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JAGAT GURU NANAK DEV

PUNJAB STATE OPEN UNIVERSITY, PATIALA

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

BACHELOR OF ARTS

CORE COURSE: SOCIOLOGY

SEMESTER-I

BAB31105T: INTRODUCTION TO SOCIOLOGY

SELF-INSTRUCTIONAL STUDY MATERIAL FOR JGND PSOU

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PREFACE

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 99 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Prof. G.S. Batra
Dean Academic Affairs



BACHELOR OF ARTS
CORE COURSE (CC): SOCIOLOGY

SEMESTER-I

BAB31105T: INTRODUCTION TO SOCIOLOGY

MAX. MARKS: 100%

INT MARKS: 30%

EXT MARKS: 70

PASS: 40%

TOTAL CREDITS: 6

OBJECTIVE

This introductory paper is intended to acquaint the students with sociology as a social science and the distinctiveness of its approach among the social sciences. It is to be organised in such a way that even students without any previous exposure to sociology could acquire an interest in the subject and follow it.

INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

SECTION – A

Sociology: meaning, nature and scope

Sociology and other social sciences: Political Science, Economics, Psychology, History

Basic concepts: Society, Group, community, association, social institution, status, role, norms, values.

Social stratification: Meaning, forms, and theories (Davis and Moore, Karl Marx)

Social Processes: accommodation, cooperation, assimilation, competition and conflict

SECTION – B

Family as an Institution: Meaning, types, functions and changing patterns

Marriage as an Institution: Meaning, types, functions and changing patterns

Culture: Meaning and Features, Ethnocentrism, Cultural Relativism, Cultural Lag

Socialization: Meanings and Agencies

Social Control: Meaning and Agencies

RECOMMENDED READINGS:

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CORE COURSE (CC): SOCIOLOGY

SEMESTER-I

BAB31105T: INTRODUCTION TO SOCIOLOGY COURSE

COORDINATOR AND EDITOR: DR. SHEFALI BEDI

SECTION A

UNIT NO:	UNIT NAME
Unit 1	Sociology: Meaning, Nature and Scope
Unit 2	Relationship of Sociology with Other Social Sciences
Unit 3	Basic Concepts: Society, Group, Community, Association, Social Institution, Status, Role, Norms, Values.
Unit 4	Social Stratification: Meaning, Forms, And Theories
Unit 5	Social Processes: Accommodation, Cooperation, Assimilation, Competition and Conflict

SECTION B

UNIT NO:	UNIT NAME
Unit 6	Family as an Institution: Meaning, Types, Functions and Changing Patterns
Unit 7	Marriage as an Institution: Meaning, Types, Functions and Changing Patterns
Unit 8	Culture: Meaning and Features, Ethnocentrism, Cultural Relativism, Cultural Lag
Unit 9	Socialization: Meanings and Agencies
Unit 10	Social Control: Meaning and Agencies

BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT I- SOCIOLOGY: MEANING, NATURE AND SCOPE

STRUCTURE

1.0 Learning Objectives

1.1 Introduction

1.2 Meaning and Origin of Word Sociology

1.3 Defining Sociology

1.3.1 Auguste Comte

1.3.2 Herbert Spencer

1.3.3 Emile Durkheim

1.3.4 Max Weber

1.3.5 Karl Marx

1.3.6 Definition by Other Sociologists

1.4 Nature of Sociology

1.4.1 Scientific Discourse in Sociology

1.4.2 Definition and Features of Science

1.4.3 Whether sociology is a science or not?

1.5 Scope of Sociology

1.5.1 Formalistic School of Thought

1.5.2 Synthetic School of Thought

1.6 Summary

1.7 Questions for Practice

1.8 Suggested Readings

1.0 LEARNING OBJECTIVES

After the completion of this unit, you should be able to:

- Define sociology and its meaning

- Explain the changing definition of sociology
- Describe, Whether Sociology is a Science or not
- Delineate the Scope of Sociology
- Sociologically analyze the issues of society

1.1 INTRODUCTION

Sociology is one of the social science disciplines which have emerged in the beginning of 19th century. It is a science of society, emphasis on social aspects of human life. On a broader platform, sociology is the study of human interactions, their conditions and consequences (Giddens, 2009). The subject matter of sociology is vast and at the same time it also has clear boundaries. Comte defined sociology as “The science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation.” (Inkeles, 1987). He advocated for sociology to be used as a positive method as is used in natural sciences. The arguments of Comte were later on supported by his follower Emile Durkheim, who expanded the subject matter of sociology. Durkheim contributed the first methodological text named ‘Rules of Sociological Methods’ in the discipline of sociology. In this, he explained about his methodology, social fact, and discussed how it can help us to reach social reality. He compared social fact with various social phenomena and called Sociology a science of social fact.

Further, another perspective of sociology evolved. This evolution in sociology was the contribution of classical sociologist Max Weber. He highlighted the importance of human behaviour, interactions and social action. He called sociology “a science which attempts interpretative understanding of social action” (Giddens, 2009). There are many other sociologists who have described sociology and have expanded its subject matter by emphasising on social aspects of human life. For instance, Weber founded the interactionism school of thought and this thought was further expanded by George Herbert Mead (Symbolic Interactionism), Edmund Husserl and Alfred Schutz (Phenomenology), Harold Garfinkel (Ethnomethodology) and Erving Goffman (Dramaturgy) etc. Similar expansions can be seen in other major schools of thought of sociology; Functional perspective (Durkheim, Parsons, Merton, Malinowski, Shrinivas, Dubey etc.), Evolutionary perspective (Comte, Spencer, Morgan, Sorokin etc.), Conflict perspective (Marx, Gramsci, Dahrendorf, Simmel, Collins, Habermas, Horkheimer, Desai etc.), and Postmodernism and Post-Structuralism (Foucault, Derrida, Barthes, Lacan, Kristeva, Lyotard, Baudrillard etc.). After looking at these expansions, we may say that the subject matter of sociology is dynamic. It is constantly

changing and extending its boundaries. The next section deals with the meaning and origin of word sociology.

1.2 MEANING AND ORIGIN OF THE WORD SOCIOLOGY

The word 'Sociology' was coined by Auguste Comte (1798-1857) to describe the scientific and more particularly the positivistic study of society. Since then, the term has gained a far wider meaning to refer to the systematic study of function, organization, development and types of human societies (Jary and Jary, 2000). Comte's thinking reflected the turbulent events of his times. The French Revolution of 1789 had significantly changed French society and its consequences influenced Comte to begin with a new scientific discipline that understands the social consequences of French Revolution. Further, the word sociology is derived from a French word 'Sociologie'. Comte started writing a text named positive philosophy roughly around 1832 and completed it in 1842. While writing this text he coined the word Sociology in around 1838-1839. Initially, Comte and his master Saint Simon had thought to use the term 'Social Physics' to describe this new branch of knowledge, however Comte dropped this idea because some of his intellectual rivals at the time were also using that term. Further he had a doubt that people will consider it as a part or extension of physics in itself. Comte wanted to distinguish his own ideas from others, so he coined the term 'sociology' to describe the subject, he wished to establish. Comte sought to create a science of society that could explain the laws of the social world just as natural science explained the functioning of the physical world. Finally, he decided to go with the word 'socio' which means society and 'ology' means science which he derives from Latin word 'socius' and Greek word 'logos'. Thus, the etymological meaning of 'sociology' is the 'science of society'. The meaning of sociology can be better understood with the definitions given by various sociologists. The next section includes the definition of sociology given by sociologists.

1.3 DEFINING SOCIOLOGY

1.3.1 AUGUSTE COMTE

Sociology emerged as scientific discipline in the beginning of 19th century. Although there were many contributors to the early sociological scientific thinking, however, prominence is usually given to French scholar Auguste Comte (1798-1857). There are multiple reasons behind this. The very first reason is he invented the name 'Sociology'. Further, he defined the subject matter of sociology. He established this new discipline by relating it with existing scientific disciplines such as physics, chemistry, and biology etc. He gave a first systematic definition of sociology.

While explaining about sociology in his book 'Positive Philosophy', he wrote sociology is the science of social phenomena, 'subject to natural and invariable laws, the discovery of which is the object of investigation' (Giddens, 2009). Although Comte recognized that each scientific discipline has its own subject-matter, he argued that the latter could be studied using the same common logic and scientific method that aimed at revealing universal laws. Just as the discovery of laws in the natural world allows us to control and predict events around us, in the same way uncovering the laws that govern human society can help us shape our destiny and help in the welfare of humanity. Comte argued that society conforms to invariable laws in much the same way that the physical world does (Giddens, 2009). While explaining the importance of this new science, he called sociology a young, complex and queen of all sciences.

1.3.2 HERBERT SPENCER

The discipline of sociology was further extended by British scholar Herbert Spencer (1820-1903). He explained the scientific nature of sociology by relating the society with an organism. He argued that society and the living organism are similar since both of them follow similar processes and methods for their efficient functioning (Horton and Hunt, 1985). He drew the analogy between the society and the biological organism. Society is organized on the same system as an individual. The same definition of life is applied to both biological and social organism. As like Comte, Spencer had put much of his efforts to legitimize sociology as scientific discipline. He defined sociology as the study of societal evolution and believed that the ultimate goal of societal evolution is complete harmony and happiness (Semelser,1993). Spencer's theory of evolutionary define change is built upon three basic principles; integration, differentiation, definiteness. Comte and Spencer, with their all efforts, introduced the first perspective in sociology that is evolutionary perspective. According to it, the society moves in a specific direction; from irrationality to rationality (Comte) and simplicity to complicity (Spencer). Therefore, the task of sociology as science is to understand evolution of society and its parts.

1.3.3 EMILE DURKHEIM

Emile Durkheim (1857-1917) is the prominent thinker and modern founding father of sociology. He wrote first scientific text for sociology named 'Rules of Sociological Methods'. Through this text he expanded the horizons of sociology as a new scientific discipline. For Durkheim, the main intellectual concern of sociology is the study of social facts (Giddens, 2009). Rather than applying sociological methods to the study of individuals, sociologists

should examine social facts. Social facts, according to Durkheim, are ways of acting, thinking or feeling that are external to individuals and have their own reality outside the lives and perceptions of individual people (Ritzer, 1972). Social facts can constrain human action in a variety of ways. The examples of social fact are religion, suicide, education, marriage, family etc. Thus, according to him sociology is a science of social fact and the task of sociologist is to understand social reality by using a method of social fact. While giving importance to social fact, he also considered society or structure over and above the individual. Further, he also introduced a sub-branch or school of thought in sociology. It was named Functionalism. Functionalism holds that society is a complex system whose various parts work together to produce stability and solidarity. According to this approach, sociology is a science and it should investigate the relationship of parts of society to each other and to society as a whole (Turner, 1987)

1.3.4 MAX WEBER

Max Weber (1864-1920) is also known as modern founding father of Sociology. He conceived sociology as a comprehensive science of social action. In his analytical focus on individual human actors he differed from many of his predecessors and contemporaries such as Spencer, Durkheim, and Marx etc., whose sociology was conceived in social-structural terms. For Weber sociology is a study of society and behaviors of individuals and must therefore look at the heat of interaction. According to him, ‘Sociology is a science which attempts the interpretative understanding of social action in order to arrive at a causal explanation of its course and effects (Inkeles, 1987). As like Comte, Spencer and Durkheim, Weber’s efforts also introduced a new school of thought in sociology. It was called Interactionism. Interactionist theory is based on the idea that human beings, as they interact with one another, give meanings to themselves, others, and the world around them, and use those meanings as a basis for making decisions and taking action in their everyday lives (Giddens, 2009). Further, interactionism focuses on everyday social actions and interactions among individuals rather than on large scale societal structures. It emphasises on the importance of individual actions and place individuals over and above the society or structure. Thus, according to this approach, sociology is a science whose task is to understand social interactions and social actions.

1.3.5 KARL MARX

The ideas of Karl Marx (1818-1883) contrast sharply with those of Comte and Durkheim, but, like them, he sought to explain the changes that were taking place in society during the time of

the Industrial Revolution. Marx was primarily concerned about capitalism and further the existence of exploitative relationships between haves (Bourgeois) and have-nots (Proletariats). The other fundamental questions that Marx raised are

1. How does the capital control the workers?
2. How does the mode of production influence the social class?
3. What is the relation between workers, capital, the state and our culture?
4. How do economic factors influence inequalities, including those related to gender and race?

Marx discussed the answers of these questions in his article 'A contribution to the critique of Political Economy' and later in 'Das Capital'. There is a debate on Marx's profession, whether he was sociologist or not. He never said that he belongs to any branch of knowledge like Economics, Political Science, and Sociology etc. However, there are many of his followers who called themselves a sociologist. So if he is considered a sociologist, we may say that sociology according to him is a branch of knowledge whose task is to study social conflict and the concerns of marginalized sections of society. Marx also introduced a new school of thought which was not only limited to sociology but to all social sciences. It was Conflict Perspective. The conflict perspective emphasizes on power, inequality, and struggle. They tend to see society as composed of distinct groups pursuing their own interests. The existence of separate interests means that the potential for conflict is always present and that certain groups will benefit more than others. Conflict theorists examine the tensions between dominant and disadvantaged groups within society and seek to understand how relationships of control are established and perpetuated (Turner,1987).

1.3.6 DEFINITIONS BY OTHER SOCIOLOGISTS

Other than the founding fathers and modern founding fathers of sociology, many other sociologists have described the discipline of Sociology. Among them some of the important definitions of sociologists are as follows:

1. According to W. F. Ogburn, 'Sociology is a body of learning about society. It is a description of ways to make society better. It is social ethics, a social philosophy. Generally, however, it is defined as a science of society.'
2. R. E. Park and F. W. Burgess call Sociology as the science of collective behaviour.
3. Morris Ginsberg says that sociology is the study of human interactions and interrelation of their conditions and consequences.

4. Ogburn and Nimkoff define sociology as a study of social life.
5. Kimball Young said that sociology deals with the behaviour of men in groups.
6. Anthony Giddens defines sociology as the study of human social life, groups and societies.
It is a dazzling and compelling enterprise having as its subject matter as our own behaviour as social beings.

Thus, different sociologists have tried to cover the various dimensions of human society in their different definitions. As change is the law of nature, therefore society also keeps on changing and so as the definition of sociology.

CHECK YOUR PROGRESS- I

Q1. How does Weber and Durkheim differ in their ideas on sociology

Ans.....

Q2. Write a brief note on functionalism and conflict perspective.

Ans.....

1.4 NATURE OF SOCIOLOGY

1.4.1 SCIENTIFIC DISCOURSE IN SOCIOLOGY

While discussing the nature of sociology, one fundamental question arises that whether sociology is a science or not? There are many sociologists and social scientists who consider sociology a science, with having all the features of scientific discipline. There are some scholars who consider sociology a science which is having its own methods, techniques and having some features that match with existing scientific disciplines. Further there are some scholars who question the scientific nature of sociology. In other words, they do not support the ideology of sociology being regarded as a science as it does not fulfil the criteria to be called a science. To understand the whole discourse and to answer this question, we need to first know what is science and scientific discourse? After that we will be able to know the scientific nature of sociology.

1.4.2 DEFINITIONS AND FEATURES OF SCIENCE

In general terms, science is a branch of knowledge or study dealing with a body of facts or truth systematically arranged and showing the operation of general laws. It gathers facts and

links them together in their causal sequence with a view to draw valid inferences. Huxley defines science as a systematic body of knowledge based on reason and evidence. Giddens argued that science is the use of systematic methods of empirical investigation, the analysis of data, theoretical thinking and the logical assessment of arguments to develop a body of knowledge about a particular subject matter (Giddens, 2009). Overall the existing features of science are: reason, logic and evidence, possibility of verification of data, theories, objectivity, prediction, subject matter, capacity to form generalizations, experimentation, cause effect relationship, laws, observation, laboratory etc. Therefore, while looking at these definitions and features, we may say that any subject which has its own subject matter, methodology, and theories and perspectives can be called as science. By keeping these features in mind, we will be able to understand whether sociology is science or not.

1.4.3 WHETHER SOCIOLOGY IS A SCIENCE OR NOT?

There are various questions raised by critics related to the possibility of objectivity, prediction, validity, generalization, cause effect relationships and existence of other scientific methods in sociology. They argued that sociology cannot experiment and predict in the same way the physical sciences do. It is because the material with which society deals is human behavior and relationships. These things are so peculiar and uncertain. Spott argued that if you cannot experiment, if you cannot measure, if you cannot establish broad unifying hypotheses and if you are not confident in your social engineering, it cannot be said that you are engaged in scientific study at all. Further, there is a question of objectivity of the sociology. Sociology deals with human behavior which is subjective in nature and constantly changing with time. Therefore, value neutrality is impossible. However, sociology can be regarded as a science since it comprises of its own methods for objectively understanding human behaviour, and social phenomenon such as Weber's 'Verstehen' method, Durkheim's 'Social Fact', Spencer's 'Organic Analogy', Marx's 'Dialectics' etc. Also, the experimentation and cause-effect relationship is possible in sociology, because there are various methods developed by sociologists to compare and experiment. For example in the comparative method of Durkheim, he says "one social fact explains another social fact". For instance while studying phenomenon of suicide among different classes, Durkheim considered suicide as social fact, and he found the explanation of suicide in other social facts such as religion, marriage, gender etc. Durkheim, in his study, found that the suicide rate was more among Protestants as compared to Catholics; it was more among unmarried than married; it was more among males than females. He also

explained the types of suicides and identified the causes behind it like over integration, less integration, absence of rules in society etc.

Sociological Studies employ various methods such as the historical method, case study method, social survey method, functional method and statistical method for prediction. Therefore prediction is also possible in sociology. Though the scientific character of sociology cannot be established because it is not as accurate as natural sciences yet it can be considered as a science. The fact that sociology cannot experiment and predict in the same way in which physical sciences do cannot be denied just because human behaviour and relationships are peculiar and uncertain (Giddens, 2009). Critics also ask about the laboratory of sociology. Sociology does make use of scientific methods in the study of its subject matter. Though sociology does not support laboratory experiments, yet it does employ the techniques of science, such as the measures of sociometry, schedule, questionnaire, interview and case history. The whole society, in fact, is laboratory for sociology.

Thus, there is no doubt to consider sociology as a scientific discipline. It comprises of various features of science. It has its own subject matter, methodology, theories and perspectives. Further, objectivity, cause-effect relationship, experimentation, observation, generalization etc. are possible in this discipline. American sociologist Robert Bierstedt in his book, *The Social Order*, considered sociology as a social and not a natural science (Horton and Hunt, 1985).

Thus, it can be said that science is a way to find out the truth, and if sociology involves application of a range of techniques and methods in the right manner, then it will achieve a scientific character. Human social activities can be observed through scientific exploration just like any other natural phenomenon.

1.5 SCOPE OF SOCIOLOGY

There are two schools of thought with different viewpoints regarding the scope of sociology. The one is formal school of thought, also known as specialist school of thought. It focuses on the universal recurring social 'forms' which underlie the varying content of social interactions (Jary and Jary, 2000). Further, according to formal school of thought, sociology was conceived to be a social science with a specifically defined field. This school had prominent sociologists namely George Simmel, Max Weber, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese etc. as its main advocates.

On the other hand, there is synthetic school of thought, which advocated a synthesis in form of coordination among all social sciences. The advocates of this school of thought are Emile

Durkheim, Leonard Hobhouse, Karl Mannheim and Morris Ginsberg etc. The detailed discussions on the ideas of these two schools of thought are as follows.

1.5.1 FORMALISTIC SCHOOL OF THOUGHT

‘Any attempt to set limits to a field of intellectual endeavor is inherently futile’ (Inkeles,1987). Defining boundaries of subject helps creating specialization which further helps in understanding the nuances of discipline. Therefore, it is always useless to enter in a field of study which is totally undefined and non-bounded (Inkeles, 1987). This school of thought argued that sociology is having its own subject matter and boundaries which makes it a separate discipline. It emphasized upon the study of social interactions among human beings and agencies of society, forms of social relationships and social groupings. While describing the importance of sociology, the advocates of this school regarded sociology as an independent science with its own methodology, perspectives and subject matter. One of the prominent scholars, George Simmel argued that sociology is a particular science among all social sciences, which describes, classifies, analyses and delineates the forms of social relationships or in other words social interactions produce social relationships. These relationships should be classified into various forms or types and should be analysed accordingly. Simmel carried out various studies of such formal relationships like cooperation, competition, sub-ordinate relationships and super-ordinate relationships etc. He argued that sociology should confine itself in explaining different forms of social relationships and study them in abstract; and their contents are to be dealt with other social sciences. Hence, Sociology is the science of the forms of social relationships and social interactions. Vierkandt maintained that sociology should be concerned with ultimate forms of mental or psychic relationship which knit the people together in a society. He argued that Sociology should not concern itself with contents of cultural evolution but it should confine itself to the discovery of the fundamental forces of change and persistence. Overall, sociology avoids studying social phenomena in historical manner; therefore, sociology is separate from history. According to Von Wiese there are two kinds of fundamental social processes that exist in human society. Firstly, the associative processes which are concerned with contact, adaptation, coordination, assimilation etc. and secondly, dissociative processes such as competition and conflict. He found, each of these processes has sub-classes which in totality give approximately 650 forms of human relationships. Thus, according to him, sociology is a separate science which studies a mode or process of social interaction whether associative and dissociative processes. Tonnies divided societies into two categories namely Gemeinschaft (community) and Gesellschaft (association) on the basis of

degree of closeness among the members of different institutions, communities and associations in society. He tried to differentiate between community and society. Max Weber also called sociology a separate science with its own methods. According to him the aim of sociology is to interpret or understand social behaviour and social actions with the help of its own methods such as verstehen, ideal type etc. He argued that sociology is a science which attempts the interpretive understanding of social action rather than studying all human interactions. Thus, formal school of thought supported the idea of giving sociology a status of distinct discipline.

The main ideas of this school of thought are:

1. Sociology is a pure science.
2. It has its own subject matter and methodologies.
3. It is not the study of whole society but limited aspects of society.
4. It Studies abstract forms of social interactions and Social Relationships etc.

Overall, sociology is a distinct, special, pure and independent science with its own subject matter, methodology and theories. The formal school has come under criticism too because it focused only on specific areas of social life and ignored the more feasible parts.

1.5.2 SYNTHETIC SCHOOL OF THOUGHT

The synthetic school of thought argued that it is not possible to study abstract forms of social relationships by separating it from empirical and concrete relations. Morris Ginsberg stated that the scope of sociology includes a broad study of human interactions, their conditions and consequences (Bottomore, 2019). According to him, the study of social interactions and social relationships would never be complete if it is carried out in isolation. Sociology is not the only branch of social sciences that focuses on the types of social relationships. There are other social sciences which also emphasis on variety of relationships and its connection to social relationships. Further, in contemporary times, there is a trend of interdisciplinary approach to look at different phenomenon. For example the social life is well connected to political, economic, legal, religious and other important domains of life. Therefore, it is not possible to study social sciences as a separate entity from other sciences. The formalist school of thought has unreasonably narrowed the field of sociology. Thus, according to the critics of formal school of thought, the idea of pure sociology is not practical. To support these arguments sociologist V.F. Calberton writes, ‘ Sociology is so elastic a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and

where social psychology becomes sociology or where economic theory becomes sociological doctrine or biological theory becomes sociological theory, something which is impossible to decide’.

The synthetic school of thought defines the relationship of sociology with other social sciences. It stresses on expansion of boundaries of sociology and at the same time it also emphasises on scientific nature of sociology. Durkheim, one of the important supporters of this school of thought, divided sociology into three main sections rather than putting it into a single box. These sections were social morphology, social physiology and general sociology. Social morphology pertains to the lifestyle of people on the basis of their area or place or region. It comprises factors such as population, density, distribution of population etc. Social physiology primarily deals with the origin and character of different social institutions, namely family, religion, morals, law, political and economic institutions etc. The general sociology emphasises on general social laws related to social life. By defining different sections of sociology and their relations with one another, Durkheim supports the synthetic school of thought or synthetic sociology. Further, Hobhouse, a British sociologist, defined sociology as a field of science which focuses on the whole social life of man and its relationship with other aspects. It relates to other social sciences in a way that can be regarded as a blend of mutual exchange and stimulation. Karl Mannheim has explained sociology in terms of two key divisions; First, systematic or general sociology and the second historical sociology. The former provides a methodical review of the main factors of coexistence of human life and the latter deals with the historical array and existence of general forms of the society.

Further this can be divided into two sectors; first comparative sociology which basically deals with identical historical changes and tries to highlight the general features by comparing them and the second social dynamics which is concerned with the interrelations that exist among different social factors and different institutions in a society. The main ideas of this school of thought are:

1. Sociology is a synthesis of social sciences.
2. Sociology is general social science, all parts of social life are intimately inter-related, the emphasis of this school of thought is on inter-disciplinary approach.
3. Sociology should study social life as whole.

Overall, synthetic school of thought argued that the study of one aspect is not sufficient to understand the entire phenomenon. The synthetic school of thought or synthetic sociology has

also been criticised by many critics on various grounds. The formalist school of thought criticised synthetic school due to its over emphasis on the dependence of sociology on other social sciences. They called sociology a general science which affects the identity of subject according to formalistic school of thought. They argued that it is always useless to enter in a field of study which is totally undefined and unbounded. Defining boundaries of subject helps creating specialization which further helps in understanding the nuances of discipline. It is not possible for one science to cover all aspects of human life.

From the foregoing discussion on the scope of sociology it can be concluded that the range of sociology is very wide. After looking at the ideas of both, formalist and synthetic schools of thought, it can be said that both are relevant. It can be said that sociology is a general as well as special science. In both schools of thought, thinkers have contributed a lot to this discipline and ultimately developed this new branch of knowledge. Overall, it can be said that the subject is growing at a very high pace, at the same time its scope and relevance is also increasing day by day.

CHECK YOUR PROGRESS-II

Q 1. Explain the features of formalist school of thought in sociology.

Ans.....

Q 2. Critically evaluate the ideas of Synthetic school of thought in sociology.

Ans.....

1.6 SUMMARY

In this unit, we have introduced you with discipline of sociology and its boundaries. We also elaborated the meaning of sociology and the way how founding fathers of sociology and other sociologists have explained the relevance of sociology as scientific discipline. The perspectives of these thinkers continue to influence present day sociology and social life of people in different parts of world. We have also described the features of science and illustrated how sociology as scientific discipline studies the human behaviour, social interactions, social relationships, culture, social phenomenon, social issue etc. At last we have also delineated the scope of sociology by emphasising on two different schools of thought.

1.7 QUESTIONS FOR PRACTICE

Q1. Discuss the Nature of Sociology in detail.

Q2. Elaborate the features of science.

Q3. Explain the scope of Sociology

1.8 SUGGESTED READINGS

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 2: RELATIONSHIP OF SOCIOLOGY WITH OTHER SOCIAL SCIENCES

STRUCTURE

2.0 Learning Objectives

2.1 Introduction

2.3 Sociology and Political Science

2.3.1 Similarities between the Disciplines of Sociology and Political Science

2.3.2 Difference between the Sociology and Political Science

2.4 Sociology and Economics

2.4.1 Concept of Sociology borrowed by Economics

2.4.2 Concepts of Economics Shared by Sociology

2.4.3 Difference between Sociology and Economics

2.5 Sociology and Psychology

2.5.1 Concepts of Psychology shared by Sociology

2.5.2 Shared the concept of Sociology shared by Psychology

2.5.3 Difference between Sociology and Psychology

2.6 Sociology and History

2.6.1 Concepts of History borrowed by Sociology

2.6.2 Concepts in Sociology being used by History

2.6.3 Difference between Sociology and History

2.7 Summary

2.8 Questions for Practice

2.9 Suggested Readings

2.0 LEARNING OBJECTIVES

Reading this unit, you will be able to

- Comprehend the relationship between the sociology and other social sciences.
- Understanding the nature of sociology and other social sciences.
- Draw the history of sociology in relation to other social sciences.
- Find the similarities and differences of sociology and other social sciences.
- Make assertions regarding the nature of sociology and other social sciences in the modern-day.

2.1 INTRODUCTION

In order to understand the relationship between sociology and other social sciences one has to understand the concepts and ideas which are specific to each social science. Each branch of the social science is having its own subject matter. Each of the social science studies the society and its different aspects with its own perspective, approach, concepts and methodologies. The situations, circumstances and moments that got erupt from time to time in the history of societies determining the origin of different disciplines to understand them and to go through them and also to provide the remedies if possible.

The origin of the sociology as a discipline also has almost the same reason as mentioned above, as its origin lies at the advent of the modern industrial society, where the new situations pop up due to the movement of the large number of people in search of better life avenues i.e. from the rural society to the urban industrial setup. The movement of people in the era of industrialisation lead to the generation of the new situations which were beyond the reach of the disciplines already prevailing at the time. The need was felt to understand the society with the perspective of society itself. The pioneers of the sociology as a discipline tried to establish the principles and concepts to understand the societal setup not only in a holistic manner but also by keeping the norms and values of the society to which we are trying to understand. At the time of origin of sociology as a discipline, there were certain debates on different aspects, as one of the debate revolves around the nature of sociology in which the contending scholars were debating on the issue of whether the sociology to be considered as a science or not. Not only this, the scope of it was also debated, as the pioneers of the discipline contend upon the generalist and particular

approach of the discipline. Moreover, the deliberations were made on the idea of sociology as a general science, which owe the concepts from other social sciences such as political science, economics, psychology, anthropology, history etc. or like other social sciences whether it is a particular science having its own conceptual terminology to understand the social phenomena.

However, in the present scenario none of the disciplines affords to individually understand the social phenomena as there is a borrowing of concepts and perspectives to which we call as an interdisciplinary approach to understand the situations. So there is an intersection among the subject matter of each discipline to get practicable solution and deep understanding to the everyday life. This giving and borrowing of the perspectives and concepts do not make the subjects dwarf rather they widen up the paradigm to understand the phenomena by getting deep down.

The present chapter tries to understand the relationship of the sociology with other social sciences. The chapter starts with the definitions of the sociology and the other social sciences, leading towards the focus of the particular social sciences to make an understanding of the events and the happenings around. Also, some of the sub fields which the sociology as a discipline has developed by taking the concepts from other social sciences to make better understanding and to further explore the social phenomena, is also to be made as the part of the discussion in this chapter.

2.3 SOCIOLOGY AND POLITICAL SCIENCE

Political science studies the political institutions and the structures develop under the autonomy of the state. The state is a structure within which the lesser societies such as the family, the commercial world or the university develop, but as a social group and as an institution, it is also the object of the sociology. (Gisbert, 1973)

There is a great deal of interdependence between the political science and the sociology as a discipline as the areas of their analysis are intersecting among both the disciplines. The issues such as governance, power hegemony, power structure, voting behaviour, social and cultural capital, participatory democracy, civil society, public sphere etc. are some of the concepts used interchangeably by both the sociology and political science. While explaining the sociological concepts Franklin Henry Giddings, scholar responsible for transforming American sociology form a branch of philosophy to research science by introducing the statistical tools in this

discipline, in one of his analysis have told that in order to teach the theory of the state by ignoring the elementary concepts of sociology, is as equal to teaching astronomy and thermodynamics by ignoring the Newton's law of motion. The human life has a great dealing with the political aspects of the society and therefore the issues related to the political scenario cannot be analysed by ignoring the social aspects of the society.

Political science focuses on the theory and practice of government and politics at the local, state, national, and international levels. The subject further explores the political understanding regarding the institutions, prevalent practices and relations constituting public life leading to promoting citizenship.¹ The discipline constituted the study of not only the political communities and political institutions but it also studies the political theory, comparative politics, international relations, government and its dealing with the public, power relations and of course the political methodology to understand the political phenomena. The study of the political gamut of any society also includes the other aspects such as political socialisation, leadership, process of decision taking for policy formulation, civil society, bureaucratic machinery, the court, police system, social security etc. These mentioned concepts are responsible for maintaining and further excelling of the society. Not only this the political science studies the way outs adopted by the government and the state to resolve the conflicts through the conciliation, negotiation and compromise. And for resolving the conflict like situations the state most of the times uses these mentioned ways rather than force which it uses at the last resort. In this the dialogue, arbitration, mediation and listening the protesting party and to resolve their concerns are given the eminence rather than using the military ways to suppress their issues. These peaceful measures adopted by the state by putting aside the military solutions to run its affairs are the subject matter of the student of the political science. The discipline of political science presumes that the power and influence is prevalent at every level of the society i.e. at both levels of formal and informal as well as at public and private levels. The power politics is prevalent not only in the formal structures like governmental organisations at both the national as well as international levels but the excerpts of power politics is very much perceived in the informal institutions like families, friends, kinship relations, schools, higher educational bodies, village, towns etc.

¹ <https://www.polisci.washington.edu/what-political-science>

Thus, from the above discussion it is drawn that the political science is the study of the institutions by taking politics, power and governance into consideration. The discipline mainly focussed on the ideas and the concepts out of the understanding drawn from these bodies rather than giving training to the individuals of how to behave politically. It is also to be mentioned here that the discipline of the political science has reached to the level of extracting the ideas from other social sciences especially from sociology to make the understanding of the political dimension related to these institutions and bodies from different perspectives.

The post-World War II period has brought many other concepts and issues under the focus of the discipline as the discipline of political science has included the analysis of the micro concepts related to processes and behaviour within the government systems along with understanding the larger aspects of politics like government systems (Smith 2004). The period from World War II onwards till present has witnessed so many changes in the political scenario of the world. As within this period the world has witnessed the cold war era, the issues related to globalisation, media driven society, secularism, religious conflicts, downfall of the supremacy of the western especially the European world and the political rise of the countries from within the Asian and African continents. This leads to the increasing weightage of the countries belonging to the continents of Asia and Africa in the world politics. Not only this, the identity politics i.e. the issues related to the race, ethnicity, nationalism, gender, LGBT i.e. lesbian, gay, bisexual and transgender, cultural identity (culture capital) have become the core areas of the discussion under the discipline of political science. This has not only shifted the centre of attention of the discipline but it also has widened its scope and important to add here is that in order to get the deep and better understanding of the aforesaid issues it has to depend upon the concepts and subject areas of other disciplines.

2.3.1 SIMILARITIES BETWEEN THE DISCIPLINES OF SOCIOLOGY AND POLITICAL SCIENCE

In the present scenario both the disciplines i.e. Sociology and Political Science give and take the concepts which they have developed since they are formally came into existence. In this context the Political Science though it is an old discipline uses the theories and concept to get an understanding of the political situations and circumstances that recently came into being. As the focus of the Political Science has shifted from superficially studying the political phenomena to

the micro level understandings of these especially the political behaviour which prevails within that particular society. Especially the theories pioneered by the Max Weber to understand the bureaucracy and authority, Neo-Marxists like Theodore Adorno, Pierre Bourdieu, and Louis Althuser etc. who have earmarked the concepts which are greatly used by the discipline of Political Science to make a thorough understanding of the contemporary situations and issues.

Both the disciplines borrow the concepts and theories from other disciplines such as economics, psychology, anthropology, history etc. to reach the final conclusion. The borrowing of the concepts and theories from other disciplines whether belonging to the social sciences or other sciences has not belittled these disciplines but rather this enriches them with more ways to understanding the same situation with different and more voracious perspectives. As the issues which are very much prevalent at the global level such as the issues related to ethnicity, cultural background, economic statuses, linguistic and traditions based differences which had their implications on the political fabric of the countries throughout the world. Therefore, it leads to the convergence between the disciplines of Sociology and Political Science in order to understand the aforementioned issues.

The thinkers such as Karl Marx, Max Weber, Gramsci, T Parsons, Lenin, T Adorno, JJ Rousseau, V. Pareto etc. have equally contributed to broaden the scope of both the disciplines. Even the emerging issues and the studies done on them such as the concept of mass media and the related issues which greatly impact the social and political fabric of the society are studied by many of the prominent thinkers which became the part and parcel of these subjects. All these have broadened the subject matter of these disciplines.

Sociology focuses upon the social statuses which in a way have their reflections on the political scenario of any society. As the social statuses based on caste, gender, class etc. have a great deal of the impact on the political scenario of the Indian society. As these issues are the subject matter of the Sociology so the discipline of Political Science borrow the understandings made by the Sociological thinkers, so as to make the deep understanding of the politics at its micro level.

CHECK YOUR PROGRESS 1

Q1.What are the reasons that are peculiar for bringing sociology as a separate discipline?

Ans.....
.....

Q2. Discuss the similarities between the Political Science and Sociology?

Ans.
.....

Q3. Discuss the issues that are common between the disciplines of Sociology and Political Science?

Ans.
.....

2.3.2 DIFFERENCES BETWEEN THE SOCIOLOGY AND POLITICAL SCIENCE

Along with similarities, it is important to mention here the differences between the disciplines of Sociology and Political Science stated as under:

The discipline of the Political Science study the government systems, the power structures, political manoeuvrings, leadership, political parties, authority etc. whereas the Sociology as a discipline considers the social structures as well as the social relations to have deep implications in the making and the functioning of these political concepts and the structures.

The Sociology as a discipline studies the society as a whole gamut of social relations in which the person interacts with other beings according to the status he has achieved or ascribed. Therefore, the individual interact according to the expectations of the others i.e. relatively to the status of other members of the society. These social interactions are governed by the set of rules which in a way imply the control on the behaviour of the individual while interacting with other fellows. The control mechanisms that govern the interactions within the society are deeply studied by the discipline of Political Science.

The analysis of the human societies since these societies came into existence is done through the discipline of Sociology, however, the analysis of the Political Science as a discipline starts since the political organisations become mature and developed.

Sociology as a discipline objectively studies the social interactions and the outcomes drawn from them. In this rather than giving judgements regarding the events and facts occurred in the society, the sociology as a discipline brings forth the objective analysis of these. In this the causal relationship is drawn from the sociological analysis while avoiding any suggestions of how the social phenomena should be like. However, in the discipline of Political Science along with the objective analysis of the political phenomena, it also ponders upon to give suggestions

and give judgemental evaluation of the same. The discipline of Political Science along with the analysis of the past and present of the political situations and organisations, also suggests about the model or ideal setup of these situations and organisations to how these ought to be in the future.

CHECK YOUR PROGRESS 2

Q1. Discuss the differences between Political Science and Sociology?

Ans.
.....

Q2. What is political capital and political socialisation?

Ans.
.....

2.4 SOCIOLOGY AND ECONOMICS

Before analysing the relationship between the sociology and economics it is important to analyse the subject matter of both the social sciences. In simple terms economics as a discipline tries to understand the economic activities within the human society. The discipline analyses that how the humans quench their needs from the limited resources they have in their reach. Therefore, economics as a discipline analyses those economic activities to which the human beings perform in order to satisfy their material needs. As the focus of discussion in the economics is the capital resources therefore the economics as a discipline studies the production, distribution and utility of the resources. In the beginning the economists tried to understand the resources and how they are used to satisfy the maximum of the needs of the humans but later on the humans and their relations based on economics also came within the focus of the discipline. Thus, on one hand Economics as a discipline discusses the economic activities related to the material resources but on the other hand it is one of the parts of the human analysis, so in total Economics as a discipline analyses the human relationships based on the economics.

On the other side the Sociology as a discipline analyses the system of the social relationships, social groups, institutions and their mutual interrelationships, traditions, social values, economic ideologies, and the changes which took place within these and their impact. As every economic activity is the outcome of the social interaction.

Every economic activity is the outcome of social interaction. Therefore, each economic activity is to be understood by keeping the social perspective in mind. Similarly, the social system and social relations too are having the impact from the economic institutions. To understand the social system holistically economic institutions must not be ignored. The thinkers representing both the social sciences have certain differences as they failed to understand the interdependence of both the disciplines. For example, Auguste Comte did not give space to economics while delivering his idea of general social sciences. As per the analysis done of the social phenomena by the prominent social thinkers like Karl Marx, Veblen, Engels etc the economic factor is the most important and the only factor which impacts the process of social change in an unprecedented way. Therefore they understood the study of society to be one of the subject matters of economics. On the other side the thinkers like Sombart, Max Weber, Adorno, Bourdieu, Gramsci, and V. Pareto etc. are the ones who consider the economic factor as one of the factors of social change. At this juncture where the thinkers from both the social sciences i.e. economics and sociology have ignored the mutual relationship both of them have. Otherwise both the social sciences are greatly dependent upon each other as both of them borrow the concepts from each other to have deeper and holistic analysis of anything happening in the society.

In brief both the economic and social factors are bound to establish the causal relationship, i.e. to identify the causal factors behind any phenomenon. Also the debate between the scholars from any social science in order to know which social science is better to answer the queries related to the social events as well as the issues which are very crucial for the society, has come to an end as each of the social sciences has to borrow the concepts and understandings from the other social sciences. There is no point of raising the issue of making one social science superior to another. The important here is to find the level of interdependence, relationships between them, cooperation and the impact the social sciences have made on each other while analysing the social phenomena.

2.4.1 CONCEPTS OF SOCIOLOGY BORROWED BY ECONOMICS

As per the sociological understanding every economic phenomenon is the outcome of the social interaction. It is important to take the social aspects into consideration while determining and making of any economic planning or to solve any economic issue. The economic laws of demand

and supply cannot be implemented in total, as one has to keep his vigil over the social happenings such as norms, values, mores and traditions, processes of socialisation to properly implement the theories related to production or to implement any economic policy as such. The law of demand given by Marshall in his work Principle of Economics i.e. in order to sell greater the number of commodities to the consumers, the smaller the price should be of the goods or commodities so as to bring them at the buying capacity of the consumers.

Also, it is very important to understand the importance of that product in context to the society in which it is being used, as there are so many different factors that impact the demand and supply of that product. As the product may be a luxury at one time may now become an essential commodity for that particular society depending upon the socio-cultural scenario of that society, which is the subject matter of sociology. In order to have deeper understanding for the formulation and the implementation of the economic policies one has to depend upon the concepts of sociology.

2.4.2 CONCEPTS OF ECONOMICS SHARED BY SOCIOLOGY

Sociology in its analysis takes the help of economic concepts. The economic aspect has greatly impacted the social fabric of any society throughout the world. According to Marxist thinkers the economic factors are responsible for the functioning of the social relationships and to bring social change in the society. For example, in the agrarian economy it is the ownership of land that determines the status of the person. However, this determining of the status has got shifted from the land to the economic capital ownership in the capitalist economy i.e. in the industrial society. Also, economics talk about the new classes that got emerged in the capitalist society which previously were absent during the feudal economic setup, as new classes such as labour class, capitalist class, producer class, managerial class, consumer class etc. Also with the coming up of the industrial society different organisations which are new to this society came up.

It is evident that a social thinker in order to understand the social relations, interactions, social groups, values and many other social aspects must have to take the economic relations and organisations as well as institutions into consideration.

2.4.3 DIFFERENCE BETWEEN SOCIOLOGY AND ECONOMICS

As we have expressed earlier that all the social sciences are greatly dependent upon each other with so many aspects that are common among them, however both the disciplines i.e. sociology and economics have some of the differences in their approach which is mentioned as below:

Sociology generalises the overall social aspect of the society whereas the economics studies only single aspect i.e. the economic aspect of the society. Therefore, sociology is a general social science whereas economics is a particular social science. The subject area of sociology is wider than economics.

Sociology studies social incidents and different aspects of social change from a sociological point of view, whereas economics as a discipline study these from an economic point of view that are based on production, distribution and utilisation as per the satisfaction of the human requirements for the resources.

Sociology as a discipline studies the society where the basic unit of its analysis is the group, whereas the economics deals with the group of people to a single individual being. Also, Sociology is a general science whereas economics is particular science.

In economics the rules to understand the social phenomena are restricted and abstract i.e. confined to the study of economic aspects of it, however in sociological understanding the rules are open and widen as the phenomena is analysed from different perspectives to understand it holistically i.e. from social, economic, political, cultural perspectives.

CHECK YOUR PROGRESS 3

Q1. Discuss the relationship of Sociology and Economics.

Ans.
.....

Q2. Discuss economic sociology.

Ans.
.....

2.5 SOCIOLOGY AND PSYCHOLOGY:

It is important to mention here the subject matter of Sociology and Psychology before analysing the relationship between Sociology and Psychology.

The psychology as a discipline analyses the human mind and experiences. The main focus of study for this discipline is the individual being. The analysis of human mind is not done by taking the social situations and circumstances into consideration but it is done on the basis of neuro-glandular system i.e. the system which is governed by the neurons and the glands that maintain the hormonal balance in the human body. The principle focus of the study under the discipline of Psychology is to understand the human behaviour and the rules that govern the psychological actions. The concepts related to human emotions, attitudes, perception, learning, wisdom, sympathy, empathy, driving motivations, intelligence, intuition, assumption, apprehension etc. are the subject-matter of the discipline of psychology. Under this discipline it is assumed that the human behaviour is organised into a particular pattern which leads to form human personality and to understand and conceptualise this patterned human behaviour is the subject matter of the discipline of Psychology.

Social Psychology is a branch of Psychology that take social context into consideration while analysing the human behaviour. The discipline Social Psychology gives due importance to the social situations and circumstances that construct the human behaviour in a particular way. The actual or imagined interactions within a particular social context are responsible for the construction of the human behaviour. The nature and causes of human behaviour in social context is the subject matter of Social Psychology (Baron, Byrne and Suls (1989). Therefore we have found that the commonalities between the Psychology and Sociology are taken into consideration to draw the concepts of the Social Psychology.

On the other side the Sociology has its own subject matter, as the discipline analyses the human interactions and interrelations and the system that got generated from these. Sociology studies the human individuals and their behaviour as a social group. Accordingly it is the humans that have to behave as per the expectations of the others and on which they have very little or no control of their own self. Also as per the analysis done under the Sociology, it does not consider the society as the mere collection of individuals and it also denies the fact that all the events occurring in the society are the psychological outcomes. Society itself has a separate identity, which has autonomy over the psychological behaviour. The pioneers of Sociology consider it as a general science having a wider perspective and that studies the society as a separate entity from the individual behaviour which collectively forms the society.

It is clear from the above explanations of both the disciplines that the discipline of the Social Psychology analyses the area and interrelationship between the personality and the society. From this perspective the Social Psychology has become the bridge between the Psychology and Sociology, as it studies the social conditions that impact the human behaviour on one side and the individual behaviour accepting reacting towards these conditions on the other side.

2.5.1 CONCEPTS OF PSYCHOLOGY SHARED BY THE SOCIOLOGY

We analyse the social relations which develop between more than two individuals through the discipline of sociology. We cannot understand these social relations by ignoring the understanding of the human behaviour. The humans are also governed by the instincts and emotions such as happiness, sadness, expectations, cooperation, conflict, empathy etc. which in a way impact the social relations which are the subject matter of Sociology. Psychology in a way tries to understand these human instincts and behaviour laden with emotions mentioned above. To understand the basic nature of human beings is the subject matter of Psychology and this in a way helps to make deeper understanding of the human relations, behavioural pattern and social interrelations. This lead to the generation of the branch of Social Psychology through which the behavioural patterns as well as the experiences gathered which becomes the part of the human personality is analysed. The use of the concept of the empathy used by Weber is the example of this, as the human by keeping themselves at the place of the others tries to understand the feeling and behaviour of them.

2.5.2 SHARING OF THE CONCEPTS OF SOCIOLOGY BY PSYCHOLOGY

The Psychology is greatly dependent upon the Sociology, as in order to get the understanding regarding the human behaviour it is important to go through the socio-cultural structure of the society and its impact on the mindset of the individuals who belong to it. It is through the process of the socialisation that impacts the behaviour of the individuals. There are numerous agencies of socialisation that impact the human behaviour. Also the concept of social control also talks about the controlling agencies through which the society put a check and control over the human behaviour. The analysis of the concepts such as norms, values, mores, traditions etc. also give the glimpse of the ways through which the society draw the mindset of its members and their reactions towards the events happening around. According to the sociological understanding the

humans learn their culture through imitation, suggestion, signs and empathy. These sociological concepts and understandings further lead to make deep insight into the psychological analysis of the phenomena. According to Bernard, the human experiences and the behavioural patterns are not only the outcomes of the psycho-physiological developments but they are also the product of the social situations and circumstances around the human beings. The thinkers Ralf Linton and Abraham have given the idea that every culture draws the basic nature of an individual which is not only the outcome of the psychological interests of an individual but also of the cultural experiences experienced during the infant stage by him. Therefore in order to have deeper understanding of the psychological actions of an individual it is necessary to understand the social context, processes, social environment and culture of that society, within which the nature and personality got developed.

From the above discussion it is evident that both these social sciences not only have interdependence upon each other but they are both complimentary to each other as well. As for deeper understanding in their respective subject areas each of them have to borrow the concept from the other social science such as to understand the psychological processes the Psychology as a discipline has to depend upon the conceptual knowledge of Sociology and similarly to understand the social behaviour, interactions and interrelationships Sociology has to depend upon the researches done in the field of Psychology.

2.5.3 DIFFERENCES BETWEEN PSYCHOLOGY AND SOCIOLOGY

Though there are so many instances where the Psychology and Sociology have to depend upon each other, but there are moments where we have to draw a line of difference regarding the subject matter of both the disciplines.

Differences regarding the content: The main focus of the study under the discipline of Psychology is the individual. Individual is prime unit of the subject matter of Psychology to which the analyses is done from different perspectives. Under this the individual is studied by separating it from the social conditions as a complete entity, whereas the group is the prime focus within the discipline of Sociology. As per the sociological analysis the social circumstances are given the due importance while analysing the social relations, interactions and social behaviour. As the social conditions and circumstances are the determinants of the social actions of the individuals as they behave in the society.

Experimental methods used in the Psychology: Largely the experimental methods used in the discipline of psychology. As it study the individual behaviour by keeping him or her in the controlled environment. It is also to be noted here that it is possible in the psychological understanding in which the individual can be kept in the controlled environment. Whereas in sociological understanding as the unit of study is the group and also it is not possible to keep all the groups in the controlled environment. Therefore the other methodologies are given much space in the discipline of Sociology such as comparative method, historical method, structural functional approach, conflict understanding, approach of empathy etc. as per the requirement of the study. It is not that the experimental approach is totally absent in the sociological understanding, as many times this approach is also used under the discipline of Sociology.

Differences in perspective: As per the psychological understanding every action of individual has its roots from his mind and consciousness. It is the conscious mind that leads an individual to behave in a given pattern, whereas the sociological perspective considers that the individuals tend to behave according to the group values in which he is living. Rather living individually the humans have the nature to live in groups. Therefore on one side the Psychology has an individual perspective whereas on the other the Sociology has a group perspective in order to understand the social phenomena.

CHECK YOUR PROGRESS 4

Q1.Discuss the relationship of Sociology and Psychology.

Ans.....

Q2.Discuss the common issues between sociology and psychology.

Ans.....

Q3.Discuss social psychology.

Ans.....

2.6 SOCIOLOGY AND HISTORY

It is evident that both the social sciences i.e. Sociology and History study the human society. History as a discipline explains the journey of the society from its beginning till present. If not

every, but it covers the major events of the past and holistically studies different aspects relating to these. History as a discipline revisits the events related to human life that occurred in the past and empirically place them in a proper time line. Therefore, the history analyses the past events of the human life, as the events occurred in the past are revised and revisited through the scientific and proved evidences on the basis of which the past story of the human society is drawn. History as a discipline do not focus on ‘what was’ as it analyses the facts that lead to the occurrence of that particular event.

In a nutshell, History is the systematic description of the events occurred in the past and based on that it also draws the ideology of social life based on those events. Whereas, in Sociology the modern human society is the main focus, under which further exploration of the ideas such as social relations, social groups, interrelations between them, structural and functional understanding of the social institutions is done. As per the subject matter the Sociology and History have almost the same area of study, as both the disciplines studies the social relations and the incidents and events happening out of the social relations to which the analysis is done under both the disciplines. Though the subject matter of both the disciplines is almost the same, however, the difference is observed at the level of the perspective through which the analysis of the social events is done. Though the difference is observed at the level of the perspective but the point to be added here is that the perspectives are not at all in conflict rather they are complimentary and supplementary to each other. We have found that the disciplines of History and Sociology are in strongly related to each other.

2.6.1 CONCEPTS OF HISTORY BORROWED BY SOCIOLOGY

It is obvious that there is sharing of ideas between both the disciplines i.e. Sociology and History. To understand the society at any given point of time the historical facts are very useful to have a deeper analysis, and for it historical understanding and methodologies are of great use. Every present institution, tradition, practice, norms, values etc. have their roots in the history, and therefore the historical methodology provides us deep insight into these. For example in order to understand the gender relationship in the present society we have to find its roots in the past and for this the historical method is of great benefit. Also while analysing the caste system which an old phenomenon still is prevailing in the society we have to go in the past to understand the developments happen with the time frame. Same is the case with the other social phenomena

like marriage, family, kinship, tribal society and many others for which the historical method is of great utility so as to make deeper understanding regarding these.

The sociological understanding of the social institutions also includes the comparative analysis of these social institutions, in which the working of the social institutions are analysed by comparing their present situation with their past functioning. Not only had this, in order to understand the progress or change experienced by any social institution the stages of its development are drawn by comparative analysis of it with the past status of the social institutions. Along with this the further analyses of these social institutions lead to draw the cause-effect relationship by understanding the factors responsible for bringing the social institutions into existence.

Change at any level of the structure of the social institutions can bring forth through the analysis done by historical methodology. Therefore, the socio-historical methodology is very useful in bringing out the factors that are responsible for the change at the structural level of any social institution.

The inculcation of the historical understanding is greatly used in the theories given by Auguste Comte in his Law of three stages, Karl Marx in his Historical Materialism, Spencer's comparison between Military and Industrial society, Pierre Bourdieu's concept of Cultural Capital and Social reproduction, Theodore Adorno's theory of Culture Industry etc are some of the pioneer works in which the historical facts are used to analyse the present situations prevailing in the society.

2.6.1 CONCEPTS IN SOCIOLOGY BEING USED BY HISTORY

With the borrowing of the sociological concepts and understandings a new branch as social-history came into existence. The social history tries to understand the society in a fixed time frame. Through this branch the social, political, economic and cultural factors responsible for bringing the institutions, relationships, interactions into existence are explored through the factual information related to their past. Under social history the rules regarding the formation of the pattern of the social relationships within the society or at any part of it is analysed.

As a discipline, History documents the life of the rulers and the policies drawn for the public, also analyses the evolution and progress of the social institutions and the relationships people developed as an impact of these social institution. Through history the culture and traditions are

analysed and the sociologists by taking evidences from the studies done under the discipline of history tries to understand different social aspects of the present society.

2.6.3 DIFFERENCES BETWEEN HISTORY AND SOCIOLOGY

Though there are so many similarities between the subject matter of sociology and history, still there are some of the differences that separate both the discipline and endorsed their separate identity as a discipline. The analyses that draw the differences between the history and the sociology are as under:

History studies important events occurred in the past, whereas Sociology as a discipline focuses upon the processes and the factors responsible for the events to occur.

History studies the progress of the culture and civilisations by keeping the event related to these in a fixed time frame, whereas the sociology studies the processes and interactions that lead to the formation and establishing the culture and civilisation, and their related aspects in the society. Not only this the history though studies the battles and wars that occurred in the past, however the sociology as a discipline draw the commonalities within the situations whether in peace or in the conflicts that occurred in different societies generalise them and draw certain assertions and further use these assertions to understand the social phenomena related to the present society. The history studies the deeds and actions of the persons in the past, whereas sociology studies the human deeds in context to their group.

The history studies the events and situations occurred in the past and it organises these in a chronological order i.e. from the past to the present, however the sociology no doubt studies the present scenario of the society by taking evidence from the past. Along with this the sociology take the analysis from the present to the future as there is a scope for the predictability regarding the phenomena under study in sociological analysis.

As expressed earlier that sociology as a discipline uses the comparative analysis for deeper analysis of the phenomena under study whereas the descriptive methodology is prominent in the analysis of history. As the historian tries to analyse the past events by fixing the time frame and for this descriptive methodology is very useful, however in sociology the comparison is made to understand the level of social change the phenomena has experienced and for which the comparative as well as the exploratory analysis is sufficient to have a deeper understanding.

CHECK YOUR PROGRESS 5

Q1.What are the differences between Sociology and History?

Ans.....
.....

Q2.Discuss social history.

Ans.....
.....

2.7 SUMMARY

To conclude this, we can say that sociology as discipline is greatly dependent upon the other social sciences to analyse the social phenomena and similarly the discipline also share its findings with other social sciences which is helpful to them in their analysis of the phenomena they study with their own perspective. Each of the social science has its own ambit of study despite of this we have observed the interdependency between them. Also in the present scenario the inter-disciplinary approach can better understand and answer the situations prevailing in any society.

2.8 QUESTIONS FOR PRACTICE

- Q1.What are the differences between sociology and economic?
- Q2.What do understand with the Political Sociology?
- Q3.Discuss the common issues between Sociology and History.
- Q4.What are the differences between sociology and psychology?
- Q5.Discuss the similarities on the basis of issues between sociology and economics.
- Q6.Discuss the relationship of Sociology and History.

2.9 SUGGESTED READINGS

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 3: BASIC CONCEPTS: SOCIETY, GROUP, COMMUNITY, ASSOCIATION, SOCIAL INSTITUTION, STATUS, ROLE, NORMS AND VALUES

STRUCTURE

3.0 Learning Objectives

3.1 Introduction

3.2 Meaning and Definitions of Society

3.3 Human Vs Animal Society

3.4 Characteristics of Human Society

3.5 Importance of Society

3.6 Meaning and Definitions of Social Groups

3.6.1 Features of a Social Group

3.7 In Group and Out Group

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3.9.1 Main Characteristics associated with Primary Group

3.10 Secondary Group

3.10.1 Characteristics of the Secondary Group

3.11 Meaning and Definitions of Community

3.11.1 Features of Rural & Urban Community

3.11.2 Basic Components of Community

3.12 Meaning and Definitions of Association

3.12.1 Features of an Association

3.13 Meaning and Definitions Institutional Patterns

3.13.1 Characteristics of Institutions

3.13.2 Types of Institutions

3.14 Meaning and Definitions of Status

3.14.1 Characteristics of Status

3.14.2 Kinds of Status

3.15 Role

- 3.15.1 Characteristics of the Role**
- 3.15.2 Related Concepts**
- 3.16 Meaning and Definitions of Norms**
 - 3.16.1 Classifications of Social Norms**
- 3.17 Meaning and Definitions of Values**
 - 3.17.1 Types of Values**
 - 3.17.2 Importance of Social Values**
- 3.18 Summary**
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- 3.20 Suggested Readings**

3.0 LEARNING OBJECTIVES

The study of this chapter will able you to

- understand the meaning and concept of society.
- know about social groups and their types.
- explain and understand the notion of association and community.
- explain the concept of institutions.

3.1 INTRODUCTION

Sociology is about society, its constituent institutions, their inter relationship. Sociologists locate out about the patterns in social interactions. It focuses on the learn about of man within a social environment. Society offers social surroundings with some definite boundaries. They live with many different people in a society and come to be member of specific community and associations. The crucial centre of attention of sociology is the group now not the individual. The sociologist is in most cases concerned in the interplay between the human beings - the techniques in which human beings act towards reply and affect each other. It is rightly described as scientific learn about of human interaction. The present chapter deals with the different concepts of society. In this lesson we shall discuss the basic concepts in Sociology such as Society, Community, Institution, Association, Norms, Values, Status, role, and so on.

3.2 MEANING AND DEFINITIONS OF SOCIETY

The word "society" is the most basic in sociology. It comes from the Latin word *socius*, which means fellowship or companionship. Companionship is synonymous with sociability. It implies that man is still surrounded by other humans. Man, according to Aristotle, is a social animal. Man requires community to live, work, and enjoy his life.

The broadest and most inclusive concept is "society."

A living organism has some kind of social structure. There is culture everywhere there is creation. For the sake of life, members of lower animal species typically collaborate with one another. Human cultures are well-organized as well. The members of human society work together and help each other.

Auguste Comte, the father of sociology, saw society as a social organism possessing a harmony of structure and function.

Emile Durkheim the founding father of the modern sociology treated society as a result in its own right.

According to **Talcott Parsons**, "Society is a total complex of human relationships in so far as they grow out of the action in terms of means-end relationships intrinsic or symbolic."

G.H. Mead conceived society as "an exchange of gestures which involves the use of symbols.

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

According to **Maclver** and **Page**, "Society is a system of usages and procedures, authority and mutual aid of many groupings and divisions, of controls of human behaviour and of liberties.

According to **Lapiere**, "the term society refers not to any group of people, but to the complex pattern of the norms of interaction that arise among and between them."

3.3 HUMAN VS ANIMAL SOCIETY

Society is a system of interactions that interact and respect laws of people from various ethnic groups, classes and faiths. A collection of live species is not a community unless the component members have laws to control their behaviour pattern.

The traditional, customs, rituals and structures of value define human society. People are also able to recall, understand and convey to the next generation, not just know what they want

from themselves and what they can demand of others. The human being's emotional development depends on his relationship to other people. They create a code of ethics that governs the behaviour of the participants.

Animal societies will survive over time if their members behave in ways that enable them to (1) fulfil their own physical needs in terms of their climate, (2) perpetuate their kind, and (3) integrate their behaviours (including division of labour). Animals rely heavily on hereditary, traditional ways of behaving known as instincts to fulfil these societal survival needs, which are augmented by certain understanding and communication.

In the case of honeybees, the complex division of labour is achieved primarily by the splitting of the worker bees into three physical types and three major maturational phases. Because of biological inheritance, various behaviours are common for each gender and age. Such complex behaviour, however, cannot be organised or adapted to changing situations without the ability to understand and communicate with one another.

Similarities

Before delving into the differences between these two cultures, let us first consider their parallels. Individuals, as communities, have desires that must be fulfilled if they are to survive efficiently. The concern emerges as to how a society's interests vary from those of individuals. After all, a culture is a collection of people who are connected in any way. However, it can be demonstrated by using the analogy of a human that can live without having children, but a population that does not have children cannot survive.

- a) Division of Labour: It is shared by both cultures. It is a separate matter because the division bases vary.
- b) Cooperation: Cooperation is something that all cultures value. The ants, bees, and apes consciously cooperate, as we believe the existence of cooperation to be complete.
- c) Reproduction: Reproduction is necessary for the future of the race and civilization. Reproduction not only serves to replace dying participants, but it also helps to generate associates and partnerships.
- d) Leadership: In order for society to work properly, leaders who can direct the masses are needed. Leadership in the animal kingdom is founded on physical dominance, which might not be true in a human culture.
- e) Communication: Communication is another fundamental characteristic of any culture that

is shared by both animal and human cultures, while animals rely on symbolic communication whereas humans use various means of communication such as language, voice, and so on.

- f) Physical Needs: Animals, like humans, need civilization for warmth, security, and nurturing. Human beings need society not only for food and shelter, but also for certain needs that they are unable to meet on their own.

Dissimilarities

Let us now understand the distinctions between human and animal cultures.

- a) Framework: Animal behaviour is organised around the concept of instinct. In human society, behaviour is organised around a cultural context.
- b) Language: Human culture has evolved vocabulary so that its citizens can not only converse but also have a memory of past events. This recorded past benefits future generations in a variety of respects. Such a scheme does not exist in animal culture.
- c) Relationships: Human culture has the ability not only to form partnerships, but also to assign these relationships names. These bonds are extremely powerful.
- d) Complex Behaviour: Human culture is shaped by complex laws that allow or forbid close interactions between various divisions of society. These prohibitions in animal culture are the result of love-hate relationships or racist relationships.
- e) Stratification: The mechanism of stratification in human culture is extremely complex. It is not solely dependent on brute strength and aggressiveness. Animal culture, on the other hand, has a very basic stratification dependent on aggressiveness and physical power.
- f) Institutions: To control the behaviour of its people, human society has developed a variety of institutions. These organisations are as follows:
 - (a) Marriage. To control human sexual life, culture has evolved a complex series of laws in the form of marriage. This institution is totally absent from animal culture.
 - (b) Legal Institution. Human civilization has created a legal framework to distinguish between desirable and bad behaviour trends. The animal society lacks such a vital organisation.
 - (c) Family. The family is the institution of human culture where husband and wife can have sexual relations. Furthermore, this institution is in charge of the children's upbringing

and social placement. In animal culture, sex is an instinct that must be met regardless of the consequences.

- (d) Power and authority: In human culture, there is a distinction between legal and unconstitutional power systems. In animal culture, the power structure is either non-existent or based solely on physical dominance.
- (e) Religion: Religion aids in the fulfilment of mental desires. It also aids in steering human interactions and behavioural behaviours in the right direction. It distinguishes between the holy and the profane. Religious structures, which are so important in human society, are not present in animal society.
- (f) Mental Framework: Humans have a huge, diverse, and highly evolved brain that allows them to understand, remember, replicate, and transfer information. In the animal kingdom, the brain is not very complex or huge. As a result, they are unable to do the tasks that humans do.
- (g) Accumulation: Human generations accumulate cultural heritage. It is through this aggregation that human civilization has gained dominance over animal society. The animal culture is mostly reliant on the satisfaction of their fundamental needs. There is no scheme for preserving and accumulating cultural heritage.
- (h) Awareness: The species are part of a culture but are unaware of it. The level of social consciousness is incredibly poor. Individuals are present in culture. Human beings are well aware that they can only exist in society.

The preceding debate leads one to the conclusion that, despite certain parallels, the animal and human societies vary greatly. We vary not only physically, but also behaviourally.

3.4 CHARACTERISTICS OF HUMAN SOCIETY

- a) Abstract: Society refers to an intangible and abstract web of social relationships. We can only sense it, not see it. Society is a method of associating, not a thing. Society is true, but it refers to a state or condition of relationships and is therefore an abstraction.
- b) Interdependence: Individuals of culture are interdependent on one another. Humans have many desires that they cannot meet on their own. They are completely reliant on other people to meet their basic needs.
- c) In society, there is both similarity and dissimilarity: Society cannot exist in the absence of both likeness and distinction. Likeness and divergence are diametrically opposed, but they

are also essential for civilization, which is a complex and ever-changing entity. Men do not form societies of animals because their desires, morals, and goals are too dissimilar.

d)Control: Man's social life cannot improve until he has control of his own conduct. In culture, a man cannot act arbitrarily and he must consider the effects of his acts on other citizens. In order to facilitate the individual's transition to society, society must impose certain constraints on the people. Traditions, mores, folkways, rules, and conventions are used to exert influence over human behaviour. Any person must act in accordance with his or her society's customs, mores, and folkways.

e)Liberty: However, if there are no freedoms to offset the constraints, culture and individuals cannot create. Human culture is ever-changing. Its life force is found in transformation. As a result, in culture, the person must be granted freedom in the face of a variety of changes.

3.5 IMPORTANCE OF SOCIETY

Let us now address the significance of society after discussing the functional requirements of society, the distinction between animal and human cultures, and the features of human society.

Why is it necessary for man to survive in society? In other words, why is society needed for humans? There are three major causes that make us grasp the significance of culture.

(i) The Members Require Food and Water: They need protection from the elements (shelter, clothes, etc.) as well as protection from other people or animals. The very minimum conditions are, of course, dictated by each human organism's physiological specifications in relation to its external physical environment. Otherwise, he would suffer. Nonetheless, the organism's essential needs are normally fulfilled in a variety of ways, and the typical human world supplies the substance in a variety of ways. Race, ideology, caste, nationality, and other factors influence mate selection in humans.

(ii) Man Develops physically and emotionally over time: Man is born vulnerable and dependent on others. He requires consistent human reinforcement and social exposure to develop maturity and self-reliance. There is no proven way to accelerate his growth from infancy's vulnerability to adulthood's relative self-reliance. Only centralised social institutions will provide the human infant with the long period of growth that he needs.

(iii) Every human being has a need for a response from the human environment: People deserve to be loved, encouraged, and recognised. This desire for a positive impact can only be met within the context of culture.

The preceding debate leads one to the conclusion that man is social by birth. His growth is dependent on the company of others. Only while he is in the presence of other humans does he learn to act normally. Furthermore, man cannot meet all of his needs on his own. He is reliant on others for his physical and mental growth. Men and culture, in particular, are inseparable components of the social phenomenon. They depend on one another for their very life and survival. Individuals are a member of culture. That is why he has interests, aspirations, and goals. Human existence can only flourish in society. The culture, on the other hand, is dependent on these socialized persons to maintain and continue its laws and practices. As a result, both are needed for an understanding of ethics.

3.6 MEANING AND DEFINITIONS OF SOCIAL GROUPS

A social group comprises of at least two individuals who interface with each other and who perceive themselves as an unmistakable social unit. Our social conduct and characters are formed by the groups to which we have a place. All through life, a large portion of our day by day exercises are acted in the organization of others. The investigation of groups is vital in social science since they assume a vital part in the transmission of culture.

While the 'group' is one of the most important concepts in Sociology, there is no complete agreement upon a single definition. Many sociologists have tried their hand at defining a group, although there is no universal agreement on the meaning of the term. A few noteworthy and frequently quoted definitions are given below:

According to **Maclver** and **Page**, a group is "any collection of human beings who are brought into social relationship with one another," Social relationships involve some degree of reciprocity and mutual awareness among the members of the group.

According to **Ogburn** and **Nimkoff**, "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group."

According to **Robert K. Merlon**, "A social group is a number of people who define themselves as members of a group; who expect certain behaviour from members that they do not expect from outsiders and whom others (members and non-members) define as belonging to a group."

William McDougall maintained that social groups were organic wholes. Social group, in his view, is something more than an aggregate of individuals.

S.T.Geer referred to social group as an aggregate of individuals who are functionally interdependent on one another. Members of a social group, according to him, depend upon one

another for satisfying their respective needs.

3.6.1 FEATURES OF A SOCIAL GROUP

- (i) **Collectivity:** The basic pre-requisite of a bunch may be the existence of greater than one person. Groups vary in dimensions from two members to several hundred million. These members are aware of the truth that they fit in with exactly the same group.
- (ii) **Interaction:** The most crucial characteristic of a bunch is the distinctive interaction that develops amongst members. When the patterns of interaction become more involving, we can think about a bunch, e.g., in a classroom, students exchange greetings and share information with one another and they're treated as a bunch by both teachers in addition to college administration. A few of the students, however, develop close intimate interaction. They hang around with one another, study together, plan their activities together, protect one another and so on. These members, at precisely the same time, are expected to not act in a similar manner with other students who aren't an integral part of their gang. These distinctive patterns of activity and interaction give groups definite boundaries.
- (iii) **Mutual Awareness:** There clearly was physical and symbolic interaction on the list of members of an organization. These are generally alert to the existence of other members. Mutual awareness makes them respond and behave in particular ways and, thus, influence one another. Each member understands that he could be a part of the group. Greater importance is given to group life in comparison with individual life. This indicates that members derive their meaning and significance only with regards to each other.
- (iv) **Reciprocity:** Members aren't just aware of each other, but additionally respond or behave in particular ways. Their relations are reciprocal. They've been able to stimulate one another meaningfully and tend to be in a position to respond meaningfully to virtually any common stimulus. Members are aware of the roles, duties and obligations, as well as the privileges resulting from group membership.
- (v) **We-feeling:** We-feeling means that group members have common loyalties. They share some similar values and see as well as set themselves apart from the remaining portion of the world for their membership in one single particular group. In this sense, citizens of a nation, who will be united by common political processes and who share a number of similar loyalties, a typical history and a feeling of common future, are thought a group.

3.7 IN GROUP AND OUT GROUP

The groups with which the individual identifies himself are his in-groups- his family, his friends, college, occupation or religion - by virtue of his awareness of likeness or "consciousness of kind". Thus, the subjective attitudes associated with individual person reveal his in-group memberships. There are groups to that your individual will not belong - the other sex, other families, occupations, religions or nations. These are out-groups.

Sumner distinguished between "ourselves, the we-group or in-group and everyone else or even the other-groups, out-groups. The relation of comradeship and peace when you look at the we-group and that of hostility and war towards other groups are correlative to every other...Loyalty to group, sacrifice because of it, hatred and contempt for outsiders, brotherhood within, war likeness without all grow together as products of the same situation."

It shows that the Out-Group is defined by the individuals with relation to the In-Group. In-Group attitudes contain some elements of sympathy and always a sense of attachment to the other people in the group. Out-Group attitudes will always mark by a feeling of difference and, to some extent, a diploma of antagonism. The notion of In-Group versus Out-Group is applicable to rivalries between schools, neighbourhoods, gangs, etc., but it is also applicable to relations between so much more hostile groups like rivalries between various political parties or nations, etc.

Sumner considered it virtually a law of human interaction that In-Group solidarity and hostility towards Out-Groups are directly related. Several researchers have discovered that hostility towards an out-group has a tendency to increase loyalty towards an In-Group. Kenneth Dion has discovered that membership in highly cohesive In-Groups tends to increase prejudice against Out-Groups.

3.8 REFERENCE GROUP

The expression 'reference group' was coined by Herbert Hyman (1942) in a scholarly study of social class. Hyman unearthed that the individual's self-evaluation of status is based on the groups used as a framework for judgement. The reference group could be the group to that the individual refers into the sense himself either consciously or unconsciously with it that he identifies.

According to Sheriff, "A reference group is certainly one to that the refers that are individual with which he identifies himself, either consciously or sub-consciously. The central facet of the reference group is psychological identification."

Based on Shibutani, "A reference group is the fact that group whose outlook can be used because of the actor given that frame of reference in the organization of his perceptual field."

3.9 PRIMARY GROUP

Cooley used the term groups that are primary describe such groups as family, neighbourhood and children's play group. These groups are characterized by face-to-face interaction, sentiments of loyalty, emotional involvement, close cooperation and concern for friendly relations as a finish in themselves much less a way to a conclusion. For example, members of the grouped family are frequently in face-to-face interaction. These interactions are permanent in nature meaning that even though members move away, they truly are still family members. Members of the family are bound together by affection and love. Members of the family have numerous types of relationships with each other ranging from exchange of services to emotional support and protection that is physical. Members are not interchangeable. As an example, if your brother leaves home and gets settled in some country that is foreign you give his room to a tenant, you simply can't expect the tenant to try out the role of your brother.

3.9.1 MAIN CHARACTERISTICS ASSOCIATED WITH PRIMARY GROUP

- (i) Intimate and Personal: The principal group may be the association with that your individual comes in contact when you look at the most intimate and personal sense. Your family, the childhood play group together with adult neighbourhood group are types of the group that is primary.
- (ii) Relations derive from Spontaneity: When you look at the primary group, relationships are marked by a certain naive spontaneity and easy habituation.
- (iii) Informal: The principal group provides an atmosphere of informality when the individual can "be himself" to a extent that is considerable. His fellow people in the principal group are relatively uncritical of his behaviour, so long as he conforms for me standards they own accepted.
- (iv) Emotional Ties: People in the primary group are limited by emotional ties to one another because of the truth that they've been people in the group that is same. Their statuses in the formal group usually do not affect their personal relations within the group that is primary.
- (v) Development of Personality: The group that is primary a crucial role in the growth of human beings. It will act as a transmission belt between society and individual. Through the group that is primary basic values and culture are transmitted into the individual through the most formative years. The imprint of these primary group definitions remains throughout life. Beliefs, values, prejudices and even the conscience that is individual reflections of early primary contacts.

- (vi) **We-feeling:** The primary group is the centre of warmth, loyalty and one-ness. It generally does not however, mean that there's absolutely no conflict or tension in the family. For example, you can find often scenes of tension between parents and children or between siblings. Children in the play group might be jealous of each other. The daily contact with the neighbourhood group may involve most intense animosities. In spite of these conflicts, quarrels and hostilities; the main group tends to present a united front against outsiders. The ties of the primary group are intimate. The individual is also defending himself in defending the interests of the group.
- (vii) **Important and Ultimate Ends:** People in the group that is primary one another as ultimate and important ends. The value of another, father, brother, sister, husband, wife or friend is not measured by any criteria besides that of this relationship itself, nor does the tie that is primary any justification except that its very own existence. The in-patient is keen on his friend not as a result of any concrete gift that the latter can bestow but because friendship itself is invaluable.
- (viii) **Socialization:** The group that is primary the in-patient for the membership of this larger society. The primary group acts while the agency by which the candidate for human instinct receives the standards and values inside the society. The primary group has been the principal instrument of socialization during most of the time that man has lived in ordered society.

3.10 SECONDARY GROUP

Robert M. Maclver and Charles H. Page in their *Society: An Introductory Analysis*. The secondary group or, it, the "Great Association" thus, comes into existence as they termed. Its appearance may be the result not only of expansion but also, perhaps primarily of growing complexity that is cultural. In contrast to the primary group, the secondary group is much more crucial that you an awareness of modern industrial society. Each other as means to ends, rather than as an end in themselves in contrast to the primary group, members of the secondary group regard. The salesman views a possible customer in terms of the impending sale, instead of of warm personal friendship. The secondary group is described as the idea of contract, a rational relationship entered into by two or more parties, with mutual duties and obligations clearly stated.

3.10.1 CHARACTERISTICS OF THE SECONDARY GROUP

- (i) **Voluntary and Purposive:** The secondary group is less intimate, personal and emotional as compared to group that is primary. It includes those forms of social relationships which can be entered into voluntarily and purposively. The secondary group is assuming greater importance when you look at the lifetime of the normal person, he encounters on a single and utilitarian level as he lives more of his life with complete strangers or with those whom.

- (ii) **Contract:** The group that is secondary characterized by the idea of contract, which will be relationship entered into deliberately and rationally by both members using the duties and obligations strictly stated or implied. The personal liability of each and every member of the group that is secondary strictly tied to the terms the contract.
- (iii) **Means to Ends:** The people in the group that is secondary to regard each other as way to certain ends. The salesman regards an individual with regards to the impending sale and also the resultant commission, as opposed to in terms of warm and personal friendship. Every attempt is made to introduce the primary elements of friendship into a relationship that is essentially secondary in the secondary relationships of modern society.
- (iv) **Variety of Forms:** Secondary groups assume a variety of forms in contemporary society. These are typically clustered about a number of the great central human interests—the religious organization, the educational institution, their state and especially the complex business of making a living in an industrial society.
- (v) **Mechanical Means of Communication:** Secondary groups are held together by mechanical method of communication, such as, the printing press, the telephone, the telegraph, the air, the tv, the e-mail, the mobiles, the SMS, etc., that are substituted when it comes to personal communication associated with group that is primary.
- (vi) **Part of this Personality:** The individual enters into secondary group relationships with separate and specialized areas of his personality. His membership of a second group is situated upon one of the many special interests that characterise the countless sided modern personality. The individual tends to become a fragmented creature, stressing first one interest and then another in the secondary relationships. The whole personality does not act as readily as it did when men lived simpler lives in a few primary groups under these circumstances.
- (vii) **Lacking and formal Affection:** Into the secondary groups, there is certainly a large degree of complexity and personality. Members lack the affection and informality which will be an essential element of life in primary groups. Similarly, religious groups attempt to inculcate a sense of cooperation within their members so they do not act selfishly towards their fellow member which is a characteristic of secondary groups.

3.11 MEANING AND DEFINITIONS OF COMMUNITY

The word 'community' comes from the word that is Latin word '*communis*' meaning in common or sharing. A residential district is a spatial or territorial unit of social organizations for which folks have a feeling of identity and a feeling of belonging. The term community has been utilized because of the anthropologists and sociologists in different ways. The explanations and also the characteristics given are so confused that individuals are not able to

draw any agreed upon features according to which we could identify a place, number of individuals or a specific ideology as community.

Kingsley Davis defined a community as the smallest territorial group that can embrace all aspects of social life.

Karl Mannheim defined a community as 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.

According to **Maclver & Page**, "Whenever members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community."

According to **Ogburn & Nimkoff**, "a community may be thought of as the total organization of social life within a limited area". However, **Maxzer** gave importance to area, "A society that inhabits a definite geographic area is known as a community."

3.11.1 FEATURES OF RURAL & URBAN COMMUNITY

Taking into consideration the standard of interaction and relation, the members with different pursuits and ideologies were put on a continuum like the Folk-urban or Rural-Urban continuum. At one polar end of the continue was placed the folk community which had relatively greater isolation and self sufficiency inside their daily network of relationships. At the other end there was clearly complete dependence. Depending upon the character additionally the quality for the relationships, different inhabitants may be put in between the two polar opposites.

These two polar opposites have now been given different names like Folk. Urban (Redfield), Gemeinschaft & Gesellschaft (Tonnies) Mechanical & Organic solidarity (Durkheim), Primary & Secondary (Cooley), etc., indicating they have a unique style of life, social habits, practices, customs, occupations and feeling of belongingness. Let's discuss some of the typical social relationships for the rural and urban community.

- (i) Gemeinschaft and Gesellschaft: A fundamental distinction involving the social relationships associated with the rural and urban community is subsumed under the concepts of Gemeinschaft & Gesellschaft, those two terms mean, community and society, while having been used by the German Sociologist Ferdinand Tonnies. In this sense, a residential district refers to a permanent set of persons whose relationships are intimate and

primary and among whom social control is dependent largely upon the folkways and mores in place of upon the formal constraints of the law. Conversely, the relationships of the *Gesellschaft* are typically those for the urban community, especially the metropolitan city, where in fact the family is less strong and social contacts are grounded into the rational and utilitarian concerns of a competitive and impersonal society.

- (ii) Sacred and Secular: Closely linked to the aforementioned concepts are the concepts regarding the sacred in addition to secular, which were introduced into sociological literature by Robert E. Park and expanded by Howard Becker. Sacred societies are those "which impress upon their members modes of conduct making for a higher amount of resistance to change," whereas secular societies are the ones "in which resistance to change is at at least or. where change in several facets of life is very welcome." As a whole, therefore, rural communities are those for which sacred relationships have a tendency to predominate and urban communities are those where secular relationships tend to set the prevailing tone."
- (iii) Ascribed and Achieved Status: With regards to social structure, the rural community is one for which more statuses and roles are ascribed by age, sex, religion, caste, etc. Within the large city, there are many more achieved statuses, and also the individual after all times is less circumscribed by his fixed status. The individual earns his status. It also makes for progress.
- (iv) Homogeneity and Heterogeneity: The social relationships regarding the rural community are also more homogeneous than those associated with urban community. The main institutions—the family, the church, the institution, plus the simple economic institutions—hold all the interests for the greater part of rural people, and hence lead them to be more integrated into the essential social structure than is the situation when you look at the urban community.
- (v) Stability and Mobility: Closely allied, as both the main cause plus the effect of the heterogeneous relationships for the larger city, may be the high social mobility of the urban community, as compared with that regarding the rural community. The institutional contacts when you look at the city will also be more fleeting than those into the rural area, with many associated with the primary institutions (caste, religion), tending to reduce connection with the urban dweller.
- (vi) Complete and Segmental Roles: Members of a rural community tend to know a number of

other members personally. Social relationships are thus based upon primary contacts, for which people participate due to their whole personalities. The very nature for the urban community, having said that, means that one tends to know almost every other persons in a specialized or segmental capacity. As Louis Worth remarks, "The contacts associated with the city may indeed be one on one, but they are nevertheless impersonal, superficial, transitory and segmental. The reserve, the indifference, while the biased outlook which urbanites manifest within their relationships may thus be thought to be devices for immunizing themselves contrary to the personal claims and expectations of others."

(vii) Means and Ends: As a consequence of the casual, superficial and utilitarian character associated with social relationships associated with the urban community, the urbanite tends to regard other persons as means to ends, as opposed to as leads to themselves. The emphasis into the city in upon personal gain, achievement and attainment and other persons may appear within the role of helping or hindering the realization of those goals, instead of as people with lives of their own.

3.11.2 BASIC COMPONENTS OF COMMUNITY

(i) Territory: The group of people forms a community when it starts to live in a certain locality. A community always occupies a territorial area. The area do not need to be fixed forever. The people may change their part of habitation every so often in the same way a nomadic community does. A lot of the communities are well settled and derive a stronger bond of solidarity from the conditions of these locality. In a rural society, there clearly was unity because individuals reside in a certain locality.

(ii) We-felling: We-feeling ensures that people in a community have a feeling of belonging together, moreover it refers to the knowing of the presence of others. Such awareness gives them a degree of toleration about others' sentiments. It really is as a result that people find, in urban areas, a Gurudwara and a Temple sharing a common wall.

(iii) Commonness: Community means people sharing a typical way of living. Due to collective participation in the affairs in addition to prevalent mode of life within the community, there grows a feeling of mutual identification of hopes and aspirations among its members. Thus giving rise to a sense of oneness within a certain community. It is because of this reason that when one is transferred from his community to another, he develops a feeling of neglect and dullness.

(iv) Ideology: Members of a residential district have a shared viewpoint. They will have a

typical Ideology as a residential area may be the natural development of those social forces which inspire men in the future together with the common bond of a shared way of life. Depending upon the frame of reference, a residential district can be defined as owned by a specific geographical area and/or as having we feeling among themselves and/orhaving a standard occupation, pursuit, interest, religion and/or ideology.

3.12 MEANING AND DEFINITIONS OF ASSOCIATION

Association is that selection of human beings which will be formed to gain a particular goal or goals. When such a bunch is certainly not of a permanent type, its membership is voluntary) and it will be dissolved after the attainment of the goal, it will require the type of a link. A connection is sort of cooperative unit featuring its own organisation and rules and regulations. It may possibly be recognized or perhaps not. Association is a company that is formal and performs specialized functions for its members. Associations may range in size from relatively small social or recreational clubs to large-scale organizations. Modern society is characterized by a multiplicity of associations.

According to **Maclver& Page**, "An association is a group organised for the pursuit of an interest or group of interests in common."

According to **Bogardus**, "Association is usually working together of people to achieve some purpose."

According to **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 organisation with a view to achieving a specific end or specific ends."

According to **Gillin&Gillin**, "An association is a group of individuals united for a specific purpose or purpose and held together thereby has recognized or sanctioned modes of procedure and behaviour."

3.12.1 FEATURES OF AN ASSOCIATION

- (i) Group: An association is a team of people who form it for the attainment of common goals.
- (ii) Common Goals: Members from a connection when it comes to attainment of common objectives. Those that try not to endorse these objectives usually do not become people in the association.
- (iii) Voluntary Membership: Only those individuals who endorse the most popular goals of a connection become its members. Membership is voluntary and cannot be imposed on those who do not desire to do this.

- (iv) Organization: Because of its proper functioning, a link should have a formal organization for which we not just have formal rules and regulations but in addition offices such as the President, the Secretary, etc.
- (v) Temporary nature: An association is not permanent in the wild. Following the fulfillment of the objectives, it could be dissolved. Similarly, its membership too is not permanent/ Old members can quit when they choose to and new members can be enrolled.
- (vi) Limited Size: An association is bound in size. Its membership is obviously limited. You will find large and small association however it doesn't mean that an association has infinite members.
- (vii) Rules & Regulations: The constitution of a link is normally written. It really works relating to certain rules and regulations. Some associations are registered also.

The aforementioned features help us to summarize that a link is a kind of social group, that will be not of a permanent nature and comes into existence for the attainment of certain goals. A link thus relates to a team of social beings linked to one another by the proven fact that they usually have enrolled themselves as members of a typical organisation with a view to securing a certain end or specific ends.

3.13 MEANING AND DEFINITIONS INSTITUTIONAL PATTERNS

An institution has some definite aims by virtue of which it is beneficial to society Some writers make use of the term "institutions" when talking about large social groups, reserving the word "associations" for small groups. The distinction is then only one of size. But no one knows what size a group should be in order to become an institution; furthermore, used in that way, the expression adds little to our comprehension of social structure.

Others use "institution" for almost any constellation of cultural traits, collected around some function or group of functions.

According to **Maclver**, "an institution is a set of formal, regular and established procedures characteristic of a group or a number of groups that perform a similar function within a society. In short, an institution is an organized way of doing something."

According to **Feibelman**, "an institution is simply an organized, patterned and traditional way of doing something – a set of "interwoven, folkways, mores and laws built around one or more functions."

Barnes defines a social institution as "the social structure and machinery through which human society organizes, directs and executes the multifarious activities required to satisfy

human needs." In simple language, social institutions are the established ways through which social interaction among the individuals is structured, regulated and controlled for the purpose of satisfying human needs.

Sumner said, "An institution consists of a concept (idea, notion, doctrine, interest) and a structure." He added, "The structure is a framework or apparatus or perhaps only a number of functionaries set to cooperate in prescribed ways at a certain conjuncture. The structure holds the concept and furnishes instrumentalities for bringing it into the world of facts and action in a way to serve the interests of men in society." Then he points out that "institutions begin in folkways, become customs and develop into mores by having attached to them a philosophy of welfare. They are then made more definite and specific with respect to the rules, prescribed acts and the apparatus to be used. By the last procedure, they are furnished a structure, and the institution is complete."

3.13.1 CHARACTERISTICS OF INSTITUTIONS

- (i) **Cluster of Social Usage:** Institutions are comprised of customs, mores, rules organized into a functioning unit. An institution is a company of rules and behaviour and it is manifested through social activity as well as its material products. Simply speaking, an institution functions as a unit when you look at the cultural system viewed as a whole.
- (ii) **Relative Degree of Permanence:** Our beliefs and actions are not institutionalized until these are generally accepted by others over a period of time. Once these beliefs and behaviour get recognition, they get to be the yardstick for the evaluation for the beliefs and actions of others. In a nutshell, institutions have a degree of permanence. It doesn't, however, mean that they don't change. As new methods for doing things appear and are usually found workable, they challenge stability and impel institutions towards change. Thus institutions function prior to cultural norms. However, in comparison with associations, they have a better amount of permanence.
- (iii) **Well-Defined Objectives:** Institutions have fairly well-defined objectives that are in conformity with the cultural norms. The institution of marriage has got the objective of regulating the network of social relationships together with people in a society would consciously work with the attainment for this objective, e.g., marriage in the same caste or class.
- (iv) **Cultural Objects of Utilitarian Value:** Cultural objects help in the attainment of institutional objectives. Cultural artifacts, beliefs and value systems must help institutions to reach their objectives. Cultural objects of utilitarian value which are widely used to accomplish the purposes of an institution tend to be buildings, tools, machinery, furniture and so on. Their forms and uses become institutionalized.

- (v) Symbols are a Feature that is characteristic of Institution: A symbol could be thought as anything which depicts another thing. Symbols might be either material or non-material in form. Institutions might have permanence, identity and solidarity if they have some symbols. The members of an institution feel quite close to one another by sharing common symbols.
- (vi) An Institution has traditions that are definite: Each institution has fairly definite traditions, oral or written. Such traditions refer to the point, attitude therefore the behaviour regarding the members. These traditions attempt to bring together individuals into a functioning whole through established behaviour, common symbols and objectives. Once the traditions become very rigid, they use the as a type of rituals.
- (vii) Institutions will be the Transmitters regarding the Social Heritage: Social institutions are the conservers and transmitters associated with the social heritage. It really is within the institutions that the individual learns the basic values of life. The kid initially plays a role of general receptivity into the basic and multifunctional institution associated with family, as well as in that way receives the biggest share associated with social heritage.
- (viii) Institutions are Resistant to Social Change: As patterned forms of behaviour, social institutions are more resistant to social change than behaviour where such uniformity and regularity try not to apply. Institutional behaviour is through definition behaviour invested with social sanctions and structures to carry out these sanctions. It really is natural that behaviour of the kind would be more resistant to social change than behaviour which includes neither sanctions nor structures. Social institutions are thus, by their very nature, conservative elements within the social structure. They have a tendency to keep firmly towards the patterned behaviour of the past and also to resist basic modifications therein.

3.13.2 TYPES OF INSTITUTIONS

Institutions may be classified in several ways.

Sumner has classified institutions into two types that are main.

- Crescive (Growing) Institutions such as for example property, marriage and religion which result from mores. They are unconscious in origin.
- Enacted Institutions such as credit institutions, business institutions which are consciously organized for definite purposes.
- Ballard has distinguished basic institutions from subsidiary institutions.
- The Basic Institutions are those which are seen as being necessary for the maintenance of social order in a given society, e.g., your family, the Economic Institutions, the Religious

Institutions, the Educational while the Political Institutions are thought to be basic institutions.

- The Subsidiary Institutions are complexes associated with type which can be not regarded as quite so required for the maintenance of social order. For instance, recreational ideals and activities fit in with this class.

Chapin has classified institutions with respect to their generality or restrictions when you look at the society by which they've been found. The cultural elements taking part in general institutions are often "universals", while those tangled up in restricted institutions are usually "specialties." Religion as such is a general institution, Hinduism is a restricted institution.

Ross mentions two types of institutions : (1) Operative institutions (2) Regulative institutions.

- Operative Institutions are the ones of that the main function is the organization of patterns whose practice is actively required for the attainment associated with objective, e.g., the Institution of Industrialism.
- Relative Institutions are organized for the control over customs along with other kinds of behaviour which are not themselves components of the regulative institution itself. The Legal Institution is a good example.

3.14 MEANING AND DEFINITIONS OF STATUS

Status is understood to be a situation within the social structure of a bunch or society that is distinguished from and also at the same time linked to other positions through its designated rights and obligations. Because each status position in a social structure can be looked at in terms of its superiority in inferiority, people have a tendency to equate status with rank and prestige or hierarchical position. However, status into the usual sociological sense does not necessarily imply a rank in a hierarchy.

Until 1920, the term status was most often used to refer to either the legally enforceable capacities or limitations of people or their relative superiority and inferiority. More recently the rights and duties fixed for legal reasons have seemed less significant than those fixed by custom. The word has been broadened considerably.

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

According to **Ogburn and Nimkoff**, "The simplest definition of status is that it represents the position of individual in the group." Status is the rank order position assigned by a group to a

role or to a set of roles.

According to **Elliot and Merrill**, "Status is the position which the individual occupies in the group by virtue of age, sex, family, class, occupation, marriage and achievement.

According to **Kingsley Davis**, "Status is a position held in general institutional system, recognized and supported by entire society spontaneously evolved rather than deliberately created, rooted in the folkways and mores.

Maclver and Page: Status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige and influence.

A Green: Status is a position in a social group or grouping, in relation to other positions held by other individuals in the group of grouping.

It really is clear from most of the above definition that status is a social position, involving some type of evaluations. These evaluations help in ranking of different statuses in a hierarchical order. Secondly, status is cultural defined even though they may be according to biological factors such as for example age, sex, race, color etc.

3.14.1 CHARACTERISTICS OF STATUS

- (i) Status is determined by socio-cultural values. Status may be properly understood in the background of social aspirations and ambitions of a person as a part of society, which includes an influence of the normative structure for the society.
- (ii) Status is determined with regards to other members of the society.
- (iii) A number of Statuses in just about all the societies are similar. the status of a father in every society is more or less the same.
- (iv) Status represents only an integral part of the entire social put up to, that your individual member belongs. He has got a number of statuses in various social situations.
- (v) Based on the status plus the roles, your whole society is divided into different groups and each groups relating to status is known as a particular status groups. Those belonging to one status group have similarity of outlook.
- (vi) Members of different status group are split into various categories and ranks might be vertically or horizontally. For example a society that divides itself into different castes creates vertical, hierarchical groups and the difference that exists between various brothers in the family is an example of horizontal differentiation.

- (vii) It is not easy for the people in a family to reach or ascribe status within the natural or traditional manner. To phrase it differently, purely ascribed or achieved statuses are lacking. Different statuses have elements of both these kinds.

3.14.2 KINDS OF STATUS

Ascribed Status

- (i) Generally ascribed status is dependent on age, sex, race, caste, kinship etc. therefore ascribed status is much more stable and more rigid. Its basis does not change easily.
 - (ii) Ascribed status is much more prevalent in a conventional society.
 - (iii) In reference to the ascribed status the role associated with the authority and actions that flow from their status are unquestionable.
 - (iv) In ascribed status there's absolutely no co-relationship between status and role, as there have no rational bases to their rear.
 - (v) Ascribed status can be useful to a person for achieving certain things or acquiring achieved status e.g. Son of an abundant person could possibly get advanced schooling and get higher status within the society.
- i) Ascribed status has greater relationship because of the customs, traditions and other existing factors of the society. This means that ascribed status is much more traditional.

Achieved Status

- (i) Achieved status is the consequence of the efforts, through his personal capacity, efficiency and ability.
- (ii) Achieved status has a short-term basis, since it is changeable.
- (iii) In regard to achieved status the role or that action is much more or less predictable because it is according to reason.
- (iv) In relevance into the achieved status, it may be said that there surely is a co-relationship involving the achieved status and role while they have a rational basis.
- (v) Achieved status is also useful to eliminate the disabilities of this ascribed status.

In the traditional societies, the statuses are essentially ascribed; on the contrary, when you look at the industrial societies it will be the achieved status, which becomes the rule. Both ascribed and achieved statuses are located Atlanta divorce attorneys' society. Each though opposite in

principle, is complementary in function and therefore necessary to society.

3.15 MEANING AND DEFINITION OF ROLE

Role is a pattern of behaviour structural around specific rights and duties & related to a practice status position within an organization & social institution. A task may be the expected behaviour associated with specific social status. Ralph Linton has referred to role as dynamic part of status; a task may be the totally most of the cultural patterns connected with particular status. Any role within a bunch tends of vary according the person who occupies the status, along with the general membership composition of this group. But the performance of a role deviates very much through the expected selection of behavior, the in- patient will negatively sanctioned.

According to **Lundberg**, "A social role is a pattern of behavior expected of an individual in a center group."

According to **Kingsley Davis**, "Role is the manner in which a person's actually carries out the required of his position."

Ogburn and Nimcoff: Rule is a set of socially expected and approved behaviour patterns; consisting of both duties and privileges associated with a particular position in a group.

3.15.1 CHARACTERISTICS OF THE ROLE

- (i) Role is status in action: The role is actually the action aspect of status. It involves various types of actions that any particular one needs to perform prior to the expectations of this society.
- (ii) Role is dynamic: The ideals, values and objects upon which a role is situated, changes and so the concept of the role also changes. The role, which will be justified at a certain time, is almost certainly not justified at some other time.
- (iii) Limited field of operation: Every role has a finite area of operation in addition to role has got to be confined within that. For example, and officer has a task to play at the office nevertheless when he reaches his family, that role ceases.
- (iv) Roles expectations: It's not feasible for one to perform his role fully according to the expectations associated with society. There was bound to be some distinction. For instance, every father may possibly not be in a position to perform his role to the full satisfaction regarding the children. Actual performance of this role could be slightly different from the generalized form.

3.15.2 RELATED CONCEPTS ROLE STRAIN

Role strain refers to the situation where different and conflicting expectations exist with regard to particular status. For example a professor may enjoy his students that will socialize outside of class with them. At exactly the same time, though, he could be responsible for ascertaining that their performance is up to par – which they attend class regularly. To do this end, he may need to distance himself from his students.

Role Conflict

Role conflict takes place when a person occupies multiple statuses that contradict the other person. For instance, a mother, who is the principal bread winner, who plays on her church's softball team, and that is the den mother to her son's Boy Scout troop, could have conflicting roles corresponding to numerous of these statuses. This single mother could find that her volunteering duties conflict with her parenting and breadwinning duties.

The Role-Set

As defined by Robert K. Merton, Roles do not exist by themselves in isolation in one another; each role has its complimentary or associated role or roles. Any given social status involves a person actor in several social relationships that are always or usually found to be needed for persons in that particular status. The many social statuses in a society may need common associated roles individuals who have different positions in society may often meet and interact in a manner that promotes social integration.

According to Goffman (1961) 'Roles impinge on us a sets of norms that define our rights, those things that individuals can legitimately expect that others performs and duties, the actions which others can legitimately insist that individuals perform.

Role Discontinuity

Role discontinuity refers to a lack of congruity between the expectations associated with social roles taken on consecutively by an individual. The changes from the courtship to the marriage role and the role that is occupational to the retirement role are examples of situations involving a degree of role discontinuity.

Role Insulation

Role insulation is a state of relative isolation of the occupants of a role that results from the tendency of persons occupying a given role (particularly an occupational role), to have more informal social interaction with each other than with persons occupying other roles. This tends

to reinforce their own role that is particular and decreases their understanding of other's points of view.

Role Model

Role model refers to an individual whose behaviour in a particular role provides a pattern or model upon which another individual basis his behaviour in performing the same role. The role model provides a standard used by the other person in determining the appropriate attitudes and actions of an occupant.

3.16 MEANING AND DEFINITIONS OF NORMS

Every culture contains a large number of guidelines, which conduct that is direct particular situations, such guidelines are known as norms. Norm is a specific guide to action, which defines acceptable and appropriate behaviour in particular situations. For example, in all societies, there are norms dress that is governing to age, sex and situation. These differ with society, group, family and caste etc. Many norms can be seen as reflection of values as the variety of norms concerned with the ongoing health and safety of members of society can be seen as expression of the value placed on human life. But all norms may not have a concrete background of the values.

Thus, Norms are enforced by positive and negative sanctions that are rewards and punishment respectively. Sanctions can be both formal and informal.

Broom and Selznick maintain that norms are blueprints for behaviour, setting limits, within which individuals may seek, alternate ways to achieve their goals. Bierstadt considers social norms as scales to measure social behaviour.

According to Davis, every society has two orders: normative and factual. The order that is normative to those expectations, which every society holds. The order that is factual to the real nature of social norms. Norms are relative to space and time.

3.16.1 CLASSIFICATIONS OF SOCIAL NORMS

There are so many distinctions, taking different criteria that a systematic classification is difficult.

One way is to differentiate norms on the basis of the kind of sanctions applied. And the degree of importance attached to it the society. The other may be the manner by which the rule comes into being (whether by deliberate legislation or by unconscious growth).

Sociologists have grouped norms into several broad classes, admitting that the various criteria

of distinction overlap considerably and that the classification is therefore crude. In this way they usually distinguish what are called folkways, mores, and law, and fashion that is sometimes differentiate fad, convention, etiquette, and honor. We shall follow this same procedure.

- (i) **Prescribed norms:** These are expected behaviour of the members in a given society.
- (ii) **Proscribed norms:** That behaviour, which are not expected from the members. Such behaviours are negatively sanctioned.
- (iii) **Preferred norms:** These norms are worthwhile and desirable but not essential.
- (iv) **Permitted norms:** Those behaviors, which are not enforced strictly. Sometimes, society permits type of behaviour.

Classifies all the social norms into three wide classes: folkways, mores and laws. Davis has given following category of social norms as :

- (i) folkways (ii) mores (iii) laws (iv) institutions (v) customs, morality and faith
- (vi) conventions etiquettes (vii) style and fad.

Folkways

This concept is intently related with the call of summer time who wrote 'folkways be defined as the identified approaches of behaviour and performing in society, which arise mechanically institution to meet the problems of social living. Summer time writes in his book 'folkways' that folkways are the made from the frequent repetition of petty acts, regularly by means of top notch numbers appearing in concert, or as a minimum performing within the equal way while face to face with the same need'. They're unconscious, spontaneous and uncoordinated modifications of person to his environment. They consist of the innumerable approaches of behaviour men have developed about the enterprise of social residing. They may be the customs and usages, that have been passed from vintage generations and to which new factors are introduced in step with the changing needs with time. They constitute guy's particular way of adapting himself to his surroundings. Some essential definitions:

Gillin and Gillin: Folkways are behaviour styles of regular existence, which usually arise unconsciously in a set.

Bogardus: the folkways of a group include the mores and all other methods of behaving which can be taken into consideration interesting however no longer critical to the welfare of the group. Green: the ones approaches of appearing which might be common to a society or a

group and which can be surpassed down from one generation to the subsequent are known as folkways.

Maclver and Page holds the opinion that folkways are the identified or widely wide-spread methods of behaving in society. They include conventions; varieties of etiquette, and the myriad modes of behaviour men have advanced and continue to conform to move approximately the business of social life. Sanctions related to folkways are normally moderate.

Mores

SUMMER applied the time period 'mores' to these folkways which are regarded by the group to be of great significance and consequently instead discipensable to its welfare. Mores can't be violated through an individual without incurring extreme punishment. They express the team feel of what is becoming proper and conducive to social welfare. They imply a precious judgement about the folkways.

Summer defines mores as famous usages and traditions. They exert coercion on the character to conform to them, even though they are not co-ordinated by way of any authority.

3.17 MEANING AND DEFINITIONS OF VALUES

Unlike norms, which provide particular directives for behavior, value affords greater standard tips. A price is a belief that something is right and appropriate. It defines what's critical, profitable and really worth striving for. Accordingly, norms are related to values as many norms can be visible as reflections of values. A selection of norms may be visible as expressions of a unmarried cost. For instance, paying recognize to the elders is a price. There are specific methods to pay respect consisting of touching feet, hand shaking and so forth. Those approaches of paying recognize are norms. For that reason values are wellknown and norms are precise. Fee may be defined as a idea or standard via which feelings, ideas, moves, traits, items, humans, agencies, intention, suggest and many others. Are evaluated as ideal and undesirable, greater meritorious or less, more correct or less. Punctuality, fabric progress, and opposition are fundamental values in American society.

Values and society

Sociology of values is another specialised department of a sociology, which deals with the values, or standards of the society. These values are the standard, which the guys think important and vital for his society. Those values are primarily based on some socio-cultural backgrounds. For instance, Hindu marriage is considered as sacrament and this concept is

primarily based on socio-cultural heritage of the Hindu faith. Because of this concept divorce may be very uncommon in Hindu society. However, in western society divorce isn't taken into consideration as a taboo and is so because of the socio-cultural history of the countries of the west. Those requirements and values are accountable for proper functioning of the society.

Radha Kamal Mukherjee's has made a totally valuable contribution to the sociology of values has defined the concept of fee as given below: -

"Values are socially approved dreams and desires which can be internalized via the tactics like getting to know, socialization and that grow to be subjective alternatives, standards and aspirations."

3.17.1 TYPES OF VALUES

Johnson identifies four important measures of a dominant value: Extensiveness of the value in the system. Duration of value and intensity of the value. Few classifications are given as under:

Roby

According to Roby, the values may be classified under the following:-

1. Negative
2. Positive
3. Evolutionary
4. Real etc.

Sprangler

He has classified values under the following heads:

1. Theoretical
2. Economic
3. Aesthetic
4. Social
5. Political

Clarence M. Kace classified the values on the basis of life levels. According to him values are the objects of the living things. These objects are selected by the evaluators themselves. According these values are based on the four life levels. The values according to Clearance may be classified following four heads:

- (i) Organic values-These are in fact the basic or the values that are original are related to fire. These are first level of social life (most fundamental).

- (ii) Specific values-These belong to second category and are based on the second life level. They according to specific needs, characteristics, ideas, and tendencies of the individuals.
- (iii) Social values -These with different aspects of social life. They can be seen in aspects. They are related to peer groups, community, status, social habits, mutual co-operate help, general effects, industries etc. These values are related with the level that is third of.
- (iv) Socio-cultural values- According to Kace, the level that is fourth of life deals with the socio-aspects of the life values that are concerned with the dealings and symbols invented by many are passed on from one generation to the other. They reflect and represent the socio- cultural the life of an individual and society to which he belongs. The values connected with truth goodness, utility etc., belong lo this category.

3.17.2 IMPORTANCE OF SOCIAL VALUES

The values are accountable for organization of the society. They additionally add to the improvement and development of the society. The behaviour of the folks and different individuals of the society come to be quite uniform through social values. They are the beliefs according to which the persons have to mould their behaviour. They additionally assist society from turning into fragmented. Because of social values the component of uniformity is created in the society.

Since the social values are very a good deal accountable for forming the mindset of the men and women with recognize to society, the behaviour of the people can precise be understood solely with their help. It is on the groundwork of these values that the behaviours are termed as everyday as pathological. They are the requirements of the behaviour.

In short, the social values occupy an necessary area in the society and additionally in the lifestyles of people due to the fact thru their understanding along, it is feasible to take a look at social disorganization and additionally reconstruct the society in accordance to new requirement.

3.18 SUMMARY

In this Unit, we discussed the basic concept of Society. In brief we can say that:

- A society is a series of persons united by means of positive family members and modes of behaviour which mark them off from others who do now not enter into these members of the family or who range from them in behaviour.
- In a society, the relationships are lengthy lasting and enduring. Thus, a society is a

lengthy lasting social group.

- Reference group is a group to which we compare ourselves. With reference group we guide our behaviour and attributes and helps us to identify social norms.
- Community is, therefore, geographical region having frequent centres of pursuits and activities.
- An Association is an arrangement which may be temporary or permanent.
- A social team is a crew of two or more persons who are in relation of interaction with one another.
- Social norms are shared expectations of acceptable behaviour by means of groups. Social norms can both be casual understandings that govern the behaviour of individuals of a society, as properly as be codified into regulations and laws.

3.19 QUESTIONS FOR PRACTICE

A. SHORT ANSWER QUESTIONS

1. Society
2. Types of Norms
3. Values
4. Status
5. Reference group

B. LONG ANSWER QUESTIONS

1. What is Society? Explain in detail.
2. Define Community. What are essential elements of Community?
3. What do you mean by Social Groups? Write down its features.
4. Write a detailed note on Status.
5. Explain the different types of Social Norms and favourable conditions for the formation of Social Norms.

3.20 SUGGESTED READINGS

- Madhurima, *Readings in Sociology*. New Academic Publishing CO., Jalandhar.
- Swinderjeet Kaur, *Basic Concepts in Sociology*. Sudarshan Printers, New Delhi.
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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 4 – SOCIAL STRATIFICATION: MEANING, FORMS, AND THEORIES

STRUCTURE

4.0 Learning Objectives

4.1 Introduction

4.2 Meaning and Definition of Social Stratification

4.3 Characteristics of Social Stratification

4.4 Stratification Functions

4.4.1 Individualized Functions

4.4.2 Functions for the Society

4.4.2.1 Ascriptive form of Stratification

4.4.2.2 Stratification that has been achieved

4.5 Basis of Stratification

4.5.1 On the basis of Ascription

4.5.2 On the Basis of Achievement

4.6 Davis-Moore's Theory of Stratification

4.6.1 Role Allocation and Performance Effective Role Allocation and Performance

4.6.2 Main Propositions

4.7 Karl Marx's theory

4.7.1 Production Aspects

4.7.2 Variables to Explain Conflict

4.8 Summary

4.9 Questions for Practice

4.10 Suggested Readings

4.0 LEARNING OBJECTIVES

- The study of this chapter will able you to:
- understand the meaning and concept of social stratification.

- know the features of social stratification.
- explain the basis and functions of stratification.
- theories of social stratification.

4.1 INTRODUCTION

Social stratification refers to a division of society and ranked into superior or inferior groups. The term stratification has been borrowed from geology where it refers to different layers or strata of a rock. In sociology the layers refer to social groups and the manner in which they are placed one above the other in society. Social stratification is created through social differentiation and social inequality. And once it emerges it becomes the primary reason at the back of social inequalities which notably influence the prerequisites of our dwelling and our relationships with the participants of society.

4.2 MEANING AND DEFINITION OF SOCIAL STRATIFICATION

Social stratification is a structure in which members of society are rated or classified on a scale of worth, and receive disproportionate quantities of the desired rewards, products, and services available in society. It refers to the organisational structure of any social group or community in which roles are divided hierarchically. In terms of control, property, assessment, and psychic gratification, the positions are unequal.

Stratification is a process that exists in all surplus-producing economies. The mechanism by which members of a group rate themselves in hierarchies based on the amount of valuable products they possess is known as stratification.

The phenomenon of social inequality has existed for decades as a result of stratification. Such differences are institutionalised in communities with stratification structures, and a person's social group or caste remains the same until they die. The majority of western capitalist economies have a pattern of transparent or class stratification. Social mobility is achievable in open stratification structures. Imagine an un-stratified hunting and gathering tribe to truly appreciate the essence of social stratification. In this group, all males are relatively equal in terms of hunting abilities, and therefore socially equal. Consider the look of someone who is very quick on their feet and has excellent vision. When he becomes the hunting party's representative, social stratification begins. He is allowed more power, recognition, and a bigger portion of the catch. It's important to know that he and his family would achieve those of average ability. Many that are lame or near sighted would be ranked lower than the rest. However, a stratified hierarchy is just part of a broader structure. Since

the superior hunter cannot guarantee his son's potential leadership status. During his lifespan, his wife and children would have more food and reputation. Unless the son inherits his father's physical characteristics, he will fall down the social ladder before he reaches maturity. Indeed, in an hypothetical world with no biologically superior or inferior entities, the stratified hierarchy would vanish. A full system of social stratification emerges only when parents can see to it that their children inherit or acquire a social level equal or superior to their own regardless of their innate ability.

The key to intergenerational transfer of social level is the development of high occupational positions. These positions can be filled only by those who possess or acquire a given range of social assets. Property, recreation, inspiration, schooling, personality characteristics, noble birth, military or other abilities, and so on are examples of these factors. Many who have socially identified, admired, and cultivated bio psychological abilities associated with professions such as cricket player, musician, or scientist acquire the position. Property, recreation, inspiration, schooling, personality characteristics, noble birth, military or other abilities, and so on are examples of these factors. Many who have socially identified, admired, and cultivated bio psychological abilities associated with professions such as cricket player, musician, or scientist acquire the position. As a result, stratification inequality is the state in which people and their families are classified in terms of value, paid differentially, and acquire social roles. As a result, they are carried on through the generations regardless of biological or psychological aspects.

- In his book "Yankee City," W. Lloyd Warner outlined subjective stratification requirements. Six classes were specified by him:
 - Upper-Upper
 - Lower-Upper
 - Upper-Middle
 - Lower-Middle
 - Upper-Lower
 - Lower-Lower
- According to **Bernard Barber**, "Social stratification, in its most general sense is a sociological concept that refers to the fact that both individuals and groups of individuals are conceived of as constituting higher or lower differentiated strata, or classes in terms of some specific or generalized characteristic or set of

characteristics."

- According to **Murry**, "Social stratification is a horizontal division of society into higher and lower social units."
- According to **Gisbert**, "Social stratifications the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination."
- According to **Ogburn and Nimkoff**, "Social stratification is the process by which individuals and groups are ranked in a more or less enduring hierarchy of status."
- According to Lundberg, "A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher."

4.3 CHARACTERISTICS OF SOCIAL STRATIFICATION

- 1) It is social: Stratification is social in the feel that it does not constitute inequality which can be biologically primarily based. It is true that elements including strength, intelligence, age, sex can often function the basis on which reputation are outstanding. However such differences by means of themselves are not sufficient to provide an explanation for why some statuses
- 2) get hold of greater energy, belongings and status than others. Biological traits do not decide social superiority and inferiority till they're socially known. For example, manager of an industry attains a dominant role now not via bodily strength, nor by way of his age, however by using having socially defined developments. His schooling, training abilities, experience, persona, character and so on. It has found to be more essential than his biological characteristics.
- 3) 2. It's ancient: The stratification system is very antique. Stratification turned into gift even within the small wandering bands. Age and sex put on the principle criteria of stratification. Difference between the wealthy and negative, powerful and humble, freemen and slaves changed into there in nearly all the historic civilisation. Ever since the time of Plato and Kautilya social logicians were deeply worried with economic, social, political inequalities.
- 4) Its Universal: Social stratification is accepted in every society. Distinction between wealthy and bad, the 'haves' or 'have notes' is evident everywhere. Even within the non-literate societies' stratification is present.

- 5) It is in diverse Form: Social stratification has in no way been uniform in all societies. The ancient Greek were divided into freemen and slaves and the ancient Roman were divided into the patricians and the plebians. The Aryans were divided into 4 varnas: the Brahmins, Kshatriyas, Vaishyas and the Sudras. So in every society, is characterized by the diverse form of stratification.
- 6) It is Consequential: The stratification system has its very own consequences. The most important, most desired, and frequently the scarcest matters in human life are disturbed unequally due to the fact of stratification. The device leads to two primary sorts of consequences: (i) lifestyles chances and (ii) existence styles. Life probabilities refer to such matters as infant mortality, longevity, bodily and intellectual illness etc. Whereas existence probabilities are greater involuntary, while life styles mirror differences in preferences, tastes and values.

4.4 STRATIFICATION FUNCTIONS

A culture must implement some system in order to operate properly. This facilitates individuals in a variety of professions in obtaining various awards. There would be no rivalry for different jobs if each operation is synonymous with the same form of economic returns and prestige. The method under which various positions are hierarchically divided is known as stratification. As a result of this structure, various divisions have emerged, such as the Upper, Middle, Working, and Lower Classes. Brahmins, Kshatriyas, Vaishyas, and Sudras are examples of caste classes. The significance of stratification can be seen in terms of the roles it does for individuals and society.

4.4.1 INDIVIDUALIZED FUNCTIONS

Without a doubt, every stratification structure is relevant to the whole population, but it still performs certain purposes for individuals.

- 1) A competitive environment: Individuals perform against one another depending on their qualities. Only those with better qualities are given more attention. This is relevant in all aspects of life, including sports, learning, jobs, and so on.
- 2) Talent Recognition: People with further training, expertise, and qualifications are promoted to higher positions. The qualified candidates are not given the same treatment as the undeserving candidates. People can improve their skills with the aid of such a method.

- 3) **Determination:** Individuals are motivated to work hard by the stratification method. They will be able to boost their social standing by doing so. It is especially valid in cultures where prestige is attained.
- 4) **Job Satisfaction:** People are satisfied with their employment when they are assigned to them based on their qualifications and education. If an individual with higher education is rejected the opportunity to advance up the social ladder, he would be unhappy with his work.
- 5) **Mobility:** The system of achieved statuses allows for upward and downward mobility as well. Many who work hard and are knowledgeable rise through the social ranks. Many who fall short of objectives, on the other hand, experience a downward fall. As a result, the probability of a job shift leaves employees optimistic and motivated to work hard.

4.4.2 FUNCTIONS FOR THE SOCIETY

The social system of social stratification is very useful for the well being of the society. There are two types of functions of society.

4.4.2.1 Ascriptive form of Stratification

The individual's rank is determined at birth under the caste system, and various castes are grouped in a hierarchical order. Even within the caste system, however, those who fulfil their caste functions adequately and efficiently are rewarded with higher ranking. Those that do not perform their part correctly, on the other hand, have a lower status. Regardless of if they are of the same race. Sub-castes sprouted up as a result of this functional base. To put it another way, one caste is subdivided into sub-castes, and these sub-castes are classified hierarchically within a caste community.

Fixing a caste group's position also allows for proper training of its people. When members become aware of their potential responsibilities, they begin receiving instruction for those roles as early as birth. In traditional cultures, where knowledge was folk knowledge, such a condition was more applicable. And this could be obtained by belonging to a caste community. In this way, we can see that culture was well-served by the ascriptive method of stratification. Because of the specialisation of their positions, the castes were interdependent.

4.4.2.2 Stratification that has been achieved

Social rank is assigned according to an individual's value in the accomplished form of social stratification. The following roles are performed by this mechanism for the value of society.

- a) **Hierarchy of Occupations:** Different professions are hierarchically divided depending on the significance of a single profession. High status is synonymous with professions that are extremely important to society's well-being. Those professions that do not need advanced training, on the other hand, are assigned a low ranking. A device like this is free of complexity. It encourages people to work hard so that they can pursue high-status jobs.
- b) **Intelligence-based classification:** Where it comes to knowledge, not everyone is created fairly. Those with a higher degree of intellect are capable of performing more complex societal functions. As a result, they are given better prospects and a higher status.
- c) **Training:** The younger generation is well-trained thanks to extensive preparations made by society. Many who devote more effort to practising and learning new skills are rewarded generously. Despite the fact that such people start work later, the financial rewards and social status associated with their work are greater. These are meant to reward them for the time and effort they invested in their education.
- d) **Work Efficiency:** Positions are filled with people who have the necessary skills and training. As a result, their work quality is improved. Parasites and people who refuse to participate have no role in this scheme. The principle that is practised is "survival of the fittest."
- e) **Development:** The desire to climb the social ladder has resulted in new technologies, modern work practises, and increased productivity. This method has resulted in advancement and growth. Western cultures have advanced to a high level of sophistication. Their success can be traced to the open stratification structure they have embraced.

4.5 BASIS OF STRATIFICATION

The following are the foundations of stratification process.

4.5.1 ON THE BASIS OF ASCRIPTION

- 1) **Sexuality:** Stratification is achieved on the basis of sex in nearly every society on the planet. The male members of ancient cultures were responsible for hunting and warfare. Women used to collect food and care for the children. Women are seen as being inferior to males. As a result, many nations around the world have yet to provide them with opportunities in the armed forces.

- 2) Age: Age is thought to play a significant role in social stratification. Old people who were physically weak enjoyed a higher status in traditional cultures. They were thought to be wiser than the youth. However, as the belief system changes, young people who are skilled gain equal status. Children, the youth, and the elderly, on the other hand, have different social statuses.
- 3) Race: Some races are regarded as dominant in any culture, whereas others are regarded as inferior. In the American stratification scheme, race is the most important aspect. The White people have a deep belief that they are superior to the black people. In the same way, Jews face discrimination in European countries.
- 4) Kinship: When a child is born, his family recognises him and gives him the name of his kinship community. When an infant is given the family name, he gains a socially valuable status. The Kennedys, for example, are known for their kinship alliances.
- 5) Caste: The caste system is crucial in stratifying societies on a socioeconomic basis. The Brahmins are the highest caste in the caste system. They were made from the mouth of God, according to the conventional theory. As a result, they should be elevated to holy status. Since they were made from God's arms, the Kshatriyas were granted the second place. As they emerged from God's legs, the Vaishyas were assigned the third spot. The Sudras appeared from God's feet. As a result, it was their responsibility to accommodate the other three upper caste classes.

4.5.2 ON THE BASIS OF ACHIEVEMENT

The members of society are divided into groups based on their accomplishments.

- 1) Economic Foundation: Economic control is extremely significant in dividing society. All cultures, according to Marx, are split into two classes: those who have all and those who don't. Those that do not have something, i.e. the Haves and the Have-nots. The Haves take advantage of the Have-Nots.
- 2) Political Foundation: Political authority is crucial in the stratification of society. Many with political authority, according to Dahrendorf, will achieve a strong economic position. They therefore achieve a social status that is higher than that of those who do not hold political authority.
- 3) Life-Style: In today's developed world, one of the most important factors in stratification is one's way of life. The clothes a guy wears, the way he lives, and the high-end things in

his home are all indicators of who he is. As a result, a considerable number of pirates and black marketers enjoy a high standard of living. It elevates them above the man who does not maintain such a sense of style.

- 4) Occupation: In today's cultures, profession is a major source of social stratification. After completing training at technical and educational schools, an individual is qualified to work in a particular occupation. Admission to these universities is based on academic merit. Talented people will advance to higher levels of employment. There are also high-ranking places. As a result, people who work in high-paying jobs have a higher wage and prestige. Stratification is introduced at this stage in the process. People are assigned to various occupations, earning varying amounts of money and having varying social statuses.

4.6 DAVIS-MOORE'S THEORY OF STRATIFICATION

Stratification, according to functionalists, is an essential mechanism in all cultures. They believe it is universally important because it satisfies basic human needs that are essential to society's functioning.

Talcott Parsons, the fundamental presumption that stratification is unavoidable in human interaction is emphasised by the leading proponent of functionalism. It may occur in groups as small as a dyad or as big as a nation. People have a natural tendency to measure in a bureaucratic manner. Ranks are decided by the voters, who vote on what is valuable and what is not.

By supplementing Parson's description, Kingsley Davis and Wilbert E. Moore (1945) took a functionalist approach to the issue of social injustice. "To illustrate in practical terms the universal imperative that calls for stratification in every social structure," they write. They argue that the proper functioning of a culture is contingent on the proper performance of various roles within it.

Furthermore, the output in certain roles necessitates a different level of talent and preparation than that of others. Since society must encourage its talented members to choose such careers, becoming a doctor or an IAS is rewarded with a high salary, high rank, and influence. Few people would endure the necessary preparation and education if society did not have such benefits, Davis and Moore claim.

4.6.1 ROLE ALLOCATION AND PERFORMANCE EFFECTIVE ROLE ALLOCATION AND PERFORMANCE

Davis and Moore begin by stating that stratification occurs in every human civilization known to man. They've tried to describe it in 'functional terms.' They claim that all social systems have such functional requirements that must be fulfilled in order for the system to exist and function effectively. Efficient and effective allocation is one such functional requirement. This implies that:

- Every role must be filled.
- They must be occupied by people who are ideally suited for the job.
- They must get the preparation they need.
- The roles must be followed out conscientiously.

4.6.2 MAIN PROPOSITIONS

Davis and Moore's fundamental statement can be described as follows in a series of sequential propositions:

- In every culture, some roles are functionally more important than others and need specialised abilities to play.
- Only a small proportion of individuals possess the potential that can be developed into the necessary skills for these positions.
- The translation of talents into skills necessitates a time of preparation during which those attending the training make various sacrifices.
- In order to inspire people to make these sacrifices to get educated, their future jobs must have a monetary incentive. It has to be in differential form. It entails privilege and unequal access to the society's limited and desirable benefits.
- The rights and perks added to or incorporated into the jobs are the scarce and coveted commodities. There can be categorised as items that lead to:
 - (a) Warmth and sustenance
 - b) Humor and diversion
 - c) Ego expansion and self-respect
- Various awards are associated with prestige and reputation, depending on the rank, dividing society into separate strata. As a result, those who do critical functions for society are rewarded and praised more. They hold a higher status in society, resulting in socioeconomic injustice.
- As a result, social disparity among different social strata is both beneficial and unavoidable in any society.

4.7 KARL MARX'S THEORY

Marx never proposed a stratification theory. He proposed a social status theory from which we would infer social stratification or inequalities. The definition of class, according to Marx, is central. According to Marx, a social class is any group of people who serve the same role in an organisation.

There are two groups of all stratified cultures. With the exception of primitive civilization, he spoke of groups in history. There were two groups of people in the ancient world: freemen and slaves. There were two types of feuds or lords in feudalism: feuds or lords and serfs or servants. The dominant class dominates the weak class in every society.

Classes, according to Marx, are the basic hierarchical systems of society. The origins of classes can be traced back to the division of labour. However, they also moved away from the infinite number of small social classes that this type of division would produce.

Work is the most fundamental type of self-realization for humans. Work is necessary for man's survival. As a result, the way people behave in a group provides insight into human existence. Tools are used by man to cater for his survival. They make his labour easier and more profitable. A "Projective Consciousness" exists in man. He's also capable of developing and optimising tools. He shows himself, influences nature, and creates tradition in this way.

4.7.1 PRODUCTION ASPECTS

There are four aspects of production that illustrate why man's attempts to compensate for his survival are at the root of all historical shifts.

- 1) Basic Needs Satisfaction: The manufacture of means to meet the basic needs of food, clothes, and shelter is the first historical act.
- 2) New requirements: The second underlying argument is that after one's basic requirements are met, new ones arise. Man must upgrade his instruments in order to meet these new needs.
- 3) Inter-familial cooperation: Initially, since man had little needs, he relied on his family members to meet those needs. There was no reason to work together with someone else.
- 4) Collaborating with a group of individuals: As the demands grew, collaboration was needed not only within a single family, but also within a wide group of families. Cooperation entails separation of labour and output planning. As a result, the primary

determinant of class is how people collaborate with one another to meet their basic needs.

4.7.2 VARIABLES TO EXPLAIN CONFLICT

Marx argued that a man's place in the creation chain provides him with critical life experience that shapes his values and behaviour. In order to understand how these views and behaviours came to be, it's necessary to look at their origins. To illustrate how various groups establish rivalry within themselves, Marx listed a number of variables.

- 1) Conflicts between the groups over economic rewards: The greater the disparity in the allocation of finite resources in a society, the greater the clash of interests between the system's dominant and subordinate divisions. To put it another way, class dispute occurs as a result of economic incentives. Conflict between the two groups arises when economic opportunities become scarce and the ruling party grabs them.
- 2) Interests of the Community: The more subordinate segments become mindful of their true mutual interests, the more they are likely to challenge the validity of the current pattern of finite resource allocation. When the members of subordinate groups are in close proximity, they can share their grievances more easily.
- 3) People of the same class can communicate easily with one another.: Members of subordinate segments are more likely to become aware of their true mutual desires if they can express their grievances to one another. The longer they interact with each other, the more often they can become mindful of their true mutual desires. When members of subordinate classes are in close contact, they are more likely to express their complaints. Furthermore, as people of the lower classes are provided with educational resources, they are better able to connect. They can quickly spread their messages and thoughts thanks to advancements in information technology. A notice for a Bharat Bandh issued by various political parties, for example, can easily reach any person.
- 4) Development of Solidarity through Class Consciousness: The appreciation by a society of the part its participants perform in the productive process is referred to as class consciousness. It all hinges on their relationship with the ruling class. Knowledge of the degree to which the ruling class dominates the working class is often part of consciousness. It accomplishes this by denying it a reasonable share of the surplus value produced by its labour. Finally, there is a final level of consciousness. Then this exploited class realizes that the best way to accomplish its goal of overthrowing its exploiters is to work together. As a result, a division within a class becomes a class within a class.

- 5) Political Mechanism: A political party is formed when members of a subordinate group band together to adopt some kind of ideology. As a result, the members of the lower-class band together and cultivate similar ideas. They gain class unity as a result of this.
- 6) Revolution: After developing class solidarity, the members of the subordinate class try to overthrow the capitalists. As a result, a revolt occurs, ushering in a modern classless world.

Marx clarified his philosophy of class through the perspective of dispute in this way. Racial stratification, he claims, splits society into two groups. The unequal distribution of wealth leads to discontent. The dissatisfaction eventually leads to a social revolt. Marx didn't only define a social class based on its factual position; he also emphasized the significance of contextual knowledge

A social class, according to Marx, is a category of people who have a long-term association with the means of development. However, having the same economic status and living in the same manner is insufficient to classify a community of individuals. There must be a sense of "we-ness" and harmony as well. There must also be a psychological sense of belonging to the community, which would encourage shared interests. This suggests that in order to truly represent a class, a group of individuals with the same economic stratum must acknowledge their shared circumstances and interests. They must see themselves as distinct from and even offensive to the other groups.

Marx introduced a dichotomous model of class. He believes that as the economic economy evolves, the middle class will vanish. When they are unable to achieve their goals through their hard work and effort, they will join forces with the lower classes (proletariat). They would overthrow the ruling elite in this manner (the bourgeoisie).

Before getting into the critique of Marx's class theory, it's important to note that many philosophers have attempted to understand why there is inequality in society, but Marx was the only one who offered a ray of hope that inequality would be eliminated in a post-capitalist society. It should not, though, be interpreted in a literal sense. What Marx actually meant was that the state's class character must vanish. Where social rivalry between classes is no longer a factor, the government or the state takes on the role of representing all members of society.

It does not only reflect the ruling class's elite. As a result, the state no longer controls or exploits.

4.8 SUMMARY

In this unit, we discussed the concept of Social Stratification. How stratification started in our society. What are the different forms of stratification? What are the bases of stratification? We also looked into the various theories which are related to social stratification.

- Stratification refers to the division of something into different layers or groups.
- There are different basis of Social Stratification: - 1. On the basis of Ascription 2. On the basis of Achievement.
- In a caste system, people are born into unequal groups based on their parents' status and remains in these groups for their lives. Whereas in the class system people can change their status according to their ability.
- According to Davis, social stratification has come into being due to the functional necessity of the social system.
- Karl Marx said that social factors are responsible for the emergence of different social strata, i.e. social stratification.

4.9 QUESTIONS FOR PRACTICE

A. SHORT ANSWER TYPE QUESTIONS

- Q1. Define Social Stratification.
- Q2. Basis of Social Stratification
- Q3. Ascriptive form of stratification
- Q4. Achieved form of stratification

B. LONG ANSWER TYPE QUESTIONS

- Q1. What is meant by Social Stratification? Describe various features of Social Stratification.
- Q2. Write down the different basis of Stratification in detail.
- Q3. Describe the main functions of Social Stratification.
- Q4. Elaborate the theory of Karl Marx's about Stratification.

4.10 SUGGESTED READINGS

- Madhurima, *Readings in Sociology*. New Academic Publishing CO., Jalandhar.
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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT5: SOCIAL PROCESSES: CO-OPERATION, ASSIMILATION, ACCOMMODATION, COMPETITION AND CONFLICT

STRUCTURE

5.0 Learning Objectives

5.1 Introduction: Social Processes

5.2 Co-operation

5.3 Assimilation

5.4 Accommodation

5.5 Competition

5.6 Conflict

5.7 Summary

5.8 Questions for Practice

5.9 Suggested Readings

5.0 LEARNING OBJECTIVES

After the completion of this unit, you should be able to:

- Define social processes and its meaning
- Describe different forms of social processes
- Explain the meaning and characteristics of co-operation, assimilation, accommodation, competition and conflict.
- Understand the importance of social interaction, social processes and related ideas.

5.1 INTRODUCTION

The renowned philosopher, Aristotle said man is a social animal, therefore he cannot live his life in isolation. Our life is centred around the society and we develop our self by interacting

with one another (Giddens, 2009). Social processes are the ways in which individuals and groups interact with one another, adjust, re-adjust, and establish relationships and pattern of behaviour, which are again modified through patterns of social interactions (Parkand Burgess, 1921). In simpler terms, the social processes can be termed as various social interactions that are happening on day to basis on individual level and establish social relationships. The basic understanding of the term social process comes from its very association of the words, 'social', originated from the latin word 'socius', meaning companion, connection, association, external interaction and 'process', means, journey, continuation, deveopment. So, a form of social interaction which occurs repeatedly or in continuity is known as social process.

Social interaction is the core unit of the social process, the social interaction can said to be reciprocal relationships influencing the persons involved in the interaction and quality of their relationship (Parkand Burgess, 1921). There are some inherent prerequisites for social interaction that are social contact and communication. Social contact is the interaction through sense organ, and social communication can be through words, gestures, language etc (Shibutani, 1986).

According to Ginsberg, social process is the mode of forming connections, making interactions between individuals or Groups (Ginsberg, 1950) and it includes both cooperation, association and conflict, integration and differentiation. So, if there is an interaction between two people, it may be a positive interaction or it could be a negative interaction. The positive interaction is like meeting of minds on the same place, a type of mental association and behaviorial cooperation. The negative interaction is generally a disagreement conflict or a condition of differentiation. This social process could be constructive in nature and also at times destructive in approach, it depends upon the intention of the individual that how he channelize and make the use of that very structure of the process (Parkand Burgess, 1921).

The social process can be divided into two types that are associative and dissociative. Associative social processes are mostly positive in nature such as accommodation, Co-operation, assimilation, whereas the dissociative social processes are mostly negative but also positive in some context, competition and conflict. All forms of social processes in the societal system are interdependent and ever present. There would be no competition or conflict without assimilation or accommodation, or vice versa. Social processes are found in

all societies through variation might exist but the existence of the process is not doubtable. The detailed discussion on these social processes is as follows.

5.2 CO-OPERATION

Social processes refer to forms of social interaction that occur repeatedly. Co-operation is one of the fundamental processes of social life wherein two or more individuals or groups work together in order to achieve a common goal (Parkand Burgess, 1921). Eventually, all participants of the said group benefit from the furtherance and attaining of the common goal that has been set. Co-operation entails working together in pursuit of like or common interests and its meaning is justified by its latin root i.e. 'Co' meaning 'together' and 'Operary' meaning 'to work'. Certain scholars have put forth their definition of Co-operation. Amongst, A. W. Green argued that co-operation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished (Green, 1956). According to Merrill and Eldredge cooperation is a form of social interaction wherein two or more persons work together to gain a common end (Merrill and Eldredge, 1957). Further, Fairchild said that co-operation is the process by which the individuals or groups combine their effort in a more or less organized way for the attainment of common objective (Fairchild, 1934). Thus, co-operation is a sum of two elements, firstly, a common end and secondly, organised Effort. Co-operation may be perceived as the furtherance of same goals people have but cannot attain individually thus they work jointly in order to fulfil said goals (Parkand Burgess, 1921).

The following are some important characteristics of co-operation which further help us to understand the meaning in detail. (a) Co-operation is an associative process of social interaction which takes place between two or more individuals or groups. (b) Co-operation is a personal process in which individuals and groups personally meet and work together for a common objective. (c) Common ends can be better achieved by co-operation and it is necessary for the progress of individual as well as society. (d) Co-operation is a universal process which is found in all groups, societies and nations. (e) Co-operation is a continuous process. There is continuity in the collective efforts in co-operation. (f) Co-operation is a conscious process in which individuals or groups have to work consciously. (g) Co-operation is based upon two elements such as common end and organised effort.

Further, various sociologists have attempted to classify cooperation into certain types, we shall be delving into the work of prominent scholars such as A.W. Green, Ogburn and

Nimikoff and Maclver and Page. Arnold W. Green was an eminent sociologist of the 20th century who authored the book entitled 'Sociology: An Analysis of Life in Modern Society', wherein he talks about society and social processes such as cooperation. Green further classifies co-operation into three distinct categories; (a) Primary co-operation exists in groups that are based on social institutions such as family, peer group etc. Primary groups such as family are pre-existing formations which are usually given to the individual. There is an identification of interests between the individual and the group and the realisation of the individual's interests is the attainment of interests of the group. (b) Secondary groups are those which the individual joins by their wish. Secondary cooperation is found in secondary groups such as economic, political, social associations, government, industry, trade unions, etc. There is a disparity in the interests of the individuals and the individual's interests may be overlooked for achieving the interests of the group as a whole. (c) Third is tertiary co-operation. This type of co-operation is ground in the interaction between the various big and small groups to meet a particular goal. In this type of co-operation, the attitudes of the cooperating groups are purely opportunistic. The organisation of their co-operation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

Further, Ogburn and Nimkoff (1964) classified cooperation into three categories. (a) The first category is general co-operation. When some people co-operate for the common goals is known as general co-operation e.g. co-operation found in cultural functions is the general co-operation. (b) The second category is friendly co-operation. When we want to attain the happiness and contentment of our group we give cooperation to each other, then this type of cooperation is known as friendly cooperation e.g. dancing, singing, dating etc. (c) The third kind of co-operation is helping co-operation. When some people work for others such as the victims of famine or flood, then this type of cooperation is known as helping cooperation.

Similarly, Maclver and Page (1964) divided cooperation into two types namely direct and indirect co-operation. (a) Direct cooperation would entail cooperating in a task wherein people perform an identical function which they can also do separately. The function may be as simple as playing together, working together, carrying a load together. This form of cooperation is voluntary in nature and can be observed in social relations such as husband and wife, teacher and student, master and servant etc. (b) Indirect cooperation is observed in tasks wherein different individuals are performing different tasks for the furtherance of the

same goal. For example, for the construction of a building there is a requirement of an architect, contractor, builder and labour. There is a division of labour and all perform their function to meet the ultimate goal. Thus, people perform different functions but for the attainment of the common objective. In the modern technological age, specialization of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

Thus, co-operation is a universal phenomenon. It is so important in the life of an individual that according to Kropotkin, it is difficult to survive without it. Mutual aid starts with co-operation in rearing of progeny and in the provision of protection and of food. Even among the lowest animals such as the ants and termites' co-operation are evident for survival. Among higher animals also co-operation is apparent. Co-operation for human beings is both a psychological and social necessity. People learn their first lessons in co-operation as members of the family. Most of the individual and collective goals cannot be achieved without cooperation. It is needed at every step in our life. If one does not cooperate with others, he is left to live a solitary life, tired of which he is obliged to learn to cooperate with others.

5.3 ASSIMILATION

According to Robert E. Park and Ernest W. Burgess, assimilation is one of the four major categories of social behaviour, the others being conflict, competition, and accommodation. It is 'a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments and attitudes of other persons or groups, and by sharing their experience and history are incorporated with them in a common cultural life(Park and Burgess, 1921). Similarly, Ogburn and Nimkoff cited, Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook (Ogburn and Nimkoff, 1964). Furthermore, it is a process by which people or groups of varying ethnic heritage are assimilated into society's dominant culture. Through assimilation individuals and groups embrace the culture of the other group in which they reside by adopting its attitudes and values, thinking and behaving patterns, and, all in all, their way of life. It is a gradual change which occurs with time and gets accomplished when the new members become indistinguishable from native ones. Therefore, it is meant to imply a gradual shift from more diversified to less diverse behaviour. As a result, assimilation involves two elements or stages, the first is suppression of the parent culture and the second is adoption of new ways of thinking, including new languages. This process of assimilation

can occur because of various factors like economic, political, social, cultural etc. and also it can be either forced or voluntary assimilation (Parkand Burgess, 1921).

As stated, assimilation can be due to various reasons. As an example, one such reason can be citizenship. In this process, a person swears off affiliation to one national group and pledges devotion to another. This variant of assimilation has created much discourse regarding the concept of legal and illegal immigrants. This is because citizenship issue with regard to illegal migrants is a particularly contentious topic and a source of political strife. This is because every country adopts a different policy regarding migrants, and the context of these policies is what becomes a topic of discourse. For instance, initially France's immigration policy used to aim at integrating immigrants into the French culture, where they were expected to (forced to) uphold traditional values and cultural traditions. This created extensive debate on an international level. Various other policies that can be analysed under this head are: policies of Germany, USA, India, etc.

Further, it is to be noted that though the simple aim of assimilation is homogeneity, yet the process is not so easy to achieve. This process can be hindered or affected by the level of tolerance, economic conditions, type of attitude of the dominant group towards the minority group, exposure to the majority culture, extreme level of cultural dissimilarities between the two groups, superiority attitudes on the part of the dominant group (non-assimilating behaviour), etc.

The following are some important characteristics of co-operation which further help us to understand the meaning in detail. (a) Assimilation is a two-way process. It follows the principle of give and take in routine life. In this process, individuals or groups incorporate cultural elements from other groups, particularly those who are dominant in position. (b) It is a kind of conscious and unconscious process. In the process of assimilation, the individuals and groups, sometimes consciously adopt the culture of other groups or sometimes they are unconsciously enter into other cultures. (c) Assimilation is a slow and gradual process. It occurs only when there is relatively continuous and direct contact. The speed of the process of assimilation depends upon the nature of direct contacts. Secondary and superficial assimilation occurs very slowly compared to primary assimilation. (d) Mostly, it is not confined to a single field only. It is applied to explain the fusion of two distinct cultural groups

5.4 ACCOMODATION

In spite of conflict, mutual understanding and co-existence of individuals and different groups is known as accommodation. According to Gillin&Gillin (1948), accommodation is a process by which competing, conflicting individuals and groups adjust their relationships to each other in order to overcome the difficulties which arise in competition, contravention or conflict (GillinandGillin, 1948). Park and Burgess defined, accommodation is a process by which individual and groups establish harmony in the social circumstances that come up as result of competition and conflict(Parkand Burgess, 1921). No individual or group can be engaged ceaselessly in competition and conflict. There much be some way-out. The method or process of accommodation shows the way-out of conflict. In terms of a process accommodation is seen as a conscious effort on the part of individual and groups to finish or minimize conflict. The term accommodation is derived from Latin word 'Accomodationem' which means 'an adjustment' or to 'make fit for'. The term adjustment is itself a word which explains how individuals modify their activity, cooperate with others to 'fit in' the requirements of external social world to achieve the state of harmony in Social situations.

Accommodation could be originated in a conflict or disagreeable situations, but is a different type of interaction. In a conflict or differentiated situations, the forces of making war and the forces making for peace are continuously in operation. There are numerous ways for a transformation to occur from war to peace. After a period of time, the conflicting parties may come to decide on certain terms. This process is called accommodation. In legal terms, the process of arbitration, mediation, conciliation, negotiation etc. all the process under alternative dispute resolution are a part of accommodation, where the parties come to certain adjustments to maintain the harmony of social process.

Accommodation simply means, 'live and let live'. It is adjusting oneself to the new environment. It is a type of social interaction in which we used to get to certain factors that will likely lead to the conflict in situation either by force of inertia, habit or sometimes deliberate attempts of breaking the harmony. The accommodation is linked to behaviour of individuals. For adjustment to happen at any level either community or group or between individuals, behaviour plays a key role to maintain the social process of interaction. In this procedure of adjustment, individuals are required to take a series of steps by which they are reconciled to transformed situation of life through the pattern of habits and attitudes made essential by the changed conditions themselves. It involves conscious and tentative forms of subordination and super-ordination.

Accommodation is a condition as well as a process. As a condition or a situation, or circumstance, accommodation is identifying and accepting the nature of relationships that define the status of a person in the group or of the group in a more inclusive social organization.

The state of accommodation does not represent a state of complete harmony. It is like “agreeing to disagree” in certain situations or conditions and acknowledging the same. It is rather an acceptance of conditions in order to avoid or terminate conflict. In reality, this state represents the fact of equilibrium between individuals or groups. It continues to exist as a kind of potential opposition. In some cases, conflict appears in a disguised or sublimated form. Indifference, reticence and cynicism are some of the forms of accommodation.

Accommodation as a process refers to the adjustment by means of which conflict is resolved and competition is restrained with limits. For example: the adjustment between husband and wife enables each one to understand personal wishes in a measure and with minimum friction to carry the sustainability of the relationship with mutual agreement. The individual, who undergoes to a new social situation, has to develop or inculcate new habits and interests in accordance with the new situation for harmonious social interaction to sustain. For adjustment, conscious efforts are made by persons to develop working engagements among themselves. Adjustment if made by only one individual, will eventually lower after a certain period of time, because in relationship efforts, coordination, cooperation and adjustment is a two way process for the sustainability of relation, otherwise if only person is adjusting; it will not count as adjustment rather it's a control, or compulsion, or an act of force under which the person is performing and hence, it's necessary to observe the silver line between two.

There are some characteristics of accommodation, which help us to understand its meaning. (a) Accommodation is the result of conflict and completion. To end the continuity of conflict, we move towards accommodation. (b) Accommodation is a process of consciousness & un-consciousness. For a new born, accommodation is an unconscious effort, but for a family of new born accommodation is a conscious effort. To end a war accommodation is a conscious way out. (c) Accommodation is a global phenomenon. It is a universal play for sustainability in and of the social process to be maintained. The degree of accommodation may vary in State, societies, groups, community and individuals. (d) Accommodation is a constant and incessant process. Like the continuity of the breadth, the biological internal cooperation happening inside our body, or, like the continuity of thoughts, the mental conscious and unconscious effort of our internal rivalry and coordination,

accommodation is also an unending process till existence of life, which is not confined to any particular situation or any fixed social condition or stage. (e) Accommodation is love with hatred. As per the sociologists, Ogburn and Nimkoff, the combination, the association and coordination of two opposing attitudes on one plane is accommodation. The one is the cause (hatred) of conflict and the other (Love) is the effect which generates the possibility of accommodation (Ogburn and Nimkoff, 1964).

CHECK YOUR PROGRESS 1

Q1. Write down the definition of Co-operation.

Ans.....

Q2. How accommodation is different from assimilation?

Ans.....

5.5 COMPETITION

Competition, the most fundamental dissociative process, is a form of opposition or social struggle. It is a process of social interaction, in which different individuals and groups are competing for scarce resources (Park and Burgess, 1921). Whenever and wherever, the commodities needed by people are in short in supply, the process of competition arises. For instance, in government jobs, placements, seats in a college, etc. the competition is highly apparent because these opportunities are insufficient as compared to the total number of applicants. This is especially the case in overpopulated countries, like India. Competition is a less violent type of opposition where attention is given to the reward or the end goal, instead of the competitor. In conflict, on the other hand, the person or group thwarts or injures the opponent in order to secure a goal or a reward (Park and Burgess, 1921).

Different scholars defined the meaning of conflict in their own language. According to Park and Burgess (1921), competition is the basic, universal and basic process and is such an interaction that does not require direct 'social contest'. It creates a necessary 'impersonal system' in which personal and direct relationships do not exist among the competitors. According to Biesanz, competition is the striving of two or more persons for the same goal which is limited so that all cannot share (Biesanz, 1964). Horton and Hunt described competition as the struggle for possession of rewards which are limited in supply, goods,

status, power, love – anything (Horton and Hunt, 1985). According to Ogburn and Nimkoff, competition is basic type of social conflict that occurs in the case of greater demand and less supply (Ogburn and Nimkoff, 1964). Thus, competition may be regarded as a non-violent and opposition oriented process in which two or more individuals or groups try to leave each other behind in order to achieve certain goals.

The following are some characteristics of competition. (a) The competition is a universal phenomenon. Modern civilised society is characterised by the phenomenon of competition, which prevails in every sphere of social life. Every occupation, every opportunity and every commodity in the universe is subject to competition. For example, doctors, lawyers, engineers, teachers, etc. compete for jobs, money and reputation, or a mere chance to prove themselves and help the society. All the parents want their children to be the best among all children. Hence, competition is universal. (b) Scarcity is a condition for Competition. As pointed out by Hamilton, competition is necessitated by a “population of insatiable wants and a world of stubborn and inadequate resources.” This means that wherever there are commonly desired commodities, competition is bound to occur. This also forms the primary premise for the subject of economics. For example, during COVID-19, there is scarcity of vaccines in the whole world since it is a new drug. Although the manufacturers around the globe are producing vaccines at a lightning speed, it is still not possibly sufficient to vaccinate the entire population of developed as well as less developed countries. Hence, this satiability and scarcity has led to competition on international level for attainment of vaccines. Even within a country, such competition for vaccine intake can be seen these days. (c) Competition may be personal or impersonal. competition is generally directed towards a goal. Sometimes, it can also take place without the actual knowledge of other’s existence. It is impersonal, for example, in the Civil Service Examinations in which the candidates compete for election to an office. On the other hand, it is personal when two people compete for an office or concession. Personal competition can also lead to rivalry and may shade into conflict. (d) Competition can be constructive or destructive. This means that competition can be healthy or unhealthy. Competition in case of industries leads them to focus more on the product quality so that they can out shadow the rivals in market. This promotes better efficiency and hence is healthy. Whereas, when one of the two or more competitors tries to win at the expense of other, it is destructive. (e) Competition is always dynamic in nature. It stimulates achievement and leads to social change. It lifts the level of aspiration from lower to higher level. For example, a cricket player works hard to get selected in the State Cricket

Team. After that, his aspiration level rises and he goes on to contest for securing a place in the National Team. (f) Competition is always governed by norms. There is no such thing as 'unrestricted competition'. Moral norms or legal rules always govern competition so that 'fair tactics' are used instead of 'cut-throat' devices. For example, a yellow card is given to a player in football who does not abide by the rules and hurts their opponent. (g) Competition is continuous and never-ending process. There is no end to competition. Information technology goes on in every sphere and field of life because insatiability of wants and needs is a never-ending process and hence keeps inducing competition in social life.

Since competition as a social process is a dynamic concept which is an indispensable part of social life, it performs certain functions. It emanates from the fact that individuals of a society have the potential of independent mobility for gaining an experience at individual level as a consequence of an independent action. According to H.T. Mazumdar, it performs five positive functions namely; (a) It helps to determine the status and location of individual members in a system of hierarchy. (b) It tends to stimulate economy, efficiency and inventiveness. (c) It creates respect for the rules of the same group. (d) It tends to enhance one's ego. (e) It prevents undue concentration of power in an individual or a group of individuals (Mazumdar,1966).

Thus, it can be said that competition is a determining factor of assigning functions to individuals i.e., who is to perform what function. It helps in providing enhanced opportunities to satisfy the desires of individuals. The competition does not necessarily perform positive functions only, it may have negative functions as well. It sometimes leads to evils of monopoly, frustration, unfair competition etc. It is a social process which affects social structure and the pattern of culture. The individuals must compete according to the rules of the society which would help in attaining a healthy competition necessary for the advancement of individuals and progress of community at large.

5.6 CONFLICT

Conflict, like competition, is a dissociative interaction and the fundamental form of opposition-oriented relationship. Among all other different social processes, conflict indicates maximum distance with respect to communication among the individuals and groups. According to Young and Mark, conflict is the passionate and violent form of opposition in which the main concern is to achieve the goal by defeating the opponent. The term has been also defined by A. W. Green as, conflict is the deliberate attempt to oppose, resist or coerce

the will of another or others (Green, 1956). A different view is presented by Gillin and Gillin when they say, conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence (Gillin and Gillin, 1948). Essentially it can be said to be the absence of cooperation and is thus, dissociative. Marxian thinkers consider conflict as a process bringing working class much closer and unites working class against ruling class for revolution and equality in society (Turner,1987). These definitions, as divergent as they may seem, have one important characteristic which is common to them. The presence of an intentional hostility and a deliberate move to oppose. This act of intentionality sets conflict apart from the social process of competition, and hence may also not necessarily be a continuous process. For instance, conflict in a marriage may be short lived and even the second world war only lasted for 6 years, however conflict between two tribal groups can be said to be perpetual, or even the cold war between the USA and erstwhile USSR could be said to be a perpetual one.

The word 'conflict' comes from the Latin word conflicts, which means collision or clash. In order to understand the sociological significance of conflict as a social process, it is important to understand the concept of a social structure and social change. In a diluted form, social interactions help create social structures, and also are instrumental to the existence of social change. For instance, interactions like cooperation and competition help create a high functioning neighbourhood group or a successful marriage and a thriving educational institution or a successful company, respectively. In order to create changes within the institution of marriage (the norm of monogamy is replaced with polygamy, for instance), there is a key element of social interaction that is necessary to ignite that change. And that key element is conflict. In structural functionalism, social change is regarded as an adaptive response to some tension within the social system. The social change can be in the form of a revolution like Marxism, a military coup or even the recognition of LGBTQI rights. Again, one of the key elements to ignite these changes is conflict.

There are some important features of conflict which help us to understand its meaning. (a) conflict, in some way or other, is related to the obstacles created in the way of achieving desired means and goals. (b) the main aim of conflict is to limit, control or completely annihilate or finish the opponent. (c) existence of two or more individuals or groups is essential for the solution of conflict. (d) conflict is based on the interaction of the actors in which they express mutual opposition. (e) The aim of conflict is always related to achieving social power or using it.

The causes of conflict can range from differences in moral values (conflict of letting members of the LGBTQI+ community join the armed forces), internal aggressions of humans (road rage, domestic violence), clash of interests (the eternal conflict between the Liberals and the Republicans, or Feminists and Patriarchs) and even cultural/religious differences (conflict over the beef ban in India/Sabarimala Temple dispute).

Conflict is a universal feature of our social lives; it is present in every individual's life. Even companies have disputes with other companies, although of course, the reason for that conflict is also humans. Thus, this tells us that conflicts can be either personal or institutional/systemic, they can be temporary or permanent (as discussed above), they can be latent (typical of some tension in personal relationships like between friends, friends or partners) and may even be overt (Delhi riots). The civil non-obedience movement from the times of the Independence struggle is an interesting example of conflict, as it was typically non-violent, but still overt enough to result in massive social change.

CHECK YOUR PROGRESS- 2

Q1. What do you understand by term Conflict and how it is different from competition?

Ans.....

Q2. Write any four characteristics of conflict.

Ans.....

5.7 SUMMARY

In this unit, we have introduced you with one of the important basic concepts of sociology i.e. social processes. We have elaborated the meaning, definition and importance of social processes. We have further defined and discussed the associative and dissociative social processes; associative processes such as co-operations, accommodation, assimilation and dissociative processes such as competition and conflict. Associative social processes are the social processes which work for the integration and development of society. And, the processes that make special contribution towards social differentiation, antagonism and division are called dissociative processes. Both associative and dissociative processes are connected to human life and have their own importance. While explaining the meaning of

each social process, the emphasis has also given on the relationship among these social processes.

5.8 QUESTIONS FOR PRACTICE

A. LONG ANSWER QUESTIONS

- Elaborate the meaning and definition of social processes. How social processes are related to social interactions.
- Delineate the difference between co-operation and conflict. Do they have any relationships? Discuss in detail.
- Discuss the relevance of competition in contemporary society. How it is important aspect of human life.

B. SHORT ANSWER QUESTIONS

- Write a Short note on conflict and also define its relevance.
- Discuss the distinctive characteristics of accommodation.
- Differentiate between associative and dissociative processes.
- Describe the etymological meaning of accommodation and co-operation.

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 6: FAMILY AS A SOCIAL INSTITUTION: MEANING, TYPES, FUNCTIONS AND CHANGING PATTERNS

STRUCTURE

6.0 Learning Objectives

6.1 Introduction

6.2 What is Family?

6.2.1 The Origin of the family

6.2.2 Characteristics of Family

6.3 The Family in India

6.3.1 The Meaning of Joint Family

6.3.2 Characteristics of Joint Family

6.4 Types of Family

6.5 Functions of the Family

6.6 Changes in the Family System

6.7 Questions for Practice

6.8 Suggested Readings

6.0 LEARNING OBJECTIVES

In this unit we are introduced to family as a social institution. While you go through to this chapter, you will learn how a social institution like family constrain and also offer opportunities to individuals. We will understand the meaning and types of ‘family’ in general and particularly in Indian society. Defiantly you will know about some common and prevalent functions of a

universal social institution i.e. family. We will discuss some prominent changes that occurred in the family system at the end.

In short, we will take following objectives for discussion as learning objectives:

- What is a Family?
- To describe traditional and current understanding of family.
- To recognize types of family in general and particularly in India.
- To know the functions of the family for an individual and society.
- To underline the main changes occurred with family system over a period of time.

6.1 INTRODUCTION

There are some institutions in society that control the human behavior. They work according to the set patterns and procedures for fulfillment of social as well as human needs in society. Social institutions could be ‘macro’ like State and ‘micro’ like family. In other words, an institution is something that works according to rules that are established by law or by custom. Institutions play a vital role in individual’s life with imposing constraints and with providing many opportunities.

Family is perhaps most studied institution in sociology after marriage and kinship. Marriage leads to the formation of family. The relationship between marriage and family is an interesting field of study to sociologists. While the both institutions have historically been closely associated in Indian society, their connections are becoming more complex. No other social institution appears more universal and basic than family. Sociologist and social Anthropologist suggest with their field

A sociologist must question common sense impressions. And in the spirit of the sociological perspective, it cautions us against blindly believing a common sense impression that the joint family is fast eroding. The fact is that nuclear family system has always existed in India. There is a need for comparative and empirical studies.

researches that the institution of family is very important and its character is different in different societies. However, we always assume that all families are like the ones we live in. But with the passage of time, family has undergone changes in its structures and characteristics. The present stage of economic development and cultural changes has posed some new challenges to the

institution of family. Even in the western world, the very existence of family appears under great threat. Emergence of virtual world, with the help of modern Information and communication technology (ICT) has influence the structure and functions of family. However, the institution of family is surviving with various changes in its form and functions and will continue to serve the community and society.

The family is a base and foundation of social life. It performs so many important tasks, which contribute to basic needs of society and helps perpetuate social order. According to Yogendra Singh (1993) families need not become nuclear in India. Prominent Indian Sociologist I.P. Desai never recognizes the concept of nuclear family as Indian concept. And sociologist like A.M. Shah seen residential household and joint family. He said that, in India nuclear households did exist but nuclear family system was not culturally accepted. These examples are just to show how trends on experiences of one society cannot be generalized. Changes are always there in the structure of family and sentiment of being together.

The nuclear family system is seen as the best option to handle the demands of present industrial pattern of economy and society. In such a family, husband playing the 'instrumental' role as breadwinner, and the wife assumes the 'affective' role in domestic setting (Giddens, 2001). But this version of explanations has been questioned by some empirical studies across cultures and history. Indeed, as you saw in contemporary industries, women form a large part of the labour force and management. And when men migrate to urban areas in search of the work, women have to manage the agricultural fields. Such households are may be known as female headed households.

Studies have reflected that how diverse forms of family found in different societies. There are some societies having matrilineal in their marriage and family customs while others are patrilineal. In the case of matrilineal, the newly married couple lives with the woman's parents, and children are known by the name of the mother. The family property is transmitted from mother to the daughter but it is usually managed by the mother's brother. Whereas in the second case the couple stays with man's parents, and children are known by the name of the father. The family property is usually transmitted from father to son. A patriarchal family structure exists where the men exercise authority and dominance, and in case of matriarchy the women play a vital role in decision-making in the social life. Patrilineal families can be either nuclear or joint but

matrilineal families are mostly joint. While matrilineal societies exist, the same cannot be claimed about matriarchal societies (Y.Singh, 2006).

The institution of family is thus subject to change and transformation due to present patterns of economic development and technology but the direction of change need not always be alike for all societies and regions. Moreover, the transformation does not mean the complete erosion of previous structure. Indian society is famous for its diversity, and therefore, there is a lot of diversity in marriage patterns, family and kinship systems.

6.2 What is Family

What constitutes a family is a matter of concern for sociology and even for other aligned subjects. There are many shades of definitions of family. In general, family is a structure in which every family member has a certain role like father, mother, son, and daughter. Sociologists, on the other hand, tend to define family in terms of manner in which every member having relationship to one another. The family is a socially recognized group, usually joined by blood, marriage, or adoption. It has an emotional connection and serves as a foundation of society. In other words, family is a group in which persons come together with the feeling of 'we'. It is a primary group for maintaining emotional ties within members, over a long period of time.

In the beginning it is important to understand the sense in which the term 'family' is used. The word 'family' rooted in Roman word, 'famulus', which means a servant. In Roman law, the word 'famulus' denoted the group of producers and slaves as well as members connected by common descent or marriage. Some definitions given by prominent social scientists are the following:

- According to Maclver and Page, Family is "a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing for children".
- Burgess and Locke has explain family as "a group of persons united by the ties of marriage, blood or adoption; consisting of a single household, interacting and inter-communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture".

- According to Davis, Family is “a group of people whose relations to one another are based upon consanguinity and who are, therefore, kin to another”.
- Nimkoff defined family as “a more or less durable association of husband and wife with or without children, or of a man or woman alone, with children”.
- In a very important definition Clare explain family as “a system of relationships existing between parents and children.”
- According to Anderson and Parker, family is “a socially recognized unit of people related to each other by kinship, martial and legal ties.”
- Green Arnold said that, “family is the institutionalized social group charged with duty of population replacement”.

In the light of above definitions, we can say that the family is a biological unit implying institutionalized sex relationship between husband and wife. Its members are closely related to one another through the process of reproduction than are the members of any other group. It is both an association and institution. Family is a universal institution found in every age and every society. It is the source of the development of community life.

The nature of the family is permanent and temporary. As an institution it is permanent but its organizational aspect is not stable. Because, the institutions never die out but changes are always be there but a family as a group of people may come to an end if every member of the family does not survive for any reason.

In traditional definition of family, it is a group of individuals having kinship relations among themselves. The smallest or nuclear family consists of husband and wife with or without children. But here you may have a question that what about single-parent household? Should they treat as family?

Yes, a man with his children or a woman with her children can also comprise a family. Such family is called a single-parent family. According to Kingsley Davis, ‘the family is a group of persons whose relations to one another are based upon consanguinity or descent from common ancestor and similar close ties’.

The family is an organized by networks of social relationships. These relationships provide base for rights and duties between the members. Sociologists identify some elements of the structure of family based on relationships and memberships. In the first form, the family which has affinal

relationships begins with the marriage of mostly opposite sex. Thus, family is not always a biological group. Some time children are adopted. The adopted children are also the members of family. The members may have only conjugal relationship. In the second form, the members of the family are related to one another through the process of procreation. The biological inter-connection is the consanguineous relationship. These distinctions have cultural importance related to issues of lineage. A family of orientation refers to the family into which a person is born. A family of procreation is formed through marriage.

Every individual has membership of two-family groups. An individual first takes birth in a family then enters into the family of procreation. Nuclear family is a family of procreation for the parents and it is a family of orientation for their children.

6.3.1 The origin of the family:

There are so many assumptions to trace the origin of the family but it is not an easy task. Family has been found in every known human society. In other words, every stage of society has some degree of social regulations over sex relationships and family was present in one or other form. Nevertheless, many people have some mythical explanations about the origin of the family but in the nutshell, we can say family has no particular time of origin. Family has its origin in certain human needs. It is to be explained in the complex of human desires and needs which can only be satisfied in the family. For the procreation of children and sexual satisfaction family might be emerged and the economic needs lead men and women to combine into a family. Besides these needs there can be many other reasons for the origin of family but family didn't come into existence all of a sudden.

6.3.2 Characteristics of Family:

The family formed by the individuals who are biologically, emotionally, economically, and socially interconnected. Some of the basic and common features of family are listed below:

- A universal phenomenon: Family is found in all parts of the world. It is may be treated as the first institution in the history of men. No society has ever existed without one or any form of family organization. It is the most universal social group.

- Emotional relationship: Family includes our desires and needs which may be related to procreation and parental care. It is a primary group which has emotional base and ties within members of the family.
- Organizational relations: The family is not mere a sum total of individuals. It has certain patters of hierarchy of relationships, rights and duties, obligations and advantages. These major characteristics form family as an organizational unit.
- Limited size: Due to the biological conditions the size of family is limited, which is not always mandatory condition for the other groups.
- A basic unit of society: As we have already discussed the family is a basic unit of society because community and social life is possible via family only. It is a chief agency of socialization by which an individual become an active member of community and society. Without family no other social institutions are possible.
- Minimum understanding of rights and duties among members of the family: Though family is an organizational unit that has an appropriate pattern of relations that it defines some rights and duties of every member of the family. The understanding of these rights and duties make family as an institution.
- Socialization role of the family: After procreation of children to perpetuate the society, family played a vital role to socialize its children. In the family children learn the meaning of social responsibility and the cooperation. The child develops his basic attitudes and ideas in the family. It is a great agency of the socialization of the child.

It is socially accepted and prevailing every parts of the world. Every member of the family has certain rights and duties to perform. The members of the family are always liked to one another with the system of status and role. And individual's early life is influenced by this system. Children learn to share pleasures and sorrows with one another. The family provides maximum security of every type, to every member including the young and the old.

6.3 The Family in India

As an Indian, a family is not just a bunch of people living together and dines from the common kitchen. It determined the way of life of its members. Each and every stage of social life of a person very much influence by the family. In the Indian subcontinent the family system differs in all respects from the western family system. The cultural norm of joint family has existed in

India. According to Indian sociologist I.P. Desai, joint family is an ideal form for most of the Indians. That is may be different than the western world. And further he said that common residence and kitchen are not as important elements of the family. He has identified five types of family life in India:

- Nuclear Family: It consists of husband, wife and their unmarried children.
- Functional Joint Family: Two families having blood relationship living separately but work under one common authority.
- Functional and Substantial Joint Family: When functional joint family has common property, it is called functional and substantial family.
- Marginal Joint Family: When two generations of family members residing together functionally and substantially, it is called marginal joint family.
- Traditional Joint Family: When three or more generations of family members living together in one household, with common property and participate in the family rituals, it is called traditional joint family.

Mostly, the families in India are based on patriarchal values and patrilineal descent. Children are carries the name and property from the father's family. It goes further generation to generation.

6.4.1 The meaning of joint family:

As we already discuss that joint family is culturally accepted in India. To know the family in India we must go through to some basic definitions of joint family given by some know sociologist, that are the following:

- According to I.P. Desai, “we call that household a joint family which has greater generation depth than individual family and the members of which are related to one another by property, income and mutual rights and obligations.”
- According to Karve, “a joint family a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred.”
- Henry Maine said that “the Hindu joint family is a group constituted of known ancestors and adopted sons and relatives related to these sons through marriage.”

- According to Davis and Moor, “the joint family consists of persons having a common male ancestor, female offspring not yet married and women brought into the group by marriage. All of these persons might live in a common household or in several households near to one another. In any case, so long as the joint family holds together, its members are expected to contribute to the support of the whole and to receive from it a share of the total product.

6.4.2 Characteristics of joint family:

On the basis of the above definitions, we may draw following characteristics or features of joint family.

- **Large Size:** Joint family consists of a number of people. When nuclear family consists of only the husband, wife and their unmarried children, but a joint family consists of parents, children, grand children and other near relatives. It may even have a number of people from three or more generations. It is a group of which many nuclear families live together at one and the same time.
- **Common Residence and Kitchen:** The members of joint family usually live at the same place, under the one roof. And mostly it has a single/common kitchen for the whole family members. They may also live in separate houses in close proximity to one another.
- **Common Property:** The members of a joint family take the ownership of wealth and property jointly. Wealth and goods of joint family are produced and consumed collectively.
- **Cooperative organization:** Cooperation is the basis of joint family system. All the members of joint family have share a common culture and values. They have their rights and duties according to a member of a family. If they do not cooperate with one another it is not possible to hold the organizational structure of the joint family.
- **Common Religion/Rituals:** Generally the members of a joint family have its own rites and rituals in accordance with the religions obligations. The rituals and the common patterns of worship is inherited from generation to generation. They celebrate all the festivals and celebrations jointly.
- **Mutual Rights and Obligations:** It is a mutual rights and obligation which make joint family possible. The rights and obligations of the family members are the same except the head of the family, who has special privileges. All the members of a joint family are bound by mutual

understanding and cooperative spirit. These mutual relationships and obligations are sustaining forces of the joint family.

As we all know Indian society is pre-dominated by agrarian system of production. Joint family system is an important part and parcel to this type of economy. Joint family completely fits in the Indian social as well as economic system. Joint family consists of large number of members that work together. They not only share common property, residence and kitchen, rather they share feeling of togetherness. Common rituals and ceremonies performed by joint family make it a unique entity. No doubt, it is considered to be an ideal form of family but in this modern era a lot of transformations among the structure of joint family are seen.

6.4 Types of Family:

In general, there are two broad types of family: the joint family and the nuclear family. But some sociologists suggested extended family, as a type of family, which not a very common form. The polygynous family and the polyandrous family can also be listed as types of family. Both types of family generally found in tribal societies. And in the present times, there are some more recognizable types of family are there. The single parent family, cohabitation and same-sex couples have to be discuss as types of the family.

- Nuclear family: It is a group of people consisting of husband, wife and their unmarried children. This is a basic grouping of a married couple and their offspring/s. Nuclear family is the smallest compound unit. There are also a ‘supplemented nuclear family’ consists of additional widowed parent of the husband or his younger brother and sisters as residents.
- Joint family: Joint family consists of more than one married couple. In this type of family, all the members should have blood relations or close kins, and generally share common residence. It generally has three or more generations. Joint family system has deep rooted in traditional Indian society. Common residence and kitchen, large size and shared property are main structural features of joint family. As we earlier discuss, the joint families also are of two types: first one is Patrilineal and Patrilocal families, most of the families are of this type. In these families ancestry is traced to the paternal line. Usually the patrilocal family is patriarchal. The main authority lies with the male and so many times with the eldest male member of the family. And the second is Matrilineal and Matrilocal families. Unlike patrilocal families, the ancestors in the matrilocal families are women. In these families the

husband resides with his wife at her mother's place. This is not a common form of family. The Nayers from South-India is an example of this type.

- Extended family: if Nuclear family has other close kins than those who form the nuclear of joint family is called extended family. For example parents in-law living in their son-in-law's family.
- Polygynous Family: This is the family in which a man marries more than one wife. Many tribal families are polygynous.
- Polyandrous Family: When a woman marries more than one husband, the family organization which is formed a polyandrous type. This is made of the fraternal polyandry where a several brothers marry one wife.

6.5 Functions of the family:

Family is a central part of the society. Society is considered to incomplete in the absence of family, because the survival of society is due to the various functions performed by the family such as production of the economic services, care, protection, affection and socialization etc. provided by the family. For the survival and maintenance of society, this ancient institution performed some beneficial functions as follows:

- Reproductive functions: The family fulfils the need of procreation by regulating sex relationship between particular members in the family. The reproductive function is first essential function of family not only satisfied the biological need of sex but also helps in procreation of children that further provides a social security to the parents in old age. It is mandatory for the extension of society and human race. Manu, the ancient Indian law-giver, regarded sexual satisfaction as the aim of family. Sexual satisfaction brings the desire for long- life partnership among male and female. If the sexual instinct is satisfied, the personality as well as social relations do not get disrupt.

The inevitable outcome of sexual satisfaction is procreation. In Indian society, especially in Hindu scriptures the religious activities of man cannot be consummated unless he has a son. The race perpetuation has always been a vital function of family. Family is an institution where production and rearing of children is the major function. The responsibility of child raising is shared with the wider kin group. Procreation of race is only performed through

family that is a positive asset for family. Human child need much longer period of time and care to become independent human being. This responsibility can be taken by family only.

- Social placement of individuals: In a family every members have their defined statuses and roles. They all respond accordingly. It has a system of distribution of responsibilities and obligations. Every member, thus, has a social position in the family. This social placement of individuals played a vital role in community life.
- Socialization functions: Family is a very basic and primary agency of socialization of the young. The process of socialization begins within the family. In the family an individual learn the norms and values which are determined by society.
- Social control: The family is a chief agency of informal social control. With the process of socialization and mutual obligations family control the behavior of its members according to the society.
- Economic functions: After biological and social functions, family has to perform certain economic functions. It takes care of the primary needs of the individuals like food, shelter, and security. In agrarian and tribal societies where joint family system is prevalent, each family is a complete productive unit with common property. The process of industrialization and urbanization has, however, effected this economic cooperation. The old pattern has not been destroyed, but merely changed.

Many scholars have categories the main functions of the family with their own explanations. Davis counted four main social functions of the family: reproduction, maintenance, placement and socialization of the young.

Lundberg listed the following main functions of the family:

1. The regulation of sexual behavior and reproduction;
2. Care and training of children;
3. Cooperation and division of labour;
4. Primary group satisfactions.

Ogburn and Nimkoff explained functions of family into six categories:

1. Affectional functions;
2. Economic functions;
3. Recreational functions;

4. Protective functions;
5. Religious functions;
6. Educational functions.

Apart from that we may list many more functions of the family. It is a dynamic social institution which affects the each and every part of the human life.

6.6 Changing in the family system:

Family is an old institution as human society is. With the passage of time, it has gone through many stages and has many forms. As change is a universal law, family is also a subject to change and transformation due to time and space. The economic and technological changes affect family the most. MacIver says that, family changed from a production to consumption unit. But the direction of change varies country to country and society to society. Moreover, change does not mean the complete erosion of previous system and structure. In the western society, this change is quite fundamental in nature, due to that the transformation within the structure and functions of the family different than Indian society. In the western world single parenting and cohabitation (when a couple shares a residence and having sexual relationship without being married) and marriage within same sex becoming more acceptable in present times. Without the institution of marriage, the very existence of family is threatened. Industrialization, development of material culture and individualism has mainly led to this change. According to U.S Census Bureau, 2010, children who have been living in homes with both parents grow up with more advantages and positive attitude than children who are raised in single-parent homes. In the Asian countries like India the changes in family still not follow the same path. However, drastic changes in the family in India are observed. We may categorize the main changes in the family as follows.

The facts and values which nurtured, stabilized and sustained the family have been under drastic changes. The technological advancement and urbanization affected the family very much. With the help of modern technology people have become independent and their dependence upon the other family members has been decreased. And urbanization has materially affected not merely the size of the home but also the essentials of the family life. The size of the family has been diminution day by day. Earlier, the number of members in the family used to be quite large. Due to urbanization and industrialization people have to migrate in search of livelihood. And they

may migrate alone or with very close kin like husband, wife and children. That is why nuclear families are increasing more. The emotional bonds are shaking and getting confined only to the members of one's own family. The values of individualism and independence are on the rise. As the structure of family changes over the time, it has to face many challenges. The rise of divorce rates and in the rising number of single member/parent families is visualized in that way.

In the case of Indian family structure, modern family or nuclear households have substituted the traditional patriarchal family. No doubt, the cultural norms of family in most socio-religious-cultural groups have been joint family. Various factors such as urbanization, migration, industrialization, spread of western education, Advancement of modern technology and development etc. are reasons for the transformation. These factors are somehow modified the structure of family, where there is demise of joint family and expansion of nuclear family. Even modern media has played its important role in the spread of such cultural norms.

At the end we can say there is lot of changes in the structural and functional aspects of the family. Diminishing size, economic independence, changes in organizational structure, and changes in the emotional relationships has lead to emergence of new dimensions of family. The institution of family is likely to continue, but some previous forms of family will become outdated as new forms emerge.

6.7 QUESTIONS FOR PRACTICE

- Q1. Analyse the meaning and nature of family.
- Q2. Define Family as a social institution.
- Q3. Explain social signification of family.
- Q4. What are the basic features of family?
- Q5. Discuss the functions of family.
- Q6. What do you mean by joint family?
- Q7. Describe various forms of family.
- Q8. Explain the origin of family.
- Q9. How family is a primary and fundamental unit of community and society?
- Q10. Write a detailed note on family in India.
- Q11. Explain various functions of family for an individual and society.
- Q12. How changes in the traditional family structure effect the children?

6.8 SUGGESTED READINGS

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 7: MARRIAGE AS AN INSTITUTION: MEANING, TYPES., FUNCTIONS AND CHANGING PATTERNS

STRUCTURE

7.0 Learning Objectives

7.1 Introduction

7.2 Meaning

7.3 Definitions

7.4 Theories of Origin of Marriage

7.5 Characteristics

7.6 Types of Marriages

7.7 Marriages in India

7.8 Types of Hindu Marriage

7.9 Modern Changes in Hindu Marriage

7.10 Summary

7.11 Suggested Readings

7.0 LEARNING OBJECTIVES

After the completion of this Unit, you should be able to understand:

- Biological requirement of spouses and social sanction of their relations;
- Religious relations and their duties;
- Economic cooperation and mutual comfort among them;
- Procreation of children;
- Determining family names and lines of familial descent;
- Property rights and rights of inheritance;
- Kinship bond

7.1 INTRODUCTION

Marriage is considered as a Cultural-Universal which exists in all societies of the world in different forms. Though marriage ceremonies, rules, and roles may differ from one society to another, but it is present as a social institution in all cultures. It is a socio-culturally supported union involving two or more individuals in the sexual bond. Marriage serves important social functions determined by the cultural norms. Marriage not only provide sanction for sexual relationship but also serves to socially identify children by defining kinship ties to a mother, father, and extended relatives as well as to transfer, preserve, or consolidate property, prestige, and power. The children born outside the marriage are sometimes branded as illegitimate. In many societies, including India, as even in the Western world, marriage is widely considered the basis of and foundation for family. Marriage decides the role of spouses in each other's life, in the family, and in the society.

7.2 MEANING

The word 'marriage' was first appeared between 1250-1300 CE, which was derived from the French word 'marrier' which means to marry. Marriage is universally and culturally recognised bonding between two or more people which we can say 'spouses', to establish a tie of rights and obligations between them, their children and future generation.

Marriage is one of the most fundamental and ancient social institutions. It can be considered as an institution in which the intimate relationships (sexually as well as emotionally) are sanctioned and acknowledged by society.

From time immemorial it has been maintaining order and discipline in human society. Marriage is a biological, psychological, cultural and social affair from society to society. The form, characteristics, nature, process of the marriage varies but irrespective of these differences this institution has several universally common elements and functions. Different socio-religious and cultural groups have their own traditional concept, norms and customs of marriage.

Marriage is a social contract for the gratification of social, biological, psychological and spiritual desire of men and women engaged on the formulation of family. Sexual intercourse between two heterogeneous of sex i.e., men and women and procreation of, children are the primary motives of marriage in all human societies. In some part of the world, it is considered to be compulsory before pursuing any sexual activity.

Marriage is one of the social institution/ institutes which fulfil the biological desire of human being in a socially sanctioned manner. Marriage is a cosmopolitan feature of all human societies. Marriage is a union between men and women such that children born to the women are the recognized legitimate off- spring of both partners.

7.3 DEFINITIONS

Marriage is considered a '*Cultural-Universal*', although different Academicians and Sociologists have tried to define it but the definition of marriage varies between cultures; regions; religions; personal and overtime. There is no definition which adequately covers all types of human marriage. It has given a number of definitions and explanations. Some of them are as follows:

- A) *Bronislaw Malinowski* considered 'Marriage' as a contract for the production and maintenance of children.
- B) *Red-cliff Brown* writes that Marriage is a social arrangement by which a child is given a legitimate position in the society, determined by parenthood in the social sense.
- C) *Edward Westermarck* a philosopher and sociologist of Finland in his book '*History of Human Marriage*' in 1891 defined 'Marriage' is a relation of one or more men to one or more women which is recognized by customs or law and involves certain rights and duties both in case of parties entering into the union and in the case of children born of it.
- D) *H. M. Johnson* explained 'Marriage' as a stable relationship in which man and woman are socially permitted to have children.
- E) *Horton Hunt* considered 'Marriage' as the approved social pattern where two or more person can establish a relation and form a family.
- F) According to *Lowie* 'Marriage' is a relatively permanent bond between permissible mates.
- G) *Lundberg* opines that 'Marriage' consists of the rules and regulations which define the rights duties and privileges of husband and wife with respect to each other.
- H) *Encyclopaedia Britannica* explained '*Marriage*' as a physical, legal and moral union between man and woman in complete community life for the establishment of a family.
- I) *Anderson and Parker*, defined 'Marriage' is the sanctioning by a society of a durable bond between one or more males and one or more females established to permit sexual intercourse for the implied purpose of the parenthood.

- J) According to *Jacobs and Stern*, 'Marriage' is a phrase for social relationship of husband and wife on of plural mates also used for the ceremony of emitting marital partners.
- K) While *D.N. Majumdar and J.N. Madan* suggest that it involves the social sanction generally in the form of civil and religious ceremony authorizing two persons of opposite sexes engage in sexual and other consequent and correlated social-economic relations with one another.
- L) According to *Bowman*, the basic objects of marriage are: sex gratification, desire for home and children, companionship, social position and prestige and economic security and protection.
- M) *Ram Ahuja* considered marriage to be a social duty, towards the family and the community.
- N) According to *Beals and Hoijer* marriage is a set of cultural patterns to sanction parenthood and to provide a stable background for the care and rearing of the children.
- O) *Hoebel* defined marriage as the complex of social norms that define and control the relations of a conjoined pair to each other, their kinsman, their offspring, and society at large.

From the above definitions we can conclude that '*Marriage*' is a special type of relationship between permissible companions concerning certain rights and obligations. A commonly acknowledged and covering almost all the features of marriage is that it is formal bonding, a social obligation, a legal contract between two individuals who unites together to live legally and attached emotionally. The marriage also gives legitimacy to have sexual relation and produce children.

7.4 THEORIES OF ORIGIN OF MARRIAGE

There are many theories given by sociologists and social anthropologists about the origin of marriage. Many academicians gave their theory that marriage as an institution has gradually evolved in human societies in their primitive stage. American anthropologist and social theorist, *L.H. Morgan*, best known for his theories of social evolution explained that in the initial stage of human society or in the beginning of human civilization, there was no institution like marriage among human beings. There was complete promiscuity and freedom of sex relationship among them just like animals. Although there was no evidence of promiscuity, but in the evolution of marriage institution, the stage of promiscuity appears to be adequately logical since everywhere the human social institution have started and evolved gradually.

It was assumed that with the development of human civilization, society felt some minimum rules regarding sexual relation among them, which helped in the origin of the social institution 'marriage'. Later on, with the development of the society this promiscuity was replaced by group marriages. We have the evidences that in several primitive societies of Australia and Africa there was the custom of group marriages and exchange of mates. In special occasion traditions of offering wife to guests to show the hospitality was also popular.

In the evolutionary stage all the brothers of a family used to marry all the sisters of another family, here every male was equally the husband of every female and vice versa. In another stage in the evolution of marriage was usual monogamy with sufficient freedom to establish extra-marital relationship particularly with female members of bride's family. In the last stage of evolution of marriage, the male could marry one female leads to monogamy.

Westermarck opposed the theory of promiscuity, and gave his views that only monogamy was there in the human society. He extended his view that as population increased and the numerical balance of male and female become disrupted due to killing of girls or female infanticide, societies moved from monogamy to polyandry. Later on, with the progress in the agriculture and people started stable life at one place, with increase of female population leads to polygamy.

Although it is difficult to establish any particular evolutionary theory of marriage, but according to social anthropologist, sociologist and historian, the institution of marriage in human society gradually evolved to its present stage starting from promiscuity to monogamy.

7.5 CHARACTERISTICS OF MARRIAGE

Marriage may have the following characteristics

- i) Marriage, except in few regions, is considered as a universal social institution and we can find it in almost all societies of the world and at all stages of development.
- ii) Marriage involves at least two members of opposite sex/same sex as per the customs, cultural norms and existing laws of that particular region. It is considered to be an everlasting bond between male and female in some societies to fulfil the socio-biological, psychological, economical, and religious obligations.
- iii) In almost every marriage, social approval is required to get the legitimacy to their relations. Without which their relations will be considered illegal and illegitimate.
- iv) Marriage provides a social consent to the biological relationship of marital partners and this consent is valid by law, tradition, custom and religion.

- v) Marriage and family help procreation and upbringing of the socio-biological offspring of the spouses.
- vi) Marriage is always associated with some civil and religious ceremony. This social and religious ceremony provides validity to marriage.

7.6 TYPES OF MARRIAGE

If we trace the history, we can find that 'marriage' as a social institution is found to exist in all societies and at all stages of development. The types, forms, usages, ceremonies, varies from society to society as per the requirement of the surrounding. Different communities, cultural and ethnic groups, all over the world follow their own customs and practices depends upon their geographical circumstances, religious beliefs, social structure, economic conditions and several other. In some societies' marriage is a religious sacrament whereas in others it is a social contract.

There are several types of marriages which is classified on different basis.

On the basis of mates, it can be classified into three categories: -

Monogamy, Polygamy and Group Marriages.

- 1) **Monogamy:** The most ideal, common and rational form of 'marriage' found in all civilized societies. This is most widespread form of marriage found prevalent from primitive as well as in civilized world. Monogamous marriages have a very prolong history and can be said that it is as old as humanity. Monogamy is marriage in which one man marries one woman at a time and it is practiced and emphasised throughout the world. It is believed that this type of marriage is unbreakable and continuous till death and produces the highest type of affection, love, commitment and devotion for the partner. Monogamy can be further categorised into two types i.e. Serial Monogamy and Non-Serial Monogamy.

a) Serial Monogamy: In serial monogamy a man marries one woman at a time and vice-versa. But, in case of separation, divorce, death of one partner, another partner remarriage again, and inspite of this they remain to be monogamous. Therefore, we can say that in serial monogamy one can have multiple marriages but only one legal spouse at a time.

b) Non-serial Monogamy: In non-Serial Monogamy, a spouse has the single spouse throughout their life. The question of remarriage does not arise even after death of another partner.

2) **Polygamy:** is a marriage which includes more than two spouses or we can say it a type of marriage in which there is plurality of partners. In polygamy a man can marry more than one woman at a time and vice-versa. For social, economic, political and other reasons, polygamy was practiced by some wealthy and powerful people Polygamy is of three types such as Polygyny, Polyandry and Endogamy or group marriage.

a) Polygyny: When a man marries more than one wife at a time, the relationship is called Polygyny, but there is no marriage bond between her wives. In ancient Indian Society this was the preferred form of marriage. In this type of marriage man gives separate household to each wife and visits them in turn. This type of marriage had a very harmful effects on family life therefore this has been declared illegal in civilized societies.

Polygyny is of two types, Sororal Polygyny and Non-Sororal Polygyny

i) **Sororal Polygyny:** In this type of marriage in a family all the 'sisters' marries the same man. It is a type in which all the wives of a man are invariably the sisters. The sororal word is derived from the Latin word 'Soror' which means the sister.

ii) **Non-Sororal Polygyny:** In this marriage a man marries to several women of different families. It is a type of marriage in which the spouses are not sisters.

b) Polyandry: when a woman marries more than one husband at a time, the relationship is called Polyandry, and there is no marriage bond between the husbands. Polyandry is found very rare in comparison to polygyny, it is very common in those societies, where high male mortality or male absenteeism is found. In some societies, polyandry is due to the scarcity of land; the marriage of all brothers in a family to the same wife allows family land to remain intact and undivided. At present it is found among some of the tribes like Toda, Khasi and Nayars.

Polyandry is divided into two types such as fraternal polyandry and non-fraternal polyandry.

i) **Fraternal Polyandry-** in this marriage the girl is married to all the brothers of family or several brothers share a common wife. Generally, the eldest brother is considered as the father of all children (e.g.- Dropdi was married to all the Pandav brothers)

ii) **Non-Fraternal Polyandry**-it is just opposite of fraternal polyandry; a girl marries to several men at a time and the male can be from different families or they are not necessarily brothers. Marriages in Nayers of Kerala is the best example of this type where a women spend some time with each of her husband.

3) **Group Marriage**: When group of men marries a group of women, the relationship is called endogamy or group marriage. Mostly this type of marriage is done between group of brothers and group of sisters. Every woman is the wife of every man belonging to the particular groups. This type of marriage is found among some tribes of New Guinea and Africa,

Marriage on the basis of rules of mate selection:

Marriage may be divided into two types i.e., Endogamous and Exogamous marriages.

(1) Endogamy or Endogamous Marriage:

Endogamy can also be called in-marriage i.e., the custom of marrying within one's cultural group or clan. The requirement of endogamy existed to create blood purity, ethnicity, cultural traits, tradition and customs within cultural group. Historically, endogamy has been connected with aristocracy, religious groups, ethnic groups, and social classes to preserve their supremacy. Certain groups, such as Orthodox Jews, have practiced endogamy as an inherent part of their religious beliefs and traditions. In the past Roman Catholics traditionally practiced religious endogamy as well. Endogamy is also practiced to restrict or integration of their member with other groups or cultures who had different beliefs and practices. Endogamy helps to unite group unity and also helps the small groups or minority cultures to survive for a longer period. When a member of group breaks the restrictions of endogamy, had to face several penalties, from mild disapproval to death. In India we can also see the caste as well as sub-caste-based endogamy.

Endogamy is divided into four sub types such as caste, sub-caste, varna and tribal endogamy.

a. **Caste endogamy**: When marriage is done within one's own caste is called caste endogamy. Members of each caste marry within its own caste group. In a caste-based society endogamy is strictly followed.

- b. Sub-caste endogamy:** In India in every caste is divided into several sub-castes. Like caste each sub-caste is also an endogamous unit. In sub-caste endogamy marriage takes place within one's sub-caste only.
- c. Varna endogamy:** In the traditional Indian Society, we found the existence of four varnas such as Brahmin, Kshatriya, Vaisya and Sudra. Varna endogamy is another type of endogamous marriage. In varna endogamy the choice of mate is restricted to one's own varna only.
- d. Tribal endogamy:** Tribe is a territorial group. Tribal endogamy is a type of endogamous married in which the choice of mate is restricted to one's own tribal group.

(2) Exogamy or Exogamous marriage:

Exogamy marriage is just opposite to endogamous marriage system. In this each member has to marry outside one's own close social group, clan, historically known families such as gotra, pravara, sapinda or village. Scientifically it is proved that exogamy marriage leads to creation of healthy body and intelligent mind of next generation.

There are several forms of exogamy: Gotra, Pravara, sapinda and Village exogamy

- (a) **Gotra exogamy:** we believe that ancestors of a particular gotra or clan is same, and all the members of that gotra or clan supposed to have a close blood relation among themselves. Therefore, according to gotra exogamy one has to marry outside ones gotra.
- (b) **Pravara exogamy:** People originating from an identified spouses are called pravara, and pravara means siblings. Marriage within pravara is forbidden and in this one has to marry outside one's own pravara.
- (c) **Sapinda exogamy:** People belonging to three to seven generation from both father and mother side believed to be, from a particular pinda. Therefore, in sapinda exogamy marriage within one's sapinda is prohibited. The people of one pinda has to marry in another sapinda.
- (d) **Village exogamy:** Each and every society has prescribed certain rules of marriage and in almost every part of India within one's own village is forbidden and every member of the society or particular group has to follow this.

Marriage on the basis of Preference:

Almost every society has prohibited the marriages between kins whereas some (very few) societies allow marriage between a limited number of kins. Hence in those societies' marriage is sanctioned on the basis of preference or priority. Preference marriage may be divided into **Cross-cousin marriage, Parallel-cousin marriage, Levirate, and Sororate.**

- a) **Cross-cousin Marriage:** In some societies of South India, Oddisa, Rajasthan and Maharastra, marriages took place between one's mother's brother's daughter/son with father's sister's son/daughter, which we called it as cross cousin marriage. These types of marriages are done to avoid dowry or bride price and to maintain one's family property.
- b) **Parallel Cousin marriage:** When marriage takes place between the children of either two sisters or two brothers it is known as parallel cousin marriage. This type of marriage is mostly found among Muslims.
- c) **Levirate:** When a woman marries her husband's brother after the death of her husband it is known as levirate or devarvivaha. This type of marriage is done to provide umbrella from the husband's family to female and her children.
- d) **Sororate:** When a man marries his wife's sister after the death of his wife or even when the wife is alive it is called as sororate or sali vivaha. These marriages are done to provide care to the motherless children.

Marriages not preferred but accepted:

Few other types of marriages are also prevalent in the society which are not preferred but accepted in some societies. **Avunculate marriage Gay marriage, and Child marriage**

- (i) **Avunculate Marriage:** This type of a marriage that occurs between an uncle and his niece or between an aunt and her nephew. Such marriages are illegal in most countries due to incest restrictions. However, a small number of countries have legalized it, including Argentina, Australia, Austria, Malaysia.
- (ii) **Gay Marriages:** In this type of marriage both the partners are of same sex or gender, a man marries a man and woman marries a woman. Majority of the world has prohibited these types of marriages' whereas some countries had not only permitted but encouraged this. In India the relations between same sex are legalized but the permission of marriage is not given.
- (iii) **Child Marriage:** According to UNICEF, '*Child Marriage*' refers to any formal marriage or informal union between a child under the age of 18 and an adult or another child.

Child marriage is a form of gender inequality where minors are given those responsibilities for which they are not compatible. There was common in ancient and medieval societies, where girl was married at or even before the age of puberty. Till today we can see the child marriages in our societies.

Sociologists have classified Marriage in Hindu Society into:

Anuloma (Hypergamy) and Pratiloma (Hypogamy)

- (i) **Anuloma marriage or Hypergamy:** Although the marriages between other varna, caste and sub castes were prohibited in the past, but, when a man of higher caste or varna marries a woman of lower caste or varna, sociologists called this type of marriage as Anuloma or hypergamy. This marriage was permitted to protect the male person of higher caste from discarding from his caste. This was practised among the nobles of Bengal in the past which they called kulinism.
- (ii) **Pratiloma marriage or Hypogamy:** This marriage is just opposite of Anuloma or hypergamy. When a man of lower caste or varna marries a woman of higher caste or varna it is known as Pratiloma or hypogamy marriage. This was although not an approved form of marriage but to provide the legitimacy to their children, this marriage was accepted and is still in practice among the people.

7.7 MARRIAGES IN INDIA

India is home of different cultural groups and people of different religions. Each religion has its own customs, traditions and rituals. All existing religions have their unique marriage customs.

1) Hindu Marriage: Majority of Hindu marriages took place at brides' home or in brides' town. Different rituals and customs are followed before and after marriage both at brides' and grooms' place. Ganesh puja; haldi; sagaai; lagan, mahila sangeet, ghudchadi; barat departure and dance; kanyadan; Sindoor; phere; saptpadi, bidai and many more. Although Sikh marriage, Jain marriage and Tribal marriage can be seen as a part of Hindu marriage but they have also some different and unique rituals.

A) **Sikh Marriage:** In these marriages different rituals and customs are followed. The dowry system, astrology and superstitions associated with wedding date or time is strictly prohibited. The official Sikh code of conduct (The Reht Maryada) is followed in the marriages. The wedding ceremony includes taka; kurmai; chunni ceremony; maiya;

gana; vatna;garoli; karahi charna; nanki shak; mehende; choora ceremony; doli; phere pauna etc.

- B) Jain marriage: The marriages of Jain community is considered to be less expensive in comparison to other communities. The four most important rituals of these marriages are phere, kanyavaran, havan and granthi bandhan and once these four rituals are completed, the marriage is said to have been accomplished.
- C) Tribal Marriages: marriage is universal and there are various forms of prescriptions and proscriptions regarding marriage among tribals, also. The uniqueness of how they acquire their mates, can be seen in the tribal marriages. Marriage by trial, capture or mutual consent, elopement, providing service, exchanging brides, purchase and by intrusion can be seen among tribals.
2. **Muslim Marriage:** Muslim community discourages celibacy, therefore marriage among them is obligatory and considered as ibadat. Marriage among Muslim is a civil contract for procreation of children and legalizing sexual intercourse. Marriages between parallel and cross cousin are most preferred among them. The main two characteristic features of Muslim marriage are, acceptance of the proposal of marriage by the bride and capability of the bridegroom to enter into a marriage contract.
- Muslim marriages have various pre-wedding (mehndi ceremony), wedding (Nikaah) and post-wedding (feast) rituals and each ritual has an important significance. It is mostly celebrated at brides' home.
3. **Christian Marriage:** The ceremony of Christian marriage is conducted in the church. The groom announces his wedding promises in the presence of two witnesses from both the sides. After the exchanges of their rings by couples, the priest gave them blessings and declares them husband and wife. The Christian community has two major denominations i.e. Catholics and Protestants. In the Catholic Christians marriage is a sacrament and there is no provision for divorce. Among the Catholics, marriages with a person of another religion are permitted if the spouse give an undertaking to church that the offspring would be brought up in the Catholic faith. Whereas among Protestants marriages are usually performed within the church in the presence of relatives and friends. The remarriage is also permitted after divorce.
4. **Parsi Marriage:** A Parsi marriage is known for its simplicity and commitment to traditions and rituals. The Parsi lagan or marriage is called Achumichu. Parsi bride is

wears red cloths whereas groom wears white cloths with black parsi hat. Parsi marriage, is performed in front of an assembly of witnesses, as well as the priest. In Parsi wedding ceremony family members of bride and groom plant a sapling in a flower pot as a symbol of fertility. The priest begins the prayers and completes other rituals to officiate the Parsi wedding and the couple exchange wedding rings to mark an end to the wedding rituals. Parsi woman can marry a non-parsi man and they are allowed to enter in the fire temple and participate in all the religious activities.

5. **Buddhist Marriage:** In Buddhist marriage there is no hard lined rituals and simplicity can be seen during ceremonies. For them this is more a family affair than a social or religious one. They don't believe in horoscopes and astrology and no social obligation like offering feast to community. However, they visit the temple and take blessings from the monks to celebrate the marriage.

7.8 TYPES OF HINDU MARRIAGE

The Hindu marriage has a prominent position in the social institutions of the civilized world. It is a religious sacrament in which a man and woman are tied in a knot of physical, social, religious and spiritual bonding to enjoy all the rights and obligations of the society. According to Hindu sacred books 'marriage' is not merely a social contract but a religious sacrament, it is a duty because only married person can perform religious ceremonies. Its aim is not merely physical pleasure but spiritual advancement.

There are eight types of marriages recognized in Hindu Law Books-

1. **Brama Marriage:** - When a boy completes his (Study) brahmacharya life and achieves the knowledge of Vedas, is married to a girl through mutual consent. This marriage is conducted according to Vedic customs in the presence of elders from both sides. In this form of marriage, the girl, decorated with clothes and ornaments, is given in marriage to a learned and gentle bridegroom. Dowry is strictly prohibited in this marriage. Brahma marriage has given supreme position among eight types of Hindu marriages.
2. **Daiva Marriage:** - When a family doesn't get a suitable groom for their daughter, father of the girl offers her as a gift or in lieu of dakshina /fees to a Brahman priest in return for the services provided by him. This type of marriage was also performed to make some diplomatic alliance with the friends as well as with enemies. This marriage is considered somewhat inferior because it degraded female dignity.

- 3. Arsha Marriage:** -This Marriage was common among sages and others who follows the religious and atheistic beliefs. They were by tradition allowed to marry and live with their families. In this marriage father of bride marry her girl in exchange for a cow or a bull. In the past we can see several examples where kings married their girls with sages.
- 4. Prajapatya Marriage:** -This marriage was very popular among common people who could not perform expensive marriages. In this form of marriage, the daughter is offered to the bride-groom by blessing them with the enjoyment of marital bliss and the fulfilment of dharma. In this marriage both bride and groom exchange their garlands in the presence of priest and family members and respected people of society. Gifts were given but monetary transaction was not allowed in this marriage.
- 5. Gandharva Marriage:** - This marriage is very similar to love marriage of present time. In this bride and groom enters into marital relations secretly with mutual consent but without the consent or knowledge of their parents and relatives. Bride and groom exchange garlands and take oath of marriage in front of God/Goddesses (statue); tree; plant or local deity or any other sacred things mortal or immortal. Such marriages were not socially approved or recognized by the families of the groom or the bride.
- 6. Asura Marriage:** - In this marriage, a groom wants to marry a girl by all means, even without her consent. The brides' father gives his permission for marriage under pressure; fear; or may be financial consideration offered by the groom. This is an example of using all the resources, power, threat or wealth to marry a girl. In some cases, father of the bride receives money or gold as a bride price from groom. In every period this type of marriage was considered despicable.
- 7. Rakshasa Marriage:** In this marriage, groom after a non-violent battle with the brides' family, overpower them, and took the bride forcefully; rape her and convince her for marriage. This marriage is never considered right and is also condemned in the Manusmriti. In modern time such marriages will not only be considered unlawful but criminal, since they involve the use of violence, threat, kidnap, and even rape.
- 8. Paishacha Marriage:** -When a man rapes a girl without her consent or while she was sleeping, unconscious, intoxicated or mentally challenged, society tries to settle the case and ask the man to marry that girl is 'Paishacha marriage'. This effort is done to restore the girls' pride in the society as well as to legalize the child if any due to rape. This is called the worst of all the marriages.

7.9 MODERN CHANGES IN THE MARRIAGE SYSTEM OF INDIA

With the passage of time, the Indian society has witnessed substantial changes in the social-cultural structure. Due to influence of Western culture and Globalization, the marriage system in India has undergone significant changes. Formerly, marriage was absolute compulsory for both male and female not only for sex gratification, but also for religious purpose. It was considered that without marriage a man cannot perform yajna and without son, one cannot attain heaven. Now in present scenario, due to influence of western culture and modern education, many people do not believe in the ancient religious values and therefore do not consider marriage to be necessary or compulsory. Due to financial and psychological reasons, many couples find marriage system complicated and burden on them therefore they prefer live-in-relationship where they can end their mutual relation according to their convince.

Earlier in the marriages the restriction of exogamy and endogamy was strictly followed and there was restriction on the choice of mate. The older generation arrange the marriages according to their reputation and forbids the marriage of persons belonging to same gotra and sapravara. Now a days the new generation is gradually violating the social restriction and finding match according to their own choice.

Formerly, the inter-caste or inter-religion marriage was considered as a sin and was discouraged by the society. No doubt in ancient time we have read about these types of marriages and also permitted (hypergamy and hypogamy). Now with the increase of co-education, women education, idea of equality and liberty, inter-caste marriages are now considered to be signs of forwardness.

Arranged marriage is the traditional form of marriage and love marriage is a modern form. In love marriages the couple, rather than the parents, choose their own partner without the restriction of caste, colour, prestige, and even sex (gay/lesbian). Marriages are held in courts rather than done by priests, where the parents show disagreement.

Previously the mate searching was done by family priests, family friends and elders or reputed person of the society, but now a days mate selection is also done through advertisements in newspaper, marriage agencies and matrimonial sites.

Before marriage parents of both sides, match the Janam-kundali or Jathakam (Positions of stars and planets at the time of birth) with the help of priest. Today some educated families instead of janm-kundali, believes in matching the blood groups and health reports so that post marriage complications related to offspring can be avoided.

In our past and even today, child marriage is very common especially in rural areas. Parents consider marriage of their children as an important responsibility and wants to free from this responsibility as soon as possible. After the passing of Sharda Act (The Child Marriage Restraint Act, 1929); significant social reform in India; increase in the women education; awareness among youths; improvement in medical health, and several other factors leads to the restriction of child marriages.

Earlier the life of the widow was very miserable and they had to lead the pity life in the society. Very often they were sent to the widow ashram or some holy place like Vrindavan by their family members to spend their remaining life. Due to efforts of social reformers the permission of Hindu widows' remarriage act, 1856 was passed by government. Now a days, not only widows are remarrying but also, they are enjoying a very respectable position in the society.

Formerly polygamy was very common in the society. A man was allowed to marry more than one woman in order to get son. The Special Marriage act 1954 and the Hindu Marriage Act of 1955 has introduced a significant change in the institution of Hindu marriage and act declared polygamy to be illegal, no person is allowed to marry if his former wife is alive.

Now a days society is moving towards complexity and the conjugal bond is increasingly under stress. The increasing cases of divorce, separation, and live-in-relationship is an alarming situation for the society and also for the marriage institution. Social values are changing with the time and pre-marital sex relationship becoming popular and in fashion, which was totally unknown in traditional Indian society. Establishing sex relations with several partners before marriage, concept of virginity, are now irrelevant for new educated youths of Indian society. The exchanging of wives for enjoyment, married person indulging into adultery, increasing divorce cases can be seen in the society. Hopefully inspite of all that, the stability of marriages is still intact in Indian society in comparison to others.

7.10 SUMMARY

In this Unit, we discussed the definitions; theories of origin; objectives; characteristics; types of marriage; and modern changes of marriage.

The main points are as follows:

- Marriage is one of the most fundamental and ancient social institutions and it considered as a Cultural-Universal which exists in all societies of the world in different forms.

- It can be considered as an institution in which the intimate relationships (sexually as well as emotionally) are sanctioned and acknowledged by society.
- The definitions given by academicians can be concluded as *Marriage* is a special type of relationship between permissible companions concerning certain rights and obligations. A commonly acknowledged and covering almost all the features of marriage is that it is formal bonding, a social obligation, a legal contract between two individuals who unite together to live legally and attached emotionally.
- The institution of marriage in human society gradually evolved to its present stage starting from promiscuity to monogamy.
- The types, forms, usages, ceremonies, of marriage varies from society to society as per the requirement of the surrounding. Different communities, cultural and ethnic groups, all over the world follow their own customs and practices depends upon their geographical circumstances, religious beliefs, social structure, economic conditions and several other.
- The Hindu marriage has a prominent position in the social institutions of the civilized world. There are eight types of marriages recognized in Hindu Law Books-
Brama Marriage; Daiva Marriage; Arsha Marriage; Prajapatya Marriage; Gandharva Marriage; Asura Marriage; Rakshasa Marriage; and Paishacha Marriage;

Key Words

Monogamy, Polygamy, Polyandry, Polygyny, Endogamy, Exogamy, Spinda, Levirate, Sororate, Avunculate, Hypergamy, Hypogamy, Gratification, Cosmopolitan, Cultural-Universal, Illegitimate, Jathakam, Sharda Act, Conjugal bond.

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 8- CULTURE: MEANING AND FEATURES, ETHNOCENTRICISM, CULTURAL RELATIVISM, CULTURAL LAG

STRUCTURE

8.0 Learning Objectives

8.1 Meaning of Culture

8.2 What Culture is not

8.3 Culture is Unique to Man

8.4 Culture and Society

8.5 Definitions of Culture

8.6 Features of Culture

8.7 Cultural Lag

8.8 Cultural Relativism

8.9 Ethnocentrism

8.10 Summary

8.11 Questions for Practice

8.12 Suggested Reading

8.0 LEARNING OBJECTIVES

By the end of this unit, the student shall be able to:

- Understand the concept of culture and its characteristics;
- Know in detail about the concept of cultural lag; and
- Understand about ethnocentrism and cultural relativism.

8.1 MEANING OF CULTURE

‘Culture’ is one of the most important concepts in social science. It is commonly used in Psychology, Political Science and Economics. It is the main concept in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads

us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable.

In order to assure the survival of their biological being, human beings must construct a social life. Biologists have pointed out that being social is not exclusively a human attribute; most animals also display social behaviour. There is division of labor, co-operation and interdependence quite conspicuous among some of the animals. They display forms of dominance and submission. But they lack culture. Cultural realm is peculiarly human. It includes the language, the philosophy, the religion, the values and ideologies. It consists of those rules and regulations which are operational in all walks of social life. But culture is not concerned with formally made rules and regulations only, it is also concerned with mundane details of everyday life. Every acquisition of man which makes him a social being is termed as culture.

Culture may be stated as the embodiment in 'customs, traditions, thoughts and Institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas and theories are always added to it. There are many misgivings regarding this concept. People often call an educated man a cultured man and regard that man as uncultured who is illiterate. In Sociology this word denotes the acquired ways of behaviour which are shared and transmitted from generation to generation. Thus, culture is a system of learned behaviour shared by and transmitted among the members of a group.

8.2 WHAT CULTURE IS NOT

The term 'culture' is given a wide variety of meanings and interpretations. Some of them are purely non - sociological if not completely wrong. People often speak of culture as synonymous with education. Accordingly, they apply the term 'cultured' to an educated person or group and 'uncultured' to one lacking in or devoid of education. Difference between 'Cultured' and 'Uncultured' may have something to do with personal refinement also. Possession of it indicates that one knows how to conduct himself in all the social situations to which he is likely to be exposed. The man culture has good manners and good tastes. Further, one may be inclined to believe that a Bachelor of Arts degree possesses 'better culture than others. In sociology 'culture' does not mean personal refinement. The sociological meaning of the word is quite different.

Historians use the word 'culture' in yet another way to refer to the so-called 'higher' achievements of group life or of a period of history. By 'higher' achievements they mean achievements art, music, literature, philosophy, religion and science. Thus, a cultural history of India would be account of historical achievements in these fields. The adjective 'cultural' would differentiate this kind of history from political history, industrial history, military history, etc. Here again, sociologists never use the tem culture to mean the so-called 'higher' achievements of group life-art religion, philosophy, etc. They use culture to mean 'all' the achievements of group life. Further, culture and nationality are not necessarily synonymous. But in the modern world the nation state has become the strongest unifying force in social organization. Social scientists treat modern nations a if they were cultural entities. But in reality people of the same nationality may have dissimilar cultural features too as it is in India.

8.3 CULTURE IS UNIQUE TO MAN

Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. Everyman born in ton a society is the same as saying that every man is born into a culture. The dictum man is a social being can thus be redefined as 'man is a cultural being'. Every man can be regarded as a representative of his culture. Culture is the unique quality of man which separates him from the lower animals.

Culture is a very board term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethic, our morals and manners, our customs and traditions, our religious, political, economic and other type of activities. Culture includes all the man has acquired in his individual and social life. in the other words of MacIver and Page, culture is "the realm of styles, of value, of emotional attachments, of intellectual adventures. It is the entire social heritage which de individual receives from the group.

8.4 CULTURE AND SOCIETY

Culture and society are not one and the same. A culture is a system of behaviour shared by the members of a society. A society is a group of people who share a common culture. As Ralph Linton puts it, 'A society is an organized group of individuals. A Culture is an organized group of learned responses characteristic of a particular society'.

A society is composed of people who are interacting on the basis of shared beliefs, custom values, and activities. The common patterns which govern their interaction make up the culture of the society. As Gillin and Gillin have pointed out, 'culture is the cement binding together in

society is component individuals.....Human society is people interacting; culture is the patterning of their behaviour.... ’.

8.5 DEFINITIONS OF CULTURE

- B. Malinowski has defined culture as the 'cumulative creation of man'. He also regards culture as the handiwork of man and the medium through which the achieves his ends.
- Grakom Wallas, an English sociologist has defined culture as an accumulation of thoughts, values and objects; it is the social heritage acquired by us from preceding generations through learning distinguished from the biological heritage which is passed on to us automatically through the genes.
- Edward B. Tylor, a famous English anthropologist, has defined culture as ‘that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities habits acquired by man as a member of society’. Tylor's definition is widely quoted and used today.
- Redfield says, “Culture is an organized body of conventional understandings manifest in art and artifact, which, persisting through tradition, characterizes a human group”.
- Mazumdar, HT defined that, “Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally”.

8.6 FEATURES OF CULTURE

- **Culture is learned behaviour:** Culture is not innate. While living in society by different processes man learns it from other social beings. At the time of birth man is only a biological entity, Culture is added by the process of socialization. Culture is socially acquired. Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no cultural instinct as such. Culture is often called ‘learned ways of behaviour. Unlearned behaviour, such as closing the eyes while sleeping, the eye blinking reflex and so on, are purely physiological and not cultural. Staking hands or saying ‘namaskar’ or thanks' and shaving and dressing, on the other hand, are cultural. Similarly, wearing clothes, combing the hair, wearing ornaments, cooking the food, drinking from a glass, eating from a plate or a leaf, reading a newspaper, driving a car, enacting a role in a drama, singing, worshipping, etc., are all ways of behaviour learnt by man culturally.

- **Social heritage:** Culture refers to the common ways of behaviour. It is a social product which is shared by all the members of the group.
- **Culture is idealistic:** Culture embodies the ideas and norms of a group. It is sum total of the ideal patterns and norms of behaviour of a group.
- **Linked with the past:** Culture is a social heritage of man. It means that it is linked with the past, Culture is a repository of past experiences and learning and without it the past experiences would have vanished, the past endures because it lives in culture.
- **Culture satisfies social needs:** Culture helps in the satisfaction of social needs. It guides social action and reaction of the individuals living in society so that network of relationships that forms society can be maintained. It provides guidelines of social behaviour.
- **Language is the chief vehicle of culture:** Culture is a social heritage which incorporates not only the experiences of the present people but those of the past too. Through language, the past experiences are transmitted to the present people and they will transmit the accumulated wisdom to the coming generation. So, culture goes on accumulating and making social advancement possible.
- **Manifestation of human mind:** Culture is manifestation of human mind in varying moods of nature and environment and in the changing course of history; culture has its own momentum of progress; Man's ideologies are reflected by culture.
- Culture evolves into more complex forms through of labor which develops special skills and increases interdependence of society's members.
- **Culture is Social:** Culture does not exist in isolation. Neither is it an individual phenomenon. It is a product of society. It originates and develops through social interactions. It is shared by the members of society. No man can acquire culture without association with other human beings. Man becomes man only among men. It is the culture which helps man to develop human qualities in a human environment. Deprivation of company or association of other individuals to an individual is nothing but deprivation of human qualities.
- **Culture is Shared:** Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example, customs, traditions, beliefs, ideas, values, morals, etc., are all shared by people of a group or society. The inventions of

Arya Bhatta or Albert Einstein, 'Charaka' or Charles Darwin; the literary works of Kalidasa or Keats, Dandi or Dante; the philosophical works of Confucius or Lao Tse, Shankaracharya or Swami Vivekananda; the artistic works of Ravi Verma or Raphael, etc., are all shared by a large number of people. ' Culture is something adopted, used, believed, practiced, or possessed by more than one person. It depends upon group life for its existence ! (Robert Bierstedt).

- **Culture is Transmissive:** Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and they in turn to their children, and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of Language in its different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of earlier generations. But language itself is a part of culture. Once language is acquired, it unfolds to the individual its wide field. Transmission of culture may take place by imitation as well as by instruction.
- **Culture is Continuous and Cumulative:** Culture exists as a continuous process. In its historical growth it tends to become cumulative. Culture is a 'growing whole' which includes in itself, the achievements of the past and the present and makes provision for the future achievements of mankind. "Culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another". Hence some sociologists like Linton called culture the 'social heritage' of man. As Robert Bierstedt writes, culture is the 'memory of the human race'. It becomes difficult for us to imagine what society would be like without this accumulation of culture, what our lives would be without it.
- **Culture is Consistent and Integrated:** Culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. For example, the value system of a society is closely connected with its other aspects such as morality, religion, customs, traditions, beliefs, and so on. Its various components are integrated with each other and they represent a whole. All the parts are united in such a way as equilibrium is maintained. Any new element or change which is introduced is also integrated.
- **Culture is Dynamic and Adaptive:** Though is relatively stable it is not altogether static. It is subject to slow but constant changes. Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the

Vedic times. Culture is hence dynamic. Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment. Just as our houses shelter us from the storm, so also does our culture help us from natural dangers and assist us to survive. Few of us, indeed, could survive without culture.

- **Culture is Gratifying:** Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Our need for food, shelter, and clothing on the one hand, and our desire for status, name, fame, money, mates, etc., are all, for example, fulfilled according to the cultural ways, Culture determines and guides the varied activities of man. In fact, culture is defined as the process through which human beings satisfy their wants.
- **Culture Varies from Society to Society:** Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals, ideals values, ideologies, beliefs, practices, philosophies, institutions, etc., are not uniform everywhere. Ways of eating, speaking, greeting, dressing, entertaining, living, etc., of different societies differ significantly. Culture varies from time to time also. No culture ever remains constant or changeless. If Manu were to come back to see the Indian society today he would be bewildered to witness the vast changes that have taken place in our culture.
- **Culture is Superorganic and Ideational:** Man is the carrier of culture, no doubt without him the evolution of culture would not have been possible. But it is not the creation of any single man. Every culture is more than any individual can grasp or manipulate. It is the habit of the group as a whole and evolves of the satisfaction of social needs of the individuals. It is the product of the interaction of collectivity or group as a whole. Culture is sometimes called 'the superorganic'. By 'superorganic' Herbert Spencer meant that culture is neither organic nor inorganic in nature but above these two. The term implies the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties and characteristics. For example, the social meaning of a national flag is not just 'a piece of coloured cloth'. The flag represents a nation. Similarly, priests and prisoners, professors and professionals, players, engineers and doctors, farmers and soldiers, and others are not just biological beings. They are viewed in their society differently. Their social states and role can be understood only through culture.

Culture is used in a specific sense in sociology. From these definitions and features it can be concluded that in sociology culture is used in a specific sense which is different from the one we have in common parlance. People often call an educated man a cultured man and regard that man as uncultured who is lacking in education. In sociology we use the word to denote acquired behaviour. Which are shared by and transmitted among the members of the society. It is an accumulation which a new generation inherits. It is a heritage into which a child is born. Thus, to the student of sociology a person lacking in culture is an impossibility because individuals of necessity share in the culture of their group. The essential point in regard to culture is that it is acquired by man as a member of society and persists through tradition. These points of acquisition and tradition have been emphasized by "Tylor and Redfield" in their definitions. The essential factor in this acquisition through tradition is ability to learn from the group. Men learns his behaviour and behaviour which is learnt denotes his culture. Singing, talking, dancing and eating belong to the category of culture. Moreover, the behaviour is not his own but are shared by others. They have been transmitted to him by someone, be it his school teacher, his parents or friend. It is the product of human experience, i.e., it is man-made. It is the sum of what the group has learned about living together under the particular circumstances, physical and biological, in which it has found itself thus culture is a system of a learned behaviour shared by and transmitted among the members of a group. Man begins to learn it since his birth by picking up the culture and by tapping. The heritage of his past, man becomes distinctively human. Man has, therefore, been called the culture-bearing animal.

8.7 CULTURAL LAG

The concept of cultural lag has come to occupy an important place in the writings of eminent sociologists. It is a concept that has a particular appeal in an age in which technological invention and innovation of many kinds are constantly disturbing the older ways of living. Ogburn was the first sociologist to elaborate the idea of cultural lag and to formulate a definite theory, though in the writings of other sociologists particularly Sumner, Muller, Lyer, Wallas and Spencer the existence of this concept is implied. In Ogburn's words, "The thesis is that various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others ; and that since there is a correlation and interdependence of parts a rapid change in one part of our culture requires readjustments through other changes in the various correlated parts of culture .,Where one part of culture changes first, through some discovery or invention and occasional changes in some part of culture are dependent upon it ; there frequently is a delay in the change occasioned in the dependent part of culture."

Ogburn distinguishes between material and non-material culture. By material aspect of culture he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education. According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other." The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. The undue prolongation of change in customs and traditions is supported by ecological, social and psychological barriers. They prohibit the contact with the advanced ideas and methods of the day. According to Ogburn, the resistance to change on the part of a cultural form seems to rest on the fact that they serve many purposes. The new inventions may not be adequate to replace them completely. Moreover, many of the cultural traits are our habits or they are socially deep-rooted customs, traditions and mores. It is a truism of psychology that these persist and it is very difficult to change them.

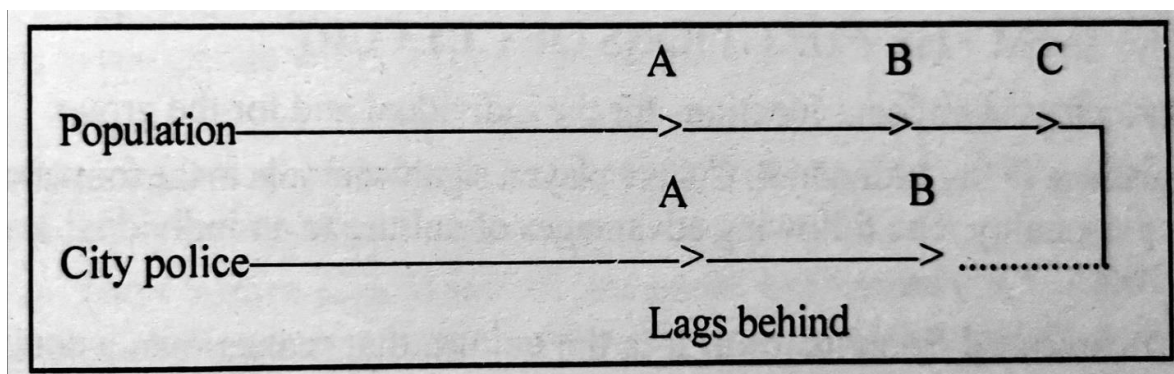
In material culture, discoveries and inventions are rapidly made to which the non-material culture, is to adjust itself and if it cannot, a lag occurs. If society is to maintain an equilibrium, both the parts of culture, material and non-material should be properly adjusted. Ogburn, therefore, concluded that the problem of adjustment in modern society is chiefly one of enabling the non-material aspects of culture to catch up with the material aspects. It implies action which requires a high degree of planning. The failure of the modern society to make quick and defective adaptations to changes in the material culture is not due to its technical inability to do so but due to the rigidity of the ideological system. The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. In other words, man in order to remove the gaps between two parts of culture should adapt his ways of thinking and behaving to the state of his technology.

Conservatism also compels people to adhere to their old patterns of life. Fear of the new and reverence for the past also resist change in non-material part of culture. For instance, people of

a country are loyal to their constitution and it is difficult to change. History has shown that in any revolutions only could bring such changes.

Material inventions and discoveries are readily adopted because their advantages are quite apparent to the people. Moreover, they are based on the existing life pattern. For instance, in India, mode of production is shifting its emphasis from agriculture to industrial sector, but old institutions like caste system, joint family resist change. People have changed their methods of cultivating the soil but not the methods of owning the land. They have changed their modes of transport and communication but not their old set of relationships. The weapons of warfare are changed but old political organizations are the same. Ogburn included the telephone, motor car, wireless, cinema, agricultural machines, printing, photography, electrical goods, air conditioning; these changes are definitely making a dent on social institutions, customs and their philosophies, but they change very slowly. The present age is called the age of science and rationalism, but concerning beliefs and rituals, etc. It is not much rational and scientific. In order to make it more clear Lumley writes, "It seems as if many pedestrian soldiers or a complete army are marching out of step or as if some of the performers of an orchestra are playing last year's music and still others last century's music or even more ancient music at the same time."

Ogburn tries to show cultural lag by the following graph:



By citing example of a city, according to Ogburn, the population is growing from A to B and C whereas growth of city police is checked at B and this lags behind the change in population. Thus, after citing many examples, Ogburn concluded that cultural lag is caused by various technological developments and inventions.

Various Examples Cited: In a sense, modern societies suffer from too little than too much change. People have changed their methods of cultivating the soil, but not the methods of owning the land. They have changed their habitations but the life they lead within them. They

have changed their methods of warfare but not the forms of political organizations that make recurrent wars. The Patriarchal type of family, adapted to agricultural conditions, is continued in a largely industrial, urban society. The major Problems faced by the modern family come from its persistence in an obsolete form. Similarly, the old concepts of sovereignty are still held despite the obvious changes that have brought nations close to each other and made them much more inter-dependent than in the past. It is not the atomic bomb that threatens the future of civilization. It is rather the eighteenth-century system of nationalism that, in view of the atomic bomb, poses this threat. Another instance of a lag is the discrepancy between the number of police officials and the growth of population. The growing cities have not increased their police force fast enough, nor decreasing cities have reduced theirs soon enough. The change in number of police officials lags behind the change in the population. During the late nineteenth and early twentieth century industry changed first, and the family lagged behind in its change. Women were slow in following their Jobs outside the home. Thus, after citing various examples Ogburn concluded that "The many and frequent technological innovations of our modern age by occurring prior to the social changes they precipitate, are the causes of many cultural lags in society". Among the various technological developments and inventions that are producing cultural lags in contemporary society Ogburn included the telephone, motor car, wireless, cinema, power-driven agricultural machines, printing, photography, alloys, electrical goods, welding, the aero plane, air-conditioning, artificial lighting, contraceptives, television, etc. These are resulting in a terrific impact on society, its social institutions, its customs and its philosophies. While changes in the field of technology are being made rapidly, the related systems have in most instances adapted slowly or failed to adapt. The Present age is called the age of science and rationalism but concerning beliefs and rituals etc. it is not much rational and scientific. The result is a vast accumulation of cultural lags. Lumley writes, "It seems as if many pedestrian soldiers or a complete army are marching out of step or as if some of the performers of an orchestra are playing last year's music and still others last century's music or even more ancient music at the same time."

As explained above, the cause of cultural lag is that the various elements of culture possess varying degrees of changeability. The material culture changes more rapidly than non-material culture. But cultural lag is also due to man's psychological dogmatism. Man is given to traditions. He is wedded to certain ideologies regarding sex, education and religion. On account of his dogmatism and ideologies he is not prepared to change his institutions. The failure to adapt the social institutions to the changes in the material culture leads to cultural lag.

Criticism of Ogburn's Theory of Cultural Lag:

Ogburn criticized hypothesis of cultural lag has been accepted by many sociologists but it has also been criticized by the others, the main points of criticism are as follows: -

1. The distinction between material and non-material culture is not scientific: Firstly, it is said that the distinction between 'material' and 'non material' culture is not a workable one. Davis holds that the aspect of culture cannot be divided into material and non material and that this distinction in no way helps us to understand the nature of technology.
2. Change in material culture is not always the advance of the non-material culture: Secondly, if we cling to the non-fashionable ways when under new conditions our needs could be better served by changing them, we cannot properly say that the lag is between the material and non-material. Nor should it be assumed that it is always the 'material' that is in advance of the 'non material' or that the main problem is of adjusting non material to the material culture. In tension changes have occurred more rapidly in one phase of ideology or organization than in the material technology. For example, in India which has emerged from colonial rule, massive new education programs are being undertaken before the country has begun to grow rapidly in the economic section. Educational advancement is preceding the economic ones; indeed, educational advances are putting pressures on the society to develop its economy so that the educated person may be absorbed. India is experiencing a lag, but the lag is just the reverse of the postulated by the Ogburn.
3. The term lag is not an exact term: Thirdly, observes that the term lag is not properly applicable to relations between technological factors and cultural patterns or between the various components of cultural pattern in itself. He has used cultural pattern and cultural ambivalence for resulting imbalance in different part of the culture.
4. Over simplification: According to Sutherland and Woodward, Ogburn is guilty of over simplifying the process of social change. Social change is a complex phenomenon. It cannot be explained by simply saying that change first takes place in material culture and thereafter in non-material culture Ogburn has taken an over simple materialistic view of society.
5. No universal theory: The theory of culture lag doesn't apply as a universal lag. W. Ogburn qualified his theory by saying that "the lags in adaptive culture are expected to be the problem of only modern times. In very early times changes were not sufficiently numerous and frequent to give rise often to any sufficient problem of this nature".

6. Lack of measurement: Ogburn doesn't provide any scales to comparatively major the units of material and non-material culture. Without a common major, it is difficult to trust the assertion that one changes faster than the other.

Ogburn's theory of cultural lag can be helpful in the understanding of the cultural process only under certain limitations.

8.8 CULTURAL RELATIVISM

The Cross-Cultural Relationship is the idea that people from different cultures can have relationships that acknowledge, respect and begin to understand each other's diverse lives. People with different backgrounds can help each other see possibilities that they never thought were there because of limitations, or cultural proscriptions, posed by their own traditions. Traditional practices in certain cultures can restrict opportunity because they are "wrong" according to one specific culture. Becoming aware of these new possibilities will ultimately change the people that are exposed to the new ideas. This cross-cultural relationship provides hope that new opportunities will be discovered but at the same time it is threatening. The threat is that once the relationship occurs, one can no longer claim that any single culture is the absolute truth.

Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

There are two different categories of cultural relativism:

Absolute: Everything that happens within a culture must and should not be questioned by outsiders. The extreme example of absolute cultural relativism would be the Nazi party's point of view justifying the Holocaust.

Critical: Creates questions about cultural practices in terms of who is accepting them and why. Critical cultural relativism also recognizes power relationships.

Absolute cultural relativism is displayed in many cultures, especially Africa, that practice female genital cutting. This procedure refers to the partial or total removal of the external female genitalia or any other trauma to the female reproductive/genital organs. By allowing this procedure to happen, females are considered women and then are able to be married. FGC is practiced mainly because of culture, religion and tradition. Outside cultures such as the United States look down upon FGC, but are unable to stop this practice from happening because it is protected by its culture.

A Chinese woman with her feet unbound

Cultural relativism can be seen with the Chinese culture and their process of feet binding. Foot binding was to stop the growth of the foot and make them smaller. The process often began between four and seven years old. A ten-foot bandage would be wrapped around the foot forcing the toes to go under the foot. It caused the big toe to be closer to the heel causing the foot to bow. In China, small feet were seen as beautiful and a symbol of status. The women wanted their feet to be “three-inch golden lotuses”. It was also the only way to marry into money. Because men only wanted women with small feet, even after this practice was banned in 1912, women still continued to do it. To Western cultures the idea of feet binding might seem torturous, but for the Chinese culture it was a symbol of beauty that has been ingrained in the culture for hundreds of years. The idea of beauty differs from culture to culture.

8.9 ETHNOCENTRICISM

Ethnocentrism is the term anthropologists use to describe the opinion that one’s own way of life is natural or correct. Some would simply call it cultural ignorance. Ethnocentrism means that one may see his/her own culture as the correct way of living. For those who have not experienced other cultures in depth can be said to be ethnocentric if they feel that their lives are the most natural way of living. Some cultures may be similar or overlap in ideas or concepts, however, some people are in a sense, shocked to experience differences they may encounter with individuals culturally different than themselves. In extreme cases, a group of individuals may see another culture’s way of life and consider it wrong, because of this, the group may try to convert the other group to their own ways of living. Fearful war and genocide could be the devastating result if a group is unwilling to change their ways of living.

An example of ethnocentrism in culture is the Asian cultures across all the countries of Asia. Throughout Asia, the way of eating is to use chopsticks with every meal. These people may find it unnecessary to find that people in other societies, such as the American society, eat using forks, spoons, knives, etc. Since these countries use chopsticks to eat every meal, they find it foolish for other cultures to not use utensils similar to chopsticks; however, they do accept the fact that they use different utensils for eating. This example is not something extreme that could lead to genocide or war, but it is a large enough gap between these cultures for people to see their way of eating as the natural or best way to typically eat their food.

Another example of ethnocentrism is colonialism. Colonialism can be defined as cultural domination with enforced social change. Colonialism refers to the social system in which the political conquests by one society of other leads to “cultural domination with enforced social change”. A good example to look at when examining colonialism is the British overtake of India. The British had little understanding of the culture in India which created a lot of problems an unrest during their rule.

Gandhi was an important figure in the struggle to end the period of British colonial rule in India, he fought for peace and understanding during this time of unrest.

Ethnocentrism may not, in some circumstances, be avoidable. We all often have instinctual reactions toward another person or culture’s practices or beliefs. But these reactions do not have to result in horrible events such as genocide or war. In order to avoid such awful things like those we must all try to be more culturally relative. Ethnocentrism is one solution to tension between one cultural self and another cultural self. It helps reduce the other way of life to a version of one’s own.

CHECK YOUR PROGRESS- 1

1. Define culture? Highlight its characteristics.

Ans.....

2. Explain the concept of Cultural Lag?

Ans.....

8.10 SUMMARY

Culture may be stated as the embodiment in ‘customs, traditions, thoughts and institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas

and theories are always added to it. We can say that culture is a system of learned behaviour shared by and transmitted among the members of a group. Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. Every man born in a society is the same as saying that every man is born into a culture. The dictum man is a social being can thus be redefined as 'man is a cultural being'. Every man can be regarded as a representative of his culture. Culture is the unique quality of man which separates him from the lower animals. Culture includes all the man has acquired in his individual and social life. It is the entire social heritage which de individual receives from the group.

Ogburn distinguishes between material and non-material culture. By material aspect of culture, he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education, According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lag behind the other." The lags that have appeared in our society during the past few hundred years have generally been between a rapidly advancing technology and old elements of belief and organization. The undue prolongation of change in customs and traditions is supported by ecological, social and psychological barriers. They prohibit the contact with the advanced ideas and methods of the day. According to Ogburn, the resistance to change on the part of a cultural form seems to rest on the fact that they serve many purposes. The new inventions may not be adequate to replace them completely. Moreover, many of the cultural traits are our habits or they are socially deep-rooted customs, traditions and mores. It is a truism of psychology that these persist and it is very difficult to change them.

Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values

derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

Ethnocentrism is the term anthropologists use to describe the opinion that one's own way of life is natural or correct. Some would simply call it cultural ignorance. Ethnocentrism means that one may see his/her own culture as the correct way of living. For those who have not experienced other cultures in depth can be said to be ethnocentric if they feel that their lives are the most natural way of living. Some cultures may be similar or overlap in ideas or concepts, however, some people are in a sense, shocked to experience differences they may encounter with individuals culturally different than themselves. In extreme cases, a group of individuals may see another cultures way of life and consider it wrong, because of this, the group may try to convert the other group to their own ways of living. Fearful war and genocide could be the devastating result if a group is unwilling to change their ways of living.

Key Concepts/Words

Culture: In order to assure the survival of their biological being, human beings must construct a social life. Biologists have pointed out that being social is not exclusively a human attribute; most animals also display social behaviour. There is division of labor, co-operation and interdependence quite conspicuous among some of the animals. They display forms of dominance and submission. But they lack culture. Cultural realm is peculiarly human. It includes the language, the philosophy, the religion, the values and ideologies. It consists of those rules and regulations which are operational in all walks of social life. But culture is not concerned with formally made rules and regulations only, it is also concerned with mundane details of everyday life. Every acquisition of man which makes him a social being is termed as culture. Culture may be stated as the embodiment in 'customs, traditions, thoughts and Institutions etc. Culture is accumulative in nature, as social conditions are changing, new experiences, ideas and theories are always added to it. In Sociology this word denotes the acquired ways of behaviour which are shared and transmitted from generation to generation. Thus, culture is a system of learned behaviour shared by and transmitted among the members of a group.

Edward B. Tylor, a famous English anthropologist, has defined culture as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities habits acquired by man as a member of society'. Tylor's definition is widely quoted and used today.

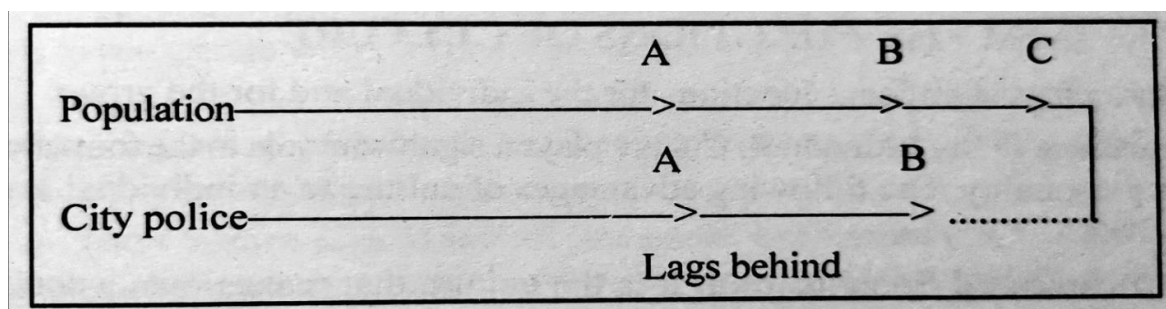
Features of Culture: Following are the main characteristics of culture:

- Culture is learned behaviour,
- Social heritage,
- Culture is idealistic,
- Linked with the past,
- Culture satisfies social needs,
- Language is the chief vehicle of culture,
- Manifestation of human mind,
- Culture evolves into more complex forms through of labor which develops special skills and increases interdependence of society's members,
- Culture is Social,
- Culture is Shared,
- Culture is Transmissive,
- Culture is Continuous and Cumulative,
- Culture is Consistent and Integrated,
- Culture is Dynamic and Adaptive,
- Culture is Gratifying,
- Culture Varies from Society to Society, and
- Culture is Superorganic and Ideational.

Cultural Lag: Ogburn was the first sociologist to elaborate the idea of cultural lag and to formulate a definite theory, though in the writings of other sociologists particularly Sumner, Muller, Lyer, Wallas and Spencer the existence of this concept is implied. In Ogburn's words, "The thesis is that various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others ; and that since there is a correlation and interdependence of parts a rapid change in one part of our culture requires readjustments through other changes in the various correlated parts of culture .,Where one part of culture changes first, through some discovery or invention and occasional changes in some part of culture are dependent upon it ; there frequently is a delay in the change occasioned in the dependent part of culture."

Ogburn distinguishes between material and non-material culture. By material aspect of culture, he means things like tools, utensils, machines, dwellings, the manufacture of goods and transportation. In the non-material aspect, he includes family, religion, government and education. According to Ogburn, material aspect changes first due to many inventions and discoveries, non-material aspect responds to it. But change in non-material part is often slow; consequently, it lags behind the material aspect. This lag between material and non-material part has been called by Ogburn as cultural lag. In Ogburn's words, "The strain that exists between two correlated parts of culture that change at an unequal rate of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other."

Ogburn tries to show cultural lag by the following graph:



By citing example of a city, according to Ogburn, the population is growing from A to B and C whereas growth of city police is checked at B and this lags behind the change in population. Thus, after citing many examples, Ogburn concluded that cultural lag is caused by various technological developments and inventions.

Cultural Relativism: Cultural relativism is the ability to understand a culture on its own terms and not to make judgments using the standards of one's own culture. The goal of this is promote understanding of cultural practices that are not typically part of one's own culture. Using the perspective of cultural relativism leads to the view that no one culture is superior than another culture when compared to systems of morality, law, politics, etc. It is a concept that cultural norms and values derive their meaning within a specific social context. This is also based on the idea that there is no absolute standard of good or evil, therefore every decision and judgment of what is right and wrong is individually decided in each society. The concept of cultural relativism also means that any opinion on ethics is subject to the perspective of each person within their particular culture. Overall, there is no right or wrong ethical system. In a holistic understanding of the term cultural relativism, it tries to promote the understanding of cultural

practices that are unfamiliar to other cultures such as eating insects, genocides or genital cutting.

Ethnocentrism: Ethnocentrism means that one may see his/her own culture as the correct way of living. For those who have not experienced other cultures in depth can be said to be ethnocentric if they feel that their lives are the most natural way of living. Some cultures may be similar or overlap in ideas or concepts, however, some people are in a sense, shocked to experience differences they may encounter with individuals culturally different than themselves. In extreme cases, a group of individuals may see another cultures way of life and consider it wrong, because of this, the group may try to convert the other group to their own ways of living.

8.11 QUESTIONS FOR PRACTICE

A. Long Type Questions

- Q1. Define culture and discuss its features in detail?
- Q2. Criticize the Ogburn's theory of Cultural Lag.
- Q3. What do you understand by the term ethnocentrism?

B. Short Type Questions

- Q1. Culture
- Q2. Ethnocentrism
- Q3. Cultural Relativism
- Q4. Cultural Lag
- Q5. Types of Culture
- Q6. Features of Culture

8.12 SUGGESTED READING

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BACHELOR OF ARTS

SEMESTER I

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 9: SOCIALIZATION: MEANING AND AGENCIES

STRUCTURE

9.0 Learning Objectives

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9.2 Socialization: The Basic Concept

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9.0 LEARNING OBJECTIVES

The socialisation is mainly aimed at the development of self and the formation of personality. The concept of 'self' refers to the individual as subject (as the source of action and self-reflection), whereas the term 'personality' refers to the individual as object (the object of

external evaluation). It is the process through which an individual is moulded into an effective participant of society.

The following are the main objectives of socialisation:

1. It inculcates basic disciplines ranging from toilet habits to the method of science. It helps in the learning of self-control.
2. It develops skills and capacities needed to fit into the society.
3. It teaches social roles (responsibilities) and their supporting attitudes.
4. It instills aspirations and satisfies needs of the individual.
5. It helps in the transmission of culture from generation to generation. 6. It develops a sense of identity and the capacity for independent thought and action For example learning of language.
6. It develops conscience which is one important characteristic product of this process.
7. It develops conscience which is one important characteristic product of this **pro**

9.1 INTRODUCTION

Any community faces the challenge of producing a responsible participant from each infant born into it. The child must understand the societal norms so that his behaviour can be trusted. He must learn the rules of the community. Each member of community must be socialised such that his behaviour is significant in terms of group norms. The child discovers the mutual responses of society during the socialisation period.

Socialization is the mechanism by which a living entity is transformed into a social being. It is a mechanism by which the younger generation discovers the adult position that it would have to assume in the future. It is a continuing loop of an individual's existence that extends from generation to generation.

The mechanism through which individuals are trained to be competent citizens of a community is known as socialisation. It explains how people learn to grasp social standards and aspirations, embrace societal views, and recognise societal principles. It is not the same as socialising (interacting with others, such as families, colleagues, and coworkers); rather, it is a sociological phenomenon that happens as a result of socialising. As Danielle's story illustrates, "even the most basic of human activities are learned. You may be surprised to know that even physical tasks like sitting, standing, and walking had not automatically developed for Danielle as she grew. And without socialization, Danielle hadn't learned about the material culture of her society (the tangible objects a culture uses): for example, she couldn't hold a spoon, bounce a

ball, or use a chair for sitting. She also hadn't learned its nonmaterial culture, such as its beliefs, values, and norms. She had no understanding of the concept of family, didn't know cultural expectations for using a bathroom for elimination, and had no sense of modesty. Most importantly, she hadn't learned to use the symbols that make up language—through which we learn about who we are, how we fit with other people, and the natural and social worlds in which we live.

The importance of the complex process of socialization and how it takes place through interaction with many individuals, groups, and social institutions. We will explore how socialization is not only critical to children as they develop but how it is also a lifelong process through which we become prepared for new social environments and expectations in every stage of our lives. But first, we will turn to scholarship about self-development, the process of coming to recognize a sense of self, a self that is then able to be socialized”.

9.2 SOCIALIZATION: THE BASIC CONCEPT

The new born is nothing more than an organism. The method is, therefore, never-ending. In the meantime, the cultural pattern of his group is integrated into the personality of an infant. It teaches him to join in with the party and to take on social positions. It establishes the infant's social position and allows an adult to integrate into the new community. It allows the man to adapt to the current social order.

Socialization refers to the growth of the human brain, body, mood, and behaviour, among other things. The phase of assimilating a person into the social environment is referred to as socialisation. The mechanism of contact in which a developing child absorbs the behaviours, behaviour, principles, and opinions of the social community into which he was born is referred to as socialisation.

From the standpoint of humanity, socialisation is the process through which society transmits and retains its identity from generation to generation. Through the individual's perspective, socialisation is the mechanism through which the child practises social behaviour and establishes his "self."

The phenomenon occurs in two levels: “one inside the child, known as internalisation of things surrounding it, and one from the outside. Socialization may be thought of as the internalisation of global expectations. Social norms become internal to the individual as they are self-imposed rather than imposed by external control, and thereby become part of the individual's own identity”.

As a result, the personality feels compelled to adapt. Second, it can be regarded as an integral component of social contact. Individuals become socialised in this situation by acting in line with the wishes of others. The fundamental mechanism of socialisation is inextricably linked with social contact.

Socialization is a multifaceted operation. According to Horton and Hunt, socialisation is the mechanism by which a person internalises the values of his groups, resulting in the emergence of a distinct "self" that is peculiar to this individual.

The child develops his identity and becomes a social person as a result of the Socialization phase. Green defined Socialization "as the process by which the child acquires a cultural content, along with selfhood and personality".

According to Lundberg, "Socialization consists of the complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities".

Peter Worsley explains Socialization "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".

H.M. Johnson defines Socialization as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into.

The heart of Socialization to quote Kinsley Davis. is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function. It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being.

Socialization takes place at different stages such as primary, secondary and adult. The primary stage involves the Socialization of the young child in the family. The secondary stage involves the school and the third stage is adult Socialization.

Socialization is, thus, 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. The process continues throughout life as each new situation arises. Socialization is the process of fitting individuals into particular forms of group life, transforming human organism into social being sand transmitting established cultural traditions".

9.3 FEATURES OF SOCIALIZATION

Not only does socialisation aid in the maintenance and preservation of social values and norms, but it is also the process by which values and norms are passed down from one generation to the next.

- “Socialization inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.
- It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man’s/life and man gets adjusted to the society. Through Socialization, society intends to control the behaviour of its-members unconsciously.
- Socialization takes place rapidly if the agencies’ of Socialization are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, Socialization of the individual tends to be slower and ineffective.
- Formal Socialization takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.
- Socialization is a life-long process. It does not cease when a child becomes an adult. As Socialization does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist”.

9.4 TYPES OF SOCIALIZATION

Orville F. Brim (Jr) “described Socialization as a life-long process. He maintains that Socialization of adults differ from childhood Socialization. In this context it can be said that there are various types of socialization. Although socialization occurs during childhood and adolescence, it also continues in middle and adult age.

1. Primary Socialization: Primary socialization refers to Socialization of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary Socialization takes place in the family.

2. Secondary Socialization: The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, Socialization continues beyond and outside the family environment. Secondary Socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. Adult Socialization: In the adult Socialization, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary Socialization may not have prepared them fully. Adult Socialization teaches people to take on new duties. The aim of adult Socialization is to bring change in the views of the individual. Adult Socialization is more likely to change overt behaviour, whereas child Socialization moulds basic values.

4. Anticipatory Socialization: Anticipatory Socialization refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. Re-socialization: Re-Socialization refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-Socialization takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it". For example, when a criminal is rehabilitated, he has to change his role radically.

9.5 BENEFITS OF SOCIALIZATION

1. **Better Public Health:** When you are surrounded by people who inspire and help you, you are more inclined to engage in daily physical exercise. In our cities, group exercise classes and facilities such as swimming pools enable you to socialise with friends while still encouraging improved physical health. In addition to increased exercise benefits, friendship decreases depression, which contributes to better cardiovascular health and an immune system.
2. **Strong Mental Health:** Friends make you happy. Consistent social connections keep your mind sharp and your brain engaged; the bond and sense of identity lifts your attitude and

can also reduce your risk of depression and anxiety. And, when you're getting stressed, a support group will help you get through it.

3. A Longer Lifetime: Simply put, socialising helps you happier, and will increase your lifespan. Social interaction is just as beneficial as eating healthy, not smoking, and not consuming excessively. According to the National Institute on Aging, literature indicates that “social isolation is a significant risk factor for morbidity and mortality, especially in older adults.” So, by participating in daily social events, you are contributing years to your existence.

9.6 THEORIES OF SOCIALIZATION

- **Development of Self and Personality:**

Personality emerges and develops with the appearance and growth of the 'self.' The appearance of self occurs during the Socialization phase if a person accepts community values.

The child's relationship with others shapes the self, the centre of personality. The ‘self’ of a human is what he actively and unconsciously imagines himself to be. It is the amount of his impressions of himself, especially his attitudes toward himself. The self can be described as a person's knowledge of, ideas about, and attitudes toward his or her own personal and social identity. However, the kid lacks a sense of self. The self emerges from the interaction of social practise, as a function of social forces to which the infant becomes exposed as he develops.

There is no self at the beginning of a child's existence. He is unconcerned with himself or anyone. Soon, the child learns where its body stops and other items begin by feeling out the boundaries of its body. The infant continues to recognise and distinguish between persons. It continues to use ‘I’ at the age of two, which is a strong indication of definite self-consciousness because he or she is being mindful of itself as a separate human being.

Sociologists and psychologists proposed a variety of hypotheses to understand the idea of self during the last century.

There are two major ways to explaining the idea of self: sociological and psychological.

- **Charles Horton Cooley:**

Charles Horton Cooley believed, “personality arises out of people’s interactions with the world. Cooley used the phrase *Looking Glass Self* to emphasise that the self is the product of our social interactions with other people.

To quote Cooley, as we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it".

9.7 STAGES OF SOCIALIZATION

9.7.1 G.H. Mead

The American psychologist George Herbert Mead (1934) went on to investigate how the self evolves. Mead defines the self as "the cumulative total of people's deliberate understanding of their personality as distinguished from others," as it did for Cooley. Mead's philosophy of self, on the other hand, was influenced by his general understanding of socialisation as a lifelong phase.

He, like Cooley, argued that the self is a psychological product resulting from interactions with other individuals. However, as babies and small girls, we are unable to interpret the significance of other people's actions at first. When children learn to assign importance to their behaviour, they have moved outside themselves. Children begin to develop a sense of self as they can care of themselves in the same way they would think of anyone else.

According to Mead, the mechanism of self-shaping occurs in three stages. The first of these is impersonation. At this point, children unknowingly mimic adult behaviour. By moving a toy vacuum cleaner or even a stick around the room, a young child can 'assist' his parents in vacuuming the floor.

During the play level, children recognise certain behaviours as real positions, such as doctor, firefighter, and race-car driver, and begin to act out certain roles in their play. Little children will sometimes speak to dolls in both caring and reprimanding voices, as if they were adults, and then respond for the doll in the same way that a person would ask his or her parents.

This transition from one position to another strengthens children's ability to assign the same meanings to their thoughts and act in the same way that other members of the community do—another critical stage in the development of a self.

According to Mead, “the self is compassed of two parts, the ‘I’ and the ‘me’ The ‘I’ is the person’s response to other people and to society at large; the ‘me’ is a self-concept that consists

of how significant others – that is, relatives and friends-see the person. The ‘I’ thinks about and reacts to the ‘me’ as well as to other people.

For instance, ‘I’ react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider ‘me’ a fair person who’s always willing to listen. As they I trade off role in their play, children gradually develop a ‘me’. Each time they see themselves from someone else’s viewpoint, they practise responding to that impression.

During Mead’s third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball”.

9.7.2 Jean Piaget:

A view quite different from Freud’s theory of personality has been proposed by Jean Piaget. “Piaget’s theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is *the sensorimotor stage*. During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don’t see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called *the preoperational stage*. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the *concrete operations stage*. For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven’t learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the *stage of formal operations*. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage”.

9.7.3 Sigmund Freud:

Sigmund Freud’s “theory of personality development is somewhat opposed to Mead’s, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives”.

9.7.4 The Three-part self:

Freud’s “theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions.

The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id’s tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available.

The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents’ standards, and later according to the standards of society at large.

All three of these parts are active in children’s personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt”.

9.8 AGENCIES OF SOCIALIZATION

Men study the laws and customs of the social classes of which they belong by socialisation, which is a mechanism through which culture is transferred to the younger generation. It is through it that a society's social order is maintained. Personalities should not arrive pre-packaged. It takes a long time to develop an infant into a fairly decent human being.

As a result, any culture constructs an institutional structure through which infant socialisation occurs. Culture is conveyed by the contact they have with one another, and hence communication becomes the essence of the culture transmitting mechanism. A variety of agencies exist in a community to socialise the infant.

Various institutions perform crucial roles in facilitating socialisation. These organisations, though, are connected.

1. Family: The family is extremely important in the Socialization phase. Such organisations, besides the home, lead to socialisation in all communities, such as educational schools, peer groups, and so on. However, family is the most significant factor in the development of personality. At the time most agencies get involved in this operation, the child's personality has also been shaped by the family. Parents use both reward and discipline to instil in their children what is socially expected of them.

The family exercises indirect authority over its citizens. As a mini-society, the family serves as a transmission belt between the person and society. It prepares the younger generation to take on adult positions in an appropriate fashion. Since the family is the most important and intimate entity, it employs indirect measures of social regulation to rein in unethical behaviour within its members. Because of the interaction between the child and family life cycles, socialisation remains a mechanism.

According to Robert. K. Merton, “it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation. The family serves as the natural and convenient channel of social continuity”.

2. Peer Group: A peer group is a group of people who have much in common, such as age or gender. It is made up of the child's contemporaries, his friends from kindergarten, the playground, and the lane. From his peers, the growing infant discovers certain very critical lessons. Members of the peer community openly and spontaneously engage with one another when they are at the same point of Socialization.

Members of peer networks provide access to additional outlets of knowledge regarding society, and so the acquisition of culture continues. They see the world through the same lenses and have similar subjective viewpoints. To be welcomed by his peer community, the infant must demonstrate the typical personalities, interests, and dislikes.

Conflict occurs where the expectations of the child's social community vary from those of the child's relatives. As a result, he will try to withdraw from the family community. When time

progresses, the peer group's power outweighs that of the parents. In quickly evolving cultures, this seems to be an unavoidable phenomenon.

3. Religion: Religion is very significant in socialisation. Religion instils in the person a fear of hell, causing him to abstain from evil and undesirable conduct. Religion not only converts citizens to Christianity, but it also socialises them into the secular order.

4. Educational Institutions: In multicultural cultures, parents and peer associations are not the only socialisation agencies. As a result, any civilised community has established a series of formalised educational agencies (schools, colleges, and universities) that have a significant impact on the Socialization process. History is formally conveyed and acquired in educational schools, where knowledge and art from one generation are passed on to the next.

Educational facilities not only assist children with studying language and other topics, but they also instil the concepts of time, order, teamwork, collaboration, and competitiveness. The ideal behaviour pattern is promoted by reward and discipline, while the abnormal behaviour pattern is met with condemnation, humiliation, and punishment.

In this way, educational facilities are brought closer to the family for the reason of socialising the growing boy. The educational institution is a very critical socialiser and the medium through which individuals develop mobil standards and beliefs (achievement values, democratic principles, unity and community loyalty, etc.) that are not available for learning in the family or other communities.

5. Occupation: In the workplace, the worker discovers new mutual values and priorities. He adjusts to the role he occupies and often learns to adapt to other staff that might occupy an equivalent, higher, or lower position.

When working, the person enters into cooperative relationships involving job specialisation and learns about the essence of class divisions. Work is a means of money for him, but it still provides identity and status within culture as a whole.

Wilbert Moore has divided occupational Socialization into four phases:

- (a) "Career choice",
- (b) "anticipatory Socialization",
- (c) "conditioning and commitment",
- (d) "continues commitment".

6. Political Parties: Political parties aim to capture and retain political influence. They attempt to gain the interest of community participants through a socioeconomic agenda and programme. They socialise citizens and disseminate democratic ideals and norms in the process. Political parties socialise citizens in the interest of electoral establishment unity and reform.

7. Mass Media: Communication media, especially television, play an important role in the process of socialisation. The mainstream media of communication transmits knowledge and signals that have a significant impact on an individual's personality.

Furthermore, information media has a significant impact on convincing people to support or contradict current standards and beliefs. They serve as a tool of social influence. Their tweets have an effect on us. Someone still writes the sentences, and these individuals – writers, editors, and marketers – participate in the Socialization phase alongside students, friends, and parents.

To summarise, environmental factors frequently influence the development of human personality. A suitable climate will profoundly influence whether the collective or self-centered powers triumph. Socialization is facilitated by an individual's social climate. If his mental and physical abilities are inadequate, he will be unable to allow effective use of his surroundings. However, the family can play the most important role in the Socialization phase.

The family teaches the kid a lot. After his relatives, his playmates and school have an effect on his socialisation. After finishing his studies, he pursues a career. Marriage instils a sense of social obligation in an individual, which is one of the goals of socialisation. In summary, socialisation is a mechanism that starts at birth and lasts indefinitely until the individual's death.

8. The School: The school is the second socialisation department. The infant receives his education at kindergarten, which shapes his thoughts and attitudes. A successful education can help a kid become a good person, while a poor education can lead to illegal behaviour. Education plays a significant role in socialisation. A well-planned schooling will result in socialised individuals.

9. The Playmates or Friends: Playmates and associates are often effective socialisation agents. The child's relationship with his playmates is one of dignity. It is founded on shared respect and cooperation. They are all the same generation. The boy obtains everything from his peers and playmates that he cannot get from his parents. He learns cooperative morals as well as certain casual facets of society such as fashions, fads, crazes, ways of gratification, and prohibited information from them. Knowledge of such things is necessary from a social

standpoint. For eg, in our culture, experience of sex interactions is deemed unsuitable for a young man before he marries. If such experience is specifically forbidden before marriage, performing various functions of sex life can be problematic later in marriage. This experience is obtained by the infant by his peers and playmates.

10.The State: The state is a totalitarian institution. It makes rules for the citizens and establishes the standards of behaviour that are demanded of them. The citizens are obligated to follow certain rules. If they refuse to change their behaviour in compliance with state laws, they will face punishment. As a result, the state shapes our actions.

LEARNING OUTCOMES

- Examine the roles of agents of socialization, such as families, peer groups, and institutional agents
- Explain how socialization is a lifelong process
- Describe the characteristics of a total institution
- Describe when and how resocialization occurs

9.9 SUMMARY

The mechanism of socialisation is significant from both the standpoint of community and the standpoint of the person. Any community faces the challenge of producing a responsible participant from each infant born into it. The child must understand the societal norms so that his behaviour can be trusted.

He must learn the group norms in order to consider the behaviour of others. Socialization refers to the mechanism by which men learn the laws and customs of the social classes of which they belong. That is the means by which a community maintains its social order and passes on its history from generation to generation.

It is the mechanism through which a newly born person acquires the ideals of the society and develops into a social being when he grows up. Without this, no one will become a person, since there can be no human mindset, no human identity if cultural beliefs, emotions, and ideas are not linked to the capacities and needs of the human organism.

The boy has little sense of self. The self appears as a result of the Socialization phase. The child's relationship with others shapes the self, the centre of personality.

During the Socialization phase, the individual learns about the community as well as skills ranging from language to physical dexterity that will enable him to become a contributing member of human society.

Socialization instils fundamental disciplines ranging from bathroom rituals to scientific methods. Individuals are socialised with respect to sexual behaviour in their early years.

Society is therefore concerned with instilling the fundamental goals, dreams, and ideals that the boy will be able to follow for the remainder of his life. He discovers the levels of which he can strive.

Socialization imparts information. Individuals will only blend into a group if they learn the necessary skills. Traditional traditions are passed on from generation to generation in simple communities and are typically taught through imitation and experience in the context of daily life. In a diverse society marked by growing specialisation and separation of labour, socialisation is an intricate operation. In these cultures, instilling abstract reading capabilities by structured schooling is a core task of socialisation.

The acquisition of suitable social roles that the child is supposed to perform is another component of socialisation. He understands job expectations; he understands that his behaviour and beliefs will be a component of the role he will play. He would choose to engage in such behaviour and achieve such goals.

The importance of role success in the Socialization phase cannot be overstated. “Accepted social roles as males, females, spouses, mothers, sons, daughters, parents, infants, students' teachers, and so on must be mastered if the person is to play a functional and predictable role in social interaction.

Man becomes a human as a result of the external influences he experiences with others, as well as his own capacity to adapt and weave his reactions into a single body of behaviours, attitudes, and characteristics”. However, man is not solely the product of socialisation. He is indeed a result of heredity to some extent. He has the inherited ability to become a human in the right circumstances of maturation and conditioning.

9.10 QUESTIONS FOR SUGGESTED

How does socialization shape a person's self-image?

- What does Cooley mean by looking glass self?
- How does Mead explain people taking the role of the other?

- What is Goffman's contribution to the idea of the social self?
- Explain the role of school in the process of Socialization?
- What are the values learnt by a child from family members?
- Explain the social importance of the process of Socialization?
- Explain the role of mass media in the process of Socialization?
- How Agencies of Socialization help the child in learning process?
- Which agency of Socialization is responsible in the development of personality of human being?
- What are the agencies involved in socialization process?

Answers to check your Progress

1. Man is a social animal. He cannot live in isolation. S/he constantly interacts with others through various agencies. This way socialization contributes in Moulding one's personality. Lack of socialization would hinder growth and development. Hence socialization is vital.

2. i) Write your own observation.

3. i) a. Print Media, non-print Media

b. Online communities

c. Facebook, Twitter

ii) New communication technologies allow for new and different forms of sociability. Unlike the traditional methods of communication, individual networks of relationships can be built with and without face-to-face interactions. Moreover, the advancement in communication technology has brought people closer. Now locating childhood friends, forming groups getting updates minute by minute all are possible due to the digital media network. Again, individuals can exert their choice. Also in virtual communities, gender, race and other ascribed statuses are irrelevant.

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**BACHELOR OF ARTS
SEMESTER I**

COURSE: INTRODUCTION TO SOCIOLOGY

UNIT 10- SOCIAL CONTROL: MEANING AND AGENCIES

STRUCTURE

10.0 Learning Objectives

10.1 Meaning of Social Control

10.2 Definitions of Social Control

10.3 Means of Social Control

10.3.1 Informal Means of Social Control

10.3.2 Formal Means of Social Control

10.4 Agencies of Social Control

10.5 Summary

10.6 Questions for Practice

10.7 Suggested Readings

10.0 LEARNING OBJECTIVES

By the end of this unit, the student shall be able to:

- Understand the concept of social control;
- Differentiate between informal and formal means of social control; and
- Understand different agencies of social control.

10.1 MEANING OF SOCIAL CONTROL

As is put by Aristotle, “Man is a social animal.” Basically, man is an animal and has all the animal instincts in him. If man, from the very birth is left unfettered he will be in no way better than an animal and the existence of a systematic social organization will be out of question. The examples of ‘feral cases’ fairly exhibit that if man is not kept under any control, he is not socialized, he will be in no way better than animals. Social control limits man’s behaviour, moulds it into a social pattern and this compels him to act as a social being.

For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain effectively the social life as a whole. Social control keeps the people bound in a network of social relationships, provides such situations to different members of a society, as are conducive for the performance of different roles. Society, therefore, in order to exist and progress, has to exercise control over its members, since any marked deviation from the established ways of behavior is considered a threat to its welfare.

The concept of social control has been recently developed. Although Plato wrote about it in his book 'Republic' and Auguste Comte in 'Positive Philosophy'. *Ward* did mention about this concept in his work 'Dynamic Sociology'. It was in 1894 that the concept of social control was used for the first time by *Small* and *Vincent*. E.A. Ross was the first to write a book on Social Control. He set down 35 distinct means by which society exercises control over its members. Whereas, *Ross* was interested in studying the mechanism of social control, *Cooley*, an American sociologist attempted to analyze the effects of it. *Sumner* in his book 'Folkways' laid emphasis on how institutions limit the behavior of an individual. Thus, these authors are the pioneers of this concept.

Society is defined by *MacIver* as a network of social relationships in which every individual is having a specific position and performing a specific role. All these roles are not performed to fulfill individual needs. Man acts in different ways to maintain the social solidarity and a harmony in the society. Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society.

Society is subject to change. New inventions and discoveries are always changing the face of society. All changes are not readily acceptable to all the members of a society. In such situations to check deviations, social control is becoming essential. It compels man to act in a socially expected pattern of behavior thus checking mal-adjustment. In modern societies when due to urbanization, industrialization, modernization and many such factors social changes are occurring rapidly. Social control compels man to act in socially approved ways of behavior.

10.2 DEFINITIONS OF SOCIAL CONTROL

The term 'Control' generally refers to the force exercised by court, police and army, etc. The term social control is used by sociologists in a border sense. Following are some of its important definitions:

- According to Ogburn and Nimkoff, "The patterns of pressure which a society exerts to maintain order and established rules," are called different agencies of social control.
- According to E.A. Ross, "It is a system of devices whereby society brings its members into conformity with the accepted standards of behavior."
- According to Gillin and Gillin, "Social Control is that system of measures, suggestions, persuasion, restraint and coercion by whatever means, including physical force by which a society brings into conformity to the approved pattern of behavior or by which a group moulds into conformity its members."

From the above definitions it becomes clear that social order operates at three levels- group over group, the group over its members, individuals over other individuals.

From the given definitions the following three things are to be noted:

- a) Social Control is an influence: The influence may be exerted through public opinion, coercion, suggestion, religion, law and police, etc.
- b) The influence is exercised by society: It means group is better able to exercise influence over the individual than a single individual. This group may be family, church, school, the trade union etc. Under different circumstances they exert different degrees of pressure and the effectiveness of each agency depends largely upon the circumstances.
- c) The influence is exercised for promoting the welfare of the society as a whole: The person is compelled to act for the welfare of the society as a whole. The individual is made conscious of the existence of others. He is made to adhere to the appropriate ways of behavior. In brief he is made social.

10.3 MEANS OF SOCIAL CONTROL

The agencies of social control are so numerous that it is very difficult to enlist them all and make their classification. Different social thinkers have given different agencies of social control and have attempted to classify them. The following are some of the important views:

- (a) E.A. Ross has described a number of means that have been employed by social groups throughout the human history to keep individuals under control. The important among

them are the public opinion, law, custom, religion, morality, social suggestion, folkways and mores.

- (b) E.G. Hayes, another American Sociologist, distinguished between control by sanction and control by suggestion and imitation. From control by sanctions, he meant a system of rewards and punishments. According to him, education is the most effective means of control and the family is the most significant agency.
- (c) Karl Manheim distinguished between direct and indirect means of social control.
- (d) Kimball Young gave two forms of social control—positive and negative.
- (e) Charles Cooley has classified means of social control into two categories—conscious and unconscious. Conscious means of social control are developed consciously e.g. law and are exercised by specific agencies. Unconscious means of social control develop spontaneously and they control the social behavior in an unconscious way.

Different agencies of social control can be divided into two main categories:

10.3.1 INFORMAL MEANS OF SOCIAL CONTROL

According to Oslen informal means of control are the source of self-control. It is not applied by state and do not have any physical force behind them. They grow themselves in society. No special agency is required to develop them to enforce them. It is exercised through customs, traditions, folkways and mores etc., though it is believed that people are not afraid of informal means of social control, yet informal means are very powerful especially in primary groups. No man wants to suffer loss of prestige or to be ridiculed by others. He does not want to be socially boycotted. He always wants praise, honor and recognition by the society. For these, he has to conform informal means of social control and social ways of behavior. Man learns through the process of socialization and to abide by them becomes the habit.

Following are the main characteristics of informal means of social control:

- (i) Social nature- Informal means are completely of social nature. These means are applied by the group and in case of violation punishment is also given by the group. They are social in another sense that they have evolved out of social interactions.
- (ii) Means of social control- Informal means of control shape the attitudes, beliefs and instincts of the individual according to social patterns of the society. Through the process of socialization man learns to conform to them and they become a part of his personality. Moreover, no force is used to enforce them. Man voluntarily conforms to them because they are the useful ways of behavior.

- (iii) Idea of group welfare- With the help of many folk-tales and folk- lores people are made to believe that conformity to informal means lead to group welfare. In small societies conformity to informal means is considered all the more important as compared to big societies.
- (iv) These rules are not written- Informal rules of social control are never in written form. They are transferred from generation to generation.
- (v) They resist change- An individual cannot change them easily. They have been practiced in the society since ages and it is considered obligatory for every individual to act according to them. They are the traditions, social values and mores of the society. They are considered the only appropriate ways of behavior and no individual can change them according to his convenience. Moreover, these rules are closely associated with social values. Their violation means subsequent violation of social values which cannot be tolerated in any society.

10.3.2 FORMAL MEANS OF SOCIAL CONTROL

These agencies of control are set up by state or other formal organizations and by well-defined rules. They aim to control the behavior of the people. In modern society, formal agencies of social control are more effective. Besides laws of state, every office and corporation and different organizations have their specific formal rules of conduct and every member has to act according to them and in case of violation the members are given different types of punishments as per the terms and conditions of the institutions. Following are some of the characteristics of formal agencies of social control:

- Well-defined and written- These are in written form and their terms and conditions are well-defined. Every clause of these laws is defined by the courts of the society. They explain not only expected patterns of behavior but the types of punishment which a person is likely to face in case of their violation.
- Compulsory- Every individual has to conform to them. Man has the fear that he is likely to be punished on their violation. Under no circumstances their violation is allowed by the society.
- Flexible- They can be changed. If situations under which they are operating change then the laws may be declared null and void or some clauses of them may be changed so that they can be useful to the society in the changed social conditions.
- They control external behavior- They control external actions of an individual and have direct physical force behind them. For example, to think of a crime is not considered

illegal but to commit a crime is illegal and punishable by law. Because laws are not the habits of an individual, they are imposed on him. Man, always has the desire to avoid them. So, every society has made certain provisions to impose them more effectively. There is a direct physical force behind them.

- A feature of modern complex society- In a modern, complex and heterogeneous society where people of hybrid cultures, religions and races are living together, informal means of social control fail to regulate intergroup relations in such a complex society. Formal agencies are the only effective means to control intergroup behavior. They bring uniformity in human behavior and help to maintain social solidarity.

10.4 AGENCIES OF SOCIAL CONTROL

1. Family- Family is the most important agency of social control. It plays a primary role in the process of socialization. All the informal means of social control are not sufficient to control human behavior on their own. By social teaching which a child gets from his family, customs, tradition, folkways and mores etc. become a part and parcel of his personality. Elders in the family narrate many folk tales to the child thus forming his beliefs in native culture and religion. By persuasion, suggestion, rewards and punishment, a child is compelled to behave according to social rules and regulations. A child learns first lesson of morality from the elders in his family. When he grows up, he learns to distinguish between moral and immoral behavior. Family is based on love, self-sacrifice and mutual sharing. All these, traits are essential to keep a society well integrated. In family people of two or three generations are living together, where elder generation is always transmitting customs, traditions, folkways and mores etc. to the younger generation. It is the family which plays a significant role in teaching to child how to control all his basic animal instincts and to mould them into social pattern.

To sum up family performs following functions as an agency of social control:

- (i) In family the role of every member is ascribed and there are set patterns of behavior and every member has to conform to them.
- (ii) Animal instincts are moulded into social pattern and sexual relations are organized.
- (iii) Self-sacrifice, mutual love and affection, mutual sharing which are the basis of a family, are essential for a well-organized social life.
- (iv) Through moral teachings, through persuasion, suggestion and imitation bad habits are curbed and good habits are inculcated among the members of a family.

- (v) Family is the most influential agency of social control. It has moral and physical powers. No one can afford to defy the orders of one's family for long. It is such a universal institution which has been playing pivotal role in shaping human personality in all ages and at all places.

2. State- In modern complex society, state plays a significant role as an agency of social control. Due to industrialization and urbanization, individualism has increased to such an extent that informal means such as customs, traditions, folkways and mores are no longer sufficient to control the behavior of the people. In such a society, an advanced agency of control is required which has physical force behind it and can compel people to act in a specific way. State is such an agency which has the power to make people act in a specific way. Laws are the main means which, on one hand, safeguard the fundamental rights of the people and on the other hand, compel them to perform their duties. It defines the rights and duties of every citizen. If one violates the code of conduct, law takes its course and man is physically punished for the same. State provides internal and external security to its members.

Modern society is of heterogeneous nature. People of different cultures, different social and economic backgrounds live together.

Every group has its own customs, traditions, folkways and mores etc. These means fail to control intergroup relations. State is the only agency which controls such intergroup relations with the help of law.

Modern state acts as welfare as well as a planning agency. Following are the main functions of the state:

1. Protection of the rights of citizens and defining their duties.
2. Justice- People of all sections have faith in it. It imparts justice to all of its citizens. Irrespective of their caste and creed, their economic or cultural backgrounds, they are treated as equal.
3. It maintains internal peace and security so that conducive conditions are created for proper imparting of duties. It defends people against foreign attacks too.
4. State provides formal education by setting up different centers of education, where pupils are trained to undertake different types of roles.
5. It provides protection to the weak and old persons.
6. It takes many steps for social and economic improvement of the society.
7. Many plans are made for the amelioration of society as a whole and to change it in a particular direction.

8. State acts as a great check on immorality and obscenity. Every show meant for public is censored by the state agency and if anything, obscene or immoral is found that has to be cut. Moreover, efforts are made to arrange different healthy means of recreation so that people belonging to different age groups are provided different types of recreation which leave a healthy impression on their minds.

3. Law- Among the formal means of social control the important ones are laws, education and coercion. Law is the most effective means of social control. The state enacts laws to control the behavior of the people. In this way, the control of law is the control of administrative power which is vested in the government officials. Laws are enforced with the help of court, police and sometimes the armed forces. There are two main functions of law-

- i) To eliminate and suppress the homicidal activities of the individuals
- ii) To persuade the individual to pay attention to the rights of others as well as to act in cooperation with others.

In this way, law not only protects society or ensures its existence but also contributes to its welfare. It prevents people from indulging in criminal activities by fear of punishment. While it protects the obedient from the disobedient to law, it also prevents everyone from becoming an obstacle in the path of another. It controls man to man relation and relation of man to the group as a whole. It grants everyone the opportunity to progress.

Laws are clearly defined and may be in written or unwritten form. They define the rights and duties of every individual. In modern societies, they are the main controlling agency of social control as informal means are not sufficient to put restraint on interpersonal relations. In modern society, relationships are of secondary nature, they are becoming formal and impersonal. Societies are growing more and more heterogeneous in nature. For example, the Hindu Marriage Act of 1955 has laid down the rules regulating the marriage among Hindus. On one hand law grants permission to act in a specific manner, on the other hand it prohibits certain acts. Smoking in cinema hall is prohibited by law. In this way, law exercises a powerful influence upon the behavior of people in modern society.

Law is derived from various sources. As J. S. Roucek has pointed out, "All social rules including political rules, or laws, originated first in custom or folkways of long standing and are based upon existing conceptions of justice and right in a given community". It is true that "in all societies law is based upon moral notions". Laws are made and legislations are enacted on the basis of social doctrines, ideals and mores. It does not mean that the doctrines of law and morals are co-extensive. Still, it can be said that "the maintenance of legal order depends upon the moral climate of a society". (Bottomore). The effectiveness of legal regulation never

rests solely upon the threat of physical sanctions. It very much depends upon a general attitude of respect for law, and for a particular legal order. This attitude itself is determined by moral approval of law as containing social justice.

Law requires enforcing agencies. Laws are enforced with the help of the police, the court, and sometimes the armed forces. Administrative machinery of the state is the main law-enforcing agency. Increasing complexity of the modern industrial society has necessitated enormous growth of administrative agencies. Law is, in fact the control of administrative power which is vested in the government officials.

4. Coercion- Coercion is the use of force to achieve a desire end. It may be physical or non-violent. It is the ultimate means of social control when all other means have failed. Physical coercion is without doubt the lowest form of social control. It cannot be used for a longer period. Many countries apply it to suppress a people's movement. But it is generally not appreciated by the people at large.

Non-violent coercion consists of the strike, boycott and non-cooperation. Mahatma Gandhi in his struggle for freedom used Satyagraha and Non-cooperation against the British rulers. Non-cooperation is refusal to co-operate. In modern institutions, non-violent methods are often used as an effective agency of social control.

5. Educational Institutions- As an agency of social control, educational institutions are playing a very significant role. Different agencies of social control are controlling external behavior of man or his internal attitudes, motives and impulses. But educational institutions are of such nature which control external behavior of man as well as his internal motives, attitudes and impulses. When man enters educational institutions he has got capabilities to perform different roles but he lacks experience and training to perform them. The control exercised by these institutions makes young people more rational and disciplined. These institutions help in the development of a balanced personality and man learns to exercise proper control over his impulses and instincts. He learns to exercise self-control and to lead a disciplined life. In societies where people are more literate, they lead a more disciplined and socially organized life as compared to the illiterate societies.

According to Ruskin, "Education consists making people polite, teaching what they ought to be." The ideals and patterns of politeness differ from society to society. Individual is educated to adopt them. Education here does not mean only literary but is employed in its most comprehensive sense. Education renders man the use of various capacities, abilities, intelligence, etc. bestowed upon him by nature. Education is the art of adaptation. For man, adaptation is more social than natural. Education adapts man to society. Family, school, play

group, club, office, in fact everywhere man is to act. The organization or system of society is disrupted and thrown into confusion and social control fails to function when the educational system does not function correctly.

6. Leader and Leadership- The views of great leaders have always been helpful in controlling the behavior of the people. For example, without any commander, an army would act in an unrestricted and undisciplined manner. The masses in the society are not wise enough to take initiatives and face challenges in new emerging situations. Capable leaders mobilize public opinion for or against certain acts and direct the people how to face a particular situation. Under healthy and well-organized leadership people act in a disciplined way.

As is put by Gillin and Gillin, “Probably the first steps in the social control were taken by dominant personalities. Leadership and submission are to be observed even in animal life. The ‘great man’ today as always plays his part in society, although may have transformed from a captain of army to a captain of industry or a leader in education and thought.”

7. Religion- Religion exercises a powerful influence on man’s behavior in society. The term religion has been defined in different ways. Religion is an attitude towards superhuman powers. It is a belief in supernatural powers. Religion pervades practically in all societies. In the past, religion with the concept of heaven and hell associated, used to control the behavior of man. In ancient India, every caste had its own dharma and all of them acted accordingly with the fear that if they failed to act according to religious commands they would be sent to hell. The only way to achieve Moksha or salvation was to act according to religious principles. In the past, religion was so pervading that it used to affect almost all the aspects of social life. King used to rule society on the basis of divine right of kingdom.

In the modern society, religion is not that pervading as it used to be in the past. But many religious values such as equality, fraternity and love for humanity are such universal religious principles which are regulating inter-human relations universally. In every society people have faith in some super-natural power, which is supreme and regulates social relations of man to man.

8. Morality- It is an institution that is closely related to religion. Morality is concerned with the conceptions of goodness and evil. It refers to “that body of rules and principles concerned with good and evil as manifested to us by conscience”. These rules are admitted at large by the community. Honesty, faithfulness, fairness, service-mindedness, truthfulness, conscientiousness, kindness, sacrifice, incorruptibility, etc., represent some of the moral concepts. People who are morally good are also socially good.

Morality always helps to make a distinction between right and wrong or good and bad. Hence morality acts as a guide of human behavior. Moral rules are obeyed because of internal pressure. This pressure refers to the pressure of conscience. But in the case of religion, man obeys religious rule because of his fear towards God. In morality, man is not very much afraid of God, but he is afraid of society. Morality is based on rational judgement or rationality whereas religion is based on faith and emotion.

Religion and morality are mutually complementary and supportive. What is morally good is in most of the cases good spiritually also. The fulfillment of God's will and performance of moral actions are, therefore, two aspects of the same process. Both are concerned with the 'higher law' which stands over and above the sphere of the states and outside state control. Through not always morality supports religious beliefs and considers religiosity as a moral virtue. In the same way, religion reinforces morality with its super-natural sanctions. Both jointly command and control human conduct. Mathew Arnold says that "Religion is morality touched with emotions". F. H. Bradley opines. "it is a moral duty not to be immoral and that is the duty to be religious".

9. Art and Literature- Art in its narrow sense includes painting, sculpture, architecture, music and dance. Literature includes poetry, drama and fiction. Both art and literature control the imagination of the people. For example, the national songs infuse in us a spirit of patriotism. Love songs may arouse emotions. Autobiographies of great leaders infuse a spirit of self-sacrifice and altruism. For instance, life history of Mahatma Gandhi invokes great reverence for Ahimsa and consciously or unconsciously readers try to abide by some of his principles. Similarly, a sculpture or a painting may arouse a feeling of sympathy, affection and hatred. There is always a close relation between the art of a period and the national life. The civilization of any specific time can be judged by an examination of its art. An artist is called an agent of civilization.

Literature also influences human behavior in society. We have "good" literature and "bad" literature. Mahabharata, Ramayana and Bhagwad-Gita are classical works of immense value in Hindu society. On the other hand, detective literature may have its effect on rate of crime. Romantic literature may arouse passions, while religious literature may make people virtuous or superstitious. Rousseau in France hastened the French Revolution. Dickens changed the entire school system in Britain by writing David Copperfield. In this way both art and literature exert influence on imagination of the people.

10. Beliefs- Belief is a conviction in the existence of a particular thing or force. According to Ross, in a society five types of beliefs prevail:

- (a)The belief in the existence of an unseen power.
- (b)The belief in the theory of re-incarnation.
- (c)The belief in the Nemesis, the Goddess of vengeance.
- (d)The belief in the existence of hell and heaven.
- (e)The belief in the immortality of soul.

All these beliefs influence man's behavior. When man has belief in the existence of an unseen power, due to fear or out of reverence, he starts performing different rituals to appease these forces. He accepts the supremacy of supernatural forces and religiously start performing different rituals associated with them. The belief in rebirth of soul directs man to perform good Karmas in society so that he may enhance his life hereafter. This belief that bad karmas, if performed, are going to bring bad results, save man from the performance of the same. The idea of heaven and hell also influences human behavior. Many superstitions develop due to these beliefs which affect our day-to-day life. For example, number 13 is considered unlucky and people do not perform any important function on this date of the month. The belief in the immortality of soul makes us believe that spirits of our ancestors are immortal and in whichever manner we act, it is observed by them. If we perform bad Karmas, then these spirits are going to be sad and we can appease them by performing good Karmas.

In this way beliefs are powerful influences on man's behavior. They are vital for human relations. Because of belief in spiritualism, sadhus are respected in Hindu societies. Belief in rebirth off soul popularizes 'Sati Pratha'. Beliefs limit man's social behaviour, control his choice of means so that the welfare of the group is advanced or at least not hindered. No aspect of social relations escapes them. They may be founded on facts or an imagination. But the question of the validity does not necessarily determine their effectiveness in the society.

11. Social suggestions- Social suggestions are powerful agencies of social control. Suggestion is the indirect communication of ideas, feelings and other mental states. Such communication may be made through various methods. The first method is putting the life-example of great men. We celebrate the anniversaries of great leaders. We build monuments in the memory of great men. We place their ideals of life before people and ask people to follow them. The second method of making suggestion is through literature. Literature may make people romantic, brave, superstitious and conservative. The third method is through education and suggestion. Advertisements, propaganda, cinema, radio are great sources of suggestion. Suggestion may be conscious or unconscious, intentional or unintentional.

12. Ideologies- Ideology is a theory which justifies certain ideals. It is the projection of certain ideals before the people. Leninism, Gandhism and Fascism are ideologies which have analyzed

social realities and laid down different ideals before the people. Leninism has influenced the social life of Russians, Hitler's ideas influenced the Germans to the extent that they began to regard themselves as the supreme race of the world. Gandhism has influenced social life in India. The conflict between the U.S.A. and the U.S.S.R. is a conflict of capitalism and communism. The history of man has been one of struggle among conflicting ideologies. Ideologies are powerful dynamic forces of contemporary social life. They set certain values before the people. They stimulate action. They are motivators of action. They make social life meaningful.

13. Public opinion- It is of no mean importance as an agency of social control. History bears evidence to numerous incidents of great men having to make great sacrifices because of public opinion. It was on the word of a washerman of his kingdom that the great ancient king Rama turned his beloved wife Sita out of his palace and sent her into exile. In ancient times, many kings used to resort to disguise to gauge and judge public opinion concerning them. In the present democratic set up public opinion is very powerful. A government has to resign if the public opinion opposes it. It is the fear of disgrace in society that keeps a check on people's behavior, controls their ways of living and methods, etc. Before embarking on any plan, public opinion has to be mobilized in favor of it. Even law fails to operate if public does not approve of it. Many laws have remained on papers only because of the lack of public support. The public opinion is formed by press, propaganda, advertisement, preaching, cinema, television, radio, art and literature etc.

14. Customs- They are the long-established habits and usages of the people. These are those folkways and mores which have persisted for a very long time and have passed down from one generation to another. They arise spontaneously without any conscious efforts by man. They are so powerful that no one escape their range. People conform to them to avoid social disgrace, public ridicule and loss of prestige. In ancient society, they were the rulers but in modern times their force has loosened.

15. Folkways- Folkways are general laws of behavior. They control our day-to-day activities. For example, in India, with folded hands people greet each other, whereas in European countries hands are shaken. They are numerous in number and influence almost every aspect of social life. They are the behavior patterns of everyday life. They are, in general the habits of a group which are socially approved. They are the foundation of group culture. No doubt, there is no direct physical force behind them but it is not easy to violate them. If they are violated, people may be socially boycotted by their social groups. Folkways evolve spontaneously and

through the process of socialization they become individual habits, therefore, these are followed unconsciously without any conscious efforts made by man in that direction.

16. Mores- Mores are those folkways which are considered essential for group welfare. The violation of mores is strongly opposed by the society because that may hamper group welfare. The persons who violate them may be turned out of the particular class. For example, cow slaughtering is considered against Hindu mores.

Mores express the group sense of what is right and what is wrong. They imply a value judgement about the folkways. There are numerous mores, such as monogamy, prohibition, endogamy and anti-slavery etc. that control man's behavior to a great extent.

17. Humour and satire- Humour assumes various forms depending upon the situation and purpose. It often serves to relieve a tense situation. In every society, there are certain joking relations between different relatives which provide humour and control their inter-personal relations too. Through cartoons, comics, and repartees, it can support the values of the society in a form that is light in spirit but effective o control.

Satire employs wit as indirect criticism of actions felt to be vicious and socially harmful. It exposes by ridicule the falsity and danger of behavior and this indirectly acts as a great force of social control.

18. Fashion- In modern age, fashion has become an important agency of social control. In civilized societies, an important determinant in the field of thought and conduct, dress, belief, opinions, recreation, adornment of the house, way of talking, literature, music, art, in brief, in all fields of life is fashion. With the increase in means of transport and communication the influence of fashion spreads over greater range. Fashion is constantly changing, having its repercussions on social behavior too.

19. Rites, rituals and ceremonies- They add dignity and a kind of special significance to various events of social life. They mark some occasions with solemnity and introduce enjoyment to other. More than that they serve to identify the individual with his group, his community, and his nation.

Ceremonies are observed everywhere. The birth of a baby, confirmation, graduation, the death of an old man. The inauguration of a new factory, a promotion, the publication of a book, a new record in athletics etc., are all events that draw special attention. Ceremony confers public recognition to them. Ceremony regularizes or standardizes situation which people confront for which they may not otherwise find a guide for action. For example, the funeral ceremony help the survivors to meet the crisis of death.

Rites also refers to a ceremony. It sometimes conveys a sense of secrecy, of a ceremony known only to the initiated. All secret societies have their rites and also people with high qualifications have them. Example: An oral examination for the degree of doctor of philosophy. Through this the candidate joins the limited and selected few.

Ritual- Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed. Ex. Republic Day, Independence Day, Wedding Anniversary, New Year's Day, Martyrs' Day, May day, etc. ritual introduces temporal regularity and a precision of detail into many of the events that characterize our social life. Ritual also induces a sense of identification with the group.

20. Etiquette- Etiquette is a code of precise procedures that governs the social interaction of people. It contains the notion of propriety. Example: To give some gifts to the host, to place a guest of honour at appropriate seat at a formal dinner, to present some gift to the bride, etc. sociologically speaking, etiquette serves three functions.

- 1) It prescribes standard procedures to be followed on specific occasions.
- 2) It indicates membership in a certain social class.
- 3) It serves to maintain social distance where intimacy or familiarity is not required. Etiquette repels unwanted approaches at specific occasions.

CHECK YOUR PROGRESS

1. Define social control? Highlight different means of social control.

Ans.

2. Explain different agencies of social control?

Ans.

10.5 SUMMARY

Social control limits man's behaviour, moulds it into a social pattern and this compels him to act as a social being. For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain effectively the social life as a whole. Social control keeps the people bound in a network of social relationships, provides

such situations to different members of a society, as are conducive for the performance of different roles. Society, therefore, in order to exist and progress, has to exercise control over its members, since any marked deviation from the established ways of behavior is considered a threat to its welfare.

Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society. It compels man to act in a socially expected pattern of behavior thus checking mal-adjustment. In a nut shell it can be said that:

- a) Social Control is an influence: The influence may be exerted through public opinion, coercion, suggestion, religion, law and police, etc.
- b) The influence is exercised by society: It means group is better able to exercise influence over the individual than a single individual. This group may be family, church, school, the trade union etc. Under different circumstances they exert different degrees of pressure and the effectiveness of each agency depends largely upon the circumstances.
- c) The influence is exercised for promoting the welfare of the society as a whole: The person is compelled to act for the welfare of the society as a whole. The individual is made conscious of the existence of others. He is made to adhere to the appropriate ways of behavior. In brief he is made social.

For exercising this influence there are numerous informal and formal means of social control in the society to regulate human behaviour.

KEY CONCEPTS/WORDS

Social Control: Social control limits man's behaviour, moulds it into a social pattern and this compels him to act as a social being. For the proper functioning of a society any order must be maintained, because society is a harmonious organization of human relationships. Social control keeps the people bound in a network of social relationships, provides such situations to different members of a society, as are conducive for the performance of different roles. Society is defined by MacIver as a network of social relationships in which every individual is having a specific position and performing a specific role. All these roles are not performed to fulfill individual needs. Man acts in different ways to maintain the social solidarity and a harmony in the society. Social control compels man to act for the group welfare. If all the individuals are allowed to act in a complete unrestricted fashion, anarchy would follow and there will be

complete chaos in social life. The aims of social control are to bring out conformity, solidarity and continuity of a social group or society. Social control compels man to act in socially approved ways of behavior. According to Gillin and Gillin, “Social Control is that system of measures, suggestions, persuasion, restraint and coercion by whatever means, including physical force by which a society brings into conformity to the approved pattern of behavior or by which a group moulds into conformity its members.”

Informal means of Social Control: According to Oslen informal means of control are the source of self-control. It is not applied by state and do not have any physical force behind them. They grow themselves in society. No special agency is required to develop them to enforce them. It is exercised through customs, traditions, folkways and mores etc., though it is believed that people are not afraid of informal means of social control, yet informal means are very powerful especially in primary groups. No man wants to suffer loss of prestige or to be ridiculed by others. He does not want to be socially boycotted. He always wants praise, honor and recognition by the society. For these, he has to conform informal means of social control and social ways of behavior. Man learns through the process of socialization and to abide by them becomes the habit.

Following are the main characteristics of informal means of social control:

- Informal means are completely of social nature.
- Informal means of control shape the attitudes, beliefs and instincts of the individual according to social patterns of the society.
- Moreover, no force is used to enforce them. Man voluntarily conforms to them because they are the useful ways of behavior.
- These rules are not written- Informal rules of social control are never in written form. They are transferred from generation to generation.
- They resist change that is an individual cannot change them easily. They have been practiced in the society since ages and it is considered obligatory for every individual to act according to them.

Formal means of social control- These agencies of control are set up by state or other formal organizations and by well-defined rules. They aim to control the behavior of the people. In modern society, formal agencies of social control are more effective. Besides laws of state, every office and corporation and different organizations have their specific formal rules of conduct and every member has to act according to them and in case of violation the members

are given different types of punishments as per the terms and conditions of the institutions. Following are some of the characteristics of formal agencies of social control:

- These are in written form and their terms and conditions are well-defined.
- Every individual has to conform to them. Man has the fear that he is likely to be punished on their violation. Under no circumstances their violation is allowed by the society.
- They can be changed.
- They control external behavior provisions to impose them more effectively. There is a direct physical force behind them.
- They are the feature of modern complex society

Family as an agency of social control: Family is the most important agency of social control. It plays a primary role in the process of socialization. All the informal means of social control are not sufficient to control human behavior on their own. By social teaching which a child gets from his family, customs, tradition, folkways and mores etc. become a part and parcel of his personality. Elders in the family narrate many folk tales to the child thus forming his beliefs in native culture and religion. By persuasion, suggestion, rewards and punishment, a child is compelled to behave according to social rules and regulations. A child learns first lesson of morality from the elders in his family. When he grows up, he learns to distinguish between moral and immoral behavior. Family is based on love, self-sacrifice and mutual sharing. All these, traits are essential to keep a society well integrated. In family people of two or three generations are living together, where elder generation is always transmitting customs, traditions, folkways and mores etc. to the younger generation. It is the family which plays a significant role in teaching to child how to control all his basic animal instincts and to mould them into social pattern.

State as an agency of social control: In modern complex society, state plays a significant role as an agency of social control. Due to industrialization and urbanization, individualism has increased to such an extent that informal means such as customs, traditions, folkways and mores are no longer sufficient to control the behavior of the people. In such a society, an advanced agency of control is required which has physical force behind it and can compel people to act in a specific way. State is such an agency which has the power to make people act in a specific way. Laws are the main means which, on one hand, safeguard the fundamental rights of the people and on the other hand, compel them to perform their duties. It defines the

rights and duties of every citizen. If one violates the code of conduct, law takes its course and man is physically punished for the same. State provides internal and external security to its members. Every group has its own customs, traditions, folkways and mores etc. These means fail to control intergroup relations. State is the only agency which controls such intergroup relations with the help of law.

Law as an agency of social control: Law is the most effective means of social control. The state enacts laws to control the behavior of the people. In this way, the control of law is the control of administrative power which is vested in the government officials. Laws are enforced with the help of court, police and sometimes the armed forces. There are two main functions of law-

- i) To eliminate and suppress the homicidal activities of the individuals
- ii) To persuade the individual to pay attention to the rights of others as well as to act in cooperation with others.

Laws are clearly defined and may be in written or unwritten form. They define the rights and duties of every individual. In modern societies, they are the main controlling agency of social control as informal means are not sufficient to put restraint on interpersonal relations. In modern society, relationships are of secondary nature, they are becoming formal and impersonal. Societies are growing more and more heterogeneous in nature. For example, the Hindu Marriage Act of 1955 has laid down the rules regulating the marriage among Hindus. On one hand law grants permission to act in a specific manner, on the other hand it prohibits certain acts. Smoking in cinema hall is prohibited by law. In this way, law exercises a powerful influence upon the behavior of people in modern society.

Folkways: Folkways are general laws of behavior. They control our day-to-day activities. For example, in India, with folded hands people greet each other, whereas in European countries hands are shaken. They are numerous in number and influence almost every aspect of social life. They are the behavior patterns of everyday life. They are, in general the habits of a group which are socially approved. They are the foundation of group culture. No doubt, there is no direct physical force behind them but it is not easy to violate them. If they are violated, people may be socially boycotted by their social groups. Folkways evolve spontaneously and through the process of socialization they become individual habits, therefore, these are followed unconsciously without any conscious efforts made by man in that direction.

Mores: Mores are those folkways which are considered essential for group welfare. The violation of mores is strongly opposed by the society because that may hamper group welfare. The persons who violate them may be turned out of the particular class. For example, cow slaughtering is considered against Hindu mores. Mores express the group sense of what is right and what is wrong. They imply a value judgement about the folkways. There are numerous mores, such as monogamy, prohibition, endogamy and anti-slavery etc. that control man's behavior to a great extent.

10.6 QUESTIONS FOR PRACTICE

A. Long Answer Type Questions

1. Define social control and discuss different agencies of social control?
2. Differentiate between informal and formal means of social control.

B. Short Answer Type Questions

1. Social Control
2. Formal Means of Social Control
3. Informal Means of Social Control
4. Family as an agency of Social Control
5. Law as an agency of Social Control

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