on the huddled masses

Summary

For the last three hundred years or so social change has been a concern of prime importance for social scientists, especially for sociologists from the middle of nineteenth century onwards. No sociological analysis is complete without reference to social change. It is a change in the institutional and normative structure of society. Social evolution, social progress, social development, changes in physical environment, technological developments, innovations, changes in economic and political institutions are all having bearing on social change. Social change is inherent in all the physical and social environmental changes. To sum up social change, MacIver and Page has said rightly that social structure cannot be placed in a museum to save it from the ravages of time.

Keywords/Glossary

Adaptive Culture: W.F. Ogburn's term for non-material culture, including social institutions, value systems and political institutions.

Fertility: A number of children a woman bears during her life time.

Human Society: A geographic unit bound together by a legal system and having certain national identity.

Migration: Movement of persons or groups across symbolic or political boundaries into new residential areas, communities or societies.

Morbidity: The rate of disease or proportion of diseased persons in a society or community.

Self Assessment

1- Change Implies

- A. Stability
- B. Status quo
- C. Break with the past
- D. Variation

2- Crime, divorce, prostitution are examples of

- A. Social harmony
- B. Social disintegration
- C. Social disorganization

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D. None of the above

3- The aim of the directed social change is

- A. Better living conditions
- B. Better wages
- C. Riddance from disease
- D. All the above

4- Which among the following is not a component of culture

- A. Beliefs
- B. Values
- C. Signs
- D. Development

5- According to Ogburn, the rate of change in material culture is

- A. The same as that of non-material culture
- B. Faster than that of non-material culture
- C. Slower than that of non-material culture
- D. None of the above

6- The book 'Origin of Species' was written by?

- A. H. Spencer
- B. G. Simmel
- C. C. Darwin
- D. d-K Marx

7- Which of the following of Social Change regards change in a linear manner?

- A. Evolutionary Theory
- B. Cyclical Theory
- C. Conflict Theory
- D. None of the above

8- Who propounded Conflict Theory of Social Change?

- A. T. Parsons
- B. P.V. Sorokin
- C. K. Marx
- D. E. Durkheim

9- is a process which indicates the adoption of the modern ways of life and values

- A. Industrialization
- B. Modernization
- C. Westernization

D. None of these

10- Social change is responsible for-

- A. Social progress
- B. Social evolution
- C. Social disorganization
- D. All the above

11- is a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs and acquire higher status

- A. Modernisation
- B. Sanskritization
- C. Industrialization
- D. Westernisation

12- Caste is an group

- A. Universal
- B. Open
- C. Endogamous
- D. None of these

13- refers to the changes brought about in Indian Society and culture as a result of over 150 years of British rule

- A. Westernisation
- B. Modernisation
- C. Brahminisation
- D. None of these

14- Who wrote the book Social change in modern India

- A. M.N. Srinivas
- B. E.A.H. Blunt
- C. Ketkar
- D. Risley

15- Which is the effect of over-population?

- A. Population and poverty
- B. Low per capita income
- C. Shortage of food.
- D. All of the above

Answers for Self Assessment

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

Review Questions

1. What do you mean by social change?
2. How technology does impacts the process of social change?
3. What do you mean by cultural lag?
4. Discuss social change happening around you.
5. What are the characteristics of social change.



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Unit 13: Social Movement

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13.2 Backward Class Movements

13.3 Social Reforms Movement

13.4 Contribution of the Reform Movements

Summary

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Answers for Self Assessment

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Objective

You will be able to

- Understand the concept of social movement
- Examine the different social movements in India
- Analyze the consequences of these social movements

Introduction

A social movement is a long-term and well-organized endeavor that involves the mobilization of large groups of people to work together to either bring about constructive social change or to resist or reverse bad social change. Social movements have been among the most spectacular events in history. Great movements in the United States include the abolitionist movement to abolish slavery in the nineteenth century, the women's suffrage movement to grant women the right to vote in the nineteenth and early twentieth centuries, and the civil rights movement to abolish racial discrimination in the 1950s and 1960s. Social movements, along with some national political campaigns, have become the most visible. Along with certain national election campaigns, social movements have become the most important collective force for bringing about change in the country's history. Social movements can be classified in a number of ways. One can first consider whether the movement intends to bring about or resist change. An innovative (liberal) movement intends to introduce something new with regard to culture, patterns of behavior, policies, or institutions. For example, a liberal movement exists to legalize marijuana. A conservative movement has the goal of maintaining things the way they are (resisting change), such as the movement to prevent legalization of marijuana where it remains illegal. A reactionary movement seeks to resurrect cultural elements, patterns of behavior, or institutions of the past ("bring back the good old days"). An example would be a movement that wants to return to banning same-sex marriage. Movements can also be classified in terms of which aspects of society are targeted for change. Is change sought in patterns of behavior, culture, policies, or institutions? Are the changes meant to affect everyone, or only a particular group of people? A reform movement calls for change in patterns of behavior, culture, and/or policy, but does not try to replace entire social institutions. Supporters of reform movement's appeal to policymakers, attempt to elect candidates, and sometimes bring cases before courts to achieve their goals. Movements involving civil rights, women's rights, sexual orientation, and the rights of people with disabilities all call for acceptance by the larger culture to ensure equal access to all social institutions but do not aim to replace them. Antiwar and environmental movements are also considered reform movements because they call

for changes in government policy rather than sweeping institutional change. A revolutionary movement in contrast, aims to bring about great structural change by replacing one or more major social institutions. In the eighteenth century, the American Revolution succeeded in changing the political system of the original thirteen colonies by freeing colonists from British monarchical control and creating a democratic form of government.

India has experienced a whole array of social movements involving women, peasants, dalits, adivasis, and others. Can these movements be understood as 'new social movements'? Gail Omvedt in her book *Reinventing Revolution* points out that concerns about social inequality and the unequal distribution of resources continue to be important elements in these movements. Peasant movements have mobilised for better prices for their produce and protested against the removal of agricultural subsidies. Dalit laborers have acted collectively to ensure that they are not exploited by upper-caste landowners and money-lenders. The women's movement has worked on issues of gender discrimination in diverse spheres like the workplace and within the family.

13.1 Peasant Movement

Peasant movements or agrarian struggles have taken place from pre-colonial days. The movements in the period between 1858 and 1914 tended to remain localised, disjointed and confined to particular grievances. Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders. Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance, the Bardoli Satyagraha (1928, Surat District) a 'non-tax' campaign as part of the nationwide non cooperative movement, a campaign of refusal to pay land revenue and the Champaran Satyagraha (1917-18) directed against indigo plantations. In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions. Between 1920 and 1940 peasant organisations arose. The first organization to be founded was the Bihar Provincial Kisan Sabha (1929) and in 1936 the All India Kisan Sabha. The peasants organised by the Sabhas demanded freedom from economic exploitation for peasants, workers and all other exploited classes. At the time of Independence we had the two most classical cases of peasant movements, namely the Tebhaga movement (1946-7) and the Telangana movement (1946-51). The first was a struggle of sharecroppers in Bengal in North Bihar for two thirds share of their produce instead of the customary half. It had the support of the Kisan Sabha and the Communist Party of India (CPI). The second, directed against the feudal conditions in the princely state of Hyderabad and was led by the CPI. Certain issues which had dominated colonial times changed after independence. For land reforms, zamindari abolition, declining importance of land revenue and public credit system began to alter rural areas. The period after 1947 was characterised by two major social movements. The Naxalite struggle and the 'new farmer's movements.' The Naxalite movement started from the region of Naxalbari (1967) in Bengal.

Many of the agrarian problems persist in contemporary India. Chapter 4 has discussed these in detail. The Naxal movement is a growing force even today. The so called 'new farmer's movements' began in the 1970s in Punjab and Tamil Nadu. These movements were regionally organised, were non-party, and involved farmers rather than peasants. (Farmers are said to be market-involved as both commodity producers and purchasers) The basic ideology of the movement was strongly anti-state and anti-urban. The focus of demand were 'price and related issues' (for example price procurement, remunerative prices, and prices for agricultural inputs, taxation, and non-repayment of loans). Novel methods of agitation were used: blocking of roads and railways, refusing politicians and bureaucrats entry to villages, and so on. It has been argued that the farmers' movements have broadened their agenda and ideology and include environment and women's issues. Therefore, they can be seen as a part of the worldwide 'new social movements'.

13.2 Backward Class Movements

The emergence of backward castes/classes as political entities has occurred both in the colonial and post-colonial contexts. The colonial state often distributed patronage on the basis of caste. It made sense, therefore, for people to stay within their caste for social and political identity in institutional life. It also influenced similarly placed caste groups to unite themselves and to form what has been termed a 'horizontal stretch'. Caste, thus began to lose its ritual content and become more and more secularized for political mobilization. The term 'Backward Classes' has been in use in different parts of the country since the late 19th Century. It began to be used more widely in Madras presidency since 1872, in the princely state of Mysore since 1918, and in Bombay presidency since 1925. From the 1920s, a number of organizations united around the issue of caste sprang up in different parts of the country. These included the United Provinces Hindu Backward Classes

League, All-India Backward Classes Federation, and All India Backward Classes League. In 1954, 88 organizations were counted working for the Backward Classes.

The increasing visibility of both Dalits and other backwards classes has led to a feeling among sections of the upper caste that they are being given short shrift. The government, they feel, does not pay any heed to them because they are numerically not significant enough. As sociologists we need to recognize that such a 'feeling' does exist and then we need to scrutinize to what extent such an impression is grounded on empirical facts. We also need to ask why earlier generations from the so called 'upper castes' did not think of 'caste' as a living reality of modern India? Box 8.12 provides an obvious sociological explanation. By and large when compared to the situation prevailing before independence, the condition of all social groups, including the lowest caste and tribes, has improved today. But by how much has it improved? How have the lowest castes/ tribes fared in comparison to the rest of the population? It is true that in the early part of the 21st century, the variety of occupations and professions among all caste groups is much wider than it was today. However, this does not change the massive social reality that the overwhelming majority of those in the 'highest' or most preferred occupations are from the upper castes, while the vast majority of those in the menial and despised occupations belong to the lowest castes

13.3 Social Reforms Movement

Any society consists of diverse and different types of persons; persons with different religions, castes, colours, gender and faiths etc and it is expected that they all should live in harmony and without discrimination; ideal situation is when there is equality, freedom and brotherhood among all sections of society. However, human society all over the world shows that various types of exploitative practices which are prevalent there; these practices originated due to human greed for power, authority and superiority. These discriminatory and exploitative practices take the form of social evils in the long run and become a scar on the face of any civilized society. The Indian society too in the first half of the 19th century was suffering from social evils such as casteism, superstitions, Sati Pratha, female education, widow remarriage and child marriage etc which stood in the way of our progress. The urgent need for social reform began to manifest itself from the early decades of the 19th century. When the British came to India they introduced certain modern ideas. Such as liberty, social and economic equality, fraternity, democracy and justice which had a tremendous impact on Indian society. Many religious and social reformers Categories of Reforms Movements like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Swami Dayanand Saraswati, Swami Vivekanad, Sir Syed Ahmad Khan and many others were advocating the eradication of the evils prevalent at that time and were willing to bring reforms in the society so that it could face the challenges of the West. They were no longer willing to accept the traditions, beliefs and practices in the society simply because they had been observed for centuries. Indian intellectuals closely scrutinized the country's past and found that many beliefs and practices were no longer of any use and needed to be discarded; they also discovered that many aspects of Indian's culture heritage were of intrinsic value to India's cultural awakening. The result was the birth of many socio-religious reforms movements touching almost every segments Indian society

The reforms movements fall in two broad categories

1. Reformist movements like that Brahma Samaj, the prarthana Samaj and the Aligarh movements
2. Revivalists movements like the Arya Samaj, the Ramakrishna Mission Both the reformist and revivalist movement depended on a varying degree on a appeal to the lost purity of the religion they sought to reform. The only difference one reform movement and the other lay in the degree to which it relied on tradition or on reason and conscience. Another significant aspect of all the reform movements was their emphasis on both religious and social reforms.

This link was primarily due to two main reasons.

- a. Almost every social custom and institution in India derived sustenance from religious injunctions and sanctions. This meant that no social reform could be undertaken unless the existing religious notions which sustained the social customs were also reformed.
- b. Indian reformers well understood the close interrelation reforms must precede demand for social reforms or political rights

Characteristics of the Reform Movements:

An analysis of the reform movements of the 19th century brings out several common features:

1. All the reformers propagated the idea of one God and the basic unity of all religions. Thus, they tried to bridge the gulf between different religious beliefs.

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2. All the reformers attacked priesthood, rituals, idolatry and polytheism. The humanitarian aspect of these reform movements was expressed in their attack on the caste system and the custom of child marriage.
3. The reformers attempted to improve the status of girls and women in society. They all emphasised the need for female education.
4. By attacking the caste system and untouchability, the reformers helped to unify the people of India into one nation.
5. The reform movements fostered feelings of self-respect, self-reliance and patriotism among the Indians.

13.4 Contribution of the Reform Movements

Many reformers like Dayanand Saraswati and Vivekananda upheld Indian philosophy and culture. This instilled in Indians a sense of pride and faith in their own culture. Female education was promoted. Schools for girls were set up. Even medical colleges were established for women. This led to the development, though slow, of girls' education. The cultural and ideological struggle taken up by the socio-religious movements helped to build up national consciousness. They, thus, paved the way for the growth of nationalism. From the late 19th Since they had become associated with religious beliefs, therefore most of the movements of social reform were of a religious character. Century a number of European and Indian scholars started the study of ancient India's history, philosophy, science, religions and literature. This growing knowledge of India's past glory provided to the Indian people a sense of pride in their civilization. It also helped the reformers in their work of religious and social reform for their struggle against all type of inhuman practices, superstitions etc. These social and religious reform movements arose among all communities of the Indian people. They worked for abolition of castes, untouchability, sati, child marriage, social inequalities and illiteracy.

Impact of Reform Movement

- Raja Rammohan Roy can be regarded as the central figure of India's awakening for championing the spread of modern education, science and technology and for his relentless fight against many social evils.
- R.G Bhandarkar and M.G. Ranade carried out their work of religious reforms in Maharashtra through the Prarthana Samaj by propagating inter-caste marriages, freedom from priestly domination and improvement of the lot of women.
- Swami Dayananda Saraswati founded the Arya Samaj and pleaded for the right of individuals to interpret Vedas and free themselves from the tyranny of priests. Besides all this, the organization fought against untouchability and caste rigidity as well as worked for promoting modern education.
- Swami Vivekananda, a great humanist, through his Ramakrishna Mission condemned religious narrow mindedness, advocated free thinking and emphasised on service for the poor.
- The Theosophical Society, under the guidance of Annie Besant, promoted studies of ancient Indian religions, philosophies and doctrines.
- Religious reforms among the Muslims were carried out by Sir Sayyid Ahmad Khan who encouraged Muslims to adopt modern education; and spoke against religious intolerance, ignorance and irrationalism

Summary

Social movements are purposeful, organized groups, either with the goal of pushing toward change, giving political voice to those without it, or gathering for some other common purpose. Social movements intersect with environmental changes, technological innovations, and other external factors to create social change. There are a myriad of catalysts that create social movements, and the reasons that people join are as varied as the participants themselves. Sociologists look at both the macro- and micro analytical reasons that social movements occur, take root, and ultimately succeed or fail.

Keywords/Glossary

Peasants: A poor smallholder or agricultural labourer of low social status (chiefly in historical use or with reference to subsistence farming in poorer countries).

Dalit: Dalit (from Sanskrit: दलित, romanized: dalita meaning "broken/scattered", Hindi: दलित, romanized: dalit, same meaning) is a name for people belonging to the lowest caste in India, characterised as "untouchable"

Social Reform: A Social Reform refers to any attempt that seeks to correct any injustices in a society. ... Social Reform is a kind of social movement that aims to make gradual change, or change in certain aspects of society, rather than rapid or fundamental changes.

Social Movement: A social movement is a loosely organized effort by a large group of people to achieve a particular goal, typically a social or political one. This may be to carry out, resist or undo a social change. It is a type of group action and may involve individuals, organizations or both.

Self Assessment

1. Which is the peasant movement of India mobilized by Gandhi?
 - A. Champaran Movement
 - B. Baradoli Movement
 - C. Kheda Movement
 - D. Mappilla Movement

2. Which of the following tribes initiated the Jharkhand Movement?
 - A. Bhils
 - B. Bodos
 - C. Santals
 - D. Nagas

3. A large numbers of people, who, through deliberate and sustained efforts, organize themselves to promote the interest of a particular section or a common cause of society represent:
 - A. A social movement
 - B. A social revolution
 - C. A social transformation
 - D. A social process

4. Who among the following immediately succeeded Raja Rammohan Roy as the Head of Brahmo Samaj?
 - A. Devendranath Tagore
 - B. Akshay Kumar Dutta
 - C. Keshab Chandra Sen
 - D. Sibnath Shastri

5. Which of the following was not part of the Arya Samajists programme of social reform?
 - A. To improve the condition of women marriages
 - B. To maintain the purity of Aryan blood by opposing intercaste
 - C. To oppose untouchability and the rigidities of the hereditary caste system.
 - D. To inculcate a spirit of self-respect and self-reliance among the people

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6. Who is of the opinion that, nothing can emancipate the outcastes except the destruction of the caste system?
 - A. H. Risley
 - B. A.R. Desai
 - C. M.K. Gandhi
 - D. B.R. Ambedkar

7. Who wrote the Book "Homo Hierarchy"?
 - A. Louis Dumont
 - B. Henry Maine
 - C. Nicholas Dirks
 - D. J.H. Hutton

8. Which of the following aspects of the cast system was particularly condemned by all social reformers?
 - A. Varna system
 - B. Jati system
 - C. Ashram system
 - D. Untouchability

9. Untouchables who are now known as

 - A. Scheduled caste
 - B. Scheduled Tribe
 - C. Other backward class
 - D. None of these

10. The word Harijan means

 - A. Children of god
 - B. Children of the state
 - C. Brahmins
 - D. None of these

11. Which of the following is not correctly matched?
 - A. Brahma Samaj - Reformist Movements
 - B. Prarthana Samaj - Reformist Movements
 - C. Aligarh Movement - Reformist Movements
 - D. Arya Samaj - Reformist Movements

12. Who among the following established the Tattvabodhini Sabha in 1839 at Calcutta (Now Kolkata)?
 - A. Keshab Chandra Sen
 - B. Debendra Nath Tagore
 - C. Rammohan Roy
 - D. Sivanatha Sasri

13. Which of the following is associated with the Young Bengal Movement?
 - A. Derozians

- B. Mitra Bandhu
 C. Native marriage Act
 D. Bethune School
14. Who among the following founded the Namdhari Movement?
 A. Baba Dyal Singh
 B. Baba Ram Singh
 C. Mahmud Hasan
 D. Jagat Mithra
15. Who was the founder of the Radhaswami Satsang?
 A. Siva Narayan Agnihotri
 B. Haridas Swami
 C. Siva Dayal Saheb
 D. Swami Shraddhanand

Answers for Self Assessment

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

Review Questions

1. Write short notes on:
 - a. Women's Movement
 - b. Tribal Movements
2. In India it is difficult to make a clear distinction between the old and new social movements. Discuss.
3. Environmental movements often also contain economic and identity issues. Discuss.
4. Discuss backward classes movement.
5. What is untouchability?



Further Readings

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Unit 14: Social Inclusion and Exclusion

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Objectives

Students will be able to

- Understand the concept of social exclusion
- Analyze the issues faced by marginalized communities in India
- Examine the problems faces by women

Introduction

The social disadvantage and relegation to the margins of society is known as social exclusion or social marginalization. It is a widely used term in Europe that originated in France. It's employed in a variety of fields such as education, sociology, psychology, politics, and economics. Social exclusion is the process by which individuals are denied full access to certain rights, opportunities, and resources that are ordinarily available to members of a distinct group and are necessary for social integration and human rights compliance within that group (e.g., housing, employment, healthcare, civic engagement, democratic participation, and due process). Alienation or disenfranchisement as a result of social exclusion can be linked to a person's social class, race, skin colour, religious affiliation, ethnic origin, educational status, childhood ties, living standards, and perhaps political ideas, as well as their physical appearance. Persons with disabilities, minorities, LGBTQ+ people, drug users, institutional care leavers, the elderly, and the young may all face exclusionary forms of discrimination. Anyone who looks to differ in any manner from a population's accepted norms may be subjected to crude or subtle forms of social exclusion. Individuals or communities impacted by social exclusion are hindered from fully participating in the economic, social, and political activities of the society in which they live. This may result in pushback from the excluded people in the form of demonstrations, rallies, or lobbying. The idea of social exclusion led the researcher to the conclusion that social disadvantages, which affect the well-being of all people, including those with special needs, are having an increasingly harmful impact in many European countries.

Social inclusion, on the other hand, is taking proactive steps to address the circumstances and behaviours that contribute to (or have contributed to) social exclusion. According to the World Bank, "social inclusion" is "the process of increasing the ability, opportunity, and worthiness of persons who are disadvantaged in society because of their identity." Increased social protection and stronger investments in human capital, according to the World Bank's 2019 World Development Report on The Changing Nature of Work, increase equality of opportunity and social inclusion. In a number of jurisdictions around the world, ministers of social inclusion have been appointed, and

special units have been established. Mike Rann, the Premier of South Australia, was the inaugural Minister for Social Inclusion, taking office in 2004. Rann founded the Social Inclusion Initiative in 2002, modelled after the UK's Social Exclusion Unit, which was formed by Prime Minister Tony Blair in 1997.

14.1 Exclusion among Scheduled Caste and Class-Scheduled Tribes

The caste system is a distinct Indian social institution that legitimizes and enforces practices of discrimination against people born into particular castes. These practices of discrimination are humiliating, exclusionary and exploitative. Historically, the caste system classified people by their occupation and status. Every caste was associated with an occupation, which meant that persons born into a particular caste were also 'born into' the occupation associated with their caste - they had no choice. Moreover, and perhaps more importantly, each caste also had a specific place in the hierarchy of social status, so that, roughly speaking, not only were occupational categories ranked by social status, but there could be a further ranking within each broad occupational category. In strict scriptural terms, social and economic status were supposed to be sharply separated. For example, the ritually highest caste - the Brahmins - were not supposed to amass wealth, and were subordinated to the secular power of kings and rulers belonging to the Kshatriya castes. On the other hand, despite having the highest secular status and power, the king was subordinated to the Brahmin in the ritual-religious sphere. However, in actual historical practice economic and social status tended to coincide. There was thus a fairly close correlation between social (i.e. caste) status and economic status - the 'high' castes were almost invariably of high economic status, while the 'low' castes were almost always of low economic status. In modern times, and particularly since the nineteenth century, the link between caste and occupation has become much less rigid. Ritual-religious prohibitions on occupational change are not easily imposed today, and it is easier than before to change one's occupation. Moreover, compared to a hundred or fifty years ago, the correlation between caste and economic status is also weaker - rich and poor people are to be found in every caste. But - and this is the key point - the caste-class correlation is still remarkably stable at the macro level. As the system has become less rigid, the distinctions between castes of broadly similar social and economic status have weakened. Yet, between different socio-economic groupings, the distinctions continue to be maintained. Although things have certainly changed, they have not changed much at the macro level - it is still true that the privileged (and high economic status) sections of society tend to be overwhelmingly 'upper' caste while the disadvantaged (and low economic status) sections are dominated by the so called 'lower' castes. Moreover, the proportion of population that lives in poverty or affluence differs greatly across caste groups. In short, even though there have been major changes brought about by social movements over more than a century, and despite changed modes of production as well as concerted attempts by the state to suppress its public role in independent India, caste continues to affect the life chances of Indians in the twenty-first century.

'Untouchability' is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale. Strictly speaking, the 'untouchable' castes are outside the caste hierarchy - they are considered to be so 'impure' that their mere touch severely pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals. In fact, notions of 'distance pollution' existed in many regions of India (particularly in the south) such that even the mere presence or the shadow of an 'untouchable' person is considered polluting. Despite the limited literal meaning of the word, the institution of 'untouchability' refers not just to the avoidance or prohibition of physical contact but to a much broader set of social sanctions.

The word "Scheduled Tribes" was first used in the Indian Constitution. Scheduled tribes were defined in Article 366 (25) as "those tribes or tribal communities, or parts or groups within such tribes or tribal communities, as are regarded to be Scheduled Tribes for the purposes of this constitution under Article 342." These communities, along with the Schedule Caste and Scheduled Tribes, have been referred to as the Depressed Classes since the 1850s. The British authorities were busy studying the possibility of responsible self-government for India in the early twentieth century. Several endeavours in this period included the Morley-Minto Reforms Report, the Montagu-Chelmsford Reforms Report, and the Simon Commission. A highly contested issue in the proposed reforms was the reservation of seats for representation of the Depressed Classes in provincial and central legislatures. The Government of India Act 1935 was passed by Parliament in 1935 with the goal of giving Indian provinces more autonomy and establishing a national federal framework. The act, which went into effect in 1937, included a seat reservation for the depressed classes. The Act introduced the term "Scheduled Castes", defining the group as "such castes, parts of groups within castes, which appear to His Majesty in Council to correspond to the classes of

persons formerly known as the 'Depressed Classes', as His Majesty in Council may prefer". This discretionary definition was clarified in The Government of India (Scheduled Castes) Order, 1936, which contained a list (or Schedule) of castes throughout the British-administered provinces.

Following independence, the Constituent Assembly maintained the existing definition of Scheduled Castes and Tribes, directing the president of India and state governors to produce a comprehensive list of castes and tribes (Articles 341 and 342). Two orders were used to compile the comprehensive list of castes and tribes: Scheduled Castes in the Constitution and The Constitution (Scheduled Tribes) Order, 1950, respectively. Furthermore, independent India's quest for inclusivity was incident through the appointment of B. R. Ambedkar as the chair of the drafting committee for the Constitution. Ambedkar was a scheduled caste constitutional lawyer, a member of the low caste.

14.2 Government initiative to improve the situation of SCs and STs

The Constitution provides a three-pronged strategy to improve the situation of SCs and STs

- **Protective arrangements:** Such steps as are necessary to enforce equality, offer punitive measures for infractions, and eradicate long-standing habits that perpetuate inequity. A number of legislation have been passed to put the Constitution's provisions into effect. The Untouchability Practices Act of 1955, the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act of 1989, the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act of 1993, and others are examples of similar legislation. Despite the passage of laws, societal inequality and atrocities against the backward classes continued.
- **Affirmative action:** As a means of accelerating the integration of SCs and STs into mainstream society, provide positive treatment in job allocation and access to higher education. Reservation is a popular term for affirmative action. "Nothing in this article shall prevent the State from making any provisions for the reservation of appointments or posts in favour of any backward class of citizens, which, in the opinion of the state, is not adequately represented in the services under the State," says Article 16 of the Constitution. The Mandal Commission and affirmative action were affirmed by the Supreme Court (a report that recommended that affirmative action not only apply to the Untouchables, but the other backward castes as well). However, affirmative action reservations were only available in the public sector, not in the private sector.
- **Development:** To close the socioeconomic gap between SCs and STs and other communities, provide resources and benefits. The Hidayatullah National Law University played a significant role. Because 27% of SC and 37% of ST households lived in poverty, compared to only 11% of other households, legislation to alleviate the socioeconomic position of SCs and STs is needed. Furthermore, the backward castes were poorer than other sections of Indian society, with greater rates of sickness and mortality.

14.3 Neo Buddhist movement

Buddhism arose in ancient India and flourished after Ashoka embraced it. By the second century CE, Buddhism had spread throughout India and into Central Asia, East Asia, and parts of Southeast Asia. Buddhism gradually fell in India during the middle Ages, while it perished from Persia and Central Asia when Islam became the national religion. According to Randall Collins, Buddhism was already on the decline in India by the 12th century, but it was practically wiped out by Muslim invaders. According to Craig Lockard, Buddhist monks in India moved to Tibet in the 13th century to escape Islamic persecution, whereas monks in western India, states Peter Harvey, escaped persecution by moving to south Indian Hindu kingdoms that were able to resist the Muslim power. In the 19th century, initiatives to revitalise Buddhism in India began, such as those of Sri Lankan Buddhist leader Anagarika Dharmapala, who created the Maha Bodhi Society. According to Bhagwan Das, the Maha Bodhi Society was not a Dalit movement because it mostly drew upper-caste Hindus to Buddhism.

The Dalit Buddhist movement (also known as the Neo-Buddhist movement) is a religious as well as a socio-political movement among Dalits in India which was started by B. R. Ambedkar. It radically re-interpreted Buddhism and created a new school of Buddhism called Navayana. The movement has sought to be a socially and politically engaged form of Buddhism. Nearly half a million Dalits — formerly untouchables — joined Ambedkar and converted to Navayana Buddhism in 1956, launching the movement. It was anti-Hindu, opposed the caste system in India, and advocated for the Dalit community's rights. The organisation also rejected the teachings of conventional Buddhist traditions such as Theravada, Mahayana, and Vajrayana, and pledged to seek a new kind of engaged Buddhism as taught by Ambedkar.

Several basic ideas and teachings of traditional Buddhist traditions, such as the Four Noble Truths and Anatta, according to Ambedkar, were incorrect and pessimistic, and may have been put into Buddhist texts by misguided Buddhist monks from a later era. According to Ambedkar, these do not constitute Buddha's teachings. Other foundational concepts of Buddhism such as Karma and Rebirth were considered by Ambedkar as superstitions. Navayana, as formulated by Ambedkar and at the heart of the Dalit Buddhist movement, rejects mainstream traditional Buddhist practices and precepts such as the monastic order after renunciation, as well as ideas like karma, rebirth in the afterlife, samsara, meditation, nirvana, and the Four Noble Truths. Ambedkar's new sect of Buddhism rejected these ideas and re-interpreted the Buddha's religion in terms of class struggle and social equality. Navayana, or Neo-Buddhism, was the name given to Ambedkar's version of Buddhism. The Buddha and His Dhamma is the Navayana or Dalit Buddhists' Holy Scripture. According to Junghare, Ambedkar has become a deity among Navayana devotees, and he is venerated in the practice.

Critics claim that Neo-Buddhism has little influence, especially since Ambedkar's death, and that the political movement still lacks the strength to deal with leading political parties. Moreover, despite the fact that the movement concentrates on Dalits, it lacks the force to create public awareness, alleviate poverty, and effect meaningful change. Even if people changed to Neo-Buddhism in their hamlet, the census in 2011 did not show this. Such a failure called into doubt Navayana's capacity to match people's religious desires and revealed the movement's lack of strength. The movement also ignores other Dalit identities, focusing solely on caste identification as a cause of conflict, implying that it is still bound by Brahminical ideology, despite the fact that this is what they are attempting to combat (Shaji, A (July 2017)). Some say that Neo-Buddhism deviates too far from conventional Buddhism. Despite the fact that traditional Buddhism emphasises human equality, it does not explicitly reject the caste system. Furthermore, despite its religious emphasis on individual emancipation, it does not deny social distinctions as the norm of organizations in society, as the Buddha himself was the founder of a monastic order. A number of critics also argue that there is no moral foundation for the political practices that are based on Neo-Buddhist notions, since religion is totally voluntary, and Neo-Buddhism may thus violate democracy principles by restricting its followers to abide to certain non-religious rules.

14.4 Women empowerment, Women Issues

The process of empowering women (also known as female empowerment) is known as women's empowerment. It can be described in a variety of ways, including accepting or attempting to seek out women's perspectives, and elevating women's status through education, awareness, literacy, and training. Women's empowerment equips and empowers women to make life-changing decisions in the face of societal issues. They may be able to redefine gender roles or other similar responsibilities, giving them more freedom to pursue their own goals. Women's empowerment has become a major topic of debate in the fields of development and economics. Women's economic empowerment empowers them to have control over their resources, possessions, and income. It also improves women's well-being and their ability to manage risk. It may lead to strategies to assist trivialized genders in a specific political or social environment. While the terms are often used interchangeably, gender empowerment refers to persons of any gender, emphasising the contrast between biological and gender as a function. Women's empowerment aims to improve women's status by promoting literacy, education, training, and awareness. Women's empowerment also refers to women's ability to make strategic life decisions that were previously unavailable to them.

But the question is why do women need such an initiative for empowerment? What are the issues that women have been facing in our society?

There are various issues and problems which women generally face in the society in India. Some of the problems are mentioned and described below:

- **Selective abortion and female infanticide**

It is the most common practice for years in India in which abortion of female fetus is performed in the womb of mother after the fetal sex determination and sex selective abortion by the medical professionals.

- **Sexual harassment**

It is the form of sexual exploitation of a girl child at home, streets, public places, transports, offices, etc by the family members, neighbors, friends or relatives.

- **Dowry and Bride burning**

It is another problem generally faced by women of low or middle class family during or after the marriage. Parents of boys demand a lot of money from the bride's family to be rich in one time. Groom's family perform bride burning in case of lack of fulfilled dowry demand. In 2005, around 6787 dowry death cases were registered in India according to the Indian National Crime Bureau reports.

- **Disparity in education**

The level of women education is less than men still in the modern age. Female illiteracy is higher in the rural areas. Where over 63% or more women remain unlettered.

- **Domestic violence**

It is like endemic and widespread disease affects almost 70% of Indian women according to the women and child development official. It is performed by the husband, relative or other family member.

- **Child Marriages**

Early marriage of the girls by their parents in order to be escaped from dowry. It is highly practiced in the rural India.

- **Inadequate Nutrition**

Inadequate nutrition in the childhood affects women in their later life especially women belonging to the lower middle class and poor families.

- **Low status in the family**

It is the abuse or violence against women..

- **Women are considered as inferior to men**

So they are not allowed to join military services.

- **Status of widows**

Widows are considered as worthless in the Indian society. They are treated poorly and forced to wear white clothes

Scholars have identified two forms of empowerment, economic empowerment and political empowerment. Rahman et al. said that empowering women "puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making. Women's empowerment as a process that empowers women to make their own decisions, give equitable laws and rights without discrimination based on gender, and so on. Without a question, women's empowerment is the nation's empowerment. Let us look at some of the government's programmes and plans that support or assist women's empowerment.

India is a land of customs, tradition and practices which have been developed through centuries to centuries. These customs, tradition and practices become the consciousness of our society. We worship female Goddesses, give importance and respect to our mothers, daughters, sisters, wives, friends, etc. But at the same time, we can't ignore the patriarchal system of our society and male superiority. In fact, principles of gender equality are enshrined in our Constitution. The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women.

- **Beti Bachao Beti Padhao Scheme**

Passed in 22 January, 2015 its aim is to provide education to girls' and their welfare. To prevent the violation in the interest of girls. To celebrate the birth of a girl child.

- **One Stop Centre Scheme 1st April, 2015**

It is a Centrally Sponsored Scheme. Its aim is to set up One Stop Centres (OSC) which is to be funded from the Nirbhaya Fund. It provides support and assistance to women affected by violence at private or at any public place, irrespective of caste, class, religion, region, sexual orientation or marital status.

- **Women Helpline Scheme 1st April, 2015**

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Its aim is to provide 24 hour emergency and non-emergency response to women affected by violence including sexual offences and harassment both in public and private sphere, including e family, community, workplace, etc.

- **UJJAWALA December 2007**

A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation. For the prevention of trafficking and providing support for rescue, rehabilitation, reintegration and repatriation of women and child victims of trafficking for commercial sexual exploitation in India. The Scheme is being implemented mainly through NGOs to provide direct aid and benefit to the victims of trafficking.

- **Working Women Hostel**

Introduced in 1972-73 and after amendment re-launched on 6th April, 2017. Its aim is to promote availability of safe and conveniently located accommodation for working women, with day care facility for their children, wherever possible, in urban, semi urban, or even rural areas where employment opportunities for women exist.

- **Support to Training and Employment Programme for Women (STEP)**

The Ministry has been administering STEP Scheme since 1986-87 as a 'Central Sector Scheme'. It was revised in December, 2014. It aim to provide skills that give employability to women, to provide competencies and skill that enable women to become self-employed/ entrepreneurs.

There are number of other schemes taken by government for women empowerment.

Summary

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live. In an alternative conceptualization, social exclusion theoretically emerges at the individual or group level on four correlated dimensions: insufficient access to social rights, material deprivation, limited social participation and a lack of normative integration. It is then regarded as the combined result of personal risk factors (age, gender, race); macro-societal changes (demographic, economic and labor market developments, technological innovation, the evolution of social norms); government legislation and social policy; and the actual behavior of businesses, administrative organisations and fellow citizens. In this chapter we have discussed some of the marginalized communities in India. We have also discussed the process of inclusion and empowerment process for marginalized communities.

Keywords/Glossary

Scheduled caste: The Scheduled Caste (SCs) and Scheduled Tribes (STs) are officially designated groups of people in India. The terms are recognised in the Constitution of India and the groups are designated in one or other of the categories

Scheduled Tribe: The term 'Scheduled Tribes' first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution".

Social exclusion: Exclusion from the prevailing social system and its rights and privileges, typically as a result of poverty or the fact of belonging to a minority social group

Women empowerment: Women's empowerment is the process of empowering women. It may be defined in several ways, including accepting women's viewpoints or making an effort to seek them, raising the status of women through education, awareness, literacy, and training

Self Assessment

- 1- The ways in which individuals may become cut-off from full involvement in the wider society is known as
 - A. Social inclusion
 - B. Social inequality
 - C. Social exclusion

- D. Social stratification
- 2- The term social exclusion was used for the first time by
- A. René Lenoir
 - B. Dumont
 - C. Weber
 - D. Marx
- 3- Social is defined as the process of improving the terms of participation in society for people who are disadvantaged
- A. Exclusion
 - B. Inclusion
 - C. Action
 - D. Crime
- 4- On which of the following basis an individual/members of society are not being excluded
- A. Sex
 - B. Caste
 - C. Race
 - D. Dress
- 5- ----- are one of the marginalized groups in India
- A. Film stars
 - B. Tv actresses
 - C. Dalits
 - D. Brahmins
- 6- The Buddha delivered his first sermon, known as 'Turning of the wheel of law' at
- A. Bodh Gaya
 - B. Sanchi
 - C. Sarnath
 - D. Sravasti
- 7- The meaning of 'Buddha' is?
- A. Anything beyond god
 - B. Soul after death
 - C. The enlightened one
 - D. The ultimate path for Moksha
- 8- Ambedkar called his version of Buddhism
- A. New Buddhism
 - B. Old Buddhism
 - C. Navayana Buddhism
 - D. None of the above
- 9- Ambedkar was from which of the community
- A. Brahmin

- B. Dalit
 - C. Vaishya
 - D. Kshatriya
- 10- The Buddhist movement (also known as the Neo-Buddhist movement is a religious as well as a socio-political movement among-----
- A. Dalits
 - B. Poor
 - C. Rich
 - D. Rural
- 11- Which of the following scheme provide education to girls and their welfare?
- A. One Stop Centre Scheme
 - B. UJJAWALA
 - C. SWADHAR Scheme
 - D. Beti Bachao Beti Padhao
- 12- Support to Training and Employment Programme for Women scheme is....
- A. SWADHAR
 - B. STEP
 - C. Nari Shakti Puraskar
 - D. RMK
- 13- Priyadarshini scheme provides:
- A. Women Empowerment
 - B. Livelihood in Mid-Gangetic plains
 - C. Empower to address women legal, political and health problems
 - D. All the above are correct.
- 14- Indira Gandhi Matritva Sahyog Yojana was launched in...
- A. 2008
 - B. 2010
 - C. 2012
 - D. 2015
- 15- Which scheme promotes community participation through involvement of Students Volunteers for empowerment of rural women?
- A. NAND-GHAR YOJANA
 - B. eSamvad Portal
 - C. Pradhan Mantri Mahila Shakti Kendra scheme
 - D. She-Box Porta

Answers for Self Assessment

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

Review Questions

- 1- What do you mean by social exclusion
- 2- Discuss women empowerment initiatives in India.
- 3- Who are scheduled castes and what are their problems? Discuss.
- 4- Discuss Neo Buddhism as a political movement.
- 5- What do you mean by social movement?

**Further Readings**

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