PG SO S1-01 (DSC)

TWO YEAR MASTER'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER - I

SOCIOLOGY: AN INTRODUCTION

SOCIOLOGY

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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SOCIOLOGY: AN INTRODUCTION

FIRST SEMESTER

DETAILED SYLLABUS

UNIT 1:	**Introduction to Sociology** Emergence, Nature and Scope of Sociology.	**Pages :**	**7-17**
UNIT 2:	**Basic Concepts in Sociology** Society, Culture, Social Groups, Norms, Value, Role, Status, Community Association, Institution, Organization.	**Pages :**	**18-34**
UNIT 3:	**Culture and Society** Culture, civilization, cultural traits, cultural complex, cultural pattern and culture area, Relationship between culture and society.	**Pages :**	**35-50**
UNIT 4:	**Socialisation** Concept, Importance, Stages and Agencies.	**Pages :**	**51-61**
UNIT 5:	**Social Stratification** Meaning; Characteristics, Theories and Bases of Stratification—Caste, Class, Race, Ethnicity, Gender.	**Pages :**	**62-77**
UNIT 6:	**Social Change** Meaning; Processes of change, Modernization, Development and Globalization.	**Pages :**	**78-93**
UNIT 7:	**Social Disorganization** Meaning, types and factors leading to social disorganisation.	**Pages :**	**94-110**
UNIT 8:	**Social Control** Types of Social control, Agencies of Social control: Socialization, Customs, Laws and Education; Importance of Social Control.	**Pages :**	**111-125**

UNIT 9: Social Processes **Pages : 126-142**
Cooperation, Competition, Conflict and Accommodation.

UNIT 10: Social Mobility **Pages : 142-153**
Concept and Types.

UNIT 11: Family, Marriage, Kinship **Pages : 154-170**
Meaning, Characteristics, Importance of each as Social Institutions, Changing Trends.

UNIT 12: Religion **Pages : 171-196**
Meaning, Religion as a Social Institution, Its Importance and Role in Society.

UNIT 13: Polity and Economy **Pages : 197-213**
Concept, Polity and Economy as Social Institutions, their Role in Society.

Reference **Pages : 214-215**

COURSE INTRODUCTION

As the name of the course suggests (Sociology: An Introduction) this course intends to provide a preliminary introduction about some of the basic concepts in Sociology.

Unit 1 of this course is **Introduction to Sociology**. This unit will discuss the emergence, nature and scope of Sociology. Unit 2 of this course is **Basic Concepts in Sociology.** This unit will discuss the meaning of some of the basic concepts in Sociology like, Society, social group, organisation, association, institution, community, culture, norm, value, status and role. Unit 3 of this course is **Culture and Society.** This unit will discuss the relationship between culture and society. The unit will also discuss the function of culture and the difference between culture and civilization. Unit 4 of this course is **Socialisation.** Unit 5 intends to explain the meaning, forms and various perspectives about **Social Stratification**. Unit 6 of this course is **Social Change.** This unit will discuss the meaning of social change, nature of social change and various theories explaining social change. Unit 7 of this course is **Social Disorganisation.** The unit will discuss the meaning, types and the factors leading to social disorganization. Unit 8 of the course is S**ocial Control**. The unit will discuss the meaning of social control. It will also discuss about the mechanisms through which societies exerts controls over the actions of the individual in society. Unit 9 of the course is **Social Process.** The unit will also discuss about different types of social process like cooperation, competition, conflict and accommodation. Unit 10 of this course is **Social Mobility.** This unit will discuss the process by which individuals and groups change their social and economic standing in society. Unit 11 of this course is **Family, Marriage and Kinship.** This unit will discuss about three important institutions of our society and they are family, marriage and kinship. Unit 12 of this course is **Religion.** The unit will discuss about religion as a social institution, its origin and some of the theories explaining religion. Unit 13 of this course is **Polity and Economy.** The unit will explain the meaning of political institution and the nature of political authority in simple and complex societies. The unit will also discuss about the nature of economy in simple and complex societies.

While going through a unit, you may also notice some text boxes, which have been included to help you know some of the difficult terms and concepts. You will also read about some relevant ideas and concepts in “LET US KNOW” along with the text. We have kept “CHECK YOUR PROGRESS” questions in each unit. These have been designed to self-check your progress of study. The hints for the answers to these questions are given at the end of the unit. We advise that you answer the questions immediately after you finish reading the section in which these questions occur. We have also included a few books in the “FURTHER READING” list, which will be helpful for your further consultation. The books referred to in the preparation of the units have been added at the end of the block. As you know, the world of literature is too big and so we advise you not to take a unit to be an end in itself. Despite our attempts to make a unit self-contained, we advise that you should read the original texts of the writers as well as other additional materials for a thorough understanding of the contents of a particular unit.

UNIT 1: INTRODUCTION TO SOCIOLOGY

UNIT STRUCTURE

1.1 Learning Objectives
1.2 Introduction
1.3 Emergence of Sociology
1.4 Nature of Sociology
1.5 Scope of Sociology
1.6 Let Us Sum Up
1.7 Further Reading
1.8 Answers to Check Your Progress
1.9 Possible Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- identify the factors which led to the emergence of Sociology
- know the nature and subject matter of Sociology.

1.2 INTRODUCTION

Sociology as an academic discipline emerged only in the early part of 19th century. French Sociologist Auguste Comte (1798-1857), had coined the term "Sociology'. The term appeared for the first time in his book "Positive Philosophy" in about 1839. The term 'Sociology' is derived from two words, - "socius" and "logos". "Socius" is a Latin word meaning "companion" or "association" or "society", while "logos" is a Greek word, which means "study of" or "science". In this unit we will learn how the discipline emerged, its nature and scope of study.

1.3 EMERGENCE OF SOCIOLOGY

In order to understand the emergence of sociology, it is necessary to look at the **intellectual** forces and the **social events** which occurred in Europe in the nineteenth and early twentieth century.

Sociology traces its origin in political philosophy, the philosophy of history, biological theories of evolution, and the movements for social and political reform. Out of these, the philosophy of history and the social survey are most important.

The philosophy of history emerged out of the two revolutions - the industrial revolution in England, and the political revolution in France. In the early nineteenth century, the philosophy of history became an important intellectual influence through the writings of Hegel and of Saint-Simon. From these two thinkers, the work of Auguste Comte as well as Karl Marx were greatly influenced. Bottomore says that "it was the philosophical historians like Abbe de Saint-Pierre, Giambattista Vico, who were largely responsible for the new conception of society into something more than 'political society' or the state. They were concerned with the whole range of social institutions and made a careful distinction between the state and the 'civil society'."

Another important element which had provided impetus for the emergence and growth of Sociology is Social Survey. Social survey emerged with the growing conviction that the methods of the natural sciences should and could be extended to the study of human affairs. There was also a growing recognition that, in industrial societies, poverty was no longer a natural phenomenon but was the result of human ignorance or of exploitation. This had necessitated the requirement to undertake social surveys.

In Germany, the development of Sociology as a discipline began with the work of Karl Marx, (though Karl Marx never said himself to be a sociologist but his work is considered to be important in the sociological analysis of society.) and Karl Manheim. Again, development of Sociology in Germany during the reign of Adolf Hitler in 1930s was crucial. During that period there were no proper teachers in Sociology as most of them had migrated. During the reign of Hitler and his party, (National Socialist), many research centres of Sociology were closed down. The professors were made to retire and the younger teachers were dismissed. Hitler and his party were even trying to start a new Sociology known as "volkische" Sociology. This form of Sociology stressed on the superiority of the Germans. Also, concepts of Sociology like social stratification; social conflicts were

substituted with other terms in their effort to give birth to new German Sociology. Despite their attempts, German Sociology did not manage to gain much impact.

In England, the study of society became crucial during the Industrial Revolution. Sociology gained popularity through the works of Herbert Spencer, Leonard Hobhouse and Edward Watermarck. But Sociology could not gain popularity for long. This is because most of the Sociological writings during that time were based on a general philosophical and individualised type rather than being scientific. Professional interest in the discipline had centered largely in practical applications, non-technical local community investigations, and training institutes. Secondly, with the single exception of the London School of Economics, Sociology was found only in the institutional disguise of Social Science (social work), or in other related departments like anthropology, ethics, political science and philosophy" etc. which hampered its growth (Harper, 1933)

In India, Andre Beteille says Sociology emerged from Social Anthropology. The beginning of this discipline in India began with the opening of the first Sociology department at the University of Bombay in 1922. After independence there were many things which were required to be done to reconstruct Indian society. The economists took active role in studying the economic situation of India but this alone was not sufficient. Hence, Social Anthropologists, Sociologists and Geographers took part in studying the society. Gradually, research institutions like Indian Council of Social Science Research (ICSSR) was established in 1969. Development studies became an important aspect of research in Sociology. From 1950s to 1970s village studies became the focus of Sociology, and caste became the focus of village studies. Beteille further mentions that the early sociologists like Irawati Karve, Benoy Sarkar, G.S.Ghurye were interested in classical literature and hence the works produced by them were also greatly influenced by the tradition of India. However Beteille suggests that Indian sociologist need to come up with new concepts to understand society. For example, the term "secular" has been borrowed from the European countries. But this is a very tricky thing to apply in a country like India which is very religious in nature.

However, M. N. Srinivas and Panini states that after independence, the work of sociologists as well as anthropologists were used only for plan implementation and not for formulation. Also, Sociology in India has been greatly influenced by the British and American sociologists. But Srinivas says that though they were deeply influenced by these countries, it does not mean it is imitative. Sociology in India also has its own uniqueness in the methods being used. They said that instead of suggesting solutions regarding the problems of the country, sociologists can contribute in understanding the problems further as increased understanding ought to be a step forward in finding suitable solutions to them. (Srinivas 1987)

Srinivas in his article, *Development of Sociology in India: An Overview*, published in 1987 displays the increasing specialisation of Sociology into women studies, Political Sociology, Sociology of Kinship, developmental Sociology. He said that Sociologists can also contribute greatly to nation building as they are the people who know and understand about the customs and traditions of people from different parts of the country. He further said that the knowledge of the sociologists will be beneficial in designing progressive reformation of policies of protective discrimination in response to changing politico-economic situations, or in observing, recording and monitoring of development programmes at the grass roots level, in the study of social change among different sections of the population in diverse parts of the country. Sociologists can also play an extremely useful role in planning, because of their intimate knowledge of the people's customs, institutions, values and modes of thought. (Srinivas 1987)



CHECK YOUR PROGRESS

Q 1: What are the two factors responsible for the emergence of sociology?

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Q 2: Who popularised sociology in England?

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1.4 NATURE OF SOCIOLOGY

While understanding the nature of Sociology, the question of whether Sociology is a Science or not is pertinent. To explain this, Giddens said that before questioning wheather Sociology is a Science or not, it is imperative to define what science is? According to him "*Science is the use of systematic methods of investigation, theoretical thinking*, *and the logical assessment of arguments, to develop a body of knowledge about a particular subject-matter*." Based on this definition, one can argue that, Sociology also has the quality of a scientific discipline as "it involves systematic methods of investigation, the analysis of data, and the assessment of theories based on evidence and logical argument".

The scientific nature of Sociology can further be analysed by looking at the **reliability of its knowledge, its organisation and its method**. Ogburn and Nimkoff says that whether Sociology is a science or not cannot be answered just by saying yes or no. It can be judged in terms of the fulfilment of some criteria are like, the reliability of its body of knowledge, its organisation and its method. The study of society by sociologists comes up with data which can be generalised in other society as well. Example, sociologists found out that "societies always regulate marriage in such a manner as to prevent incest. Again, knowledge in Sociology is also **organised i**n such a way that the findings provides opportunities for discoveries of more knowledge. Regarding **methods** of Sociology, Ogburn and Nimkoff says that like natural science, Sociology can also conduct experiement. Just like in laboratory, when a test is conducted, other factors are kept constant, in Sociology also with statistics, this can be done.

The scientific nature of Sociology is proved valid as it is an *empirical science* (which is based on facts). Abraham and Morgan explains that the empirical nature of Sociology refers to the way of collecting its facts or data. Sociology does not simply arise from unstructured observation of any social

behaviour to produce its facts or data. It has its own rules and follows a definite pattern to gather its data. It obtains its information based on facts which can be subjected to verification by others as well. Sociology encourages fieldwork so as to extract primary information regarding any subject matter in the society. Therefore, Abraham and Morgan says that sociology is the "child of rationalism and empiricism" which is based on facts gathered through established means known as methodology.

Sociology is not a specific science like political science which is the study of government power, nor like psychology which studies human psyche. According to Abraham and Morgan, Sociology contains a part of all the social sciences though not specifically. Abraham and Morgan gave a very thorough explanation of the **generalized nature** of Sociology- "*Sociology is the comprehensive study of human relations of two, three small groups, and large scale organisations"*. It focuses upon the comprehensive matrix of all social activities which are made up of individuals in relationships with each other. As **a generalized science,** there is no shared human activity which falls outside the domain of its scrutiny. While avoiding the specialized interest of the other social sciences, Sociology considers all human activity as its legitimate field for study. No doubt, Sociology seeks specialized insights of the other social science; at the same time it is very bold in its grasp and understanding upon the human sphere (Abraham and Morgan, 1985).

*Sociology is also an **abstract science***, regarding the way of forming data in Sociology. Instead of focussing on specific interest like the other social science, Sociology compares and contrast different groups and categories of data and extracts conclusions from the available data. The idea thus developed through the process becomes the data for Sociology. In this way, sociological theories are also developed.

Sociology also has an objective nature. In Sociology, objectivity is maintained though the use of appropriate methodologies for collecting data and explaining the reason why the particular method was chosen and used.

Sociology has been considered as a pseudo science as the other social sciences already specifically studies different aspects of society. Like the past of society is the subject matter of history, while the economic

transactions are the interest of the economists. The subject matter of sociology is the entire social process as a whole. In society, even if other social sciences are studying different aspects, there is still a need to look into the skeletal social relations which is present throughout. In other words, there is a need to study this relation in order. This create coherence and unity within the diverse subjects of social sciences. Sociology provides a whole structure of social sciences, and each of the specific social sciences are its parts. Hence to understand Sociology, it is important to understand the correlation between the different sciences and this correlation is the social process.

Another reason given by Nisbet regarding the difference of Sociology is relation to other social sciences is that other disciplines emerged in the eighteenth century when the state and the individual was the focus. They were influenced by the Enlightenment. Whereas Sociology emerged when the Revolution which was the result of Enlightenment brought about many destructive influence in the society.



CHECK YOUR PROGRESS

Q.3: Can sociology be studied as a laboratory experiment?

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Q.4: Is sociology as generalised or specialised science?

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1.5 SCOPE OF SOCIOLOGY

The scope of Sociology is very wide. Sociologists are interested in social phenomena in the way in which botanists are interested in plants. For example, while talking about community, Sociologists are not concerned with the normal usage but they see community as a social organisation which may be distinguished from other forms. Sociology is interested in its common characteristics and its other types. Sociological concepts, “inspite

of the fact that, being terms of ordinary speech, they have many variant uses". According to Giddens, Sociology "disturb and also contribute" to the common sense knowledge. But common sense cannot be as common as it is embedded in specific culture and society. In other words what is understood as common sense vary from society to society and culture to culture. Sociology intends to understand that commonsensical knowledge.

Classical sociologists have studied society through important sociological concepts which form the basis of sociological analysis today. Auguste Comte felt that "social science in time stood in the same relation to its future as once astrology stood in regard to the science of astronomy and as alchemy stood in relation to chemistry." Comte proposed and consistently treated Sociology as divided into two main parts, the social statics and social dynamics. Social statics is concerned with the study of how the parts of societies interrelate and social dynamics focus on whole societies as the unit of analysis. Comte also felt the comparative study of societies as a whole was a major subject for sociological analysis.

According to Herbert Spencer, the fields of Sociology are: the family, politics, religion, social control and industry or work. He also mentions about study of associations, communities, the division of labour, social differentiation or stratification, the sociology of knowledge and of science, and the study of art and aesthetics as the area of interest in Sociology. He said that Sociology must look at society as the unit of analysis. He also held that Sociology must compare 'societies of different kinds and in different stages. For Spencer sociology was merely a part of a larger system of thought. In developing this conection he employed both inductive and deductive methods and, analyzed anthropological as well as biological data. He was guided not only by evolutionary theories but by certain other conceptions, such as that of the struggle between groups.

Emile Durkheim another eminent sociologist , believed that Sociology should concern itself with a wide range of institutions and social processes. He believed in specialisation instead of looking at society as a totality. According to him, Sociology is the *science of societies* and stressed on a comparative study of different societies.

According to Max Weber, Sociology "*is a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects*." Therefore according to Weber Social action or social relationship is the subject matter of sociology.

According to Robert Nisbet due to the indifference of the early Sociologists to the values of Enlightenment, they had given importance to church, family etc and this has become the primary focus of Sociology as a subject. He says that may be this is the reason why social groups and social organisations are the focus of Sociology. Nisbet mentions that Comte tried to "reinstate the social group in social thought" and that Comte was against individualism which aroused after the Enlightenment.

According to Alex Inkeles the subject matter of sociology includes the primary units of social life like social relationships, social groups, associations, society; basic social institutions like family and kinship, economic, political and religious systems, education; fundamental social processes like differentiation, stratification, cooperation, social conflict, social control, social deviance; and the different methods and perspectives to sociologically analyse the above mentioned aspects of society.



CHECK YOUR PROGRESS

Q. 5: According to Durkheim, what is sociology?

.....

.....



1.6 LET US SUM UP

- Sociology as an academic discipline emerged in the early part of 19th century.
- French Sociologist Auguste Comte (1798-1875), had coined the term "Sociology"
- The origin of Sociology can be traced in political philosophy, the philosophy of history, biological theories of evolution, and the movements

for social and political reform which found it necessary to undertake surveys of social conditions.

- During the early nineteenth century, the philosophy of history became an important intellecutal force through the writings of Hegal and of Saint-Simon.
- The philosophy of history emerged out of the two revolutions - the industrial revolution in England, and the political revolution in France.
- The growing conviction that the methods of the natural sciences should and could be extended to the study of human affairs and the fact that human phenomena could be classified and measured influenced the emergence of Sociology.
- The other was the concern with poverty (the 'social problem'), following the recognition that, in industrial societies, poverty was no longer a natural phenomenon which necessitated the requirement to undertake social surveys.
- In England the study of society became crucial during the Industrial Revolution and Sociology gained popularity through the works of Herber Spencer, Leonard Hobhouse, Edward Watermarck.
- In Germany, the development of Sociology as a discipline began with the work of Karl Marx and Karl Manheim. Development of Sociology during the reign of Hitler in 1930s was crucial.
- Hitler and his party were trying to start a new sociology known as "volkische" sociology which stressed on the superiority of the Germans.
- In India, sociology emerged from social anthropology. The beginning of this course of study in India began with the opening of the first sociology deopartment at the University of Bombay in 1922.



1.7 FURTHER READING

1) Abraham, Francis and John Henry Morgan. 2005. *Introducing Sociological Thought*. New Delhi: Macmillan India.

2) Beteille, Andre. 2002. Introduction to *Sociology: Essays on Approach and Method*. New Delhi: Oxford University Press.

3) Bottomore, T.B. *Sociology: A Guide to Problems and Literature.* Bombay: Blackie and Son (India) Ltd, 1978.

4) Giddens, Anthony. 1993. *Sociology.* UK: Polity Press.



1.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to QNo 1: The social thought or intellectual aspect and social events.

Ans to QNo 2: Herbert Spencer.

Ans to QNo 3: No.

Ans to QNo 4: Generalised science.

Ans to QNo 5: Science of societies.



1.9 POSSIBLE QUESTIONS

A) Answer in one or two words.

Q.1: When was the term “sociology” coined?

Q.2: Who distinguished between social static and social dynamic?

B) Write short notes (Answer within 150 words)

Q.1: How did sociology emerge?

C) Long answer question (Answer within 300-500 words)

Q.1: What do you understand about the nature of sociology?

*** ***** ***

UNIT 2: BASIC CONCEPTS IN SOCIOLOGY

UNIT STRUCTURE

2.1 Learning Objectives
2.2 Introduction
2.3 Society
2.4 Social Groups
2.5 Organisation
2.6 Association
2.7 Institution
2.8 Community
2.9 Culture
2.10 Norms
2.11 Value
2.12 Status
2.13 Role
2.14 Let Us Sum Up
2.15 Further Reading
2.16 Answers to check your progress
2.17 Possible Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- know the meaning of society
- know about some of the basic concepts like culture, social groups, norms, value, role, status, community, association, institution and organisation.

2.2 INTRODUCTION

We often use the terms like society, social group, organisation, association, institution, community, culture, norms, value, status, role etc in our everyday life. These are also considered as some of the basic concepts

in Sociology. However the usage of these terms in Sociology differs from its usage in everyday parlance. In this unit we will learn about some of the basic concepts in detail.

2.3 SOCIETY

Meaning and Definition

According to **MacIver** and **Page**, "society is a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever-changing, complex system is call society. It is the web of social relationships."

Society liberates and also limits the activities of men, sets up standards for them to follow and maintain. Society is a necessary condition for the fulfilment of life. It is in society that "social being expresses their nature by creating and re-creating an organisation which guides and controls their behaviour in myriad ways.

Society exist only where social beings behave toward one another in ways determined by their recognition of one another. Societies may be identified in terms of their basic subsistence strategies. In order to sustain every society forms different social groups about which we will discuss in the next section.

2.4 SOCIAL GROUPS

Meaning and Definition

According to **Albion Small**, a Social Group is any number of people, larger or smaller, between whom such relations are discovered that they must be thought of together.

According to **Green Arnold**, a Social Group is an aggregate of individuals which persists in time, which has one or more interests and activities in common, and which is organized.

Social groups are important because our socialisation process, both primary and secondary takes place in groups. First, the family, then the classroom group, the team or club, the professional organisation, and numerous other voluntary and involuntary associations influence and shape

the individual.

A group comprises of a number of people who feel bound together by a consciousness of a kind of we-feeling. Groups vary tremendously in variety, size and shape. A group may be as small as two people or almost infinitely large. Groups may be simple in structure or exceedingly complex. They may involve close, intimate relationships between members or more distant and infrequent personal contacts.

There are mainly two types of groups, namely *primary* groups and *secondary* groups. Primary groups play an important role in human development. Most of the socialisation process like learning society's norms and roles, and development of the self etc., takes place in small primary groups. Primary groups were first described by **Charles H.Cooley** as groups in which contacts between members are intimate, personal and face-to-face. A major part of an individual's total life experience is bound up in primary group. Primary type of relationship is one that involves deep and personal interaction and communication. This interaction is an end in itself. Primary groups often exist because of the values of the primary relationship rather than because of other specific goals or tasks. People conform in primary groups because of strong informal norms, for example fear of being ostracised, scorned, or ridiculed- rather than because of any formal written rules.

On the other hand, secondary group is more impersonal. Interaction is more superficial and often based on utilitarian goals. It implies that the person is less important than a particular skill he or she may offer the group. Interaction and communication are based on the value of one's particular skill rather than on interest in one's general personal qualities.

The nature of primary groups include identification of relationship as an end in itself, relationship as personal, relationship as inclusive, relationship as spontaneous. The nature of secondary group is opposite to primary group. It is more helpful to see the concepts of primary and secondary as opposite ends of a continuum. However completely primary or completely secondary group may seldom be found. Rather, groups vary in their degree of primariness or secondariness.

Social groups has been an important aspect of every society. An example of the importance of social groups is illustrated by Robert Nisbet. He says that in France social groups have been the most affected due to the French Revolution, as there was a huge separation of the state and the individual, family was also deeply affected. Therefore the study of social groups has found an important space in Sociology.

In relation to social groups, there are also in-group and out-group. In-groups are those groups where one belongs, like my church, my profession, my race etc. While out-groups are those where one does not belong to, like other families, other occupations and so on. These groups are important because they affect our behaviour. There are certain kind of expectations one has from one's in-groups like loyalty, recognition, and from one's out-group, one expect hostility, indifference, competition.

Sociologists study social groups for several reasons. The role of group in society is so important because transmission of culture and learning of values, attitudes, and ways of behaving and believing occur mainly in groups". The division of labour and the sharing of interests and jobs that occur in groups make it possible to complete tasks that would be impossible for individuals to accomplish alone.

There are also other non-groups namely **aggregate** which refer to simply clustered people together in one place. Another non-group is **category** which consists of a number of people who have a particular characteristic in common. Both of these non-groups can later become groups when there is shared interaction between them.



CHECK YOUR PROGRESS

Q.1: What is the necessary condition for the fulfilment of life?

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Q.2: What are the two types of social groups?

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Q.3: Who firstly introduced the term “primary groups”?

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.....

2.5 ORGANISATION

Meaning and Definition

Ogburn and **Nimkoff** defined ‘organisation’ as an articulation of different parts which perform various functions. It is an active group device for getting something done.

Mabel A. Eliott and **Francis E. Merrill** says, ‘organisation’ is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognized or implied purposes.

Sometimes the word ‘organisation’ is used to refer to the associational groups. It includes corporations, armies, schools, banks and prisons. The society consists of many such organisations. A state is frequently called a political organisation. A school may represent an educational organisation and so on. They are all social organisations. According to Ogburn and Nimkoff, entire society represents a wider organisation; a social organization. But society is also generally an organized group of interacting individuals.

In modern societies, the size of groups increase where relationship among the people become more specialised. Accordingly, organizations are formed. In organisations, there is much specialisation of labour and hence it is efficient.

Large-scale formal organisations are an essential part of modern society. These organisations are often called bureaucracies when bureaucracies are formed societies’ activities become increasingly planned rather than spontaneous. Judson R. Landis says that “people discovered long ago that if several people got together and planned an activity such as building a car or educating a student, they often got the job done more rapidly and efficiently than if each pursued the task in his or her own way, spontaneously and haphazardly”.

Max Weber has also analysed bureaucracy. Some of its

characteristics are existence of division of labour, hierarchy of authority, presence of rules to assure efficiency of tasks, social relationships between the hierarchical strata, formal and impersonal relation and training of employees etc. However, within the formal organisation like bureaucracy, informal organisation too are formed to meet the needs of the people working in the organisation.

These improves the efficiency in performing tasks. But formal organisations are also characterised by alienation (feeling of isolation, meaninglessness and powerlessness). In societies dominated by formal organisations, a larger percentage of a person's social relationships are planned instead of spontaneous. Interaction is more superficial, and emotions play less of a part in social relationships of this type. People are judged more by what they do (actions) than by what they are (their individual human qualities). This means interaction of all types, is secondary and not primary." As a result people are affected by their environment.

There is also a threatening effect of formal organisations. Robert Michels uses a phrase "Iron Law of Oligarchy" to describe **rule by a few** in organisations. Oligarchy is inevitable because it is difficult for a large number of people to arrive at a decision efficiently. As a result, experts emerge to run things, and they eventually become indispensable. But according to Michels when they are in power, they spend more and more of their time and energy maintaining their positions, rather than working toward the goals of the organisation.



CHECK YOUR PROGRESS

Q. 4: Who studied the characteristics of bureaucracy?

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2.6 ASSOCIATION

Meaning and Definition

An association is a social organization purposefully created to attain

specific goals. These goals may be very broad and abstract, such as healing the sick, eliminating poverty, making profit etc. In Sociology, social organization means the interdependence of parts, which is an essential characteristic of all enduring collective entities, such as groups, communities and societies.

Associations and formal organizations are nearly similar. All associations have a formal organizational aspect.

Association is “a group organised for the pursuit of an interest or group of interests in common”. In this way, we can say family and state also as an association.

An association is defined as an organized group formed in pursuit of some common interest with its own self-contained administrative structure and functionaries.

When people try to pursue their goal by spontaneously co-operating with others and have the same goal, then associations are formed.

Association also is closely related to institution. “An institution is basically a set of norms and ideas, together with the necessary people and procedures, while an association is basically a group of people who have organised to pursue a particular activity or objective. In the next section we will discuss about institution in detail.

2.7 INSTITUTION

Meaning and Definition

Institution is an organized way of doing something.

According to **Kingsely Davis**, institution is a set of interwoven folkways, mores, and laws built around one or more functions.

“An institution is an organised stem of social relationships which embodies certain common values and procedures and meets certain basic needs of the society.” There are five basic institutions in complex societies which are the familial, religious, government, economic and educational institutions.

Institutions are the established forms of proceedure. In other words, when people create associations they must also create rules and procedures

for dispatching the common business and for the regulation of the members to one another. Those rules and procedures comprise an institution.

The difference between institution and association is that, if we are considering something as an organised group, it is an association; if as a form of procedure, it is an institution. Association denotes membership; institution denotes a mode or means of service. For example, when we regard a college as a body of teachers and students, we are selecting its associational aspect, but when we regard it as an educational system, we are selecting its institutional features.

Horton and Hunt says that though institutions and associations are separate concepts, they are not entirely separate from each other. An institution is a set of relationships and a system of behaviour. Although the institution itself consists of relationships and norms, it is people who maintain the relationships and practice the norms. Again, it is the people who organise themselves into groups and form associations. Therefore, association is an organized group of people while an institution is an organized system of behaviour.

2.8 COMMUNITY

Meaning and Definition

A community is a local grouping within which people carry out a full round of life activities.

A community is a type of social organization that is territorially located and provides the setting for dealing with most of the needs and problems of daily living.

According to Horton and Hurt, Members of any group, large or small, live together in such a way that they share the basic conditions of community life, such group is a community.

A community also includes- a group of people, within a geographical area, with existence of division of labour a common culture and a social system which organises their activities, whose members are conscious of their unity and of belonging to the community, and who can act collectively in an organised manner. The community resides in a relatively self-sufficient

local area within which all or nearly all aspects of the culture can be experienced.

Thus, bases of community is characterised by locality and community sentiment. A community is situated in a territorial area and the members must also have the feeling of belongingness. But MacIver and Page also said that people living together in a district of a city cannot be called a community though they might be living together. As long as the people living close by do not wish to instil a feeling of togetherness, it cannot be considered as a community. Also another factor which marks a community is that "one's life may be lived wholly within it. One cannot live wholly within a business organisation or a church; one can live wholly with a community. The basic criterion of community then is that all of one's social relationships is found within it.

However, the role of community in bringing solidarity among people gets diluted with the use of more technology. Ogburnn and Nimkoff says that the role of community was the strongest in the simple society, which depended on nomadic lifestyle. With the achievement of stability through agriculture, the size of community increased and hence the relation become diluted. With the coming of technology, the role of community is further shrinking but there arises other organisations substituting the role of community.

2.9 CULTURE

Meaning and Definition

According to Giddens, culture "refers to the ways of life of the members of a society, or of groups within a society. It includes how they dress, their marriage customs and family life, their patterns of work, religious ceremonies and leisure pursuits. It also covers the goods they create which become meaningful for them like bows and arrows, ploughs factories and machines, computers, books, dwellings etc.

According to **Ogburn** and **Nimkoff**, culture is something which is learnt. It includes everything from the knowledge to the lifestyle. Culture includes the way in which life has been lived through many years from the use of wood to the use of technology today.

According to **E.B. Taylor**, culture is the complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

Culture consists of the values the members of a given group hold, the norms they follow, and the material goods they create. Values are abstract ideals while norms are definite principles or rules which people are expected to observe. Norms represent the "do's" and "don'ts" of social life.

Culture is learned. "Culture determines how members of a society think and feel, it directs their actions and defines their outlook on life". The learning of the way of life occurs through socialisation as humans do not have instincts like animals. Every behaviour of individuals is learned and socialisation is a lifelong process. A child brought up in a particular family have the same values and has similar way of reacting to situations as the other members of the family.

Writing is a means of transferring culture from generation to generation. Custom which is a part of culture, is not biologically determined as there are some practices which are harmful for the body but are still practised.

Culture and Civilization

According to MacIver and Page, civilization means the whole mechanism and organization which man has designed in his endeavor to control the conditions of life.

S.M. Fairchild argued that civilization is the higher stage of cultural development characterized by intellectual, aesthetic, technological and spiritual attainment. On the basis of this meaning, he made reference of 'civilized people' in contrast to 'uncivilized or non-civilized peoples'.

The difference between culture and civilization is that culture is an end (values and goals) in itself while civilization is a means (tools and techniques) to an end. Cultural facts like belief, art and literature – prose, poetry or novel, etc., gives direct satisfaction to the reader while equipments of civilization such as cars, computers, refrigerators, etc., do not give direct satisfaction, until and unless they do not satisfy our wants. Thus, civilization is utilitarian. It just helps in achieving the end.

W.F. Ogburn refers civilisation to 'material' while culture has a 'non-material' nature. Material culture refers to tangible things that have been shaped by men. Examples can be artefacts, houses, tools. Non-material culture refers to those which are intangible, like behaviour, traditions.

Ogburn further states that the non-material culture was always behind, and could not keep pace with the material aspect of culture. The non-material culture is always slow to respond to the rapid innovations in material culture. When non-material culture does not adjust itself readily to material changes, it lags behind material advancement, and gives rise to *cultural lag*. If society is to maintain its equilibrium both aspects of culture- material and non-material should be finely adjusted. In other words, man should adapt their way of thinking and behaviour to the advancement of technology.



CHECK YOUR PROGRESS

Q.5: Is culture learnt or inherited?

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2.10 NORMS

Meaning and Definition

In every society, social lives are governed by certain norms. A norm is a set of behaviour expectations, a cultural image of how people are supposed to act. This can be made more clear by saying- since culture includes the ways in which things should be done, we say that culture is normative, which is another way of saying that it defines standard of conduct.

A norm is simply the standard and accepted behaviour. For example, to shake hands, we extend the right hand. But, for scratching our heads we may use either hand as our culture has no norm for scratching the head.

Norms are the accepted behaviour at any specific situations. For example, there are accepted way of dressing at any event. There are formal and informal penalties or sanctions attached to norms. Formal acceptance

are rewards by the government for adhering to the norms and punishment if one disobeys the law. Informal penalty may be stern look when one disobeys the norms and the smile as a form of acceptance one receives while conforming to the norms.

2.11 VALUE

Meaning and Definition

Value may be defined as a conception or standard by which feelings, ideas, actions, qualities of a person's or a group's goals, means etc. are evaluated as desirable or undesirable. For example, people who highly value physical fitness will exercise regularly and watch their food and drink. Values thus guide a person's judgement and behaviour.

Value is a more general guideline for the individual. Within the value of the society, the norms are present. Norm is dependent on the value. Eg, if a society is giving importance to materialism or the value is based on materialism, then if people keep on saving money, they will be criticised. In simple societies, community is given so much importance that if someone is individualistic, then she or he is considered to be selfish.

2.12 STATUS

Meaning and Definition

Status is the social position or socially defined location or place, which an individual occupies in a system of interaction or society. Thus in any interaction, none of the participants are without status. No individual can interact with another, if a person's status, is not clear in a given situation.

"Status is usually defined as the position of an individual in a group, or of a group in relation to other groups." Example, children have a status below the adults and are expected to show respect to them. Soldiers also occupy a status which requires them to risk their lives for their country. In every society women have a status, different from men and the woman are expected to have a feminine character. Again, each person can occupy a number of statuses and are required to perform the associated roles attached to it. So, in simple words, Horton says that "a status is a set of privileges

and duties and a role is the acting out of this set of duties and privileges."

According to Haralambos, status is the social positions that individuals has in the society. It is culturally defined or socially recognised. Each status is accompanied by the role attached to it. If the status of a man is a husband, then he has to carry out the role of a husband. Different roles are communicated to each other through social relationships. If there is a husband, then there is also a role of wife which needs to be performed. If everyone performs their role effectively, then this will give order and predictability to social life.

Status can further be categorised into- ascribed and achieved. The status which is attained by birth is known as ascribed status. Sex and age are mainly used as a basis for understanding ascribed status of a person. Race, nationality, religion may also provide ascribed status. There are many roles associated with a status. Horton says that it is through differentiation of roles according to sex that the societal tasks get done. Also, the status of being young and old has its own associated roles. Performing roles according to the age is required in society. A child who is old before his/her time is one who has reached the adult status before fully realising the potential of his/her childhood roles. On the other hand, the immature adult represents an attempt to combine adult status with attitudes and roles appropriate to childhood or adolescence.

Achieved status is a social position which is secured through individual choices and competition. This achieved status is assigned to a person on the basis of their learned ability and performance. For, example, husband is an achieved status as this does not depend on being a male but to be a husband involves a set of behaviour. Another example, is policeman. One is not born with this status but this is achieved through a set of choices and talent.

In traditional societies, most statuses are ascribed as one's occupation and social standing are determined at birth. But industrial societies provide a person with many options of occupations and hence most of the statuses in industrial society is achieved.

2.13 ROLE

Meaning and Definition

According to Lewis A. Coser, role can be defined as the responsibilities, expectations associated with social position. It can also be understood as the conception of the part one has to play in occupying the particular social position or status. It is also the action of the individual members, action which are seen to be relevant to the existing norms of the society.

According to Ralph Linton role includes the attitudes, values, and behaviour ascribed by the society to any and all persons occupying this status.

According to P.B.Horton, role refers to the behaviour expected of one who occupies a certain status.

Role is the dynamic aspect of status and consists of rights and duties attached to it. Thus, an individual occupying the status of a father, simultaneously, has some rights over his children, as well as some responsibilities towards them.

Role is related to, but distinguishable from the concept of social position. Social position is a location in social space while role involves function and adaptation process. A person “occupies” a social position but it is inappropriate to say that one occupies a role. A position defines a minimum obligations for the person but it cannot guarantee the successful manifestations of the obligations by the person.

How an individual actually performs in a given position is called one’s role. This can be different from the expected obligation set by the social position. This implies that the role is then the manner in which a person actually carries out the requirements of one’s position.

Haralambos says that “each society is accompanied by a number of norms which define how an individual occupying a particular status is expected to act. This group of norms is known as a role.”

Hence, role is the expected behaviour of an individual. This is closely related to role- conflict and, role-set. Merton introduces the concept of “role-

set" which refers to the number of roles that a single status may have. Example, the status of a wife. She is a daughter, a mother, a housekeeper, a neighbour, an employer, an employee and so on. It also happens that the roles can also be in conflict, like when a woman is an employee of an organisation as well as a mother of an infant, her role as an employee might be in conflict with role as a mother of an infant.



2.14 LET US SUM UP

- Society consists of a system of a sum of, authority, groups and social relationships.
- Social groups form the basis of society, characterized by a "we" feeling. One example is family.
- Organization is the expression of how something works together to perform a function.
- Association is a group of people coming together to attain common goals.
- Associations and formal organizations are nearly similar. All associations have a formal organizational aspect.
- Institution refers to how certain things get done. Example, when men create associations they must also create rules and procedures for the dispatching of the common business and for the regulation of the members to one another. Such forms are distinctively institutions.
- Community is characterized by its territorial aspect. Like associations, community is also formed by members of any group but in the latter, the members live together.
- Culture is the overall way in which people in society live their lives.
- Norms provide specific directive for conduct while values give a more general guidelines. Example of a norm will be- knowing what dress to wear in specific occasions like dress in a formal dance, etc. While value can be- if a society give more value to generosity, then people who are miser are looked in a different way by the society.

- The value a society has also determines the norm of that society.
- Status is the social position that a person has. The expected behavior that is associated with the status is known as role. If the status of a person is a wife, then she is expected to also nurture and care for the family.



2.15 FURTHER READING

1) Davis, Kingsley. 1949. *Human Society*. New York: The Macmillan Company.
2) Giddens, Anthony. 1993. *Sociology*. UK: Polity Press.
3) Haralambos, Michael & R.M. Heald. 1981. *Sociology: Themes and Perspectives*. New Delhi: Oxford University Press.
4) Landis, Judson R. 1995. *Sociology: Concepts and Characteristics*. USA: Wadsworth Publishing Company.
5) Nisbet, Robert A. 1943. *The French Revolution and the rise of Sociology in France*. American Journal of Sociology, No. 2 , 156-164.
6) Ogburn, William F. & Meyer F. Nimkoff. 1950. *Sociology*. USA: The Riverside Press.



2.16 ANSWERS TO CHECK YOUR PROGRESS

Ans to QNo 1: Society.

Ans to QNo 2: Primary and Secondary groups.

Ans to QNo 3: C.H.Cooley.

Ans to QNo 4: Max Weber.

Ans to QNo 5: Culture is learnt.



2.17 POSSIBLE QUESTIONS

A) Answer in one or two words.

Q1: Give examples of two non-groups.

Q2: Which term is used to describe 'rule by few' in organisation?

B) Write short notes (Answer within 150 words)

Q1: Status and role.

C) Long answer question (Answer within 300-500 words)

Q1: What is meant by social groups? Write the relation between social groups, organisations, associations and institution?

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UNIT 3: CULTURE AND SOCIETY

UNIT STRUCTURE

3.1 Learning Objectives
3.2 Introduction
3.3 Meaning and Definition
3.4 Variability of Culture
3.5 Features of Culture
3.6 The Functions of Culture
3.7 Types of Culture
3.8 Cultural Lag
3.9 Distinction between Culture and Civilization
3.10 Relationship between Culture and Society
3.11 Let Us Sum Up
3.12 Further Reading
3.13 Answers to check your progress
3.14 Possible Questions

3.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- know the meaning of culture and different types of culture
- know the meaning of civilization and the difference between culture and civilization
- know the relation between culture and civilization.

3.2 INTRODUCTION

In the previous unit we have briefly discussed the concept of culture. In this unit we will discuss the relation between culture and society in detail. In conventional usage, the world culture is employed to designate only those particular traits and behaviour systems that are regarded as refinements, such as painting, music, poetry, philosophy, art galleries etc. The adjective 'cultured' stands close to 'cultivated' or 'refined. But in the sociological usage,

the term culture does not only include music, painting and art galleries; but it also includes football, cricket, beliefs, superstitions, practices and even crimes. That is, it includes all activates that are characteristic of a given group of people. In sociological usage, culture refers to the totality of what is learned by individuals as members of society; it is a way of life, a mode of thinking, acting and feeling. “A culture refers to the distinctive way of life of a group of people, their complete design for living. In other words culture is an important aspect of every society and it is socially transmitted from one generation to the other. This unit aims at providing you with a comprehensive understanding of culture, civilization and its relation to society

3.3 MEANING AND DEFINITION

Sir Edward Tylor advocated a simple but inclusive definition of culture. Culture includes everything acquired or learned by human being that is not physically inherited. It is a way of life of the people in a certain geographical area. Culture includes how they dress, their marriage customs and family life, their pattern of works, religious ceremonies and leisure pursuits. It also includes physical artifacts or goods created by the members of society ; like ploughs, machines, computers, book etc. These are not outcomes of biological dispositions but these are created. These are communicated, handed down and internalized for living by members of a society.

According to Kingsley Davis, “culture is complex whole including art, music, architecture, literature, science and all aesthetic technology, philosophy and social institutions, religious and moral and aesthetic values”.

According to MaC Iver, Culture is the expression of our nature in our modes of living and our thinking, our literature, in recreation and enjoyment.

The meaning of culture becomes clear when we take into account these four dimensions of the concept – that is (i) learned behaviour, (ii) the social heritage, (iii) super organic and (iv) A design for living. Each one of the expression is used to emphasize a slightly different aspect of a complex phenomenon. The first one suggest that culture is learned and taught and shared and can by no means be acquired by an individual in isolation from society. The second expression suggests the idea of ‘inheritance’, which

indicates that culture is handed down from generation to generation. The third expression suggests that culture varies in relative independence of physical constituents and biological components and has an independent meaning. The fourth expression suggests that the culture varies from one society or group to another. It varies in different places at the same time and in the same place at different times. Acquaintance with these four dimensions of culture is essential to an understanding of the basic concept.

3.4 VARIABILITY OF CULTURE:

We have defined culture as the acquired behaviour of a group. If it is so then it means that there will be as many cultures as groups. Culture is a distinctive character of a nation, of a group or a period of history. That is why we speak of the culture of India, of Japan or of America. The popular jokes about members of different nation gives us an insight into the different cultures of different societies. For example the following popular joke tells us about the culture of three nations in a subtle way. Once three students – A Japanese, an Indian and an American – visited the Niagara Falls. The Japanese boy was bewitched by the beauty of the grand spectacle, while the Indian student began to philosophize about the Supreme Being manifest in this phenomenon of nature. The silent communication of the two orients with the Niagara Falls was sharply interrupted as the American student who asked: “Friends, how much horse-power is there in these falls.”

Why is there variability in culture? How it is that even such a simple phenomenon as sexual relationship is differently perceived by different groups. Among some groups we find monogamy, others believe in polyandry. In some societies the bride-groom goes to live at his wife’s house, while in others the bride comes to and lives in the house of the bridegroom. Among some groups there is joint family system whereas in others it is a taboo. Some people live naked, while others are dressed from head to foot. The Crow Indians were a very warlike people but the Eskimos are peaceful. Certain groups regard fighting a manly virtue, whereas others regard it a type of toadyism, close to the barbaric. In India non-violence is considered to be a great virtue, while in Russia violence is a part of its culture. Thus, we

find group variations of cultural behaviour among different groups of people over the world and also among the same group people at different periods of history. These variations are not to be interpreted as merely amusing and motivating. They influence and redirect and are expression of deeply motivated behaviors.

Factors of Culture Variability: The following factors have been advanced to explain cultural variability

- *Historical Accidents*: Some of the customs whose origin is difficult to trace can be said to have been originated due to some personal or group unconscious behaviour. A man might have done unconsciously a particular action; others imitated him and through imitation by and large it became a custom, a part of culture.
- *Geographical Environment*: In India snake worship is due to the abundance of reptiles and the marriage dates are fixed according to the harvesting time and agricultural pursuits of the people. The Eskimos build their house of snow, the Bushmen of South Africa have no houses, the Manus of new Guinea live in wooden huts built in piles driven into the sea, some Indians used to build their houses of unbaked bricks. The Eskimos depend on seal, some Indians have corn. The production of pottery is dependent upon the supply of the proper type of earth. The clay in the Euphrates Valley was favorable for making small clay block on which the writing known as cuneiform was developed. Papyrus was native to Egypt, where it was used for paper. Certainly it is nature that presents materials for culture to use. The fact that different parts of the world have different materials for culture to use has led to different culture. Extensive flat grazing lands where there were large herds of cattle led to a nomadic life with an effective military organization and a culture with a strong masculine domination. The hoe culture of the river valleys gave rise to villages and a sedentary life. Thus, geographical location has furnished the basis for various cultures. But we must remember that while geographic factors do play an important part in individual and group living, these are chiefly limiting rather than directly causative. Cultures may vary even when the geographic conditions are the same.

- *Mobility of human organism*: It is because human organism is flexible and mobile that there is cultural variability. Human beings have always adjusted themself to their natural environment, to their group and to their fellows and on account of this constant adjustment, cultural behaviour has shown great variability among the same people during different period of history.
- *Inventions and Discoveries.* Inventions and discoveries also bring about cultural variability. The influence of technological factor of social change and therein advancement affect our traditions, customs, beliefs and faith. Discoveries and inventions greatly influence our culture environment. A country which is technologically advanced will have a culture different from the one which is technologically backward.
- *Individual Peculiarities or Personal Eccentricities*. Sometimes individual peculiarities or personal eccentricities also influence cultural behaviour. Gandhi cap has come to our culture through individual pecularity. Sometime the conscious effort of an individual may change the current modes of behaviour. These efforts may be due to the revolt against certain irritating manners or may have some economic or political significance. Amongst Indian Muslims the change from the Faz cap to Jinnah cap was facilitated by the economic and political conditions of the country. The change to Khadi has also an economic significance.
- *Change in the Modes of Production*. Karl Marx held that the mode of production is the sole determinant of the culture of a group of people, their art, morals, customs, laws, literature etc. Any change in the mode of production affects the culture. The culture of the capitalistic countries differs from that of the socialistic countries.
- *Dominant Culture Themes*. Mauric Opler is of the view that the central 'focus of interest' or dominant theme is a dynamic force in culture. The superiority of man over woman is the main theme around which Indian culture is built. Egypt was organized about 'nether world' themes. The American society is organized around the themes of free enterprise and equality.

Whereas the above factors explain the reason for variability in cultures they also point out that the idea of a world-wide common culture is not a realizable one. Although all societies have similar needs to satisfy, yet they will continue to satisfy these needs differently on account of different environmental conditions.

3.5 FEATURES OF CULTURE:

The features of culture are discussed below:

- **Learned**: Culture is a learned behaviour rather them a genetic or biological behaviour. It is not an inborn character. We learn cultural traits in our society not in the womb of our mother.
- **Shared:** Another feature of culture is that it is shared by all members of society. It is not specific to single individual. Culture is for all.
- **Transgeneration:** One more typical character of culture remains in its transgeneration traits. Culture is always transcended from one generation to the next Earlier generations handover it to the coming one. We come to know about our own culture through the parents and the elders of our society.
- **Symbolic:** Culture is found in symbolic patterns also. We put together our hands in a specific pattern to well come a new comer, we use various gestures to indicate specific meanings and all of these are culture traits. Symbolic pattern of culture is known to all members of society. In India, students stand up when the teacher comes in classroom and this is a symbolic way of showing respect.
- **Patterned:** One more character of culture is that it is organized in harmonious ways. But these patterns are varied in society. Industrial society has its own cultural pattern which differs from rural society.
- **Adoptive:** culture is to some extent based on the human capacity to adopt. All the people of a society cannot adopt all the aspects of culture. Some of them adopt something while some others adopt other traits. Thus, it is not only a learned and shared one but it has an adoptive character also.

- **Social:** Culture is neither developed nor transmitted in an isolated way. As it emanates from shared values that is why it is social in nature. Human beings acquire cultural association with other fellows in society. Man becomes man only among men and culture helps to be so.
- **Universal:** Culture is a universal phenomenon. Every society has its own culture though there is variation .It is hard to find a cultureless society in the world.
- **Continuous:** One more feature of culture is that it is a continuous process .It was found since from the past and is still continuing in human civilization. Though we notice some differences in culture due to this factor but still it is continuing.
- **Varied:** No doubt culture is universal as well as a continuous process. But it varies from society to society. American culture is not developed in the some way as the Japanese culture. Indian culture is varied form Pakistani culture.



CHECK YOUR PROGRESS

Q 1: Meantion three factors of culture variability.

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Q 2: State three features of cultures.

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3.6 THE FUNCTIONS OF CULTURE

We may consider the functions of culture under two heads-

- For individual; and
- For the group.
- **For Individual**

For the individual culture has got a great value. It forms an important element in an individual's social life. The following functions of culture for an individual may be pointed out.

- *Culture makes human being aman or woman*. It is culture that makes the human animal a man or woman, regulates his/her conduct and prepares him/her for group life. It provides to him a complete design for living. It teaches him/her what type of food he/she should take and in what manner, how he/she should cover himself/herself and behave with his/her fellows, how he/she should speak with the people and how he/she should cooperate or compete with others. An individual obstructed from culture is less than human; he/she is what we call a feral man or woman. An individual to become truly human must participate in the cultural stream. Just as it is necessary that fish must live in water, so it is necessary and natural that man/woman must live within a cultural framework. In short, the qualities required to live a positive social life are acquired by a man/woman from his/her culture. Without it he/she would have been forced to find his/her own way which would have meant a loss of energy in satisfying his/her elementary needs.
- *Culture provides solution for complicated situations*. Secondly, culture provides man/woman with a set of behavior even for complicated situation. It so thoroughly influence him/her that often he/she does not require any external force to keep himself/herself in conformity with social requirements. His/her actions become automatic, for example, forming a queue when there is rush at the booking-window. In the absence of culture we would have been baffled even at the simplest situations. Even in such matter as what food to eat we would have faced numerous problems. We need not go through painful trial and error learning to know what foods can be eaten without poisoning ourselves. A man/woman finds readymade set of patterns which he/she needs only to learn and follow. Horton and Hunt write: "From before he is born until after he/she is dead, man is a prisoner of his culture. His culture direct and confines his behavior, limits his goals, and measures his rewards. His culture gets into his mind and shutters his vision so that he sees what he is supposed to see, dreams what he is expected to dream, and hungers for what he is trained to

hunger. He may imagine that he is making choices, or that he rules his destiny but the choices of the normal person always fall within a series of possibilities which the culture tolerates."

- *Culture provides traditional interpretations to certain situations*. Lastly, through culture man/woman gets traditional interpretations for many situations according to which he/she determines his/her behavior. If a cat crosses his/her way he/she postpones the journey. If he/she see an owl at the top of the house, he/she regards it is inauspicious. It may, however, be noted that these traditional interpretations differ from culture to culture.

- **For the Group**

- *Culture keeps social relationship intact*. Culture has importance not only for individuals but also for the group. Had there been no culture there would have been no group life. Culture is the design and the prescription, the composite of guiding values and ideals. Through regulation the behavior of the people and satisfying their primary drives pertaining to hunger, shelter and sex has been met. Indeed, life would have been poor, nasty, brutish and short if there would have been no cultural regulations. People behave the way they do in society because their behavior does not meet with social disapproval. Culture has provided a number of checks upon irrational conduct. Cultural aids such as schooling or scientific training lessen the chances that a man will behave irrationally or irresponsibly. The members of the group though characterized by a consciousness of kind, are at one point of time competing with one another for the good things of life and for status. They are held in line by constraints prescribed by culture. So it is culture, which has kept social relationship intact. Group solidarity rests on the foundation of culture.

- *Culture broadens the vision of the individual*. Culture has given a new vision to the individuals by providing him/her a set of rules for co-operation. He/she thinks not only of his/her own self but also of others. Culture teaches him/her to think of himself/herself a part of the larger whole. It provides him/her with the concepts of family, state, nation

and class and makes the coordination and division of labour possible.

- *Culture creates new needs*. Culture also creates new needs and new drives; for example, thirst for knowledge. It is also arranges for the satisfaction of needs. It satisfies the aesthetic, moral and religious interests of the members of the group. In this way, groups also owe much to culture. Any change in cultural valuations will have wide repercussions on the personality of the individual as well as the structure of the group.

3.7 TYPES OF CULTURE

- ***Popular Culture and Mass Culture***

Popular culture and mass culture are often related.

Popular culture, commonly known as pop culture is the totality of ideas, perspectives, attitudes, memes, images and other phenomena which gain informal approval with the mainstream of a given culture, especially western culture of the early to mid 20th century and the large scale globalisation from the late 20th century to the early 21 century.

Mass culture refers to culture which is produced, distributed and marketed at mass scale. It tends to reproduce the liberal view of individualism and foster a view of the citizen as consumer. Mass culture is a set of cultural values and ideas that arise from common exposure of a population to the same cultural activities, communications, media, music and art, etc.

- **Material Culture:**

Material culture is that culture which is seen through naked eyes. Transformation of ownership is a prime feature of material culture. For example, we see buildings, vehicle, machines, and furniture and so on. These substances have ownership and people can buy or sell them at their own will. These material cultures are known as man-made product and these are changed in due course of time. Material culture also includes technical & material equipment like mobile handset, laptop, electric fan etc.

- **Non-Material Culture:**

Non-material culture bears the opposite features of material culture. These are not seen by naked eyes and these do not have any ownership.

Norms, traditions, customs, folkways, mores etc are the example of non-material culture. These are natural, internal and intrinsically valuable for us. We communicate to others via language. Everything related to attitudes, outlooks, acting, feeling and all these fall in the domain of non-material culture.

But the distinction of culture as material and non-material is not accepted by all sociologists and social anthropologists.

3.8 CULTURAL LAG

Cultural lag is a concept and theory explicitly formulated by the renowned sociologist William F. Ogburn. According to him, there is a gap between material culture of a society and its non-material culture. Thus, the failure of non-material culture to keep pace with material culture is known to cultural lag.

Change is a natural process. We see change everywhere. Nobody can exclude themselves from the due impact of change. This particular phenomenon is also present in material as well as non-material culture. Designs of buildings, cars, artifacts, furniture, dress, traditional beliefs, customs, procedures of marriage ceremonies, standard of living etc., all tend to change. Some of them are material while others are the examples of non-material culture. Quite certainly changes of material culture is faster and advanced than non-material culture. As a consequence non-material culture always lags behind the material culture and this situation is known as cultural lag in Sociology of culture.

Ogburn has argued that change of material and non-material culture does not occur at the same time. According to him it is the change of material culture which stands as a road viewer for the change of non-material culture. In case of the material culture those aspects are speedily changed which are frequently used in our day to day life; like dress pattern, car design etc. But in comparison, customs, social rules & regulations beliefs change slowly.

3.9 DISTINCTION BETWEEN CULTURE AND CIVILIZATION

Culture and civilization are generally used by many writers as synonymous forms. But these are not synonymous. They have different meanings. Civilization follows culture which is calculable too. The external form of culture is civilization. Some distinctions regarding this are mentioned below :

- Culture is internal but civilization is external in nature. Culture is referred to as internal in the sense that it is invisible but we can understand it. We conform to it for social harmony. In spite of that civilization is external as we see them, for instance, tallest buildings; sophisticated weapons for civil defence etc. There are the examples of external forms of civilization. But the techniques and tools behind these are known as culture.
- Change and growth of civilization is faster than culture. Growth and development of vehicles, arms, is faster than customs, folkway, norms, values and so on.
- We can measure civilization not culture. By classifying the era of civilization, we can measure its rate and tempo of development. We can measure its growth. Frailer cows were used in land to cultivate with traditional equipment and undeveloped seeds. Dependence on nature was one more addition for low rate of production. But in the present civilization with the use of modern tools, seeds, irrigation facilities as well as fertilizers there is increase in production. Thus, civilization can be measured. But it is very difficult to judge the ideology, doctrine and principles. We canot judge whether democracy is good or communism, privatization is good.
- The fourth division between culture and civilization is found in the utilities of their contributions. Contributions of civilization are used by all in the society, for example, we use car, we live in flat, we travel by air bus etc. But at the same thing does not happen in culture, Cultural contribution is not accepted by all across the globe.

- Civilization is related with way of living which is visible in nature. We see flat, car, machine, industry, furniture etc. But culture is mainly feeling and understanding oriented. We express our culture through existing norms or often we use language and symbols to show our thinking, belief and so on.
- Culture includes material as well as non- material aspects. Material culture refers to material components of culture which are visible and non- material culture refers non- material aspects which are not visible but understandable. Civilization includes only the material aspects of society which can be seen or viewed through our eyes. Non- material culture reveals the form of a civilization of mankind.
- Civilization is always upward. It always tends to move forward. For example we have observed that new models of various gadgets are launched in the market within short intervals but it takes several years even centuries to change the customs.

Though there are a lot of differences between them still there is a closer relationship between culture and civilization. We cannot discuss culture in isolation from civilization and vice versa.

3.10 RELATIONSHIP BETWEEN CULTURE AND SOCIETY:

Personality is all that an individual is and has experienced. Personality includes a patterned body of habits and attitudes to perform, perceive, think and feel in a certain way with regard to somebody and something. Personality is the product of the cultural environment in which an individual lives and functions.

Every individual is born into particular socio-cultural milieu. But he/she is not born as social. Hence, the pattern of culture designs the personality of an individual. Just as it is natural and inevitable that fish must live in the water. So it is natural and inevitable that man must live in the cultural environment. Consequently one's ideas, attitudes, values norms one follow and skills one acquires are determined by culture. No individual

can organize his/her personality independently of the cultural environment in which he/she is born. There is always a body of culture which gives content and direction to the manner in which an individual will develop as a person.

Since values differ from one society to another that is why we observe different traits in personality too. Different culture often produces different personality norms. One society emphasizes on competition while another one puts interest on cooperation. In India, Britain and many other countries, hissing directed to a superior person is regarded as a very rude and insulting behaviour, whereas in Japan it is a mark of respect when directed toward a person at superior social rank. The value placed on religious life by the Hindus and Muslims in India results in a quite different personality type when contrasted with the more practical values placed on religious life by some other religion in western countries.

However Indians are not equally religious. This is because one is not only exposed to general culture but exposed to the cultures of other groups as well like regional, caste groups etc. Every groups have different value system. In other worlds within the larger world of national culture there are many subcultures. The Christians or the Muslims of India, the Adivasis each have a subculture of their own within the larger frame work of the culture of India. Personality is a function of the total culture of a society as modified by the subculture. Both sexes and all age groups learn certain things in common but in addition each sex and age groups learn different things and different social roles . Rural and urban ways of life tend to produce different kinds of person with different ways of thinking, feeling, acting and perceiving.

In short we may say that individual is the product of cultural milieu in which he or she is born. By this it does not mean that culture determines every aspect of human personality. But still there is a deep interrelationship between culture and personality and we cannot ignore them.



CHECK YOUR PROGRESS

Q 3: Name the two types of culture?

.....

.....

Q 4: Who formated the concept called cultural lag.

.....

.....



3.11 LET US SUM UP

- Culture is a way of life.
- It includes each and everything within its domain.
- It is culture which shapes us as civilized.
- Culture is a distinctive character of a nation, of a group or a period of history.



3.12 FURTHER READING

1) Haralambos, M. & Heald M. R. 1980. *Sociology: Themes and Perspectives*. Delhi, Oxford University Press.

2) Turner H. Jonathan 1987. *The structure of Sociological Theory*. Jaipur, Rawat Publications.



3.13 ANSWER TO CHECK YOUR PROGRESS

Ans to Q. No 1: Historical accidents, Geographical environment, Mobility of human organism.

Ans to Q. No 2: Shared, Symbolic, patterned.

Ans to Q. No 3: Popular culture and mass culture.

Ans to QNo 4: William F. Ogburn.



3.14 POSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Define culture.

Q2: What is meant by material culture?

B) Long Questions (Answer each question in about 300-500 words)

Q1: Discuss the function of culture.

Q2: Explain the relationship between culture and society.

*** ***** ***

UNIT 4: SOCIALISATION

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 Meaning of Socialisation

4.3.1 Forms of Socialisation

4.4 Importance of Socialisation in Society

4.5 Agencies of Socialisation

4.6 Let Us Sum Up

4.7 Further Reading

4.8 Answers to Check Your Progress

4.9 Possible Questions

4.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know the concept of socialisation in detail
- discuss the importance of socialisation in society
- explain the various agencies of socialisation.

4.2 INTRODUCTION

We are born in a society. The society has a lot to offer in the way of constructing the nature of individuals. Our nature is to a great extent is shaped and influenced by the societal framework. The society has certain rules and regulations. For example when we are introduced to an elderly person, we are taught to seek their blessings, show respect towards them. Such gestures are taught to us by our families or our elders. This is known as the socialisation process. Through this process we are taught to behave in a particular social situation, which is considered as an essential requirement in order to create a sense of belongingness as members of the particular society. In this unit we will discuss the concept of socialisation, its importance and agencies of the same. So at first, let us discuss the meaning of the socialisation process.

4.3 MEANING OF SOCIALISATION

Socialisation is an important process (predominately an unconscious process), through which a new born child learns about the values, beliefs, rules, regulations of the society. The process of socialisation starts with the birth of an infant. The first person, an infant comes into physical contact is the mother. The initial stages of socialisation take place within the family structure, since the child comes into contact mostly with the parents and immediate family members (siblings). By the time the child attains five years of age, his/ her personality is already shaped to certain extent and his/her foundation is laid down by the socialisation process. In this way a child is gradually integrated into the social structure.

Thus, socialisation is the basic social process through which an individual becomes integrated into a social group by learning the group's culture and his/her role in that social group. Socialisation, includes learning of three important processes: (1) cognitive; (2) affective, and (3) evaluative. In other words, socialization includes the knowledge of how things are caused and the establishment of emotional links with the rest of the members of the society. Socialisation, therefore, equips an individual in such a way that he/she can perform his/her duties in the society.

MacIver defines socialisation as the process by which social beings establish wider and profound relationships with one another, in which they become more bound up with one another, and more perceptive of the personality of themselves and of other and buildup the complex structure of nearer and wider association.

Gillin and Gillin writes that, "*Socialisation means the process by which individual develops into functioning member of the group according to its standards, conforming to its modes, observing its traditions and adjusting himself to the social situations*. "

As defined by *Horton and Hunt*, "*socialisation is the process whereby one internalises the norms of his group, so that distinct 'self' emerges, unique to this individual*. "

Bogardus puts forward that, "*socialisation is the process through*

which a man develops into a social being. " Further *Ogburn* defined socialisation as "*the process by which an individual learns to conform to the norms of the groups*. "

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

Harry M. Johnson has further given the definition that socialisation is "*learning that enables the learner to perform social roles*. " He also says that it is a "*process by which individuals acquire the already existing culture of groups they come into*."

Arnold Green has defined socialisation as "*the process by which the child acquires a cultural content, along with selfhood and personality*."

According to *Lundberg*, "*socialisation relates to complex processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgement that are necessary for effective participation in social groups and communities*. "

Kimball Young writes, "*Socialisation will mean the process of inducting the individual into the social and cultural world; of making them a particular member in society and its various groups and inducting him to accept the norms and values of that society.... Socialisation is definitely a matter of bearing and not of biological inheritance*. "

Thus, socialisation is the process in which a biological individual changes into a social being.

However socialisation is different from '**sociality**'. Sociality is a quality, socialisation is a process. Sociality may mean the capacity to mix with others, to enter into relations with others easily and comfortably. In the process of socialisation human beings acquire the quality of sociality.

Socialisation is also different from '**maturation**.' Maturation refers primarily to the physical and chemical process of development. It is the growing up and gradual changing of the organism.

We also need to look into the three elements which play their part in the socialisation process of the individual. They are:

- The physical and psychological heritage of the individual.

- The environment in which he/she is born, and
- Culture in which he/she is exposed to

After we have discussed the different definitions and elements of socialisation, we will now look at the different forms of socialisation.

4.3.1 Forms of Socialisation

In the book titled *Sociology* (1977), *Ian Robertson* has talked about four types of socialisation. They are primary socialisation, anticipatory socialisation, developmental socialisation and re-socialisation.

- **Primary Socialisation:** This is the first form of socialisation process. This kind of socialisation takes place during the early stage of an individual's life. It relates to teaching of language and cognitive skills, the internalisation of cultural norms and values, establishment of emotional ties, and the appreciation of other roles and perspectives.
- **Anticipatory Socialisation:** It is often assumed that since individuals belong to a particular cultural group, he or she would ***internalise*** values, norms as well as the ways of society from his or her own group. However individuals might also learn different cultures, and ways of life from groups to which they do not belong. Such a process whereby men socialise themselves into the culture of a group with the anticipation of joining that group, is referred to by sociologists like *Merton* as '*anticipatory socialisation*. '
- **Developmental Socialisation:** This kind of learning is based on the achievements of primary socialisation. "I*t builds on already acquired skills and knowledge as the adult progresses through new situations such as marriage or new jobs. These require new expectations, obligations, and roles. New learning is added to and blended with old in a relatively smooth and continuous process of development*." -*Ian Robertson*.
- **Re-Socialisation:** Through the process of socialisation,



Internalise means to make a feeling, an attitude, it relates to a belief, part of the way we think and behave.

individuals learn about their roles as members of the society. Re-socialisation process means "*the stripping away of learned patterns and substitution of new ones for them*." Resocialisation is the process of learning new norms, values, attitudes and behaviours. For example, when an individual starts hostel life for the first time, then to co-operate with the new surroundings he/she has to adjust himself/herself with his/her roommate, his/her seniors, follow hostel rules and regulations and so on. He/she has to take up new roles in accordance with the different social setting.

We have seen that how the process of socialisation takes up various forms. Socialisation is thus, a continuous process and it is not limited to a particular time period in the life of the individual.



CHECK YOUR PROGRESS

Q 1: What do you mean by sociality?

.....

.....

Q 2: List out the three elements of the socialisation process.

.....

.....

.....

4.4 IMPORTANCE OF SOCIALISATION IN SOCIETY

- Socialisation converts man, the biological being into man, the social being.
- Socialisation contributes to the development of personality.
- Socialisation helps a person to become disciplined.
- Socialisation helps an individual to enact different roles.
- It also provides the knowledge of skills.
- It helps to develop right aspiration in life.

- Socialisation contributes to the stability of the social order.
- It helps to reduce social distance
- Socialisation provides scope for building a bright future, by turning individuals into responsible members of the society.

Socialisation plays a very significant role in the person's life. It helps him/her develop into a social being.

Along with the importance, in the next section we will discuss about the agencies of socialisation.

4.5 AGENCIES OF SOCIALISATION

Socialisation is a continuous process, and the agencies of socialisation are related to individual's age. The agencies of socialisation are family, the school, friends or peer groups, religion, neighbourhood or neighbours and the state. In the diagram depicted below (Figure 1), we can see that in the centre is the individual (me), and surrounding the individual there are various agencies of the socialisation process. These have been marked in the diagram as the family, educational institutions (or school), workplace, peer group, mass media.

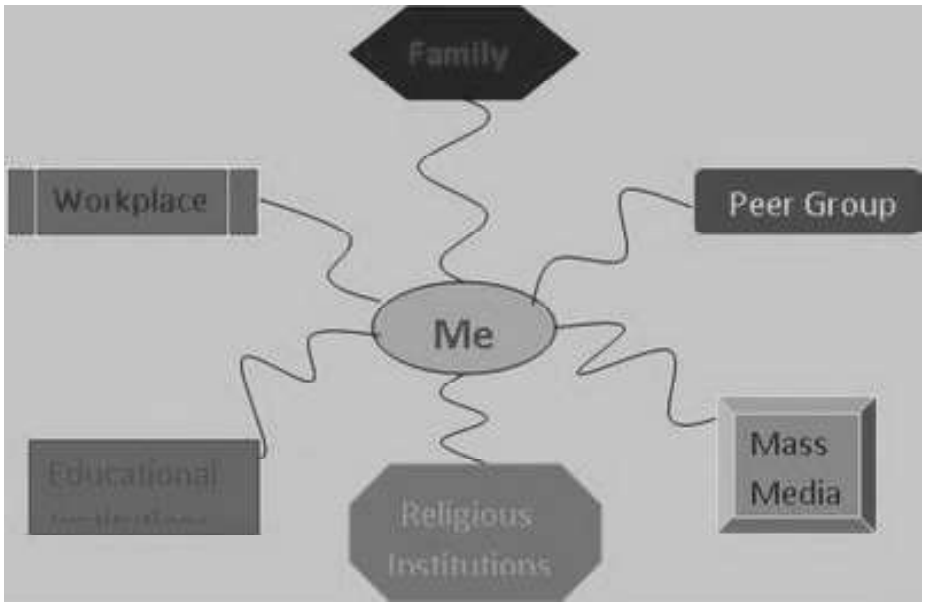


Figure 1

Now let us further discuss about the various agencies of socialisation. We will start with the discussion of family as an agent of socialisation.

- **Family:** Family is the most important primary group that brings about socialisation in an infant. The parent or the family is the first to socialise the child. From the parents a child learns speech and language. The child gets his/her first lessons of cooperation, tolerance, self-sacrifice, love and affection in the family. The environment of the family influences the growth of a child. Our families are our initial teachers of behaviour, language, cultural knowledge, values and social skills.



Figure 2

In the above sketch (Figure 2), we can see a baby standing in front of the mirror, and imagining himself/herself to be a grown up individual; maybe like his father/mother. For instance if somebody asks a child of two years, 'What is your aim?' Then the probable answer is that they would say that they want to be like their father or mother (as depicted in the sketch). This shows the impact of socialisation by family. Thus, a child learns the way of life, about the outside world from his/her family. The child in the process imagines to be and act like a grown up. He/she learns the ways of dressing himself/herself, presenting his/her personality in front of others. So, we can see that how family can play an important role in the socialisation of an individual.

- **Friends or Peer Groups:** This is also an important agency of socialisation. A peer group is a group of individuals of roughly the same

age who are linked by common interests. The relation between the child and his/her playmates or friends is one of mutual understanding or equality. They are mostly of similar age, and hence information is shared in an informal manner. While with parents there's some sort of restriction, but with friends this is generally not there. Hence it helps the child to better equip oneself in the society. Examples of peer groups are friends, clubs, gangs, and "the kids in the neighbourhood. " From the neighbours also the child learns about the social values and the art of adjusting with others.



Deviant is a person whose behaviour deviates from what is acceptable in the society.

- **The School (educational institutions):** The school is the second agency of socialisation. In the school, the child gets his/her education that moulds his/her ideas and attitudes. A good education can make the child a good citizen, while a bad education or lack of education can turn him/her into a criminal or **deviant**. Education is thus of great importance in the process of socialisation.

  A child moves away from a world in which they are always at the centre, with doting parents to look after the child. But while in school, the child learns to be part of a large group of people of similar age. This helps in building up the personality. Hence school exposes children to new challenges gradually.

- **Workplace:** The workplace is an important agent of socialisation. At the workplace, the individual meets people of different age groups and belonging to different social and cultural backgrounds. It helps the individual to broaden their horizons. At times, it even helps the individual to change the notions of 'right' and 'wrong' .



Sermons are talks on a moral or religious subjects, usually given by a religious leader during a service.

- **Religion**: Religion plays a significant role in the socialisation process. Religion provides a bond of unity in every society. Even in the present context religion continuously shapes and influences our beliefs and ways of life. The religious practices in the family influence the child and his belief system. He/she listens to religious **sermons** which may determine his/her course of life and further shape his/her ideas.

  Religion influences morality and hence becomes a key component in people's ideas of right and wrong. Participation in religious activities

not only teaches the individual about beliefs but also about ideas related to dress, speech, and manners appropriate for formal occasions.

- **The State:** The state is an authoritarian agency. It makes laws for the people and lays down the modes of conduct expected of them. The people have compulsions to obey these laws. These laws in turn, shape and mould the individual's behaviour. This is an indirect agent of socialisation. This means, though we do not come in contact with the institution directly, it does have an impact on our social life and well-being.
- **The Mass Media:** The mass media is an important source of socialisation. The mass media include newspapers, television, magazines, movies, radio. We are exposed to a variety of behaviors, ideas, beliefs and values through the media. The mass media does not merely entertain us but they also shape our attitudes, values and other basic aspects of life. Now a days, children watch television for hours, and they try to imitate some of the characters shown on television. While certain programmes for educational purpose might prove to be beneficial for the child, at the same time certain scenes depicting violence would have a negative impact on the child. Since the effects of television is a lasting one, it needs to be monitored.



ACTIVITY 4.1

Among all the agencies of socialisation, which one do you think have been more influential to you?

.....

.....

.....



CHECK YOUR PROGRESS

Q 3: Why is workplace considered as an agent of socialisation?

.....

.....

Q 4: What are the agencies of socialisation?

.....

.....



4.6 LET US SUM UP

- Socialisation is an important process (predominately an unconscious process), through which a new born child learns about the values, beliefs, rules, regulations of the society.
- Socialisation is the basic social process through which an individual becomes integrated into a social group by learning the group's culture and his role in that social group.
- Socialisation is the process in which a biological individual changes into a social being.
- Socialisation is different from both sociality and maturation.
- The various forms of socialsiation are: primary socialisation, anticipatory socialisation, developmental socialisation, gender socialisation, re-socialisation.
- The various agencies of socialisation are the family, friends or peer groups, the schools, workplace, religion, the state, mass media.



4.7 FURTHER READING

1) Haralambos, M. C. Heald M. R. 1980. Sociology : Themes and Perspectives. Delhi : OUP.

2) Johnson, Harry M. 1996. Sociology : A Systematic Introduction. New Delhi : Allied Publishers.



4.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Sociality may mean the capacity to mix with others, to enter into relations with others easily and comfortably. In the process of socialisation human beings acquire the quality of sociality.

Ans to Q No 2: The three elements of the socialisation process are the physical and psychological heritage of the individual, the environment in which he is born, and culture in which he is because of the action and interaction between these elements.

Ans to Q No 3: The workplace is an important agent of socialisation. At the workplace, the individual meets people of different age groups and belonging to different social and cultural backgrounds. It helps the individual to broaden their horizons. At times, it even helps the individual to change the notions of 'right' and 'wrong' .

Ans to Q No 4: The agencies of socialisation are the family, peer groups, schools, workplace, religion, the state, mass media.



4.9 POSSIBLE QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q1: Define socialisation.

Q2: How is socialisation different from 'sociality' and 'maturation'?

Q3: What are the three important processes of socialisation?

Q4: Define 'developmental socialisation' .

B) Long Questions (Answer each question in about 300-500 words)

Q1: Discuss the various forms of socialisation.

Q2: Discuss the various agencies of socialisation?

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UNIT 5: SOCIAL STRATIFICATION

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Meaning of Social Stratification

5.4 Characteristics of Social Stratification

5.5 Forms of Stratification

- 5.5.1 Caste as a form of Social Stratification
- 5.5.2 Class as a form of Social Stratification
- 5.5.3 Race as a form of Social Stratification
- 5.5.4 Ethnicity as a form of Social Stratification
- 5.5.5 Gender as a form of Social Stratification

5.6 Theories of Social Stratification

- 5.6.1 Functionalist Perspective of Social Stratification
- 5.6.2 Marxist Perspective of Social Stratification
- 5.6.3 Weberian Perspective of Social Stratification

5.7 Let Us Sum Up

5.8 Further Reading

5.9 Answers to Check Your Progress

5.10 Possible Questions

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- know the meaning and characteristics of social stratification
- recognize different forms of social stratification
- understand different perspectives of social stratification

5.2 INTRODUCTION

All human societies from the simplest to the most complex have some form of social inequality. Inequality in property, prestige and power is found in all societies. It means that Power, prestige and wealth are unequally

distributed among individuals and social groups. On the basis of unequal resources, our society is stratified. In this unit we will discuss about social stratification in detail.

5.3 MEANING OF SOCIAL STRATIFICATION

Social inequality simply refers to the phenomenon of socially created inequalities. Social stratification is a particular form of social inequality. It refers to the division of social groups one above the other in terms of the amount of power, prestige and wealth. The members of a particular stratum will share a similar life style on the basis of which will distinguish them from members of other social strata. The caste system of India is an example of social stratification. The society in a tea estate provides another example of social stratification where there is clear cut distinction between the members of the class of laborers and the management in terms of power, prestige and wealth.

5.4 CHARACTERISTICS OF SOCIAL STRATIFICATION

M. M. Tumin in his famous book "*Social Stratification: The Forms and Functions of Inequality*" has highlighted five basic characteristics of social stratification. They are briefly discussed below.

- **Antiquity**: According to historical and archeological records, stratification was present even in the small wandering bands existing in the earliest days of human society. In such primitive societies both age and sex along with physical strength must have been important criteria of stratification.
- **Ubiquity**: Social Stratification is found in all societies. It is present in non-literate societies, whose traditions are largely oral and even in highly developed modern societies.
- **Social Patterning** : The Social patterning can be seen in five different aspects mentioned below :
  a) The Significance of Social Definitions the system of social stratification is always part of a complex social and cultural

pattern, often having little to do with biological traits.

b) The Significance of Norms and Sanctions

The system of stratification in a society is governed by norms.

c) Need to Socialize Each Generation

Every child is socialized about the existing system of stratification in which he or she is born.

d) The Inherent Instability of Social Arrangements

Though norms have stability and continuity because of socialization process and sanctions that ensure conformity, they are also unstable and discontinuous because that process of socialization and sanctions never works perfectly.

e) The Connections of Stratification with other Institutions

The system of stratification is always connected with other aspects of a society. Such connections are known as institutional interdependencies or institutional interrelationships. This implies that the existing stratification arrangements are affected by and have effects upon other institutions like politics, kinship, marriage and the family, economy, education, and religion.

- **The Diversity of Form and Amount of Stratification** :

The diversity of stratification can be explained both in terms of forms and amount. The diversity in amount of stratification found in societies of the past and present is matched by diversity in form. The terms such as class, caste, and estate are useful to express the different ways in which strata can be arranged.

- **The Consequences of Stratification**: the consequences of social stratification are different life chances, institutional patterns of conduct, life style, different values, attitudes and ideologies. Life chances refer to the probabilities that one will enjoy (or fail to enjoy) a range of opportunities, achievements, and satisfying experiences during the course of his/her life. The term *institutional patterns of conduct* refers to the patterns of behavior of everyday life in all the basic institutions of society like the economy, the political system., the educational network, the family, and religion. Do people in different income groups

raise their children differently? If they do, why? The term life style refers to the ways in which people use their disposable energy, time, and resources to obtain certain levels of honor. How do they dress and do their hair? What kinds of vehicles do they purchase? How do they decorate their homes? What is their style of visiting and entertainment? What media do they read, listen to, or watch? What are their patterns of speech and gesture? The terms values, attitudes, and ideologies refer to sets of beliefs about such questions as the following: What defines a good society? What constitutes good personal life? How much freedom and of what kind should people have?



CHECK YOUR PROGRESS

Q 1: Who is the author of the book, Social Stratification: The Forms and Functions of Inequality ?

.....

.....

Q 2: Mention three characteristics of social stratification.

.....

.....

5.5 FORMS OF SOCIAL STRATIFICATION

There are different forms of social stratification which are discussed below.

5.5.1 Caste as a Form of Social Stratification

Caste is one of the most pervasive forms of stratification found in India. This system of stratification comprise of the four *varnas* namely, the Brahmins at the top, followed by the Kshatriyas or warriors, the Vaishyas, or traders, and the Shudras, or the servants and labourers in that order. The Panchamas or the outcastes were outside the caste system and were considered to be inferior to even Shudras. The caste system divides or stratifies individuals or social

groups on the basis of the caste he or she belongs to. Accordingly the individual's position depends on the position of his/her caste in the caste hierarchy. An individual is bound to remain in the same social position into which she or he is born. Each position in the caste structure is defined in terms of its purity or pollution in relation to others. The underlying assumption while allocating such position was that those who are the purest, namely the Brahmins , are superior to all other castes. According to the caste ideology, purity and pollution related to each caste can only be retained by caste endogamy, that is, the practice of marrying within the caste, and through the avoidance of contact with members of the lower castes. As a matter of fact, the extent to which one can enter into any sort of interactions with other caste group is determined by caste ideology. These practices play an important role in retaining stratification in society.

The caste system of India has undergone considerable changes over the years. The Bhakti Movement of medieval India facilitated the birth of new social values that challenged the Brahmanical caste ideology. The most important driving force for changes in the caste system was British rule and the socio economic and administrative institutions introduced by the British. Westernization, urbanization, secularization and opening of new economic opportunities acted as a blow to rigid caste-based social structure. The various anti-Brahmin movements, the spread of liberal ideology, and the governments' policy and programme of protective discrimination for the upliftnment of the downtrodden caste groups have also eroded caste-based social customs and behavior patterns.

5.5.2 Class as a form of Social Stratification

The concept of class is a useful category to understand the social stratification system in modern societies. Basically class as a social category refers to such a group whose members have similar economic conditions, maintain similar life style, adhere to similar

ideologies etc. Karl Marx and Max Weber have put forth their own understanding of class as a social category. In this context Marx's analysis of class is worth mentioning. A class, according to Marx, is a group of people whose members share similar relations to the 'forces of production'. Marx further argued that in all societies there exist two major classes with antagonistic interests - namely the haves and have-nots. The haves control the forces of production (land, labour, capital and enterprise), while the have nots work under the haves for their survival. As soon as the have-nots develop class consciousness, they revolt against the haves or the oppressors. Marx had a vision that the conflict between the haves and have nots will lead to a change in the mode of production followed by a new social formation. In the section on Marxist theory of social stratification we will deal with the issue in detail.

Weber too argued that the major class division is between those who own the forces of production and those who do not. Thus who have substantial amount of property will enjoy superior life chances. However, Weber observes significant differences in the market situation of the classes who do not own property. The Weberian analysis of class will be discusses in detail in the section on Weberian theory of social stratification.

The class position of an individual greatly affects his or her educational attainment and consequently occupational opportunities. Class is closely associated with race, caste, ethnicity and gender. In America the number of individuals occupying higher class position is more among the whites than that among the blacks. Similarly, in India there is a close connection between caste and class. Traditionally the people belonging to the upper castes possessed more land and other properties in comparison to the people belonging to the lower castes. It has been observed that an individual belonging to an upper caste has a better chance to emerge as a member of middle class and upper class. In patriarchal societies women's class position is seen as inferior to that of men since in patriarchal societies

they are not given ownership rights over the valued resources of society .

5.5.3 Race as a form of Social Stratification

The practice of inequality on the basis of the difference in the physical traits (like hair, skin type, stature, type of eyes etc.) of one group of people from another has existed in many parts of the world. The inequality between the Blacks and the Whites provides a suitable example of racial stratification system. Black Americans, who constitute around 12% of the population, have formed a distinct social stratum at the bottom of the stratification system. The system of racial stratification in America is largely based on a prejudice that the Blacks are innately inferior to the Whites in terms of intelligence. It is found that majority of them occupied menial and other inferior jobs in industry. The average income of the Black families is also reported to be much lower than that of the White families. Statistics reveals the fact that the Blacks possess little political power being scarcely represented in local and national government. However the issue concerning the relationship between intelligence and social inequality on the basis of race is highly debated. M. Haralambos in his book *Sociology: Themes and Perspectives* has put forth some preliminary remarks in this regard. Firstly, intelligence is based on both genetic and environmental factors; the two are inseparable. Thus an individual's social background affects his/her performance in an IQ test. The deprivations which a student experiences as a member of a low social stratum will negatively affect his/her IQ score. Secondly, intelligence tests are biased against the Blacks as they are based on White middle-class knowledge and skills. Thirdly, the tests measured only a small part of the range of mental abilities. Most sociologists therefore comment that the social status of the Blacks in the USA is the result of social rather than biological factors.

5.5.4 Ethnicity as a form of social stratification

According to " Oxford Dictionary of Sociology" individuals who consider themselves, or are considered by others, to share common characteristics which differentiate them from the other groups in a society, and from which they develop their distinctive cultural behavior, form an ethnic group. The term ethnicity was coined in contrast to race, which is often seen in biological terms. Members of an ethnic group may be identifiable in terms of racial attributes. They may also share other cultural characteristics such as religion, occupation, language, or politics. Ethnic groups can be distinguished from social classes, since membership in an ethnic group cuts across various socio-economic groups within society. An ethnic group usually encompasses individuals who share common characteristics that supersede class.

In almost all multiethnic societies some socio-economic and political forces make one or a few ethnic groups dominant over other similar groups. Other, subordinate ethnic groups exert less power, corresponding to their place in the hierarchy, extending down to the lowest ranking groups, which may wield little or no power. The position of other subordinate groups in the hierarchy is determined mainly on the basis of distance from the dominant group in culture and physical attributes. Those who are similar to the dominant group are more highly ranked, and those most different are ranked correspondingly low. A system of ethnic stratification, therefore, is the ranking of groups one above the other in terms of their distance, (culturally and physically) from the dominant ethnic group. In this system each group is made up of people with presumed common cultural or physical characteristics interacting in patterns of dominance and subordination.

5.5.4 Gender as a Form of Social Stratification

It was Ann Oakley who introduced the term 'gender' to Sociology. According to Oakley "sex" refers to the biological division

into male and female; "gender" refers to socially unequal division into femininity and masculinity. In other words, gender is a social construct specifying the socially and culturally prescribed roles for men and women. The term gender is not confined to individual identity and personality alone; it also encompasses sexual division of labour at home and workplaces, cultural ideals and stereotypes of masculinity and femininity. Simone de Beauvoir's statement "one is not born, but rather becomes, a woman" which she made in her celebrated book *The Second Sex* also suggests that gender is an aspect of identity gradually acquired. The anatomically distinct female body, i.e., sex, acquires cultural meaning (gender). For example, during the menstruation period the notion of impurity is attached to the female body and therefore she is debarred from participation in religious ceremonies. This speaks of gender as a cultural construct.

Sociologists have argued that culturally dominant ideas about masculinity and femininity are stereotypes, as they do not reflect the actual nature of men and women. More specifically, gender stereotype refer to one-sided and exaggerated images of men and women deployed repeatedly in everyday life. Stereotyping is seen as a part of the process by which children are socialized into sex roles.

Socialization plays an important role in the construction of gender roles. Through the process of socialization young boys and girls are turned into adult men and women through child rearing, education, employment practices, family and religion. Studies have revealed the fact that there exists discrimination in employment between men and women where sex plays a huge role in determining types of job and chances of promotion. There also exists unequal division of labour in the household, even between men and women engaged in full-time jobs outside home.

5.6 THEORIES OF SOCIAL STRATIFICATION

There are different sociological theories which explain social stratification. Some of them are discussed below.

5.6.1 Functionalist Perspective of Social Stratification

The functionalist theory of social stratification has to be understood in the context of functionalist approach to society. The key points of the functionalist perspective views society to be similar to an organism. For example in order to understand human body one has to understand the functions of its parts such as brain, lungs, heart and liver. Most importantly parts cannot be understood in isolation from each other. The parts have to be examined in relation to each other since they work together to maintain the organism. Functionalists adopt a similar perspective. According to them the various parts of society are interrelated and interdependent. From a functionalist perspective the society is regarded as a system. A system is an entity made up of interconnected and interrelated parts. It means that each part in some way affects every other part and the system as a whole. Functionalists also assume that there are certain basic needs or functional prerequisites which must be fulfilled for the survival of society. For example, the means of producing food and shelter may be viewed as functional prerequisites because of the fact that without there members of a society would not survive. Similarly, a system of socializing new members of society may also be considered as a functional prerequisite since without it social life would not continue in a systematic way. The various parts, such as family, religion, polity, economy, contribute towards fulfilling these basic needs of the society. Functionalism further maintains that since the society is a system, there must be some degree of integration between its parts. Therefore, a minimum degree of integration is considered as a functional prerequisite of society.

Functionalists also argue that the system of stratification helps to maintain order and stability in society. In other words, functionalists are primarily concerned with the function of social stratification- its contributions to the maintenance of the society. The views of some of the functionalists with regard to functionalism are discussed below

❍ ***Views of Talcott Parsons***

As a functionalist Talcott Parsons believed that value consensus is necessary in order to maintain order, stability and cooperation in society. Value consensus refers to general agreement by members of the society regarding what is good and worthwhile. Parsons argue that social stratification system is derived from the common value system. Thus, those who perform successfully in terms of society's values will attain higher ranking in society and will receive a variety of rewards. And accordingly they are most likely to be accorded high prestige. For example, in our society we give high value to bravery and patriotism and therefore the soldiers and the army officers who fight to protect the nation receive a high rank in the stratification system. In traditional Indian society, high value was attached to learning and therefore the Brahmins who possessed Vedic knowledge enjoyed higher ranking in the system of social stratification. Similarly, as argued by Parsons the American society values individual achievement and efficiency and therefore the successful business executives and businessmen receive high rewards.

Parsons suggests that stratification is an inevitable part of all human societies. Since value consensus is an essential feature of all societies, some form of stratification will automatically result from the ranking of individuals in terms of common values. He also maintains that social stratification is just, right and proper since it is originated in shared values.

Thus, he conceives it as both inevitable and functional for the society. It is inevitavle because it is derived from common values. It is functional because it fulfills a basic societal need by integrating various groups in a society.

❍ ***Views of Kingsley Davis and Wilbert E. Moore***

The most popular functionalist theory of stratification was presented in 1945 by Kingsley Davis and Wilbert E. Moore in their famous essay entitled "*Some Principles of Stratification*". They begin

with the observation that stratification is present in every known human society. Like other functionalists they held the view that all societies must fulfill functional prerequisites for their survival. One of such requisites is effective role allocation and performance. According to them people differ in terms of their ability and talent and some roles are considered to be more important than others. This requires that all roles are to be filled by those who are best able to perform them. Moreover, performance of such roles requires special skills. There are a limited number of such skilled individuals. Therefore the society attaches high rewards to those 'functionally more important' positions. The high rewards encourage people to undergo necessary training and work required to perform the difficult tasks and high prestige jobs. Thus, Davis and Moore argue that social stratification is a mechanism by which societies allocate the most important positions to the most qualified persons. Inequality is therefore considered as both rational and efficient.

5.6.2 Marxian perspective of social stratification

Unlike the functionalists, Marxian perspective views stratification as a mechanism by which a small minority exploit the others. Let us, first of all, try to understand Marx's views on stratification. In the opening of his famous *Communist Manifesto* Marx declared, "The history of all hitherto existing societies is the history of class struggles." In all known human societies, there existed two major social groups: a ruling class and a subject class. But how do classes arise? According to Marx, classes develop on the basis of the different positions or roles which individuals fulfill in the system of production. The power of the ruling class derives from its ownership and control over the means of production. The ruling class exploits and oppresses the subject class. According to Marx, stratification derives from the relationship of social groups to the means of production which he called as the 'forces of production'. This follows that a class is a social group whose members share the same

relationship to the means of production. Thus, during the feudal order, there existed two main classes in terms of their relationship to the major force of production- land. The feudal nobility owned the land and the landless serfs worked on the land. Similarly, in a capitalist society the two main classes are the bourgeoisie or capitalists who own the forces of production such capital, factory, raw materials, etc., and the proletariat or working class who possess nothing except their labour power. The working class is compelled to sell their labour power to the capitalists at a cheaper rate for their survival.

The class who own the means of production or the “haves” emerge to be the exploiters and “oppressors” , while the other class, i.e., the “have nots” who don’t own the means of productions and therefore dependent on the “haves” emerge as the “exploited” and “oppressed” . Thus the relation between the two classes becomes antagonistic.

5.6.3 Weberian Perspecive

Max Weber conceived property, power and prestige as three separate, yet interacting, bases of social stratification. Weber defined a class as a group of individuals who share a similar position in a market economy. Thus, according to Weber, a person’s ‘class situation’ is basically his/her ‘market situation’. Those who share a similar class situation also share similar life chances. For example, the individuals having high economic status will have access to higher education, quality housing and good medical facilities.

According to Weber status groups are formed on the basis of common amounts of socially ascribed prestige or honour. Status differences lead to differences in *life styles* which form an important element in the social exclusiveness of various status groups.

The third form of association to which Weber gave importance is the party. Parties differ from classes and status groups in several crucial ways. The main significance of classes is economic, and that of status groups is honour. On the other hand,

parties are developed on the basis of power. " Parties live in the house of power", Weber said. Parties are concerned with the acquisition of social power .

Weber's analysis of classes, status groups and parties implies that no single theory can explain the very nature of the system of social stratification. There is an interplay of class, status and party in the formation of social groups which is very complex. This must be examined in particular societies during particular time periods.



CHECK YOUR PROGRESS

Q 3: Who is the author of the book, Some Principles of Stratification?

.....

.....

Q 4: Who had introduced the term gender in Sociology ?

.....

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5.7 LET US SUM UP

- Social stratification is a particular form of social inequality.
- Social stratification refers to the division of social groups one above the other in terms of the amount of power, prestige and wealth.
- Caste is one of the most pervasive forms of stratification found in India.
- The caste system divides or stratifies individuals or social groups on the basis of the caste he or she belongs to.
- The concept of class is a useful category to understand the social stratification system in modern societies.
- Class as a social category refers to a group whose members have similar economic conditions, maintain similar life style, adhere to similar ideologies etc.

- The practice of inequality on the basis of the difference in the physical traits (like hair, skin type, stature, type of eyes etc.) of one group of people from another has existed in many parts of the world.
- The inequality between the Blacks and the Whites provides a suitable example of racial stratification system.
- In almost all multiethnic societies, some socio-economic and political forces make one or a few ethnic groups dominant over other ethnic groups.
- Subordinate ethnic groups exert less power, corresponding to their place in the hierarchy, extending down to the lowest ranking groups, which may wield little or no power.
- Sociologists have argued that gender exists which means that differences and divisions between men and women cannot be accounted for by biological difference.
- It is also argued that culturally dominant ideas about masculinity and femininity are stereotypes which do not correspond to reality as a whole.
- Functionalists also argue that the system of stratification helps to maintain order and stability in society.
- According to Marx, stratification derives from the relationship of social groups to the means of production which he called as the 'forces of production'.
- Max Weber conceived property, power and prestige as three separate, though interacting, and bases of social stratification.



5.8 FURTHER READINGS

1) Tumin, M.M. 1985. *Social Stratification*. New Delhi: Prentice-Hall of India.
2) Haralambos, M. 2012. Sociology: Themes and Perspectives. New Delhi: Oxford University Press

5.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q No 1: M.M Tumin

Answer to Q No 2: Antiquity, Ubiquity, diversity of form and amount

Answer to Q No 3: Kingsley Davis and Wilbert E. Moore

Answer to Q No 4: Ann Oakley

5.10 POSSIBLE QUESTIONS

A) Short Questions (Answer within 150 words)

Q1: What is meant by social stratification?

Q2: State the difference between sex and gender.

B) Long Questions (Answer within 350-500 words)

Q1: Discuss the different forms of stratification.

Q2: Critically compare the Marxian and Weberian perspective of social stratification.

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UNIT 6: SOCIAL CHANGE

UNIT STRUCTURE

6.1 Learning Objectives
6.2 Introduction
6.3 Meaning of Social Change
  6.3.1 Nature of Social Change
6.4 Theories of Social Change
  6.4.1 Direction of Social Change
  6.4.2 Sources or Factors of Social Change
6.5 Processes of Social Change
  6.5.1 Development
  6.5.2 Globalisation
  6.5.3 Modernisation
6.6 Other Social Processes
6.7 Problems in Studying Social Change
6.8 Let Us Sum Up
6.9 Further Reading
6.10 Answers to check your progress
6.11 Possible Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- understand what social change really means
- understand the factors responsible for bringing social change
- know the factors responsible for bringing social change
- understand the concept of Development
- know how Globalisation takes place
- understand the process of Modernisation.

6.2 INTRODUCTION

Change is an inevitable pospect of every society. The process of industrialisation brought changes in society giving rise to division of labour

among people, bringing changes in the nature of relation between them. Again, the invention of machines further led to indirect change like implementation of labour laws. In the process, the values and culture of the people also underwent modification to adapt to the changing environment. Sometimes change also leads to instability in the society. In this unit we will discuss about social change in detail.

6.3 MEANING OF SOCIAL CHANGE

The word change denote a difference in anything observed over some period of time. Change is taking place everywhere, and at all times.

Definition

According to George A. Lundberg, Clarence, C. Schrag and Otto N. Larsen, "*social change is a continuous process of variation in social behaviour which is present in all societies, as in all other forms and manifestations of life."* It is also change in established patterns of social relations, or change in social values, or change in structures and subsystems operating in society. Social change may be partial or total, though mostly it is partial.

According to **M.E. Jones**, social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interactions or social organizations.

According to **Kingsely Davis**, social change refers only to such alterations which occur in social organization, that is in the structure and function of society. Social change takes place in the structure and culture of society through internal and external sources. Some sociologists have made a distinction between endogenous change (change originating from within) and exogenous change (change originating from outside). However in practice, it is not possible to clearly make a distinction between these two sources of changes. For example, in some societies, one can claim that changes are occurring because of western technology. But, at the same time, there are numerous changes which has emerged out from the activities of various social groups from within.

The direction of social change can be upward, downward, linear,

multi-linear or cyclical. Generally, it is value-neutral, but sometimes social change takes place in the form of ideological expressions- which may be conservative or radical in nature.

Process, Evolution and Progress

According to MacIver and Page, along with the concept of change in sociological study, there are related concepts like process, evolution, and progress. By *process*, they refer to "definite step-to-step change in which one state or stage merges into another. A process may be up or down, forward or backward, toward integration or disintegration." Process is not value loaded; moving continuously upward or downward does not signify whether it is good or bad.

Evolution is another concept which is related to change. "Evolution is loosely used to signify any process of becoming, the series of transitions between two stages of the existence of everything". According to MacIver, "evolution is literally "unrolling", a process in which hidden or latent aspects or characters of a thing reveal themselves. It is an order of change which unfolds the variety of aspects belonging to the nature of the changing object, in which potentialities lying within it are made actual. Evolution is a process involving at the same time a changing adaptation of the object to its environment and a further manifestation of its own nature. Consequently it is a change permeating the whole character of the object, a sequence in which the equilibrium of its entire structure undergoes modification.

Mac Iver and Page says that "evolution is more than growth. It involves something more intrinsic, a change not merely in size but in structure also. Evolution is also associated with terms like "development", and "regression". *Evolution* tells us about the direction of the change. There have been many efforts to understand how social change occurs. Change is seen to undergo a linear direction, one stage leading to the next stage. This kind of change has been focussed by Spencer, Comte and Marx. The evolutionary theory was popularised through the work of Charles Darwin with his theory on evolutionary biology. This evolutionary idea was adopted by Herbert Spencer in studying society.

Progress imply "not merely direction, but direction toward some final goal, some destination determined ideally, not simply by objective

consideration of the forces at work." Whether the achievement of the goal is good or bad depend on the person who is judging it. According to Sharma, "progress refers to a desirable change. When social change occurs in the desired way, it is called progress. Progress is a relative notion as it involves comparison of the present with the past state of affairs".

According to R. M. MacIver, evolution and progress needs to be differentiated. An evolved society does not necessarily mean it is more progressive. But in common usage, it is closely related to good. So, as Sociologists or social scientists it is important to be aware of this matter.

Social Movement

Social change is also brought about by social movement. Social movement refers to a variety of collective attempts to bring social change. It involves collective action by a group of people who are directed towards changing some or all of the values, norms and social relations in a society but which are spontaneous and sustained. The attempts may be to bring about change in certain social institutions and to create an entirely new social order. Social movements link the individual to the society by giving each person an opportunity to express their ideas and to play a role in social change. Social movement also stimulate the formation of organized groups which pressurise authority to implement their plans and programmes. Social movements generate ideas and develop it which gives rise to group consciousness.

6.3.1 Nature of Social Change

Pooja Mondal explains the nature of social change in detail.

- Social change is a universal process evident in every type of society, whether simple or complex. The components of society like population, technology, ideologies and values undergo changes at varying rate from society to society.
- The speed of social change is also not uniform. The rate at which social change takes place differs from society to society. The reason for this could be due to the uneven presence of technology, as change in urban and industrial society takes place at a faster rate than rural societies.

- Social change is a community change. The change that takes place in the life of an individual does not constitute 'social' change in itself. To be a social change, the change needs to be felt by the community.
- Social change is essential. Change is naturally desired by people to satisfy their ever changing needs. Hence social change becomes a necessity.
- Definite prediction of social change is not possible. There is no law which determine the nature in which change ought to take place. Hence, it becomes difficult to make any prediction regarding how the change will occur.
- Social change results from the interaction of a number of factors. Social phenomena are interdependent. No change could take place in isolation. Changes in one area, like in technology produce changes in the economic life; changes in economic development bring changes in the environmental conditions as well.
- Social change shows chain-reaction sequence. Social change takes place in a sequential manner. Change in one aspect of society produce changes in other aspects of society, showing the interrelation between different parts of society.
- Social changes also imply modification or replacement. Social change refers to modification of physical goods or social relationships. Mondal gave the following example. The form of breakfast food has changed. Though the same basic materials like eggs, corn, wheat are still eaten, yet their forms changed into ready-to-eat-cornflakes, breads, omelettes.

  Another example is regarding the form of social relationship. The old authoritarian family has become the small equalitarian family, the one room school has become a centralized school. Ideas about women's rights, religion, government and co-education stand modified today.



CHECK YOUR PROGRESS

Q.1: Who adopted the evolutionary idea in studying society?

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.....

6.4 THEORIES OF SOCIAL CHANGE

The way in which social change takes place can be divided broadly into (i) the direction of social change and (ii) the sources or causes of social change. They are briefly discussed below :

6.4.1 Direction of Social Change

In the direction of social change, mainly two type of social change can be identified; linear and cyclical.

- **Linear Social Change**

Under linear theory of social change, evolutionary theory of social change can be included. There are some scholars who sees society as evolving through various stages. Auguste Comte is one of those scholars. He postulated three stages of social change: the Theological, the Metaphysical and the Positive stage. In the first stage man believed that supernatural powers controlled and designed the world. He advanced gradually from belief in fetishes and deities to monotheism. This stage gave way to the Metaphysical stage, during which man tries to explain phenomena by resorting to abstractions. In the positive stage man considers the search for causes of various events or the basis of the explanatory facts that can be empirically observed. Therefore according to Comte progress will be assured if man adopts a positive attitude in the understanding of natural and social phenomena.

Herbert Spencer, maintained that human society has been gradually progressing towards a better state. In its primitive state, the state of militarism, society was characterized by warring groups,

by a merciless struggle for existence. From militarism society moved towards a state of industrialism. Society in the stage of industrialism is marked by greater differentiation and integration of its parts. The establishment of an integrated system makes it possible for the different groups—social, economic and racial, to live in peace.

- **Cyclical Social Change**

Oswald Spengler believes that society has a predetermined life cycle which includes birth, growth, maturity, and decline. He developed another version of cyclical theory of social change. He analysed the history of various civilizations including the Egyptian, Greek and Roman and concluded that all civilizations pass through a similar cycle of birth, maturity and death.

Vilfredo Pareto propounded the theory that societies pass through the periods of political vigour and decline which repeat themselves in cyclical fashion. The society according to him, consists of two types of people—one, who like to follow traditional ways whom pareto called rentiers, and those who like to take chances for attaining their ends whom he called as Speculators.Political change is initiated by a strong aristocracy, the speculators who later lose their energy and become incapable of vigorous role. Thus ruling class eventually resort to tricks or to clever manipulations characterized by the rentier mentality. The society declines, but at the same time speculators arises from among the subjugated class to become the new ruling class and overthrow the old group. Then agin the cycle begins.

6.4.2 Sources or Factors of Social Change

Mac Iver and Page lays out the conditions or factors of social change, namely physical, biological, technological and cultural order.

- **Physical factors** of social change refers to geographical changes as well as change in climatic conditions like storm, earthquakes, flood; also the change in weather conditions, change in temperatures. This type of change is one-way as these changes are not practically affected by human activity.

- **Biological factors** of social change implies the changes witnessed is a society as a result of fluctuations in the composition of population due to high or low birth rate, change in the values and attitude of the people from one generation to another etc.
- **Technological factors** refers to the adoption of new technology and hence creation of new machines. It brought changes in the social relations of the people too. The new machines, specialisation of labour impacted the social relation among the people.
- **Cultural order** refers to the processes like urbanisation, industrialisation which emerges because of the need of people.

Furthermore, Steward and Glynn mentions four factors of social change. Invention, diffusion, war, natural disasters. Invention can be divided into material inventions like automobile, gunpowder and atomic reactions and non-material inventions like banking and social security. Diffusion refers to the process of spreading cultural elements from one culture to another culture. This includes a variety of things like the use of bow and arrow, weaving, use of metals which are of everyday use. Wars through the invention of arms and spreading revolutionary ideas; natural disasters like flood, drought are also important factors of social change.

6.5 PROCESSES OF CHANGE

6.5.1 Development

In ordinary usage, development means "a gradual unfolding. In the context of social phenomena development means the upward movement of an entire society. Besides the so-called economic factors, all non-economic factors, like consumption by various groups of people, educational and health facilities and the distribution of power in society are taken as the indicators of development in a society.

Development is also a "value-loaded concept, specific to the socio-cultural and economic needs of a given society, region and people". Thus development of a society includes progress in various fields, including trade, agriculture, industry, education, health, etc. It also includes the welfare of weaker sections, women, and children, sick, unemployed, old people and minorities.

In Sociology, there is a specific branch for development studies known as Sociology of development. In development studies, there are certain terms like First World, Second World, Third World, Fourth World or "undeveloped" and "developed". The term "underdeveloped" was banned by the UN in 1951 but many western politicians are still using it. In the 1960s and 1970s, when study of development was undertaken, Sociologists mostly studied it in terms of the "western values, thoughts, ideas and cultural practices, which were seen superior to all others. Until the 1970s, the study of development included a language of the western sociologists like societies are becoming or must become like "us". This indicated a narrow understanding of development as a social process.



CHECK YOUR PROGRESS

Q.2: "The movement upward of the entire social system" is called?

Q.3: Fill in the blanks:

a. Development can be applied to only two related social processes,…….. and ……...

b. "Development of a society" includes …….. in various fields.

6.5.2 *Globalisation*

Globalisation is the integration of economic activities, which also affects the social spheres. In this process, markets and governance forms important components of economies.

Globalisation has the potential to, either lower or improve the quality of the environment or bring about polarisation of environment. In the recent times globalisation has resulted in “greening” of the environment in the north and “browning” of the environment in the south.

The central aspect of globalisation is the international division of labour, in which the western capitalist countries are taking lead role. Many non-western countries establish the same kind of western manufacturing companies in their countries by providing trainings to its people. Marsh says that one of the most profound impact of globalization is its effects on our way of thinking and acting.

Maithreyi Krishnaraj says that globalisation is supposed to be a two-way process in the exchange of information, trade, finance, and people between countries. But this is not happening as the economically advanced countries are imposing tax for importing of products from less advanced countries. At the same time, while there is a free flow of capital from one country to another, there is a tight regulation on immigration laws.

The process of globalisation of industry or the mass media might allow the accumulation of vast wealth by a small minority of ‘global’ entrepreneurs but the potential for human understanding of problems common to everyone, such as increasing population growth, pollution and threats to the environment, are the most positive side of globalization. Though the concentration of wealth by a small minority of people will further widen the gap between the developed and undeveloped countries. But still Giddens says that “globalisation also reflects a growing interdependency of world society.” He further says that the process of globalization has equally the potential to empower and unite citizens as to divide them.”

In India, globalisation process began with the liberalisation of the economy in the 1990s. Before the introduction of the new economic reforms, the economy of India was such that it needed permission from the government for spending capital. There were

also restrictions on the export of many items, large amounts of tax was imposed for export of goods. Though government gave subsidies to agriculture and initiated anti-poverty programmes but at the same time a cut in the expenditure on essential services like health care and education, lower wages of the workers was seen without affecting the salaries of government employees. During that period the country had experienced a financial crunch and therefore, had to borrow money from IMF (International Monetary Fund) which laid down conditions for liberalisation. At the same time, India was also searching for a market for its products as its import became more than its export. There was also a middle class prosperity during the 1990s, and an interest of this group of people in consumer products. Furthermore, an external factor responsible for globalisation of India was the slowing down of the markets in the First World countries and a search for more demand of their markets so as to increase profit. Hence a reform was required to change the economic policy.

Globalisation has brought about immense changes in every aspects of life. It has truly made the world smaller. The influence of different cultures or ideas is evident everywhere around the world.



CHECK YOUR PROGRESS

Q. 4: What is the central aspect of globalisation?

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.....

Q. 5: When did liberalisation of Indian economy began?

.....

.....

6.5.3 Modernisation

Modernisation refers to the "process of social, political, cultural and economic transformation which by its very nature tends

to be accumulative, adaptive and which selectively promotes structural replacements and differentiation in society." Modernisation became a public debate during the 1960s and 70s and it was found out that the "traditional institutions, beliefs and social structure responded positively to the demands of modernization".

The modernisation process concerns the understanding of the natural, behavioural and social processes, the application of new knowledge to human affairs; it involves self-reliance and an achievement orientation in each individual and the development of educational courses to provide not only knowledge but also training in skills and creativity.

"Modernity also represents substantial break with traditional society". "Tradition is a set of social practices which seek to inculcate certain behavioural norms and values implying continuity with the past. It is usually associated with widely accepted rituals and other forms of symbolic behaviour. But modernity refers to a cluster of new social, economic, political, religious and intellectual system, which is totally different from traditional system. However, though transformation from tradition to modernity is powerful, yet it is not complete. India is a very good example for this. Despite the advance in technology and scientific research, it is still a very conservative and traditional society, bounded by its traditions.

According to Ram Ahuja the characteristics of modernity can be listed as- "a temper of science, reason and rationalism, secularism, high aspirations and achievement orientation, overall transformation of attitudes, norms and values, investment in human resources, a growth-oriented economy, a national interest rather than kin, caste, religion, region or language-oriented interests, an open society, and a mobile personality." Given these characteristics one can say that India still has a long way to go though it has come a long way as a modernising society.

For modernity to take place, the society has to be receptive to learn and understand whatever is happening in other society; have a

vision for the future, emotional spontaneity to administer any required tasks and sacrifices; availability of variety roles and opportunities, availability of devoted, dynamic and committed leadership etc.

Modernisation can also be understood through the provision of modern civil service with recruitment based on competitive examinations and the building up of bureaucracy which controls the organisation from the centre at the top and the village level workers at the bottom. Modernisation also includes the provision of educational facilities to achieve universal literacy; provision of training facilities for different kinds of occupations; provision of health care facilities. Modernisation has also increased the movement of people from rural to urban areas, which in turn has caused diverse problems like over-population in cities and towns. However, the most important feature of modernisation is the building of an "open society" in which the individuals having talent, enterprise and training can find place in the society appropriate to their achievement.

Modernisation and Westernisation

Modernisation is often associated with westernisation. Westernisation was coined by M.N.Srinivas to study the changes brought about by the British during their rule in the country. Srinivas uses the term "Westernisation" to refer mostly to the- behavioural aspects like eating, drinking, dressing, dancing, etc the knowledge aspects like literature, science,etc; the values aspects like humanitarianism, secularism etc. He does not want westernisation to be equated to other process of change like urbanisation as the latter was evident even in the oriental and pre-industrial societies as well. He says that westernisation brought about fundamental changes in the value preferences, stressing on humanitarianism which means an active concern for all human beings irrespective of caste, class, age, sex.

6.6 OTHER SOCIAL PROCESSES

Apart from the above mentioned three processes of social change, there are other social processes of social change and they are discovery, invention, diffusion, assimilation. *Discovery* becomes a factor in social change only when it is put to use. A discovery may become a part of the background of knowledge which people use in evaluating their present practices. Also when new knowledge is used to develop new technology, vast changes generally follow.

Invention is often defined as a new use of old elements of the culture. Inventions may be classified as material inventions, such as bow and arrow, telephone or airplane and social inventions are the alphabets, constitutional government etc. In each case, old elements are used, combined and improved for a new application. Invention is thus a continuing process. It is a social process involving an endless series of modifications, improvements and recombination.

Diffusion- Most of the social changes in all known societies has developed through diffusion. Diffusion is the spread of cultural traits from group to group. Diffusion operates both within societies and between societies. Diffusion takes place whenever societies come into contact. For example, the adoption of western culture like adopting their sense of dressing. However, diffusion is a selective process. A group accepts some cultural traits from other groups of people with whom they have come into contact, at the same time may be rejecting others. Even the diffused culture undergoes modification through the process.

6.7 PROBLEMS IN STUDYING SOCIAL CHANGE

In studying social change, there are some problems which one encounters. Firstly the failure to specify the unit of social change *whether it is individual or particular society*. The second problem is the need to specify the nature of elements. For example, when studying change in a person, one must specify whether it is the attitude or the value. Thirdly, there is no clarity as to what exactly constitute change. For example, in the case of

social mobility, whether this can be considered as real change or expressions in new form of older characteristics of something. Fourthly, the effort to measure rate and the direction of change. There are some things which are difficult to measure like the rate of growth in per-capita income; also direction, whether mankind is regressing or progressing etc.



6.8 LET US SUM UP

- Social change is any change in the values, beliefs and structure of society. The source through which these changes occur can be broadly identified as external agents and internal agents.
- Social change is a universal phenomenon, takes place due to interaction of different factors and takes place sequentially like a chain
- These changes are also closely related to step-by-step changes brought through Process, Evolution and Progress.
- Social change is also brought about by collective attempts through the generation of new ideas
- Social change can further be understood by looking at its direction and source
- Social change takes place in different directions, which can be upward, linear, downward, multi-linear or cyclical. Direction is mostly linear and cyclical.
- Social changes are brought about by biological factors like demography, technological factors like invention of new technology, etc.
- There are certain processes (or the definite step-by-step manner through which one state or stage merges into another) of social change like development, globalization, modernization



6.9 FURTHER READING

1) Ahuja, Ram 1999. Society in India : Concepts, Theories and Recent Trends; Jaipur : Rawat Publication.

2) Gidders, Anthony, 1990. The Conserveroes of Moderity. Jroha Wiley and Sons.

3) Krishnaraj. Maithreyi. 1999. Globalisation and Women in India. Development in Practise.



6.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: Herbert Spencer.

Ans to Q 2: Development.

Ans to Q 3:

a. the growth of knowledge and the growth of human control

b. progress

Ans to Q 4: The international division of labour.

Ans to Q 5: In the 1990s.



6.11 POSSIBLE QUESTIONS

A) Write short notes (Answer within 150 words)

Q1: What do you understand by *evolution*?

B) Long answer question (Answer within 300-500 words)

Q1: What do you understand by social change? Briefly explain the three processes of social change, namely development, globalisation, and modernisation?

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UNIT 7: SOCIAL DISORGANIZATION

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Meaning and Definition of Social Disorganization

7.3.1 Types of Social Disorganization

7.4 Factors leading to Social Disorganization

7.4.1 Ways of removing Social Disorganization

7.5 Role of Education in prevention and control of Social Disorganization

7.6 Let us Sum Up

7.7 Further Reading

7.8 Answers to Check Your Progress

7.9 Possible Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the meaning of Social Disorganisation
- identify the impact of social disorganisation in the modern society
- analyze the factors which lead to social disorganisation
- illustrate the role of education in prevention and control of social disorganisation.

7.2 INTRODUCTION

A society is by nature organized. We all know that when all the members of a society faithfully obey and follow the accepted rules and norms for the welfare and well-being of the people then that society is marked as an organized society. But all the time it seems not possible for a society to maintain those rules and norms. This creates a situation of problem of social disorder in the society. What happens when this problem of social disorder raise in the society? It leads to social disorganization in the society.

In this unit we are going to make you familiarize with the concept of social disorganization, its types, its impact in the society and how education can play an active role in prevention of social disorganization. Let us now go into detail discussion of it.

7.3 MEANING AND DEFINITION OF SOCIAL DISORGANISATION

We know that a well organized society is marked by sincerity, obedience and loyalty of every member towards its accepted rules and norms. Although there are circumstances in which people have the tendency developed in mind to disobey or disregard such as accepted rules or norms. The concept of 'disorganization' occupies a prominent place in modern sociological literature. It was developed by ***Thomas and Znaniecki*** in their famous book ***"The Polish Peasant in Europe and America".*** According to them, the term 'Social Disorganization' refers to the decrease in the influence of the existing social rules of behaviour upon individual members. As a result of this there develops individuation and lack of cohesion in society. It was explained by them as a process which will automatically and inevitably create social problems. Thus, in short we can say that, Social disorganization is the process by which relationship between members of a group is broken down. There is social disequilibrium when the equilibrium of the social forces is disrupted due to changes taking place in society. It is due to changing nature of the society that a breakdown of social structure or pattern occurs. A dynamic nature of society involves a constant reorganization and rearrangement of the existing social rules and norms. Due to such changes equilibrium or social balance between different sections of people cannot be maintained. As a result social breakdown or disorganization takes place.

Different sociologists have defined the concept of Social disorganization in different ways. Among them some of the important definitions of Social Disorganization are discussed below:

Emile Durkheim considers social disorganization as "a state of disequilibrium and a lack of social solidarity or consensus among the members of the society".

According to **Ogburn and Nimkoff**, "Social Disorganization implies some breakdown in cultural contact, some disturbance in the equilibrium among the various aspects of the cultural pattern".

According to **Elliot and Francis**, "Social Disorganization is the process by which the relationships between the members of a group are broken or dissolved".

Social disorganization therefore indicates social abnormality or breakdown in the social customs, rules and laws and thereby losing equilibrium of the social forces. It does not mean absence of harmonized relationship in society, but indicates serious breakdown of such relationship. Thus, social disorganization may be described as a product or a result of clash of interest of different groups in a society.



LET US KNOW

We can understand the nature of social disorganization with the help of the following points:

- Social disorganization is characterized by **conflict of mores and institutions.**
- Another important characteristic of social disorganization is **transfer of function from one group to another.**
- **Individuation** is also an important characteristic of social disorganization. It means individuals fail to think in terms of the expectations and wishes of the group or organization of which they are a part. This tendency results in social disorganization.
- **Inconsistency between expectations and achievements** of people is also one of the characteristics of social disorganization.
- In a disorganized society, there is inconsistency and extreme uncertainty and **ambiguity between status and role** of the individuals and organizations.



CHECK YOUR PROGRESS

Q 1: Who first developed the concept of 'Organization?

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.....

Q 2: What do you mean by Social disorganization?

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7.3.1 Types of Social Disorganization

Different Sociologists have given different classification on disorganization. Here we can take the example of Elliot and Merrill. They have spoken of three types of disorganization, which are interrelated. These are as follows:

- **Personal or Individual disorganization** which includes crime, insanity or mental derangement, prostitution, juvenile delinquency, alcoholism, drug addiction, gambling and suicide.
- **Family disorganization** which consists of divorce, desertion, separation, broken home, unmarried mothers, illegitimate births and venereal disease.
- **Community disorganization** which comprises of poverty, beggary, unemployment, overpopulation, lawlessness, political corruption, crime and so on.

Analyzing the various types of disorganization given by different sociologists, we can classify social disorganization under the following heads which are discussed as follows:

❍ **Individual Disorganization**

A disorganized society is composed of disorganized individuals. The individuals' personality develops by learning the approved patterns and roles from other members of the group. When these patterns are confused, he/she is unable to know exactly what is expected from him/her. Under such conditions, his/her chances

for developing a completely integrated personality is not so easy. As a result one develops disorganized personalities.

Following are the various forms of individual disorganization:

a) Delinquency: Delinquency is one of the serious problems of the society. It is a kind of abnormality. When an individual deviates from the course of normal social life, his/ behaviour is called delinquency.

b) The Adult offenders or Criminals: Adult criminals are subverting the purposes of their own adult group to their own selfish ends and promoting social disorganization in our society, states and nations. Some of the examples are Dacoits, robbers, murderers etc.

c) Sex offenders: Widespread social change and consequent social and political disorganization have always been marked by an attempt to throw off rigid sex restraints. Some of the examples are rapist, paedophile etc.

d) Child labour: The disorganizing aspects of the child labour may be classified as the physical hazards. Children are deprived of education for which they derive mental dissatisfaction. As a result mental disturbance create disorganized personality.

e) Alcoholic and drug addicts: Alcoholic and drug addicts make up one of the most significant group of disorganized persons in society. These unhappy individuals are unable to carry on their occupational family rules due to their addiction.

❍ **Family Disorganization**

Family disorganization is a form of social disorganization because it leads to breakdown of the family group. It is the weakening and disruption of the role patterns of the family members. It may thus comprise of not only tensions between husbands and wife but also between parents and children or between siblings.

Following are the various forms of family disorganization:

a) Family tension: Family tensions are sometimes limited to conflict between husband and wife. As such they either threaten the

stability of the marriage or result in its eventual disorganization. There are other family tensions between parents and children, between siblings, between in laws and members of the larger kith and kin groups.

b) Desertion: Desertion is an unofficial indication of a dissolved marriage relationship. But it is at the same time a penal offence. A man can be sent to prison for deserting his family. So, desertion means the irresponsible departure from the home of either husband or wife, leaving the family to support for itself.

c) Divorce: Divorce is a breakdown of a family relationship. Divorce occurs after the family is disorganized and when one or both the parties have a strong desire to dissolve their relationship.

❍ **Community Disorganization**

Community organization is dependent upon cooperation and consensus. Every community has some tensions and conflicts. The disorganization of a community has been measured by indexes of formal group life like-population, health, social welfare, education, housing, recreation and combination of these. In this sense, community disorganization express orderless social interaction.

Following are the various forms of community disorganization:

a) The rural community disorganization: Many rural communities whether in upper, middle or low income levels, have been seriously disorganized by the profound and disruptive changes which federal legislation, agricultural science and modern invention have brought about. The farm population and agricultural village and town are in a state of crisis because of the interrelated factors which produced the agricultural revolution. Rural disorganization is more often the function of poverty and ignorance and the inadequacy of the social institutions which serve rural needs.

b) The rural community institutional disorganization: The changes in agricultural methods and the shifts in rural population have had a profound impact on the institutions serving farmer's

need. The failure of village and small town institutions to serve the needs of rural population is another aspect of rural community disorganization. The most notable rural institutional inadequacies are those of- the religious institutions, the health facilities, the schools and the banking system.

c) **Corruption:** Corruption is the part of the larger process of social disorganization. The traditional forms of democratic local government were established in a society where social mobility was limited, the population was homogeneous and the majority of the citizens were interested in the central social and political problems. Some of the major areas of corruption are seen in the field of politics, business etc. which has affected the community organization.

d) **Unemployment:** As far as our civilization is concerned, unemployment problem has been a community problem in both local and national level. It is an economic phenomenon which is not contained within national boundaries. Social planning and government spending is essential to achieve continuous full employment. And this unemployment problem is a form of community disorganization of a nation.

❍ **International Disorganization**

International disorganization means disorganization among the countries. When the co-ordination among the countries is not well fitted, international disorganization may follow.

The major forms of international disorganization are discussed below:-

a) **Revolution:** Revolution is social disorganization in its most literal sense. Due to revolution the pattern of relationships binding a large functioning group is broken down. This relationship also breaks down partially under its own weight and partially by the efforts of revolutionary leaders.

b) **Totalitarianism:** Totalitarianism is another major form of international disorganization. Under totalitarianism the decisions

of the leader possess the authority of law. Totalitarianism aims to take over the power quickly and involves total or absolute control over those governed.

c) **War:** War is social disorganization in its most violent form. It is the formal disruption of relationships that bind a nation together. War disturbs world harmony, international trade etc. So, we may say that war is one of the forms of international disorganization.



CHECK YOUR PROGRESS

Q 3: What are the different types of social disorganization?

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Q 4: List out the various forms of personal or individual disorganization.

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ACTIVITY

What type of disorganization you often see in your surroundings. Illustrate with the help of an example.

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7.4 FACTORS LEADING TO SOCIAL DISORGANIZATION

A complex phenomenon such as social disorganization is caused by a number of factors. These factors can be discussed as follows:

- **Psychological Factors**: Sometimes the cause of social disorganization is found in human psychology itself. Psychological factors contribute to social disorganization in two ways:

- Failure to maintain proper communication among fellow beings.
- Failure to modify or change one's attitude with the demands of time.

- **Cultural Lag:** It refers to the imbalance in the rate and speed of change between the material culture and non-material culture. Objects of material culture such as mode of housing, means of transport and communication, types of dresses, patterns of ornaments etc. change very rapidly. But ideas, beliefs, attitudes, tastes, habits etc are aspects of non-material culture and change slowly and gradually. Thus a gap arises between material and non-material culture, known as cultural lag. This invites the process of Social Disorganization.
- **Physical or Geographical factors:** The maladjustment of a person and his/her culture to certain extra-ordinary physical or geographic conditions or situations may cause disorganization in society. This is especially true in the case of natural calamities such as storm, cyclones, hurricanes, famines, earthquake etc.
- **Biological factors:** Population explosion or extreme sparse population, the instances of racial intermixture, defective hereditary traits and such other biological factors may also create disorganizing effects upon society.
- **Ecological factors:** Social disorganization is related to environment in terms of regions and neighborhoods. In this context, we can give the example of ***Professor Shaw and his associates*** who found that delinquency in Chicago city was concentrated mainly in the areas of poor housing, overcrowding and in areas in which cinema halls, hotels, night clubs etc were found in a large number.
- **Degeneration of values:** Social values are often regarded as the sustaining forces of society. They contribute to the strength and stability of social order. But due to rapid social change, new values come up and old values decline. At the same time, people are not in a position to reject old completely and accept the new altogether. Here conflict between the old and the new is the inevitable result which leads to the social disorganization.

Besides the above mentioned factors, there are some other factors too which many times lead to social disorganization. They are as follows:

- **Conflict and goals of means:** Most of the individuals share the dominant goals of the society and act accordingly. But lacking the means for achieving the goals by legitimate means, some may resort to illegitimate and illegal means resulting in vice, crime and other expression of social disorganization.
- **Decline of social control:** The declining control of religions, morals, customs, traditions and other institutions on the behaviour of men has also enhanced the process of disorganization.
- **Extreme division of labour:** According to Emile Durkheim, social disorganization is often brought about by extreme division of labour. In normal course, according to him, division of labour leads to social solidarity, but when it becomes extreme and very complex, solidarity may become disturbed.
- **Disruptive social change:** Society undergoes change mainly due to operation of physical, biological, technological and cultural factors. Sudden and radical social changes may sometimes, disrupt the stability and the organization of the society. The result is social disorganization.



LET US KNOW

"Cultural Lag" is the concept used by W.E Ogburn. It is the term used to explain the imbalance in the rate and speed of change between the material and non-material culture. It is one of the major cause of social disorganization. For example, though a good number of Indians have adopted the western technology they have not changed their traditional beliefs, attitudes, customs etc. This quality has often led to some conflicts which have opened the doors for social disorganization.



CHECK YOUR PROGRESS

Q 5: Mention the factors that lead to Social Disorganization.

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7.4.1 Ways of removing Social Disorganization

The modern society is faced with the serious problem of social disorganization among different sections of people. It throws a challenge to the educational sociologists and the organizer in meeting with the problem of disorganization. In regard to their solution our attention may be drawn to the following points:

- **Removing economic disparity**

  Economic disparity in a modern society is a major cause of concern to society as a whole. Keeping in view of this fact, the government should make effective economic planning and utilization of manpower resources of the country for removing such disparity between the rich and the poor. Standard of living of the different section of people in society should be raised by extensive use of modern scientific and technological means of improving productivity. There should be equitable distribution of the national wealth and uniform wage policy based on the principle of democracy and equality.

- **Making social norm flexible and dynamic**

  Disorganization in society takes place due to the rigid nature of the social norm maintained by the conservative section of people. A progressive society must have to change, modify and improve the existing social norm from time to time in order to adjust themselves with the changing needs of time. The old order should be changed, keeping in view of the needs, hopes and wishes of the new generation. In such a change the unprivileged uneducated and the poorer section of people should also be

convinced that their socio-economic situation may be improved and developed through adopting the progressive changes in society.

- **Training in social heritage**

  Curriculum in school should not only satisfy the scientific and technological needs of the future but should also reflect the desirable elements of our social heritage. It should keep a balance between cultural conservatism and social progressivism of the people in society. Young generation must be given opportunity to understand and appreciate them and assimilate the appropriate elements in the formation of new culture and civilization. Curriculum should adopt a wider outlook in harmonizing the past and present and in reflecting the hopes and needs for the future.

- **Universalisation of education**

  Illiteracy and ignorance are the major cause of concern to developing society. Such conditions are mainly responsible for creating the problem of social disorganization. So, it is very urgent to remove illiteracy and ignorance of the masses by making education easily available to every citizen. Education should be considered as the birth right of every individual and the state should be responsible in ensuring this right to every individual. Universalisation of education and extensive use of non-formal education system in the country may be the effective means of solution to the problem of social disorganization.



ACTIVITY

Prepare a list of factors that leads to disorganization in your society.

7.5 ROLE OF EDUCATION IN PREVENTION AND CONTROL OF SOCIAL DISORGANIZATION

To face the challenges of social disorganization, it is necessary first of all to study the nature and gravity of social disorganization. Depending on its nature and types, the role of education in prevention and control of social disorganization are discussed as follows:

- To remove the social problem like delinquency a favorable situation of emotional understanding and trust should be created in the school environment. Moreover, teachers should be sympathetic towards the children to control such social problems.
- Inorder to remove individual disorganization among the people sex education should be provided. It tries to develop healthy, scientific and reasonable attitude towards life and sex.
- Education can help in population control which is one of the cause of family disorganization.
- With the help of education, problems like family tension can be prevented. For this, family counseling agencies with trained social workers to understand family matters can be of great help in mitigating these difficulties and helping the spouses to develop mutual understanding.
- To prevent family disorganization, adult education is very much necessary. Our adult illiterate people are very conservative and they stick to old values. Through adult education such conservative nature can be removed.
- Moreover, to solve the problem like unemployment, remedy lies in steeping up industrial efficiency. For this a country should reconstruct and overhaul the education system according to the changing environment of the country.
- Education can also help in preventing international disorganization by organizing peace conferences. Through such conferences one will be able to face the current problems of one's country.
- If the coordination among the countries are workable then international

disorganization are not going to take place. Education can help in creating a sense of international brotherhood among the countries.

- International conferences should be organized by each and every country's government. From these conferences one may come across to see the current problem and can also be able to solve their worries with the help of these conferences.

Thus, we may say that these are the various role of education on prevention of social disorganization. Social disorganization is in a sense, the reverse of social organization. Education can play as an effective instrument in controlling social disorganization to a great extent.



7.6 LET US SUM UP

- The concept of 'disorganization' occupies a prominent place in modern sociological literature. It was developed by ***Thomas and Znaniecki*** in their famous book ***"The Polish Peasant in Europe and America".***
- Social disorganization indicates social abnormality or breakdown in the social customs, rules and laws and thereby losing equilibrium of the social forces. It does not mean absence of harmonized relationship in society, but indicates serious breakdown of such relationship. Thus, social disorganization may be described as a product or a result of clash of interest of different groups in a society.
- On the basis of classification made by Elliot and Merrill we can classify disorganization under the four categories. They are- individual disorganization, family disorganization, community disorganization and international disorganization.
- The individuals' personality develops by learning the approved patterns and roles from other members of the group. When these patterns are confused, he cannot know exactly what is expected from him. Under such conditions, his chances for developing a completely integrated personality are not so easy. As a result it develops disorganized personalities. This is known as individual disorganization.

- Family disorganization is the social disorganization because it leads to breakdown of the family group. It is the weakening and disruption of the role patterns of the family members. It may thus comprise of not only tensions between husbands and wife but also between parents and children or between siblings.
- Community organization is dependent upon cooperation and consensus. Every community has some tensions and conflicts. The disorganization of the community has been measured by indexes to various aspects of formal group life-population, health, social welfare, education, housing, recreation and combination of these. In these sense, community disorganization is a function of the efficiency of the groups that express order less social interaction.
- International disorganization means disorganization among the countries. The co-ordination among the countries are not well fitted in this regard, as a result international disorganization takes place.
- Some of the factors which lead to social disorganization are Psychological factors, physical or geographical factors, biological factors, ecological factors, degeneration of values etc.
- There are various ways of removing social disorganization. They are as removing economic disparity, making social norm flexible and dynamic, training in social heritage, universalisation of education.
- Education can play a very significant role in preventing social disorganization by organizing effective plans and programmes such as providing sex education, knowledge of controlling population, providing peace education, organizing international workshops and conferences etc.



7.7 FURTHER READING

1) Chaube & Chaube : Philosophical and Sociological foundations of Education.
2) Mathur S.S: A Sociological Approach to Indian Education



7.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No1: The concept of 'disorganization was developed by ***Thomas and Znaniecki*** in their famous book ***"The Polish Peasant in Europe and America".***

Ans to Q No2: Social disorganization indicates social abnormality or breakdown in the social customs, rules and laws and thereby losing equilibrium of the social forces. It does not mean absence of harmonized relationship in society, but indicates serious breakdown of such relationship. Thus, in brief we may say that social disorganization is a product or a result of clash of interest of different groups in a society.

Ans to Q No 3: The different types of social disorganization are personal or individual disorganization, family disorganization, community disorganization and interntional disorganization.

Ans to Q No 4: The various forms of Personal or individual disorganization are-delinquency, the Adult offenders or Criminals, Sex offenders, Child labour, Alcoholic and drug addicts etc.

Ans to Q No 5: The factors which lead to social disorganization are Psychological factors, physical or geographical factors, biological factors, ecological factors, degeneration of values etc. Besides these there are some other factors also which lead to social disorganization such as conflict of goals and means, decline of social control, extreme division of labour, and disruptive social changes.



7.9 POSSIBLE QUESTIONS

A) Very Short Questions (Answer each question in about 50 words)

Q1: What do you mean by social disorganization?

Q2: What are the different types of social disorganization?

Q3: What do you mean by cultural lag?

B) Short Questions (Answer each question in about 150 words)

Q1: Discuss the nature of social disorganization?

Q2: Explain briefly the various forms of individual disorganization.

Q3: "Unemployment is an important factor of Community Disorganization"- Justify the statement.

C) Long Questions (Answer each question in about 300-500 words)

Q1: Discuss in detail the various types of social disorganization.

Q2: Discuss in detail the various factors which lead to social disorganization.

Q3: Explain the various ways of removing social disorganization.

Q4: **"**Education is a vital instrument for preventing and controlling social disorganization"- Discuss.

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UNIT 8: SOCIAL CONTROL

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Social Control

8.4 Agencies of Social Control

- 8.4.1 Socialisation
- 8.4.2 Customs
- 8.4.3 Laws
- 8.4.4 Education

8.5 Types of Social Control

8.6 Importance of Social Control

8.7 Let Us Sum Up

8.8 Further Reading

8.9 Answer to Check Your Progress

8.10 Possible Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- identify how our life and the activities are regulated.
- know that our own customs, the legal laws, our education are shaping and altering our behaviour
- understand the agents of social control
- understand that social control is needed to ensure social order and also to live a balanced life.

8.2 INTRODUCTION

People in society do not act in isolation and, hence, there is a need to conform to norms. In society, there is a need for controlling the activities of the people so that each of the social institutions can perform their functions effectively. In fact, there would be no society without social control, because

society cannot function without an agreed upon and enforced social order that makes daily life easier and a complex division of labour possible. Without it, chaos and confusion would reign.

There are different ways in which conformity of people is ensured, mainly through implementation of laws, social pressure and socialisation.

If people do not agree to conform to norms of society, then certain sanctions are imposed like punishments, which can be of many forms. The nature of sanction varies from a simple fine to imprisonment; even death penalty, which is the most extreme form of sanctions. Other forms of sanctions include- confused and disapproving looks, disapreval from family, peers and authority figures, and social ostracization. Hence, those processes, planned or unplanned, which make people conform to collective norms are known as social control.

In this unit we will discuss that apart from the social norms, social control is achieved through a variety of means, such as through rules, laws, and social, economic, institutional structures.

8.3 SOCIAL CONTROL

Social control, or processes which ensures conformity, can mainly be divided into two forms depending on the nature of society. Judson R. Landis says that in *simple society* with strong primary ties, rules are often not in written forms; constituting the informal type of social control. He adds that, on the other hand, *complex societies* have a more stringent forms of rules like written laws representing the formal types of social control. Landis further adds that the different forms of sanctions in simple society are gossips and ridicule, public opinion, exclusion from the social group; while in complex society, there are prisons, police to ensure conformity.

William Cole refers to social control as all those means which ensure people's compliance to norms so as to fulfil the expectations set for them. By "means", Cole includes "group or associations which control the behaviour of people to meet the expected role. For example, a family (a group) may guide, convince, or compel its children to conform; a church or a government (an institution) may seek through teaching, through its services and through

law, conformity to expectations; a retail trade organisation (an association) may establish certain regulations regarding credit standards or methods or competing in business."

Social control is also an instrument for regulating behaviour with the use of legitimate norms and values, which maintains solidarity in the society. T. B. Bottomore explains that behaviour can be regulated mainly through the use of force and through the use of norms and values; where the latter constitute social control. This means social control is adhering to norms and values of respective groups, thus preventing tensions, conflicts and maintaining cohesion. He further mentions different types of norms or values which serve as social control, namely, customs and opinion, law, religion, morals, education etc. Also, he mentions the agents of social control-such education system, political system, church, family, other religious bodies and other specialized organisations.

Additionally, social control refers to the methods or "techniques" used to limit deviation in behaviour. M. F. Nimkoff and Paul B. Foreman say that when groups or associations are formed, they have their own norms and values and which might differ from the societal values. Consequently, if these associations deviate, then it becomes a problem for social control.

Social control also includes the punishments, which are a response to deviant behaviour. For Donald Black, if a person deviates from the norms and values, then punishments are meted out to them. These punishments range from "destruction or seizure of property, banishment, humiliation, beating, execution, demand for compensation by victim for misconduct, sorcery, gossip, scolding, or a facial expression of disapproval such as a scowl and stare. Additionally, punishments can also be in the various modes of intervention by third parties, such as mediation, arbitration and adjudication.

In a relatively broader way, social control can also be the means in which the entire social order bind together and operates as a whole, maintaining stability in the society. R. M. MacIver and Charles H. Page says that in order to understand social control, one has to understand the way in which society is patterned and regulates individual behaviour and also how

these patterned behaviours maintain the social organisation. Paul B. Horton and Chester L. Hunt said that social order is maintained by the effective performance of one's respective roles in the society. They further said that in society, there are relationships and customs which needs to operate efficiently. For these relationships to operate efficiently people must know their duties or role expectation towards each other. Performance of these expected roles brings order and equilibrium in the society.

MacIver and Page mentions about four types of codes or rules and their related sanctions. *Associational* codes, *communal* code, *moral* code, and *legal* code. Associational codes refers to the rules of organisations like factory, or hospital. Those who disobeys the rules of the respective organisations may either lose their membership or lose of their livelihood or lose the license. Communal codes include the rule of custom which is sanctioned by some degree of displeasure or ostracism, but this in its extreme form is one of the most powerful sanctions that exists. This communal code is maintained by gossip among people when someone disobeys communal codes. MacIver and Page defines moral codes in two ways- firstly, as mores and secondly, as based on individual conscience. As mores, moral laws can be "simply those customs, the violation of which is regarded in the community as definitely wrong". In another words, the moral code is the "body of rules which the individual conscience upholds as constituting right or good conduct". The last type of social code indentified by MacIver and Pages is the legal code. Legal codes are the codes "which have the ultimate sanction of physical enforcement, of unconditional fine, imprisonment or death. This implies that legal code is the law of the state and it has the power to exercise force over any offender. The family rules, school and college rules have to be in agreement to this legal code of the state." This legal code is mostly found in modern countries.



CHECK YOUR PROGRESS

Q.1: According to MacIver and Page, what are the four types of codes?

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Q.2: State the "means" of social control, mentioned by Cole?

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Characteristics of Social Control

Certain characteristics of social control can be identified. They are mentioned below :

- It is an influence exerted through social suggestions, public opinion, religion and appeal.
- Influence is exercised by social groups through family, union, club etc. and not by a single person or individual.
- Social control is exercised for some specific ends and goals to be achieved by the individual of a collective group.

8.4 AGENCIES OF SOCIAL CONTROL

According to T.B. Bottomore, agencies refer to the means of carrying out social control. He mentions various agents of social control like education system, political system, family, religious bodies and other specialized organisations.

Agencies of social control or instruments of social control such as public opinion, suggestion, personal ideal, religion, art, and social valuation draw much of their strength from the primal moral feelings. They take their shape from sentiment rather than utility. They control man and woman in many ways which have little to do with the welfare of society. They are aimed to realise not merely a social order but what one might term as moral order. These are called ethical codes.

On the other hand, law, belief, ceremony, education, need not spring

from ethical feelings at all. They are frequently the means deliberately chosen in order to reach certain ends.

However, for the purpose of this study, four agencies of social control are intentionally selected, namely socialisation, customs, laws and education which is discussed in the next section.

8.4.1 Socialisation

The primary way through which social order is produced is through the ongoing, lifelong process of socialization that each person experiences. Through this process, we are taught from birth the norms, rules, and behavioural and interactional expectations that are common to our family, peer groups, community, and the greater society. Socialization teaches us how to think and behave in accepted ways, and in doing so, effectively controls us in our participation in society. Socialisation is a process through which a child learns what is wrong and what is right. This socialisation process takes place not only in the family but also through peer groups, teachers in the school, church, and the mass media. If these agents of conformity fail to function then certain forms of sanctions are attributed to the corresponding behaviour.

Socialisation refers to the process whereby an individual learn the skills and imbibes the values of society. Anthony Giddens says that socialisation is the process whereby an infant slowly becomes an informed and self-aware person and develops skills specific to the culture into which she or he is born. Through this process, the child does not only receive but also expresses certain demands to the caretaker. Furthermore, this socialisation process is carried out by agencies like the family- where the child gradually imbibe the values of the family; peer groups- which influence the person in all spheres; the school- where children are taught how to maintain discipline along with imparting the formal education; media- which expose people to different cultures and lifestyles. Similarly, Michael Haralambos says that socialisation is the process whereby individuals

learn the culture of their society. This socialisation process, particularly the primary socialisation, takes place during infancy by acting in response to the behavioural patterns of the parents including their language, and how they behave in their agreement and disagreement of things. Apart from family, other socialising agency is the peer group, with whom the child learns to enjoy oneself and learns to conform to societal norms. However, this does not mean that socialisation is limited to childhood only but it takes place throughout one's lifetime. Socialisation is such an important process that without it, people would not know how to operate along the values of the society.

According to Nimkoff and Foreman, socialisation refers to the "internalising through learning, of group norms as right, convenient and expected".

The impact of socialisation is so great that if everyone were socialised in the same culture, then everyone will develop similar habits, wishes and customs. Horton and Hunt says that socialisation process have a deep effect on the life of the individuals as it determines the kind of wish, customs and habits that one has. People from the same culture tend to develop similar habits. They further mentions that people will unintentionally conform to any kinds of expectation in the society if they all had a similar socialisation experience. The learning of what is right or wrong in the society through socialisation regulates the behaviour of individuals to conduct according to the accepted norms of society.



CHECK YOUR PROGRESS

Q.3: What are the agents of socialisation?

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8.4.2 Customs

Customs are very much a part of our lives so much that we need to reflect on how much intricately they are related to our social life. MacIver and Page states that customs are the most spontaneous of all social rules and often the most compelling ones. Despite their persuasive nature, customs are sanctioned by a wide variety of informal social pressures. Customs include all kinds of action that are performed right from our getting up in the morning. The things that we do till we grow old are all related to customs.

Custom is not upheld by authority but comes about by common practice. MacIver and page says that custom is a group process which emerged gradually, without any authority being exclussively responsible for its maintenance. But, customs are maintained by "common acceptance" of the people. Through chance, trial and error, experience, particular modes of procedure are devised, are followed and imitated, and an unobtrusively accepted as social mores. MacIver and Page have given an example: no special authority prescribes the raising of the hat to ladies or tipping in restaurants; but it is rather done through unexpressed rules which is a part of western **customs**. Bottomore mentions that customs, along with **public** opinion can be regarded as less formal types of social control than laws as in the former, there is "certain vagueness, and sometimes ambiguity, with regard to infractions of the code of behaviour which they prescribe, and in regard to punishments" and the latter has a more "systematic elaboration". As a result, Bottomore adds, "custom has frequently been contrasted with law", and a distinction is made between societies which "enforced" law and those where customs are "accepted".

In the societies characterised by primary relations, the influence of customs and opinions are strong while in modern societies, laws are more effective. Bottomore mentions that in primitive societies custom had a larger influence, on the other hand

laws are more effective in modern industrial societies. MacIver and Page say that in simple societies, there are primary relationships and hence gossips greatly influence the social behaviour.

8.4.3 Laws

MacIver and Page define law as "the body of rules which are recognised, interpreted, and applied to particular situations by the courts of the state. It derives from various sources, including custom, but it becomes law when the state, is prepared to enforce it as a rule binding on citizens and residents within its jurisdiction."

Laws have a unique form of sanction as compared to the other social codes. MacIver and Page says that in associations, the sanction involves exclusion and prohibition from membership or barring a member from their certain rights and privileges. However, for legal rules, the sanction is done with coercion.

Also, Bottomore adds that "legal rules are more precise than other rules like moral and legal sanctions. They are more definite and frequently more effective than those of morality." But, moral codes and legal codes are dependent on each other.

The effectiveness of legal laws is dependent on the moral endorsement of the people. Bottomore says that "the maintenance of a legal order depend upon the moral climate of a society. The effectiveness of legal regulation never rests solely upon the threat of physical sanctions, but upon a general attitude of respect for law, and for a particular legal order; and this attitude itself is determined by moral approval of law as embodying social justice." This means law is dependent on the morals of the people whether laws are given respect or not. In a religious country like India, religious laws are given utmost importance. Hence, implementation of any kind of law becomes effective.

Bottomore says that law brings a "degree of certainty in human behaviour". Laws, enacted by the national and legal bodies, encourage and discourage certain actions. Cole says that "laws may

be designed to encourage the performance of a favourable type of behaviour as, for example, safe driving. Other laws are designed to discourage certain type of behaviour, like murder, stealing, and armed robbery or drunken driving." He further mentions that laws vary greatly from community to community as every society is composed of communities who are widely different in their economic and education status.

Other government agencies enforce formal social control as well, like those that regulate which substances or foods can be legally sold, and those that enforce building codes, among others. It is up to formal bodies like the judiciary and the penal system to dole out sanctions when someone fails to comply with the laws that define formal social control.

8.4.4 Education

Education is the medium of transmitting knowledge to new generations. Bottomore also says that "education, from infancy to adulthood, is thus a vital means of social control, and its significance has been greatly enhanced in the last two decades by the rapid expansion of education at all levels.Through education new generations learn the social norms and the penalties for infringing them.

Education simply refers to the process of socialisation while school refers to the formal instructions. According to Landis, "education is the more general term and refers to the process of socialisation- learning the knowledge, skills, and appropriate ways of behaving in order to exist in a larger social world. He further says that schooling is the narrower term, and refers to the formal instruction in a classroom setting.

In modern societies, the process of education is aided by the new technologies unlike in the early societies. Bottomore says that "education is concerned with transmitting the way of life, while in modern industrial societies, because of the mass of available

knowledge, the application of science to production, and the elaborate division of labour, formal education not only preponderates in the process of education as a whole, but it is largely devoted to the communication of empirical knowledge". The second difference mentiond by Bottomore is that in early societies a relatively unchanging way of life and knowledge were transmitted but the scientific knowledge communicated by modern education is expected to change and education in general is required to prepare individuals for a changing rather than a static world. Modern science and technology teaches "general rational approach to nature and social life, which has an increasingly important role in establishing and maintaining social co-operation". Furthermore, modern education teaches the individual to have independent values and ideas which play a role in regulating behaviour.

8.5 TYPES OF SOCIAL CONTROL

Informal and Formal Social Control

Cole divides the types of social control into- *informal* and *formal*. The informal social control includes tradition, the stories, the legends that a specific society have. Cole says that these methods of social control may teach the people how to behave, increase loyalty towards one another, instil patriotic feelings, and offer other kinds of inspiration for the people. Personal example and public opinion are also other methods of informal social control.

Informal social control is enforced by rewards and sanctions. Reward often takes the form of praise or compliments, but also takes other common forms, like high marks on school work, promotions at work, and social popularity. Sanctions are used to enforce informal social control. It can take the form of the ending of a relationship, teasing or ridicule, poor marks in school, or being fired from work, among others.

In the formal social control, Cole includes regimentation, law, propaganda, brainwashing and rewards. Regimentation is when the various phases of life are regulated to achieve a given goal. This is common

especially in times of war through rationing, regulation of the use of materials and equipment with the aim of winning the war. Law may be either to encourage the performance of a favourable type of behaviour like safe driving or to discourage disapproved types of behaviour, like murder, robbery etc. Laws are also dependent on the nature of the community and the enforcement level also differs from one place to another. Propaganda is designed especially to bring favourable results to the propagandists or the causes they represent. It may be directed by placing the propagandists and the interests they represent in a favourable public light. It may be directed by placing a competitor in an unfavourable light, thus serving also the propagandists' interests." Brainwashing is a technique of social control consisting of "alternating periods of harsh treatment and leniency with emphasis upon flogging, starvation, and ample meals". Rewards are often use by parents and schools to approve the good behaviour of the students.

Ian Marsh, along with M. Keating, A. Eyre, R. Campbell and J. McKenzie mentions additional types of formal social control like the police along with customs and excise, private security firms, store detectives and regulatory bodies such as factory inspectorates.

However, the distinction of social control into formal and informal is not fixed. Cole (in reference to the types mentioned above) relates informal methods of social control as more evident in simple societies while the formal methods are strong in complex societies. This distinction of social control into formal and informal is not always true in every situation. Marsh said that the division (mentioned above) between informal and formal social control "is not absolute; although the police are the most visible agent of social control".

In many cases, a simple police presence is enough to create formal social control. In others, police might intervene in a situation that involves unlawful or dangerous behavior in order to stop it—to "arrest" literally means to stop—in order to ensure that social control is maintained.



CHECK YOUR PROGRESS

Q. 4: Give examples of informal and formal social control.

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8.6 IMPORTANCE OF SOCIAL CONTROL

Two important reasons are vital for implementing social control. Firstly, as Horton and Hunt said there is a need to maintain social order in society and hence social control needs to be implemented. Secondly, as Cole also states, social control is necessary for the - control of relations and control of conditions. The control of relations is involved in the interaction of person to person, person to group, and group to group. For example, in individual families, some members lose their temper, they may fight with their parents or their brothers and sisters or otherwise. This may create problems in the relations which needs to be controlled. In some simple societies where a member of one family commits a crime against a member of another family, the offender may be disciplined by members of his own family or by the opposing clan. This punishment could extend to death. This shows how all social institutions develop systems of social control in relations between people.

Social control and Social Deviation

Social control and social deviation are also closely related. No society succeeds in getting its entire people to behave as expected all the time. The term, 'social deviation' is given to any failure to conform to the customary norms of the society. Deviation takes many forms. The juvenile delinquent, the hermit, the ascetic - all have deviated from the conventional social norms.

In a simple society where all members accept a single set of norms, deviation is easy to define. In a complex society with many different competing norms, the problem grows more complicated. Furthermore, there may be a number of deviant subcultures, whose norms are condemned by the conventional morality of the society.

There are ideally two types of deviants. The individual deviants, and the group deviants. The former reject the norms which surround them and deviate from their subculture and in case of group deviants the individual is a conforming member of a deviant group.

Deviation can also be divided into cultural and psychological deviants. Cultural deviants simply deviate from the expected behaviour norms. Psychological deviants are deviants from the norm in their personality integration.



CHECK YOUR PROGRESS

Q.5: What is the difference between "control of relations" and "control of conditions"?

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8.7 LET US SUM UP

- Social Control is necessary to regulate the behaviour of the people for the society to function
- Social control is the means through which people are made to conform to norms. This includes family, church, associations, etc.
- There are various forms of social control- formal and informal
- Informal type of social control are found in simple societies and are enforced through rewards compliments and social pressure
- Formal type of social control is mostly found in complex societies. This type of social control are enforced mainly through law, regimentation
- These forms of social control are implemented by certain agencies like socialisation, government education, customs, beliefs.
- Despite the various agencies used for making people to conform to norms and rules of society, not everyone conforms to it. Such groups of people are then exposed to punishments, or social isolation

- However not everyone conforms to the social norms. The people who fail to conform to norms are known as social deviants. Example- juvenile delinquent, the hermit, the ascetic



8.8 FURTHER READING

1) Bottomore, T.B. 1978. Sociology : A Guide to problems and Literature India : Blackie and Son Ltd.

2) Marsh, Ian, M. Keating, A Eyre, R. Campbell and J. Mc kenzie. 1996. Making sense of society : In Introduction to Sociology.



8.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Associational, communal, moral and legal code.

Ans to Q No 2: By "means", Cole refers to group or associations.

Ans to Q No 3: Family, peer groups, school.

Ans to Q No 4: Informal social control are tradition, the story, legends and tales of the people group. Formal social control are regimentation, law, propaganda, brainwashing and rewards.

Ans to Q No 5: The control of relations involves interaction between people. And the control of conditions refer to the habitats in which one live.



8.10 POSSIBLE QUESTIONS

A) Write short notes (Answer within 150 words)

Q1: According to Cole, what is social control?

B) Long answer question (Answer within 300-500 words)

Q1: What are the four agencies of social control highlighted here? Write in detail about each of the agencies

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UNIT 9: SOCIAL PROCESSES

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Meaning and Definition

9.4 Co-operation

- 9.4.1 Meaning and Definition
- 9.4.2 Characteristics
- 9.4.3 Types
- 9.4.4 Role in Society

9.5 Competition

- 9.5.1 Meaning and Definition
- 9.5.2 Characteristics
- 9.5.3 Types
- 9.5.4 Role in Society

9.6 Conflict

- 9.6.1 Meaning and Definition
- 9.6.2 Characteristics
- 9.6.3 Types
- 9.6.4 Role in Society

9.7 Accommodation

- 9.7.1 Meaning and Definition
- 9.7.2 Characteristics
- 9.7.3 Types
- 9.7.4 Role in Society

9.8 Let Us Sum Up

9.9 Further Reading

9.10 Answers to Check Your Progress

9.11 Possible Questions

9.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- describe the meaning of social process,
- identify the various ways of social interaction,
- discuss the different types of social process,
- explain the importance of these processes in society.

9.2 INTRODUCTION

We have learnt about the various aspects of society. We have also learnt that it is social relation, among other things, that makes a society. Social relationship gets organized into economic, family, religion, political institutions, etc. It is social relation again, based on which man forms a wide variety of social groups. Social relationship involves social interaction. Social interaction assumes several forms or modes. Accordingly, these could be classified into co-operation, competition, conflict and accommodation. In this Unit we will learn of these fundamental ways or modes which are termed social process.

9.3 MEANING AND DEFINITION

As we have learnt earlier, the members of society play their roles. In this process of role playing they interact among themselves. This is social interaction. It is dyadic in the sense that, for social interaction to occur there should at least be two persons involved. Social interaction is the basis of social relation. In the various kinds of social relationships as among friends, siblings, between doctor-patient, employer-employee, police-criminal, among the different political parties, etc. we find, that, there is social interaction. When we analyse social interaction, we find that these can be classified into certain fundamental modes or kinds as co-operation, accommodation, conflict, competition, integration, assimilation, etc. Here we have followed the catagories of social processes as given by American sociologist Robert park (1864-1944). These are called social processes. These fundamental modes of interaction among individuals and among

groups in society are termed social processes. The following are two important definitions of social processes given by two distinguished sociologists.

A.W. Green defines, *"social processes are merely the characteristic ways in which interaction occurs."*

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

These fundamental modes of interaction are called social process because interaction involves a process. We find that individuals and groups interact. It may be in response to some other action. It may also be to get some response from some individual or group. For example, when the teacher teaches, the students listen. The students may seek further clarifications from the teacher. Here, the action of the student is in response to the action of the teacher. The action of the teacher, at the same time, is to bring some response from the students. When the students seek clarifications, the teacher again responds. Thus, in this example of social interaction we find a chain of responses, with each one linked to the other. This makes social interaction a process. Social interaction takes a basic pattern or a basic mode. So, each mode of social interaction is a process. These modes of social interaction have been termed social process. In the above example, it has taken a pattern of cooperation. With the common goal of dissemination and acquisition of knowledge, both teacher and students are cooperating. The process of social interaction may take other modes or patterns. Let us now discuss some of the other modes of social interaction, namely, cooperation, accommodation, competition and conflict.

9.4 COOPERATION

9.4.1 Meaning and Definition

Cooperation means working together. It, thus, means the existence of some common goal or shared goals. The individuals and groups work together to fulfill their goal or goals. Through their

interaction the common or shared goals are fulfilled. For example, the family is a social group. All its members share some common goals. For the fulfillment of these goals the members perform a wide variety of activities and interact among themselves. Thus, their interaction and relationship is one of cooperation.

Fairchild defines cooperation as such: *"Cooperation is the process by which the individuals or groups combine their effort, in a more or less organised way for the fulfillment of common objective."*

9.4.2 Characteristics

Following are the characteristics of cooperation.

- Cooperation is universal.
- It involves the existence of mutual goals.
- It involves combined effort.
- It develops interdependence between members of a society.

9.4.3 Types

Direct cooperation

Sometimes, the performance of identical functions leads to the fulfillment of common goals. It is called as direct cooperation. Some examples of direct cooperation are tilling the fields together, praying together, and carrying some load.

Indirect cooperation

It is indirect cooperation when the fulfillment of the shared goal is made possible with people doing different tasks. In our society, for the fulfillment of the common goal of distribution of food products, there is the involvement of a chain of people, i.e. the farmer and food processor, the wholesaler and the retailer. Among all of them there is indirect cooperation. In all kinds of societies we find indirect cooperation. Complex societies with secondary groups are however, characterised by indirect cooperation. In such societies there is specialisation and division of labour. It means that persons or groups are specialised in a particular kind of work. As for example, the

doctor is specialised in medicine. Specialisation of labour leads to division of labour: different people doing different kinds of work. To accomplish some goals all these specialised labour need to be put together. There needs to be cooperation among them to fulfill certain goals.



LET US KNOW

Apart from common goals, in a society each individual/group has some specific individual/group goals as well. Our individual/group goals are so linked with one other that one can fulfill one's goal also by fulfilling that of the others. We know how a farmer tills the soil, grows crops and sells it in the market. The wholesaler buys the crops and sells it to many retailers. The retailer sells it to the customers. Each of the persons in this chain is fulfilling two goals. One is the fulfilling of the common need for food that we all share and the other is fulfilling the individual need to earn money for one's livelihood. Also, each member in the chain is helping the others in fulfilling their individual needs as well. There may be other individual needs also. In this way the members of a society are interdependent upon one another and thus cooperate. And through cooperation we make social life possible. This show how important is cooperation in society.

94.4 Role in Society

Society has some fundamental common goals. The continuity of the society is one fundamental common goal. For the continuity of social life people cooperate with one another and seek to fulfill the many common goals. Another example of the several common goals is food. To fulfill our common need for food, the society performs in cooperation a variety of activities, like food production, food processing, distribution, quality management and marketing, which finally lead to the fulfillment of our need for food. Without it, there will be chaos and disorder in society.

Within these common goals the members of the society have diverse individual and immediate goals or purposes. In the example of the farmer, wholesaler and retailer we have seen that the fulfillment of the individual goals is such that it enables the achievement of common goals. Individual goals are fulfilled in a way that common goals are fulfilled. In this process there is cooperation in society and the social life is maintained. Thus, we all work in such a way that our goals are fulfilled.

Through cooperation

- The common goals are fulfilled and the many diverse individual goals also are fulfilled.
- It leads to social order and harmony.
- Cooperation maintains social and group identity.
- In this process the society perpetuates.

9.5 COMPETITION

9.5.1 Meaning and Definition

Human beings have several needs. But there is limited supply of commodities and resources. As such, these resources cannot be shared by all. Consequently, every one cannot fulfill all their needs. This leads to competition among people, for the various resources that may include commodities, power, knowledge, status, and for all those that are valued by the society.

Horton and Hunt define thus: "*Competition is the struggle for possession of rewards which are limited in supply, goods, status, power, love – anything."*

According to Biesanz and Biesanz, *"Competition is the striving of two or more persons for the same goal which is limited so that all cannot share it".*

9.5.2 Characteristics

Thus, competition has the following characteristics.

- Competition is for scare resources.
- Competition may be personal or impersonal. By personal competition is meant competition that is among persons known to one other and impersonal competition is among them who are not personally known to one another.
- Competition is universal. In both simple and complex societies competition is present in one form or the other.
- It can be found in a wide variety of social relations as among students, job aspirants, political parties, etc.

9.5.3 Types

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

- **Economic competition**

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

- **Political competition**

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

- **Social competition**

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



ACTIVITY 1

Observe the relation you have with your friends. Find out in which areas there is cooperation and competition

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You must have noticed cooperation and competition in regard to your relation with your friends and among your family members. How do you all manage both these modes of social interaction?.....

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9.5.4 Role in Society

Competition plays important role in society.

- It serves in allocating scare resources among the competitors.
- It assigns status to the individuals. Through competition a person can achieve a new status. For example, competition for a job may enable a person to secure the job. This gives the person a new status.
- It facilitates social mobility.
- It motivates one to excel and increase efficiency. Competition is an effort to secure scarce resources by surpassing others. It provides motivation to put one's best effort and increase efficiency.

Both cooperation and competition are present in human societies.

9.6 CONFLICT

9.6.1 Meaning and Definition

Along with cooperation and competition, social relationship and interactions in a society may take the nature of conflict. We have seen in the unit on social change as to how conflict exits in society and becomes a source of change.

Conflict has been defined by A. W. Green, as "*the deliberate attempt to oppose, resist, or coerce the will of another or others."*

Horton and Hunt state, "*Conflict may be defined as a process of seeking to monopolise rewards by eliminating or weakening the competitors".*

Thus, this shows that conflict arises when there is opposition of some goal(s) between individuals and/or groups. Attempts are made to achieve the goal(s) by means of opposing, resisting or imposing one's will on others. In the process, efforts are made to weaken or eliminate the other. This is social conflict.

9.6.2 Characteristics

Thus, conflict has the following characteristics.

- Conflict is conscious. It involves deliberate and intentional efforts.
- It is personal in the sense that the opposing parties are personally aware of each other. In case of nations in war, both the nations are particularly aware of each others characteristics. In this sense, it is different from competition because in the latter the members may not know each other personally.
- It is universal. It exists because of the variety of interests and goals of individuals and groups in a society. In this sense conflict is inherent in a society.
- Society develops mechanisms for resolving conflicts because long and severe conflicts may disrupt social life and create problems.

9.6.3 Types

Group conflict

It exists between groups, which may be groups within a society or country or between societies and countries. Group identity is a strong force in society. It depends upon the sustaining of group interests. However, on the other hand, it may lead to conflict among different groups. Ethnic conflict and war between nations are examples of this. Conflict may take the forms of class conflict, caste conflict, international conflict, etc.

Individual conflict

It is conflict that exists among individuals. It may take the form of litigation, which is a judicial struggle between individuals (in case of group conflict litigation involves groups).

9.6.4 Role in Society

Conflict plays both a positive and negative role.

Positive role

- As society seeks to resolve conflict, new mechanisms of conflict resolution develop.
- Efforts to resolve conflict may lead to a new situation, the old conflict may no longer exist and a new situation develops.
- The new situation may bring around new norms and institutions. Thus conflict can bring social change.
- The conflict theorists also state that conflict can result in improving the situation of the oppressed.
- Group conflict develops solidarity and unity within the group.
- Group conflict may lead to alliance with other groups.

Negative role

- Conflict within a group weakens group solidarity. This threatens the existence of the group.
- Conflict within and even among groups can disrupt order and cooperation and lead to chaos. When there is war between nations both the opposing nation faces problems.

Thus, conflict, in some ways is disruptive for an ordered life, yet in societies conflict exists. Some conflicts are contained and controlled, some repressed, some resolved while some changes into another form of conflict. In such ways society manages conflicts. In this process, the society continuously keeps changing.



ACTIVITY 2

Did you observe any conflict in your neighbourhood or your district in the last 3 years?

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.....

Make a note of the ways by which the conflict(s) has/have been managed?

.....

.....

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.....

9.7 ACCOMMODATION

9.7.1 Meaning and Definition

Generally speaking it is a social process of adjusting with the external environment. It involves making changes in the behaviour of the individual or the group so as to adjust with the differences of the others.

A situation of conflict cannot continue for long. Several forces come to operate to resolve or contain the conflict. Accommodation serves as a means of conflict management.

J. M. Baldwin states that "*accommodation denotes acquired changes in the behaviour of individuals which help them to adjust to their environment.*"

According to Ogburn and Nimkoff, *"accommodation is a term used by sociologists to describe the adjustment of hostile individuals or groups."*

9.7.2 Characteristics

- It is a form of adjustment. The differences between the individuals and groups exist, but these differences are accepted.
- Thus, conflict may exist in a latent manner. At an overt level it is contained.
- Accommodation is also a built-in mechanism of a society. There are many different patterns of behaviour and subcultures in the society. Culture trains its members to accommodate and continue without much friction. An example is the family where the various members carry on with the family life despite the many differences in the individual attitudes, beliefs and behaviour of the members. Accommodation, thus, can be subconscious.
- It may also be a deliberate exercise as in arbitration, mediation, and conciliation of which we will learn while discussing the various types.
- It is a universal and a continuous process.

9.7.3 Types

Yielding to coercion

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

Compromise

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

Third party intervention

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

Toleration

This is a form of coexistence with differences. The conflicting parties accept each other's differences. This is also a kind of avoidance, where the conflicting grounds are avoided. Settlement of differences and arriving at a resolution are yet to take place. Sometimes, differences may become too complex to resolve by agreement and compromise. In such situations individuals and groups might simply avoid the conflicting aspects. This is toleration.

Conversion

In this type, one of the conflicting parties adopts the views of the other. In such a situation the conflict is resolved.

9.7.4 Role in Society

- **Keeps conflict from becoming overt**

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

Accommodation makes possible social relations and, thus, social life.

- **Contains overt conflict**

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

- **Makes possible social life**

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



ACTIVITY 3

For the continuity of the neighbourhood life the members of your neighbourhood are making accommodations in different areas of social life. Make a note of three such areas.



CHECK YOUR PROGRESS

1. Match the following.

(i)	Cooperation	(a)	opposition of goals
(ii)	Accommodation	(b)	Working together towards a common goal
(iii)	Conflict	(c)	Scarcity of resources and surpassing the other
(iv)	Competition	(d)	adjusting with differences

2. Say true or false.

(i) Accommodation helps to contain conflict.

(ii) Conflict creates group solidarity.

(iii) Conflict creates divisions in society.

(iv) Indirect cooperation is doing identical things.

(v) Competition can lead to social mobility.



9.8 LET US SUM UP

By now, from above the discussion we have come to know that

- Social process means the various modes of social interaction.
- Some of the fundamental ways or modes of social interaction are cooperation, competition, conflict and accommodation.
- Each of these ways occurs universally in societies.
- Each of these social processes is related to the other.
- These processes contribute to the continuity of social life.



9.9 FURTHER READING

1) Rawat, H.K. 2007. Sociology: Basic Concepts. Jaipur: Rawat Publication.

2) Park, Robert, et. al. 1921. Introduction to the Science of Sociology, Chicago University press.



9.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q. No.1: i - b, ii – d, iii – a, iv – c

Ans. to Q. No.2: (i) True (ii) True (iii) True (iv) False (v) True



9.11 POSSIBLE QUESTIONS

Q.1: Define social process. Discuss the various types of social processes.

Q.2: What is cooperation? What are its characteristics and various types?

Q.3: What do you mean by accommodation? What are its various types? Mention some of its characteristics.

Q.4: Define conflict? What role does it play in society?

Q.5: What are the characteristics of conflict? Discuss it types.

Q.6: What do you mean by competition as a social process? What are it characteristics.

Q.7: What are the roles each social process plays in society?

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UNIT 10: SOCIAL MOBILITY

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Definitions

10.4 Features of Social Mobility

10.5 Types/Forms of Social Mobility

10.6 Factors Responsible for Social Mobility

10.7 Factors Hindering Social Mobility

10.8 Let Us Sum Up

10.9 Further Reading

10.10 Answers to Check Your Progress

10.11 Possible Questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- have a the comprehensive understanding of social mobility.
- know the definitions and features of social mobility.
- learn about the types of social mobility.

10.2 INTRODUCTION

Mobility means movement. By social mobility sociologists mean movement of persons and groups from one social position to another. It means a change in socio-economic position. A person's social position is determined by various factors. Some positions are acquired by birth and some others are achieved by individual's ability and hard work. In every society some kind of social mobility is visible. In this unit we will learn about various aspects of social mobility.

10.3 DEFINITIONS

According to **Dictionary of Sociology** social mobility means , 'the movement-usually of individuals but sometimes of whole groups-between

different positions within the system of social stratification in any society'.

Young and Mack define social mobility as a change in the status of an individual, a group or a category. By social mobility, then, we mean movement within the social structure. Young and Mack proposes a simple definition of social mobility where they argue that changes of position along with status of a group or individual is known as social mobility.

Thus, we may say that social mobility denotes the movement of people from one place to another where his or her social status and respect may or may not be changed. Mobility occurs within the framework of inequality

10.4 FEATURES OF SOCIAL MOBILITY

The following are some of the features of social mobility:

- **Universality**: The basic and fundamental feature of social mobility that is it universal in nature. It is found in all types human of society. But it is worthwhile to mention here that some societies had revealed closed type of social mobility such as the caste-based society in India or the feudal society in medieval Europe
- **Vary in Movement**: One more feature of mobility is that societies vary in the tempo of the movement. Industrial society has high degree of mobility in comparison to tribal society or agrarian society.
- **Reverse process:** Mobility is not a one way process. It is recognized as two-way process. People may attain a higher position and at the same time there is a likelihood of falling down to the bottom level. That is why it is known as reverse process also.
- **Change of status**: Mobility in position is associated with change in status of individuals in society. For example after attaining higher education an individual not only becomes economically well-off but is also given higher status in society. However many a times it is also found that status and dignity are not changed though a person goes from one position to another. This often seen in societies where caste system is rigidly followed. For example in some place even educated dalits are not given a higher status in society.

- **Based on quality of efficiency**: Mobility seeks personal quality and efficiency of the individual. One changes one's position on the ground of his/her own educational qualification, capacity and experiences. Modern societies has put interest on achieved status rather than ascribed status.
- **Various Types**: One more feature of social mobility is that it is classified into various types such as horizontal, vertical, upward, downward etc. There are in total eight types of social mobility which are commonly and frequently used in the domain of sociological literature. Every type of them has some unique feature which is varied from one another.



LET US KNOW

Achieved status: Those status which an individual earns through his/her hard work is known as achieved status. A scientist has high status in society. This status is earned by him or her.Ascribed status: The status which an individual attain by birth through his/her family is called ascribed status. In many parts of India higher caste people are giving higher status. This status is inherited by them.



CHECK YOUR PROGRESS

Q.1: a) Mention two types of status.

.....

.....

b) Mention four features of social mobility.

.....

.....

10.5 TYPES/ FORMS OF SOCIAL MOBILITY:

Social mobility is classified in to eight types. These are illustrated below.

- ***Horizontal social mobility*:** It means the movement of an individual from one social group to another situated on the same level. Here, the position of an individual is changed but the social status and ranks remain same. Thus, we may say that change of position without change in status is known as horizontal social mobility. For instance, if a person quits his job as a clerk in office A and joins as clerk in office B then it is referred to as horizontal social mobility because he changes only his position not the rank, pay etc.
- ***Vertical social Mobility***: Vertical social mobility means movement from one social stratum to another where social status and dignity is changed along with his position. One may either go up or go down. Personal qualification, efficiency, ability along with rational outlook, capability plays a significant role.
- ***Upward social mobility*:** Upward social mobility refers to that mobility where a person changes his or her position and rank to a higher position. Promotion in work place such as assistant manager of a firm becoming general manager or an MLA becoming an important Minister etc are the example of upward social mobility. Upward social mobility brings more power, authority as well as responsibility and role in that particular frame work of organization. Most of the member in a society is oriented towords upward social mobility. Class is a form of stratification that may witness upward social mobility.
- ***Downward social mobility***: Downward social mobility means that mobility where people go down from the position and status held at a lower stratum. Personal incapability inefficiency, inability to perform work properly etc is regarded as the basic cause for downward social mobility. It is the reverse process of upward social mobility. When a person is demoted from his/her earlier social rank and responsibility as well as dignity and respect from the society.
- ***Open social mobility***: Open social mobility is somewhat similar to vertical social mobility. Here, people can change their position and status on the basis of their quality and efficiency. In modern industrial societies one may get equal opportunity to change his or her

designation along with his or her economic condition. That is why the achieved status is regarded as important and significant in open society. Social mobility in open society provides one ample opportunities to develop one's skill and potentiality in society

- ***Close social mobility***: Another form of social mobility is closed social mobility where a person never gets the chance to change his/her position and status though he/she has the potentiality to do so. Indian caste system, the feudal and slavery system of ancient Europe are the examples of closed social mobility. It is regarded as closed social stratification also .Movement is totally restricted in closed social mobility from lower stratum to upper stratum and vice versa. Birth and social position of the family are considered as the vital aspect for social honor and respect.
- ***Inter-generational social mobility***: Inter-generational mobility means that type of mobility when a person moves to a social position which is different (higher or lower) from the social position held by his or her parents. Here one changes his or her rank in comparison to his family's social position. For instance, we may take the example of a person who might be a son or daughter of a vegetable vendor might achieve a position of bureaucrat, this can be said as intergenerational mobility.
- ***Intra generational social mobility***: One more aspect of mobility is intra generational mobility. It refers to that movement where an individual achieves a high position and dignity in comparison to his or her own earlier position.

10.6 FACTORS RESPONSIBLE FOR SOCIAL MOBILITY

The following factors facilitate Social Mobility-

- **Motivation:** Each individual has a desire not only to have a better way of living but also to improve upon his or her social standing. In open system it is possible to achieve any status. This openness motivates people to work hard and improve upon the skills so that one can attain higher social status. Without such motivation and efforts on the part of the individual social mobility is impossible.

- **Achievements and Failures:** Achievement here refers to extra ordinary, usually unexpected performance, which attracts the attention of a wider public to the abilities of a person. Not all achievements will result in social mobility. Achievements affect status only if they are remarkable. For example, a poor man who has acquired wealth or an unknown writer who has won a literary prize will improve his/her status.

  Failures and misdeeds have a similar effect and it may lead to downward mobility. Fraudulent bankruptcy will remove a member of the upper class from blue books; he/she may receive no dinner invitations from his/her peers and he/she will become ineligible as a marriage partner. If he/she is already married, his/her wife may divorce him. He/she will have to resign from his/her clubs and all positions he holds. But he/she will not become a member of the lowest stratum, although it will be difficult for him/her to find new association.

- **Education:** Education not only helps an individual to acquire knowledge but is also a passport for occupational position for higher prestige. To become a doctor one has to have education in science subjects. Similarly, to appear in a competitive examination of I.A.S., one has to be at least graduate.

  It is only after acquiring minimum formal education that individual can aspire to occupy higher positions. It is through education that in modern India the members of Scheduled Castes and Scheduled Tribes have not only being able to change their traditional occupation but have also started occupying jobs of higher prestige. In the modern industrial society in which statuses can be achieved and education is basic requirement.

- **Skills and Training:** Each society makes provision to impart skill and training to the younger generation. To acquire skill and training one has to spend a lot of time as well as money. Why these persons spend money and time? The reason being that society gives incentives to such persons. When they complete their training, they are entitled to high positions, which are far better than those positions which they might have taken without such training.

Society not only assigns higher social status but also gives higher economic rewards and other privileges to those persons who have these training. Keeping in view these incentives people undergo training with a hope to move up in the social ladder. In other words, skills and training facilitate in improvement of the position, this leads to social mobility.

- **Migration:** Migration also facilitates social mobility. People migrate from one place to another either due to pull or push factors. A particular place may not have opportunities and facilities to improve upon. Hence, people are forced to migrate to other places to earn their livelihood. At new places, where they migrate, may have different openings and opportunities.

  The persons who avail the opportunities can improve their social position. We can take the example of people belonging to the Scheduled Castes of Uttar Pradesh and Bihar, who migrate to the States of Punjab and Haryana to earn their livelihood. Here they become farm labourers.

  After acqiring accumulating money they go back to their villages and buy land. They till their own land and become owner cultivators. Hence, from traditional work of Chamars or scavengers, they improve their status and become owner cultivators. Similar is the situation with regard to Asians who migrate to various European countries and the United State of America.

  The pull factors attract the people because they do not have those facilities at their place of residence and the new place attracts them by providing these facilities, so that after acquiring new skills and knowledge they could occupy better positions.

  People migrate from villages to cities because urban centers have institutions of higher status as well as opportunities for jobs. People come to urban areas to acquire education and skills and occupy higher positions than their parents and brothers who continue to live in villages. In this way we find that both push and pull factors lead to migration which subsequently facilitates social mobility.

- **Industrialization:** Industrial Revolution ushered in a new social system in which people are given status according to their ability and training. No importance was given to their caste, race, religion and ethnicity. Industrialization resulted in mass production at cheaper rate. This forced the artisans out of their work. In search of jobs they migrated to industrial towns.They acquired new vocational training and got jobs in industries. With experience and training they moved up in the social ladder. In the industrial society, the statuses are achieved, whereas in the traditional society like India, the statuses are ascribed according to birth. Hence industrialization facilitates greater social mobility.
- **Urbanization:** In the cities there are more people and they have more formal relations. People do not know each other intimately. Urban centers are marked by anonymity. People are close to their friends and relatives only. Urban settlements provide secrecy to individual's caste and background. Individual's position is largely dependent upon his/her education, occupation and income rather than his/her background. If an individual has higher education, income and is engaged in occupation of higher prestige, he/she occupies high social status irrespective of his/her caste. Urbanization facilitates social mobility by removing those factors which hinder social mobility.
- **Legislation:** The enactment of new laws can also facilitate social mobility. When Zamindari Abolition Act was passed, most of the tenant cultivators became owner cultivators which indicate improvement in their status that is, from tenants to owner cultivators. Similarly, the legal provision for reservation of jobs and promotion for the Scheduled Castes and Scheduled Tribes has also helped in ensuring social mobility.

  Reservation with regard to admission in professional colleges, reservation in jobs and promotions have allowed a large number of individuals from Scheduled Castes and Scheduled Tribes to improve upon their status. When V.R Singh Government accepted the Mandal Commission report it provided reservation in job for the other Backward Classes (OBCs) also.

Similarly, the judicial system by passing certain judgments may also facilitate social mobility. Hindu Marriage Act in different ways has enhanced the status of women. Similarly, Hindu Succession Act has given equal rights to the daughters in the family property. Racial Anti-Discrimination Act of America has facilitated social mobility to the persons of Black race. In this way we find that legal provisions also facilitate social mobility.

- **Politicization:** With education and greater exposure to mass media of communication as well as greater contacts have made people aware about their rights. The political parties also educate the people about their rights. To achieve their rights people unite and force the authority in power to accept their demands. These persons may use agitations, strikes etc. as methods of attaining the desired goals. The political party in order to get votes provides a number of concessions. With the help of these new concessions and provisions, people improve upon their social status. A few persons may become political leaders, Ministers, Cabinet Ministers or Chief Minister of a State. Many such examples can be found in the present day Indian polity. This has resulted into upward social mobility for them. Similarly, with greater political awareness with representatives in State assembly and Parliament they can design certain politics to help the lower segments of the society.
- **Modernization:** The process of modernization involves use of scientific knowledge and modern technology. It also refers to rationality and secular way of life. With the improvement in technology people who were engaged in occupations of low prestige like scavengers discard their traditional occupations and take up occupations which are not dirty and have no polluting effects.

In this way, they change their position in upward direction. Similarly, the level of development of a country also facilitates or hinders social mobility. The less developed and traditional societies continue with old system of stratification and with ascribed statuses.

Whereas the developed and modern societies paved the way for greater opportunities and competition, it is only in the developed countries

that there is a greater possibility for achieved statuses. In other words, modernization facilitates social mobility.

10.7 FACTORS HINDERING MOBILITY

According to H. M Johnson, one of the factors associated with obstructing social mobility is associated with the existence of family. It means that societies where family is a recognized group, there inequality of social opportunity will continue (to some extent) to favor some. For example in the earlier section we have seen that education facilitates social mobility but in societies where 'quality' of education varies on the basis of one's ability to buy it then this can hinder social mobility.Again, social class remains intact through class endogamy. This implies the tendency to arrange marriage alliances within similar class groups. This ensures securing the valued resources and advantages within a particular class from generation to generation. In the famous theory forwarded by C.W Mills, known as the elite theory it was argued that in American society a small minority consist of the power groups. They belong to military, economic and political domain. Though these groups are different from the functions played by one another but their interests and 'social background' is often similar which interconnects them as an unified group, which is termed by Mills as the 'power elite'. Within the three groups there is often exchange of personnel from one field to another. Thus, inequality of opportunity through one's socio-economic position holds a tendency minimize social mobility.



CHECK YOUR PROGRESS

Q. 2: a) Mention four factors which facilitate social mobility.

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b) Mention the author of the book power elite.

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10.8 LET US SUM UP

- Social mobility means movement of persons and groups from one social position to another.
- Horizontal social mobility means the movement of an individual from one social group to another situated on the same level.
- Vertical social mobility means movement from one social stratum to another where social status and dignity is changed along with one's position.
- Upward social mobility refers to that mobility where a person changes his or her position and rank to a higher position.
- Downward social mobility means that mobility where people are falling down from the holding position and status to the lower stratum.
- Open social mobility is seen in societies where people can change their position and status on the basis of their quality and efficiency.
- Closed social mobility is seen where a person never gets the chance to change his/her position and status though he/she has the potentiality to change.
- Inter-generational mobility means that type of mobility when a person moves to a social position which is different (higher or lower) fromthe social position held by his or her parents.
- Intragenerational mobility refers to that movement where an individual achieves a high position and dignity in comparison to his or her own earlier position.
- Different factors like education, legislation, urbanization, industrialization etc facilitate social mobility.



10.9 FURTHER READING

1) Haralambos, M. & Heald M. R. 1980. *Sociology: Themes and Perspectives*. Delhi, Oxford University Press.

2) Johnson, Harry M. 1966. Sociology : A Systematic Introduction, Allied Publisher.



10.10 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q 1: a) Universality, Vary in Movement, Reverse process, Change of status

b) Achieved and ascribed status

Ans. to Q 2: a) Urbanization, politicization, modernization, industrialization

b) C.W Mills.



10.11 POSSIBLE QUESTIONS

(A) SHORT QUESTIONS (Answer within 150 words)

Q 1: Define social mobility.

Q 2: Write about the factors the hinder social mobility.

(B) LONG QUESTIONS (Answer within 300-500 words)

Q 1: Discuss about the features of social mobility.

Q 2: Briefly discuss about the types of social mobility with examples.

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UNIT 11: FAMILY, MARRIAGE AND KINSHIP

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Meaning and Definition of Family

- 11.3.1 Family- the functionalist perspective
- 11.3.2 The Marxian Perspective of Family
- 11.3.3 Feminist analysis of Family

11.4 Meaning and Definition of Marriage

- 11.4.1 Characteristics of Marriage
- 11.4.2 Forms of Marriage
- 11.4.3 Rules of Marriage
- 11.4.4 Mate Selection Process

11.5 Incest Taboo

11.6 Kinship System

- 11.6.1 Distinction among kin types
- 11.6.2 Descent

11.7 Let Us Sum up

11.8 Further Reading

11.9 Answers to check your progress

11.10 Possible Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss the different perspectives of family.
- know the meaning, characteristics, forms and rules of marriage
- know what is incest taboo
- discuss the kinship system

11.2 INTRODUCTION

Many sociologists said that family is the basic unit of social organisation. Though some variation exists on the basis of its composition

but family has been one of the universal social phenomena and has been an inevitable part of human society. Individuals are generally born into a family and after a certain age individuals get married. Thus, birth and marriage are two important aspects in an individual's life. They determine and defines one's relation with some 'significant' others. In common day parlance they are known as relatives. The complex system defining the relation between individuals and the significant others related by birth or through marriage is known as the kinship system. In this unit we shall learn about these three aspects of human society that is, family, marriage and the kinship system.

11.3 MEANING AND DEFINITION OF FAMILY

Some important definitons of family as given by Sociologists are as follows -

According to **MacIver and Page,** "Family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children."

According to **K. Davis,** "Family is a group of persons whose relations to one another are based upon consanguinity and who are therefore kin to one another."

Gerald Leslie has defined family as, a group of two adults who belong to the opposite sex, live in a socially approved sex relationship. These two adults of opposite sex along with their biological or adopted children comprise a family.

According to **G.P Murdock**, a family is a social group which is characterized by common residence, economic cooperation, and reproduction.

11.3.1 Family- the Functionalist perspective

The functionalist perspective is based on the assumption that every society has certain 'requirements'. These requirements need to be fulfilled by its parts for its survival. Therefore, it views every aspect/part of the society from the function it plays in

maintaining the whole (society). Accordingly the functionalists, while analysing family, concentrate on the function it plays in society. Therefore, while analysing family the functionalist perspective takes the following aspects in to consideration:

- *Functions performed by family in society*: This aspect concentrates on the contributions made by family in fulfilling the requirements of a society.
- *The relationship between family and other aspects of the social system*: The functionalist perspective tries to locate the interdependence of family with other aspects of the social system like the economic or the political system.
- *Function of a family towards the individuals*: This aspects tries to locate how family can stabilize personalties.

Let us discuss how two important functionalist have analysed family.

George Peter Murdock: After examining 250 societies **George Peter Murdock** has stated that a family's multi-sided utility makes it inevitable for all societies. According to him, family performs four basic functions in all societies. Therefore, he calls them the universal functions and they are: sexual, reproductive , economic and educational functions. Each function is essential for maintaining order in society. First of all, without sexual and reproductive function there would not be any members in the society. The rules of sexual activity within the family prohibit the adversive effects upon the social order. It serves the interests of the individuals by not only providing sexual gratification but also strengthening emotional bond between individuals. Secondly, a family plays economic function by providing/ procuring and preparing food. In this context he had referred to the division of labour existing within a family whereby a husband takes care of one aspect of the economic activity and the wife looks into the other aspect of economic activity. It also plays the role of socialising or educating the younger generation, which forms the basis of a culture.

Talcott Parsons: While analysing family, Parsons had primarily discussed the two basic function of family. One is family as the primary agent in the socialisation of children and the other is the 'stabilisation of the adult personalities of the population of the society'. Family is considered the primary socialising agent because the socialisation during the early years of an individual takes place within his or her family. Socialisation through other agencies like, neighbourhood, school etc. starts a little later after the child has acquired certain basic social traits from the family. Parsons has argued that primary socialisation involves two basic processes and they are:

- internalising society's culture
- structuring the personality of the individuals.

According to Parsons, if the culture of a society is not internalised by the individuals then that society will cease to exist. This is because without shared values and norms which are the components of a culture cooperation among individuals would be difficult and thereby social life would not persist. Thus, culture is an inevitable aspect of a society and it is not only learned but also internalised by the individuals. Once it is internalised by an individual it becomes a part of his or her personality structure. A family moulds the personality (by various dos and don'ts) of the child on the basis of the central values of the culture. Parsons had cited the example of American society to illustrate this fact. In American culture, independence and achievement is highly valued so families try to make their children more independent and achievement oriented. He said that families 'are factories which produce human personality'. Family also provides an environment consisting of warmth, security and mutual support which makes the primary or the basic socialisation process effective.

Secondly, the personality which is shaped is also required to be kept stable. This, according to Parson is yet another important function of a family. Here comes the significance of another institution

which is marriage. A marriage relationship is supposed to provide the emotional security to the individuals. This relationship acts as a counterbalance against the stress and strain experienced in everyday life which otherwise possess the potential to destabilise the individuals. This is particularly true in case of industrial societies where the pace of life is very fast and the families (which often nuclear) are secluded from the broader kin group. Since families are separated from the kin group or the extended family it does not receive the security (physical, financial or emotional) as before. Therefore often the couples are dependent on one another particularly for emotional support. This improves the bond between the couples who in turn help one another to remain stable. Here we can see that one institution is dependent on the other for its survival as claimed by the functionalists.

However the functionalist view of a family has been criticised by many as it portrays a picture of only an 'ideal' family comprising well-adjusted children and understanding spouses caring for each other's needs. Secondly it portrays only the American middle-class family and therefore this analogy cannot be considered 'general'. So let us discuss other perspectives regarding family.

11.3.2 The Marxian Perspective of Family

Marxian sociologists use Marx's theory of Dialectical Materialism to understand other aspects of society and family is one of them. According to Marx in every society a small section owns the means of production (it is their private property) they are knowns as the haves. The other, who are in majority, donot own the means of production and they are known as the have nots. Since the have nots do not own the means of the production they are forced to work for the haves. Since the have nots are employed by the haves, the have nots are dependent on the haves and this dependence becomes the source of exploitation of the have nots by the haves. This understanding became the basic premise for the

analysis of society and family is one of those aspects. Friedrich Engles, a close associate of Marx had written an important work about the origin and evolution of family in his book, '*The Origin of the Family, Private Property and State*'.

According to Engles, during the early stages of human history, the forces of production were communally owned. During that time the concept of a separate family did not exist, the society itself was the family. Accordingly there were no rules regarding sexual relationship. Thus, this stage of human history was characterised by promiscuity. He speculated that from promiscuity, marriage and family had evolved through certain stages. In each successive stage increasing restrictions were imposed on the number of mates obtainable for each individual. Once the concept of private property emerged, the concept of monogamous family too emerged. This form of family had emerged to solve the problem of inheritance of property. In order to ensure that the property owned is transferred to the 'legitimate' heirs, restrictions were laid on the sexuality of woman to avoid the confusion regarding the paternity of the child.

11.3.3 Feminist analysis of Family

Several feminist have employed the Marxian theorising to analyse family in the capitalist world. According to feminists like Margaret Benston, family in the modern capitalist world has become a unit of production which produces 'labour' which is one of the basic commodities of capitalism.This production is done in a much cheap rate as capitalists are not required to pay for the production and upkeep of children (future labour). This is particularly true in case of the women who are considered as 'housewives'. These woman who work at home relentlessly as unpaid labourers to produce and rear children and also take care of the husband inorder to ensure latter's good performance at work. The emotional support provided by the wife acts as an avenue for absorption of the frustrations accumulated by the husband in the process of working

in the exploitative capitalist system.As rightly pointed by Ansley, 'When wives play their traditional role as takers of shit, they often absorb their husband's legitimate anger and frustration at their own powerlessness and oppression. With every worker provided with a sponge to soak up his possibly revolutionary ire, the bosses rest more secure'.

This is profitable for the capitalists as they are not required to pay women for the work they do at home. To pay the women for the amount of work they do at home would require a massive redistribution of wealth. Again, due to the fact that the husband must pay for the production and upkeep of the future labour, he keeps himself disciplined at work despite exploitation and he refrains from any bargain at work.



CHECK YOUR PROGRESS

Q.1: a) Who is the author of the book, 'The Origin of the Family, Private Property and Society'?

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.....

b) Mention two function of family.

.....

.....

11.4 MEANING AND DEFINITION OF MARRIAGE

According to Malinowski, marriage is a "contract for production and maintenance of children"

According to Edward Westermarck marriage is a 'more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring".

11.4.1 Characteristics of Marriage

- ***Universal***: One of the major chaacteristics of the institution of marraige is that it is universal. This means that though its form

may vary but it exists in all societies from the most primitive ones to the most modern societies.

- ***Marriage involves performing civil or religious ceremonies***: Since marriage is considered a sacred bond between two individuals, some kind of religious rituals and ceremonies are observed during marriages.
- ***Marriage requires social approval***: Marriage is different from cohabitation in the sense that cohabitation only requires the consent of two individuals but marriage requires the consent of society. This consent is expressed through the presence of a large gathering in a ceremony to mark the marriage of two individuals. Nowadays, social approval can be achieved through legal procedures which do not require a gathering of a large number of people.
- ***Marriage defines social obligations***: Marriage between two individuals is different from other sexual relationship on the ground that marriage defines the rights and duties of the individuals towards each other. In this context the social approval becomes crucial because society becomes the 'witness' of the consent given by the individuals to each other. In case of the violation of the obligations, the society imposes sanctions on the individuals.
- ***Marriage forms the basis of family***: In the previous section we have read that family is the basic unit of organisation in every society. But it is the marriage between two individuals which gives rise to a family.

11.4.2 Forms of Marriage

There are three major forms of marriage which are discussed below::

- ***Monogamy***: It is the most widely practised form of marriage. It is a form of marriage where one man marries one woman. In some societiesi individuals are permitted to remarry only after the death of one spouse or after divorce. This is known as serial

monogamy. However in some societies remarriage is not at all encouraged. This is known as straight monogamy. For example, many women belonging to higher castes in India are not allowed to remarry even after the death of their spouse. However, these restrictions are not imposed on the male members and they can remarry after the dealth of their wives.

- ***Polygamy***: This is that form of marriage where an individual is married to more than one mate. This form of marriage is of *two types* and they are *polygyny* and *polyandry*. Polygyny is that form of marriage where an individual has more than one wife at a time, whereas polyandry is a form of marriage where one woman has several husbands at a time. In some polyandrous societies like among the Khasas of Uttaranchal fraternal polyandry is observed. This implies that all brothers in a family marry one woman. This kind of marriage is generally found in those societies which exist in harsh environmental and thereby difficult economic condition. The harsh economic condition makes it difficult for a single male to support and upkeep a separate and individual family.
- ***Group Marriage***: This implies marriage of two or more women with two or more men. Here each individual is the spouse of the each opposite sex in the group. In other words, husbands are common husbands and wives are common wives. The children born out of this kind of marriage alliance are considered the children of the whole group.This kind of marriage is generally rare and almost in the verge of extinction.

11.4.3 Rules of Marriage

Every society follows certain rules regarding the selection of the mates. Thus, every society has some definite rules regarding who one should marry. Some of those rules are discussed below:

- Endogamy is the rule related to marriage which requires an individual to marry within a particular specified group. That group

may be class, caste, tribe, religion, community etc. For example, we often hear that among some communities in India marriage alliances are formed between individuals belonging one caste only.

- Exogamy is a rule related to marriage which requires individuals to marry outside certain specified group. That group can be gotra or clan, pravara, pinda or village. For example, within a tribe there are several clans. Among the Mishing tribe of Assam there are several clans bearing different surnames like Pegu, Doley, Patir etc. Now marriage between two Mishing individuals is preferred (which is the practice of endogamy). But a boy whose surname is Pegu cannot marry a girl whose surname is also Pegu even though they are not blood relatives. This is the practise of exogamy. This is because there is a belief that even though they are not direct blood relatives but may be distant relatives and in that way they are considered as brother and sister. Again, in some villages the boys and the girls residing and growing up together are considered brothers and sisters. Therefore, marital alliance between the individuals residing in the same village is not accepted.

11.4.4 Mate Selection Process

We have already come to know that marriage is a social process and it involves the following of certain socially defined rules. In this context selection of mate is an important aspect. On the basis of the process of selecting one spouse or mate we can classify the marriage and they are:

- ***Arranged marriage***: In some societies like among the Hindus it is generally an obligation on the part of the parents of the individuals to select the correct partner, mate or spouse for their son or daughter. In such marraiges individuals do not have much say about their preference, likes or dislikes regarding their prospective partners. This kind of marriage still exists among many communities in India.

- ***Love Marriage***: In most of the societies as individuals become adults, they are supposed to choose the individuals they would like to marry. Individuals generally spend a time period of courtship to understand each others feelings and temperament. After taking the decision to marry one another, the individuals seek social approval. This form of marriage is popularly known a love marriage in India. However instances of this kind of marriage in India are found in ancient literature as *Gandhava Vivaha.*

Besides these major types there are other mate selecting process which is specially observed among some tribes. Some of those are:

- ***Mate selection through service***: Among some of the tribes a practise is prevalent that a prospective groom must provide service to the bride's family for certain period of time as decided. If the bride's father is satisfied with the service then the consent for marriage is granted.
- ***Marriage by capture***: Among certain communities seeking the social consent for marriage requires capturing a prospective bride by the prospective groom is required. However among most of the tribes this capture is ceremonial or prearranged.
- ***Marriage by trial***: In this form of marriage, an individual before asking a girl's hands for marriage must prove his strength. Among the Bhils during the community festivals, several games are conducted where young man are provided with the avenues to showcase their prowess.
- ***Marriage by intrusion***: In this kind of marriage, a girl desirous of marrying a particular boy thrusts herself in his house. She performs all the household chores and even bears all the abuses and humiliations meted out to her by the boy's family members till the boy gives his consent for marriage.
- ***Marriage by probation***: In his kind of marriage, before marrying two individuals cohabit with one another to check one another's compatibility and then they decide whether they would marry or not.

11.5 INCEST TABOO

Every society follows some rules regarding whom one or a family can choose as a prospective bride or groom. In some societies these, rules are rigid and in some societies these rules are flexible. However, one rule is common in most of the societies and that prohibition of marriage or sexual relation among blood relatives. For example, sexual relation between father and daughter, mother and son, brother and sister is called incest and it is a taboo in almost all the societies.

11.6 KINSHIP SYSTEM

Human societies consist of different social groups and we have already read that family is the basic group in any society. Now, Kinship system is one of the basic organising principles in every human society. This system establishes relationship between an individual and the groups. In other words it refers to the set of rules which define how individuals are related to one another. For example, in a family children are related to parents by blood but a husband and wife in a family are related to one another through marriage alliance. So individuals are either related to one another by the virtue of blood relationship called *consanguinity*, or by the virtue of marriage relationship known as *affinity*. So, we attain some relatives by birth. We cannot choose them but marriage alliances provide some amount choice to select our relatives. So we are related to our consaguinal kin by blood. The kinship system determines who will inherit the family property.

11.6.1 Distinction among Kin Types

We all have different types of kin or relatives and in most of the societies there are different terms to refer to the different kins. This reduces a lot of confusion. According to Harry M Johnson there are six most important disctinctions among the kin types and they are:

- *Sex*: The terms 'brother' or 'sister' indicate the sex of the kin referred to.
- *Generation*: The terms like 'mother' and 'daughter' indicates difference in generation but the term cousin indicates sameness of the generation.
- *Affinity*: In some societies different terms are used to indicate affinal kin and consanguinal kin. For example in most of the northern regions of India maternal grandfather is called *Nana* and paternal grandfather is called *dada.*
- *Collaterality*: An individual's collateral relatives include one's own siblings, all the siblings of one's lineal relations (example of lineal relatives may be grandfather, father, son, grandson etc) and all the descendants of the above mentioned two groups.
- *Bifurcation*: Sometimes the kinship terms fail to indicate the sex of the relative through whom the individual or the ego is related. For example, the word 'niece' does not specify whether one is referring to brother's or sister's daughter. In Assamese, the term 'Aita' does not specify whether one is referring to mother's mother or father's mother.
- *Linkage*: This aspect is important when a term fails to specify whether the affinal kin is linked to the ego through another affinal relative or through a consaguinal relative. For example the term sister-in-law does not specify the 'intervening' relative (brother, wife or husband)



LET US KNOW

In anthropology ego refers to the individual from whom the networks of kinship and family relationship is traced.

11.6.2 Descent

There is a set of principles by which an individual's (the word ego is used for individual) affiliation and probability to become a

successor of the family property is determined. It is known as 'descent'. In certain societies a child is considered a descendant of only the father's family. This system is known as patrilineal descent and in some societies children are considered to be the descendant of the mother's family and, therefore, such societies are known to be following matrilineal descent. This two systems are also known as Unilineal descent system. Again, in the some societies children are considered to be a descendent of both the father's and mother's family. Such societies are known as *bilateral or cognatic*. So, there are three main rules of descent and they are: *patrilineal, matrilineal* and *bilateral*. In patrilineal societies or the societies following patrilineal descent, the father is identified as the sole procreator while the mother is considered just as the carrier of the progeny. In the patrilineal descent system, inheritance of family property is passed from father to son and authority/decision making power is rested on the hands of the senior male members. In such societies, daughters are considered merely guests for a few years in the natal house. The folk culture and the folk songs of those societies often refer to this fact. However, it is seen that even after marriage daughters continue to have strong emotional, material and ritual relationship with the natal group. For example in many societies in India the maternal uncle or the mama plays an important role in several rituals like in the *Annaprasana* where the presence of the maternal uncle is important. On the other hand in societies following matrilineal descent, the family property is passed either from mother to daughter or from mother's brother to sister's son. For example earlier the Nayar community in Kerala was matrilineal and had a matrilocal residence system. The families consisted of the sisters, sister's children and sister's daughter's children. They all resided in one house known as the *taravad*. The husbands 'visited' the wives in their wives' *taravad*. Again, among the Khasis of Meghalaya, the matrilineal descent system is followed. In Khasi society the youngest daughter inherits the family property. However the decision making power

regarding the family property resides on the hands of the maternal uncle. The elder daughters generally move out of the family house and build separate nuclear families along with their husbands. The Garos of Meghalaya also follow the matrilineal descent system. After marriage the husband resides in the wives house but the husband becomes the head of family (after the death of the wifes' father) and the manager of the wifes' family property.



ACTIVITY 1

Recall a crises situation in your family and discuss the kind of support (emotional, financial, physical) you and your family has received from your relatives.



CHECK YOUR PROGRESS

Q.2: a) Mention the different types of descent system.

.....

.....

b) Name a matrilineal society/tribe.

.....

.....



11.7 LET US SUM UP

- Family is the basic unit of a social organisation.
- The functionalists concentrate on the contributions made by family in fulfilling the requirements of a society.
- The functionalist perspective tries to locate the interdependence of family with other aspects of the social system like the economic or the political system.

- Marriage forms the basis of family.
- Marriage is a social institution which involves granting consent to two adult individuals to form a family and procreate.
- Kinship system is one of the basic organising principles in every human society. This system establishes relationship between an individual and the groups.
- Kinship system refers to the set of rules which define how individuals are related to one another.



11.8 FURTHER READING

1) M.Franscis Abraham. 2017. Contemporary Sociology: An introduction to concepts and theories.

2) Johnson, Harvy M. 1966. Sociology : A Systermatic Introduction. New Delhi : Allied Publishers.



11.9 ANSWERS TO CHECK YOU PROGRESS

Ans. to Q.1: a) Friedrich Engles

b) Reproductive function and economic function

Ans. to Q.1: a) Patrilineal descent system and matrilineal descent system

b) Khasi



11.10 POSSIBLE QUESTIONS

Short Questions (Answer within 150 words)

Q1: a) What is meant by taravad ?

b) What is meant by incest ?

Long Question (Answer within 350-500 words)

Q1: Discuss the significance of family, marriage and kinship in contemporary society.

Q2: Define family. Critically compare the functionalist and Marxist perspective of family.

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UNIT 12: RELIGION

UNIT STRUCTURE

12.1 Learning Objectives

12.2 Introduction

12.3 Definitions of Religion

12.4 Origin of Religion

12.5 Forms of Religion

12.6 Theories on Religion

12.7 Social Role of Religion

12.8 Religion and Globalization

12.9 Let Us Sum Up

12.10 Further Reading

12.11 Answers to check your progress

12.12 Possible Questions

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- understanding the meaning and definitions of religion.
- learn about the origin and forms of religion.
- know about the theories of religion.
- understanding the social role of religion.
- discuss the relationship between religion and globalization.

12.2 INTRODUCTION

Religion is an important aspect of every society. The word ‘religion’ is derived from the Latin word ‘religare’, which means ‘to bind together’ or from the word ‘religere’, which meant ‘to rehearse, to execute painstakingly’ suggesting both group identity and ritual (Yinger, 1957:13). Religion refers to a deep faith in a super natural power and parhaps it may be the chief reason to recognize religion as a prime agent of social control. India is a diversified country, diversified in the sense of multidimensional social

aspects. Religion is one such an aspect where diversification is visible. As we know, Constitution declares as India a secular republic country. It simply means that India does not promote any particular religion as a national religion unlike many other countries in the world. India makes equal treatment to all the religion practised within its geographical boundary.

Man is a social animal and religion is man's vital concern. Man has biological, economic and social needs, but also has what is known as a religious need. Religion, as a component of human behavior, had interested, fascinated, confused and confounded the scientists from an early period.

Religious experience is associated with emotions, especially with the emotions of fear, awe, or reverence. It is closely associated with morality and has elaborate rules of conduct. Some of the major world religions are Hinduism, Buddhism, Confucianism, Judaism, Christianity and Islam. In this unit we will learn about religion in detail.

12.3 DEFINITIONS OF RELIGION

Different scholars explain their views regarding religion. The different definitions of religion are mentioned below.

Durkheim, in his book *The Elementary Forms of the Religious life* he, defines religion as a "unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden."

James G. Frazer, in his work, *Golden Bough* considered religion to be a belief in "powers superior to man which are believed to direct and control the course of nature and of human life."

Edward Sapir, an American anthropologist, says that "the essence of religion consists in man's never-ceasing attempt to discover a road to spiritual serenity across the perplexities and dangers of daily life."

Maciver and Page have said, "Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power."

According to Ogburn, "Religion is an attitude towards superhuman powers."

Max Muller defines religion as "a mental faculty or disposition which enables man to apprehend the infinite".

Thomas F. O'Dea, a functional theorist, defines religion as "the manipulation of non-empirical or supra-empirical means for non-empirical or super-empirical ends". He further adds, "Religion offers what is felt to be a way of entering into a relationship with the supra-empirical aspects of reality, be they conceived as God, gods, or otherwise".

12.4 ORIGIN OF RELIGION

Sociologists and anthropologists believe that the primitive man's imagination was born out of fear and that insecurity, mode of worship, beliefs and liturgy are instrumental in the development of modern organized religion. In the hunting and food-gathering stages, primitive man's life was full of uncertainties. Will he get the hunt? Will he be able to collect food? He also had to face the cruelty of nature in the form of rain, floods, thunder and storms. Dreams, illness and death were mysterious for him. He did not understand the causes of these natural phenomena. Therefore, in order to cope with the unknown, the primitive man developed certain beliefs about good and bad men as well as the benevolent and harmful aspects of Nature.

At this stage, man's life has two dimensions. The first dimension was of feeling and seeing. Therefore, primitive man tried to define human nature and animal behavior by means of his capacity to see, hear and understand. For him, death, epidemics, rain, storms and floods etc., were the disasters he was exposed to and the helplessness, uncertainty and defenselessness gave rise to human speculations, beliefs and practices. These in turn gradually generated the development of modern organized religion.

The mental, social and geographical horizon of the primitive man was limited. His/her life was limited to the basic needs. It was in the effort to fulfill these needs that the primitive man/woman very partially developed his/her system of beliefs and religious practices.

Tylor and Spencer held that religion originated in the life of the primitive man/woman because of the concept of spirit. They believe that the primitive man/woman came to believe in the existence of soul through his/her speculation about death and dreams. According to Tylor, the primitive

man believed that soul resides in the human body and it goes out when man/woman sleeps. When he/she wakes up it returns to the body. When the soul does not return to the body, it is the lifeless state or death. The primitive man/woman kept the dead body of his dear ones in the hope that soul would come back and enter the body.

During the stages of hunting and food collection, primitive man/woman made certain achievements but he/she also faced lot of disappointments. He/she believed that his/her happiness depended on the happiness and satisfaction of the soul of his/her dead relatives and ancestors. If some of their ancestor do not rest in peace their life will be miserable. Thus, concept of the soul of the dead generated faith in the life of primitive man/woman and the efforts made to satisfy souls of the ancestors created liturgy and rituals.

Spencer believes that the origin of belief in the life of the primitive man/woman was due to dreams. The primitive man/woman associated dreams with the souls of ancestors and ghosts, which gave rise to belief in supernatural power. Spencer on the basis of this logic discusses the growth of religion in various societies. The idea of the origin of religion propounded by Spencer and Tylor is called theory of 'animism' or 'ancestor worship'.

Frazer holds that the primitive man/woman was in a state of continuous struggle with Nature. Sometimes he/she succeeded in controlling Nature and sometimes Nature defeated him/her. The changing practices developed by the primitive man/woman to control. Nature is called 'magic'. When defeated by Nature primitive man/woman worshipped Nature to propitiate or please it. Religion originated from the worship of Nature. Frazer's these ideas have been called the theory of 'Naturalism'.

Durkheim criticizes these theories of the origin as religion. According to Durkheim these theories project primitive man/woman as philosophers whereas Durkheim felt that their ideas and social life were too simple. Secondly these theories stress on psychological aspects but for Durkheim religious beliefs are totally social. He criticized the earlier sociologist and anthropologists on the grounds that their explanation for religion is psychological, and that they made religion an illusion whereas nothing so

universal and important in human society could be illusory. Durkheim argues that in all societies a distinction is made between 'sacred' and 'profane' objects. Religion is related to sacred objects. Individuals performing at religious rituals and festival strengthen their solidarity and their solidarity fills them with a social spirit.

Later anthropologists particularly Malinowski and Radcliff Brown have conducted studies to know how religion used to functions in primitive societies. According to them, religion maintains social harmony and controls individual's behavior.

- **Animism**

According to animism, the idea of the soul (anima) is central to religion. Hence, the name is animism. According to E.B. Tylor, primitive man/woman hit upon the idea of soul because of an error. In his/her dreams, he/she walked about various places engaged in various types of activities and met his dead ancestors even while his/her body remained in one place. He/she deduced from this experience that each individual has a double or another self, which has the power of leaving the body and traveling to distant place. This double is distinguished from the person in several respects. "It is more malleable and plastic; for it to leave the body, it must pass out by its apertures especially the mouth and nose. It is represented as made of matter, but of a matter much more subtle and ethereal than any which we know empirically. This double is the soul."

Thus they questioned, how did the soul attain the status of a disembodied spirit? An answer to this question is provided by another error supposed to have been made by primitive men/women. They thought of death as a prolonged sleep as a result of which the body disintegrated and ceased walking. The soul consequently became disembodied and free and roamed around those who were living. Gradually, the population of spirit souls grew. It was thought that these spirits had the needs, passions, and interests of living men/women and were inclined either to aid or to injure their erstwhile living companions. Being ethereal and fluid, these spirits could enter into the bodies of living beings and cause either all sorts of disorder or increase the strength and vitality of the bodies. It was assumed

that an evil spirit caused the disorders but benign spirit increased the strength and vitality of the body and brought about other wholesome changes. Primitive men thus found an explanation for all kinds of happenings that varied from the ordinary in terms of the activities of spirits. Illness or some such misfortune was ascribed to the work of evil spirits while good things of life were attributed to the work of benign spirits. The next step was, therefore, an attempt to conciliate and appease the spirits in order to ensure that they did not harm the living beings. The modus of appeasement took the form of prayers, offerings, sacrifices and other practices. Thus deity was created from a simple conception of a 'double' in a human body. Since death brought about this apotheosis, "It was to the dead, to the souls of the ancestors that the first cult known to humanity was addressed. Thus, the first rites were funeral rites; the first sacrifices were food offering destined to satisfy the needs of the departed; the first altars were tombs".

Tylor explained animism by formulating the theory that early men could not distinguish the animate from inanimate objects. He endowed all things, even the inanimate objects, with human characteristics and, hence, with souls. It was held that the souls governed the affairs of men. Likewise, it was also held that the soul of other things, including those of trees and animals, governed the external world – "the flow of rivers, the movement of stars, the germination of plants, the reproduction of animals etc." Early men were more attracted by these cosmic spirits than by those of his/her ancestors because the external things inhabited by spirits were more real to them than the ancestors who existed only in their imagination. They, therefore, implored the assistance of these spirits with offerings and prayers. Thus came into being a completely animistic view of the world. The ancestor cult was supplemented by a nature worshipping cult.

- **Naturism**

The theory of naturism is associated with the name of Max Muller. He accepted Taylor's theory of the origin of the conception of soul with exception that he placed greater emphasis on death as the source rather than on dreams. This development was, however, considered by Max Muller as secondary in importance. The source of religious inspiration was to be

sought, according to him, in the deep influence exercised by nature in all its varied aspects upon the mind of early man/woman. He actually defined nature. In the words of Max Muller, "At first sight, nothing seemed less natural than nature. Nature was the greatest surprise, a terror, a marvel, a standing miracle, and was only on account of their permanence, constancy and regular recurrence that certain features of that standing miracle were called natural in the sense of foreseen, common, intelligible… It was that vast domain of surprise, of terror, of marvel, of miracle, the unknown, as distinguished from the known, or as I like to express it, the infinite, as distinct from the finite, which supplied from the earliest times the impulse to religions thought and language." Max Muller maintained that an attitude of awe of love and reverence towards objects of nature was born as a result of a 'diseased' mind which invested lifeless things with life and all the power that is associated with life. This was brought about by early man's/woman's stupidity again – this time his/her linguistic confusion. Such linguistic errors as the sun rises and sets, or thunder sends rain or that trees bears flowers and fruits, gave rise to belief in some power inherent in the sun, thunder and the trees, etc. "Hence a spirit had to be attributed to the objects in order to account for the acts which were confounded with them in their names. Language thus superimposed upon the material world as revealed to be the senses; a new world composed of spiritual beings created out of nothing and felt to be the causes of physical events. Once invented the vocabulary representing this spirit world was capable of indefinite expansion, so that a pantheon, a hierarchy of deities would be created. The idea of man's own soul was a secondary growth and the religion of ancestor worship was a reflection of the more important nature worship."

- **Manaism**

The assumption that the people have a conception of the soul has been criticized by some anthropologists. According to them, the entire religious life of the primitive people was born out of their belief in the existence of a certain supernatural power or spirit in an object animate and inanimate.

They did not distinguish between the animate and objects inanimate because in their view such distinctions were a later development. It is

therefore, wrong to assume that the primitive people became aware, in the first instance, of a soul in man and subsequently conceived of the soul in lower animals and inanimate objects. Marett characterized such idea of spirit or supernatural power among primitive people as 'non-personalized' concept of spirit', and he called such a set of beliefs animatism or manaism after 'mana' used by Melanesians to designate force. Some North American tribes called this power orenda or maniton.



CHECK YOUR PROGRESS

Q.1: Name a thinker who is associated with Naturism.

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Q.2: Who authoured the book, 'Goldern Bough'?

.....

.....

12.5 FORMS OF RELIGION

Religion seeks to interpret and control man's relations to the forces of his physical and social environment. These forces are thought to be under the control of some supernatural power. The attempt to inter prêt man's relations to these forces led to several forms of religion like superstition, animism, totemism, magic, ceremonialism, and fetishism. A brief explanation of these forms is necessary in order to clarify the concept of religion.

- **Superstition:** Superstition is the conviction that something shall happen owing to the causes utterly disproportionate to the event. For example, the belief that there would be some trouble in the journey if a cat has crossed the path, or that there will come some calamity because a star has fallen from the sky, or that Saturday is not a good day for sending a women to her husband's house. The Hindu religion is full of such superstitions.
- **Animism:** Animism propounds the existence of some supra physical

being within the body of every living being. This supra physical being is believed to survive the death of the physical body in which it is contained. After the death of a person the supra physical being is freed from the physical limitations and can wander irrespective of time and space. Thus animism is a belief in the spirits of the dead. It is a name given to the theory of spirits which are supposed to be dwelling in certain places or things so that they can communicate with men. Very commonly the view is held that spirit visits a man in sleep. Sometimes a man is said to have heard the spirit speak from a corner of the house. To feed the ancestors, a fifteen day ritual called 'shradh' is observed among Hindus. According to Tylor animism lies at the basis of all religion.

- **Magic**: Magic is a system of manipulation by which an effect is sought through the action of unseen powers. The magician attempts to control the powers by magical practices not validated by scientific knowledge, such as rubbing a stone on the diseased part of the body to make it get well, walking on fire without being burnt, eating glass pieces without shedding any blood, turning a piece of charcoal into a rupee, making a body disappear, getting a purse out of the pocket of a man without going near or about him.
  - **Two kinds of magic**: Frazer in his book *Golden Bough* distinguished between two kinds of magic, imitative and contagious. In imitative magic an individual imitates what he wishes to happen. Thus an Austan who wants rain to fall, fills his mouth with water and squirts it out in different directions. Again many children are made to put on a mascot to save themselve from an evil spirit.
  - **Difference between Magic and religion**: Some authors believe that magic is a form of religion but others choose not to characterize magic as religion. According to Malinowski, magic practices are distinguished from the religious ones by the fact that magic always has a definite end in view, which is intermediate, practical and usually private. They are intended to

produce a definite effect. Religion on the other hand, has no definite end. It is always an end in itself. In the case of religion, the attitude is humble, the worshipper seeks to obtain something from God through prayer. Magic, on the other hand seeks to attain the thing directly by the use of disproportionate means. The intellectual content of magic is narrowed by its highly utilitarian purpose. A magic seeks to get things by threatening or intimidating gods while a worshipper seeks them by praying and petitioning to gods. A magical behavior is a commercial transaction in which trickery and deceit become possible. Religion establishes a bond between man and God but in magic such a bond is absent. Magic diverges most from religion when it is used to accomplish aims not sanctioned by the group. It may be employed to achieve vengeance, to acquire property illegally, to steal another man's wife or a woman's husband etc. Selby says, "Magic is now, and for a long time has been regarded with some moral reprobation. If it comes under the head of religion at all it is religion of an illicit and degrading kind".

- **Totemism:** Totemism is a form of religion where a tribe is supposed to be related to an object mainly animal or plant towards which they behave in a reverent manner by adopting its name and offering sacrifices or adoring it. A totem is generally an animal, rarely a plant or any object to which a clan is assosiated. The relation of the clan and that particular animal/plant/object is explained by bonds of descent. The people of the clan do not kill or eat or harm that animal/plant/object with whose name they are linked to. They attach to it super empirical meaning. In Ruanda, for example the Buffalo people will not eat buffalo.
- **Ceremonialism**: Ceremonialism is a collective practice usually associated with religion. Thus, praying, feasting, dancing, singing, kneeling are examples of ceremonialism or ritualism. All religions provide frequent ritual contact with other communicants which is a form of group intra-simulation. In this sense ritual ceremonial may be

called the external side of religion. Like the belief itself sacredness is attached to it.

Some thinkers have believed ritual to be more important than religious belief itself in maintaining religious attitudes. Ritual helps to remind individual of holy realm, to revive and strengthen his/her faith in this realm. The survival of Judaism has been attributed to the insistence of the Pharisees that almost every act should be ritualized. Similar is the case with Hinduism which lays great stress on rituals. At the time of birth, marriage and death in a Hindu family many ritual ceremonies are observed. In a church congregation one observes several rituals. On cue one rises, bows, kneels, and comes forward, and so on. Many ceremonies sometimes seem incredibly intricate. However some of these ceremonies must have been invented by the primitive people with a purpose in mind which has now lost that purpose due to the advancement of scientific knowledge. Behind ceremonies there is definitely logic, if no other logic than the logic of emotional satisfaction might be there. For social cohesion satisfaction of emotional feelings is necessary and if a ceremony serves that purpose then it a sufficient ground for its observance.

We may here note the distinction between belief and ritual. Belief is an attitude towards sacred things. It is based upon faith rather than upon evidence. It is the cognitive aspect of religion. Some consider a cow as a sacred thing. This attitude is based upon faith. There is nothing to distinguish a sacred cow from any other cow, except the faith or belief of those who regard it is as sacred.

Ritual, as we have already noted, is a religious practices. It is a behavior with reference to sacred objects. The sacredness of behavior comes from the attitude taken towards the sacred objects.

- **Fetishism**: Fetishism is probably the most elementary from of religion. It is the adoration of material things because of their mysterious power. The word ‘fetishes’ come from the Portuguese explorers, who first applied it to wooden images of the west African Negroes. But the essential thing is not that they are artificial. A leaf or stone of unusual

shape may be adored in the same way as a carved figure. The essence of a fetish is that it has attributed to it a mysterious power for good or evil which some preliterate people call 'mana'. The fetish is adored or insulted according to whether it fulfils or does not fulfill its processor's wishes.

From the above description it may be concluded that in primitive times the world was thought to be populated with spirits and ghosts of helpful or harmful nature. To propitiate these hosts various methods were employed which gave birth to animism, totemism, ceremonialism and fetishism.

12.6 THEORIES ON RELIGION

Malinowaski and Radcliffe Brown have given functional explanations of primitive religion. Malinowski points out, with reference to the Trobriand islanders, that religion is intimately connected with various emotional states, which are states of tension. For example, quite a few of their magical and religious practices centre round the fishing expeditions. These are the outcome of the state of fear which a possible disaster on the seas gives rise. Similarly, hate, greed, anger, love etc, may arise due to various situations in a man's/woman's life. These situations create stress and strain and, if permitted to exist over a long period of time can, frustrate one's action. A human being has to be an acting individual; and normal action is not possible in an emotionally upset state of existence. Religion serves its purpose in such a situation as a tool of adaptation; its purpose is to purge the human mind of its stress and strain, i.e., it is cathartic in it action. In other words, religion has the function of bringing about a readjustment between man and the supernatural in upset states of existence. It is a device to secure mental and psychical stability in an individual's life.

Radcliffe-Brown takes a different stand. The function of religion, he says, is not to purge fear and other emotional strains from the human mind, but to instill a sense of dependence in it. He says that, ultimately, the survival of the group is more important than throat of the individual; and if the latter has to make some sacrifices it is in his own interest to do so, because

without social survival individual survival is not possible. However, the individual does not seek to realize this always, and he/she seeks to chart out an individual course of action. If each individual were to do this there would be utter confusion and chaos and no organized activity would be possible. Adherence to a norm of behaviour is essential in terms of social survival; and it is the fear of supernatural control and punishment, as also the anticipation of support in the case of socially approved conduct, that brings this adherence. Therefore, the function of religion is to create a twofold feeling of dependence on society and thereby obtain the individual's concurrence with the social norms because the ultimate aim of being social is to perpetuate society.

Here again, we may say, that the truth lies in a conjunction of the views of Malinowski and Radcliffe- Brown. Their view points might appear opposed, but they are not; they have to be taken as complementary. The individual is as important to society just as society is to the individual.

Radcliffe-Brown's and Malinowaski's sociological explanations are derived, in part from Durkheim's theory of religion which we will discuss in the next section.

- **Emile Drukheim on religion**

Emile Durkheim developed the sociological theory of religion, which was published in his book *'The Elementary Forms of Religious Life*'. In this book Durkheim presented what is probably the most influential interpretation of religion from a functionalist perspective. Durkheim argues that all societies divide the world into two categories; 'the sacred' and 'the profane'. More simply this means the distinction between the sacred and the non-sacred. Religion, according to him, is based on this distinction. It is 'a unified system of beliefs and practices related to sacred things, that is to say, things set apart and forbidden''. He insists that 'sacred things' do not simply mean those personal things which are called gods or spirits. Anything can be 'sacred' such as a pebble, a piece of wood, a rock etc. This is not the particular quality of the pebble or the wood which makes it sacred. Sacred things are considered to be sacred simply because they are symbols of something. Durkheim, therefore, says that to understand the role of religion

in society, the relationship between these symbols and that which they represent must be established. He argues that if one can study the most rudimentary forms of social existence and the thought forms which accompany them, then perhaps one can understand the relationship or connection between the symbol (i.e. collective existence) and that which the symbol represents (i.e. collective representations). It is for this reason that the various primitive groups of Australia and North America form the basis of his study.

Durkheim considers the religion of Australian aborigines, which he calls totemism, as the simplest and most basic of religions. The totemic object among these people is connected not only with religion but also with clan membership. Aboriginal society is divided into several clans. A clan is like a large extended family with its members sharing certain duties and obligations. Each clan has a totem, usually an animal or a plant. The totem is a symbol. It is the emblem of the clan. ''It is its flag; it is the sign by which each clan distinguishes itself from all others''. The totem is, however, more than this. It is a sacred symbol. The totem is the outward expression of the totemic principle or god.

Totem thus being a religious or sacred object, inspires respect and awe. It is especially true when the otherwise scattered parts of the clan come together periodically on a ceremonial occasion. It is then that an excitement is bred which lifts the individual out of himself. It is minor case of creative synthesis. The totem is only an object; yet it is symbolic of a reality unseen. The 'images of the totemic beings are more sacred than the beings themselves.' This fact makes it evident that the totem has a special symbolic significance. Because it symbolizes the moral unity of the clan as a whole, it is sacred and eventually transforms itself into a divinity. Durkheim argues that if the totem 'is at once the symbol of the god and of the society, is that not because the god and the society are only one'? Thus, he suggests that in worshipping god, men are in fact worshipping society. Society is the real object of religious veneration.

How does man come to worship society? Durkheim argues; 'primitive man comes to view society as something sacred because he is utterly

dependent on it'. Society is more important and powerful than the individual. But why does man/woman not simply worship society itself? Why does he/she invent a sacred symbol like a totem? By way of explanation, Durkheim argues; 'it is easier for him to visualize and direct his feelings of awe toward a symbol than towards so complex a thing as a clan'. He sees this as a situation in which religion 'ceases to be an inexplicable hallucination and takers a good hold in reality'. In fact, we can say that the believer is not deceived when he/she believes in the existence of a moral power upon which he/she depends and from which he/she receives all that is best in himself/herself.

Among the Australian tribes studied by Durkheim, the totem is represented in various ways. Each totem has its emblem or blazon. In almost all clans. There are objects such as pieces of wood, stones, etc. which bear a figurative representation of the totem. Ordinary objects which are referred to as churning are transfigured once they bear the emblem of the totem. They share the sacred quality that is associated with the totem, a phenomenon which we can easily understand by observing ourselves. In modern societies, the flag may be regarded as the equivalent to the churinga of Australian aborigines. The flag of a collectivity shares the sacred quality which we attribute to the native land. Totemic objects bearing the emblem of the totem give rise to behaviour typically of the religious order, i.e., either proscriptive or prescriptive practices. The members of the clan must abstain from eating or touching the totem or the objects which share the sacred quality of totem. Or, they must display with regard to the totem some explicit form of respect. In this way, the tribes in Australian societies are division into two fundamental categories of the whole of reality; the sacred and the profane.

For Durkheim, the 'sacred and the profane have always and everywhere been conceived by the human mind as two distinct classes, as two worlds between which there is nothing in common'. There is a logical chasm between the two domains and it is precisely the totality of sacred beliefs and practices which constitutes a religion. Religion is a group phenomenon, for it is a group which gives a religion its specific character

and unity. Moreover, religion unifies the group, literally, it binds people together. In this way, Durkheim emphasizes his general thesis that religious ideas sare derived from society and serve to bind the members of a society together. This essential and positive function of religion- viz. solidifying a society- explains why it is a ubiquitous and permanent institution.

- **Karl Marx on religion**

Kari Marx viewed religions as an illusion which is necessary for the alleviation of sufferings of the people in a capitalist society. In the words of Marx; 'Religion is the sigh of the oppressed creature; the sentiment of a heartless world and the soul of soulless conditions. It is the opium of the people'. He believed, religion would completely disappear in a communist society where there would no more be division of people into classes, the oppressor and the oppressed, the exploiter and the exploited. In other words, communism would usher in a situation in which the social conditions would make to religion to disappear.

According to Marx the ways in which religion can mitigate the pain of oppression may be briefly noted. First, it promises a life of eternal bliss in the afterlife, i.e., life after death. Accordingly, pain becomes bearable when people have something better to look forward to. Second, there are religions which extol the virtues of poverty and ever of suffering produced by oppression. The well-known biblical quotation brings this out dramatically; 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven'. The implication is clear. Those who would bear the deprivations of life with dignity and humility will be rewarded for their virtue. Third, religious teachings persuade men to hope for supernatural intervention to solve the problems on earth. Fourth, religion often teach man to bear with injustice and accept the social order, however iniquitous it may be. In Hinduism and in many other religions, the social order is represented as a handiwork of the creator and, as such, social stratification is an inevitable concomitant. Thus, it is interpreted that, the social order is immutable and unchangeable. The people have therefore, no other alternative but to accept their position in the social order.

From a Marxian point of view, religion not only serves to create a

series of myths which justify and rationalize the social order based on injustifice and exploitation, but it also serves as an instrument of oppression. Historically, all organized religions have received patronage from the ruling class and in exchange these religious leaders have diverted the attention of their followers from the real source of their oppression and thereby have helped the ruling class to remain in positions of powers.

There is ample evidence to establish many of the changes levelled by the Marxists against organized religion. But will religion completely disappear in situation where there would be no exploitation of one class by another? There are many aspects of life which are unpredictable and uncertain. Death, for example, creates void which no amount of logic can diminish. In such situations, people naturally raise questions about the meaning of life. Religion gives them the required emotional support and security. During the Second World War, Russian men and women in thousands thronged in and around the churches to say prayers for the well-being of the near and dear ones who were in the thick of the battle. It has, therefore, been very aptly said that "these examples suggest that there is more to religion than a set of beliefs and practices which develop in societies based on the private ownership of the forces of production.

It should be borne in mind, however, that the dysfunctional aspects of religion relate to institutionalized religion. Instead of strengthening social solidarity, organized religions have served throughout historical period as divisive forces, encouraging directly and indirectly religious feuds of varying dimensions.

The functions and dysfunctions of religion with respect both to society and to individuals may be examined with reference to the most outstanding social and cultural development of the last several centuries; namely, the secularization of culture. In primitive and traditional societies, religion was all pervasive in the sense that religion ordained everything from birth to cremation or burial, including ever mundane matters, such as occupational groupings. In short, religion determined the world-view of the believers. These characteristics are applicable to religious people in modern societies also. But a subtle difference has crept in. With regards to theology, people

are gradually moving away from mythical interpretation to a more rational one. The 'rationalization of thinking in general'. Secularization of culture involved not simply an increase in rationality in the thinking of men/women, but also 'a diminution of the sacred' which is often characterized as "desacralisation" (some sociologists term it as "desacrilisation" of the attitude toward persons and things). Desacralisation (or desacrilisation) actually means "the withdrawal of the kind of emotional involvement which is to be found in the religious response, in the response to the sacred". Thus, "the secularization of culture, combining both desacralisation and rationalization, means that a religious world-view is no longer the basic reference for thought. Another view of the world as being no longer sacred and composed of things to be manipulated has come into existence.

- **Max Weber's view on Religion**

Max Weber's interpretation of industrial society provides one of the earliest statements of the desacralisation theme. According to him, the industrial society is characterized by rationalization and intellectualization and, above all, by the "disenchantment of the world". The world is no longer charged with mystery and magic; the supernatural has been banished from society. The meanings and motives which direct action are now rational. A number of sociologists have accepted Weber's interpretation of the basis of action in industrial society. In his book *Religion in a Secular Society*. Bryan Wilson observes; "Religious thinking is perhaps the area which evidences most conspicuous change. Men act less and less in response to religious motivation; they assess the world in empirical and ration terms." Wilson identifies the following factors which were mainly responsible for the development of rational thinking and a rational world-view. First, 'worldly asceticism' of Protestantism 'created an ethic which was pragmatic, rational, controlled and anti-emotional'. Second, in an industrial society people are involved in organizations which are based on rational behaviour upon them. Third, modern knowledge is based on reason rather than on faith. "Science", say Wilson, "not only explained many facets of life and the material environment in a way more satisfactory – (then religion), but it also provided confirmation of its explanation in practical results". Fourth, the development

of ideologies such as communism and organizations such as trade unions offer practical solutions to problems. By comparison, religious solutions, such as the promise of justice and reward in the afterlife, do not produce practical and observable results.

12.7 SOCIAL ROLE OF RELIGION

Organized religion has a significant place in the life of an individual. It fulfills the spiritual, social and psychological needs of individual. As a systems of thought religion gives a comprehensive philosophy of 'creation-destruction', 'life-death', 'social-individual ideals' and 'this-worldly and other worldly' purposes.

Parsons has considered the role of religion in the processes of socialization and social control. He holds that the 'value-patterns' of religion help in social control. Religious assumptions enable one to distinguish between desirable and undesirable actions, and controls what is undesirable. Religion gives rise to spirit of brotherhood and unity. The role of religion has been quite significant in organizing, planning and directing social life. Religion also regulates the material aspect through marriage and rules of family. Durkheim argues that religion strengthens social solidarity.

One of the important contributions of organized religion is that it preserves social order and strengthens social control. In traditional as well as in modern times religion controls the attitudes and behavior of the individual as well as group. It uses scriptures, teaching of priests, meetings and conventions to achieve these goals. Conventions and practices as components of religion play significant role in social control also. Religion helps the process of social control through following ways:

Firstly, it nationalizes and makes individual suffering bearable in the known world.

Secondly, it enhances self – importance;

Thirdly, it helps to knit the social values of a society into a cohesive whole. Let us discuss them in detail.

- ***Religion explains individual suffering***: Man/woman does not live by knowledge alone. He is an emotional creature as well. Religion

serves to soothe the emotions of man/woman in times of his/her suffering and disappointments and contributes to the integration of his personality. In this world man/woman often suffers disappointment and frustration even in the midst of all hopes and achievements. The things for which he/she strives are in some measure always denied to him/her. When human hopes are blighted, when all that was planned and striven for has been swept away, man/woman naturally seeks something to console. With the fortitude and equanimity provided by religion people are known to endure the most colossal misfortune and suffering. This constitutes one of the principal exhibits of the power of religious beliefs and practices. When a son dies a man/woman seeks to assuage his/her grief in ritualistic exchanges of condolence. On God he/she puts faith and entertains the belief that some unseen power moves in mysterious ways to make even his/her loss meaningful. Faith in God compensates him/her and sustains his/her interest in life and makes it bearable. In this way religion gives release from sorrow and fear. It helps man/woman to bear his/her frustration and integrate his/her personality.

- ***Enhances self-importance***: Religion expands one's self to infinite proportions. Man/woman unites himself/herself with the infinite and feels ennobled. Through unity with the infinite the self is made majestic and triumphant. Society also gains from the self-flattery provided by religious beliefs. Religious assurance drains of much discontent and members are encouraged to continue to play their part in society.
- ***A source of social cohesion***: Religion is the ultimate source of cohesion. The primary requirement of society is the common possession of social values by which an individual controls the actions of self and others and through which society is perpetuated. These social values are never scientifically demonstrated but they emanate from religious faith. Religion is the foundation upon which these values rest. Science and technology cannot create these values. As a matter of fact, these values are more effective if they are not examined. Children should obey their parents, should not tell a lie or cheat, people

should be honest and virtuous are some of the social values which maintain social cohesion. It is religion that asks man/woman to renounce unsocial activities and requires him/her to accept limitations upon his wants and desires. Love and service are two great teachings of religion. All religions have preached them. Religion has always generated a sense of belonging in society. Blackmar and Gillin have strongly defended religion emphasizing its great socializing value and its value as a means of control in society, primitive as well as civilized. Perhaps the most important function of religion was disciplinary. It was religion alone which was responsible for subordinating barbaric anarchy and for teaching reverence and obedience.

Besides this, religion shapes domestic, economic and political institutions. Religious rites are performed on many occasions as "birth, initiation, marriage, sickness, death, hunting, animal husbandry and so on; and they are intimately concerned with family and kinship interest and with political institutions." Religion is the central element in the life of civilization. "The impulse that makes civilization is a king of spiritual restlessness seeking to design the structure of life that will satisfy the craving".

- ***Social welfare***: Religion has also performed some other services to humanity among which Summer and Keller included the provision of work, the accumulation of capital and the creation of a leisure class. The priesthood often associated to art and culture. Many priests laid the foundations of medicine. The priests also fulfilled the functions of scholars and scientists. Magic supplies the roots of observation and experimentation from which science developed. Religion has served humanity through the spreading of education. The scriptures are great literary works and storehouse of knowledge. It has also emphasized benevolence and forbearance. It also created the habit of charity among the people and many charitable institutions like hospitals, rest-houses, temples etc have been opened to help the needy and the poor.
- ***Agency of social control***: Religions emphasize, in one form or another, the consequences resulting from behavior. Rewards or

punishments follow approved or disapproved actions. Religions support the folkways and customs by placing the powerful sanctions of the supernatural behind them. Religion considers certain acts as offences not only against society but also against God. In its positive form religion provides a model for living. ; It upholds certain ideals and values. The believer imbibes these ideals and values in his life. Religion can help our youth to become moral, disciplined and socialized citizens of society.

- ***Religion controls and effects economic life also***: Max Weber was of the view that religion also influences the economic system of the believers. Thus, according to him, capitalism grew in the protestant nations like U.S.A., and Holland. It did not grow in Italy and Spain where the people are Catholics. Since the Hindus lay great be stress on spiritual progress than on material progress. Hence materialism could not grow in India.
- ***Promotion of literature****:* Besides, religion has also contributed to the growth of literature, art and music. The desire to laud and please gods has led people to extol them in song, sculpture, painting and architecture. Some of the world's most beautiful monuments are buildings erected for the glory of the gods. The temples, mosques, cathedrals and artistic images express man's desire to portray his conceptions of the supernatural in aesthetic and inspiring ways. The sacred writings stimulate an appreciation for beautiful prose and poetry. Religious themes are the inspiration for some of man's finest paintings and the desire to sing praises has led to the creation of some of the world's fine it music.
- ***Friendship Function***: Religion also provides a good opportunity for relationship. The religious congregations serve as a place for men to find their mates and for friendly association. This friendship function of religion is a vital service to adults and youth as well.
- ***Dysfunctions of religion***. Religion is the supremely integrating and unifying force in human society. But at the same time it has also proved to be a catastrophic force. Marx called religion "the opium of the

masses" which has kept them in degrading subjection. The masses are taught to submit to their poor lot in life and remain in that station of life in which God wanted them to be. The history of religion is mostly the history of persecution. Wars have been fought in its name. Often progress has been stopped in the name of religion. It has degenerated in dogmatism and bigotism denying freedom of thought. It has favored war and poverty, exploitation and fatalism, prostitution and idleness and advocated such practices as cannibalism, suicide, slavery, untouchability and incest. There is hardly a vice which religion has not at one time or another actively supported. Blackmar and Gillin wrote that "religion, ever conservative and dogmatic, has tried time and again to crush the spirit of earnest men seeking to discover the truth and to prevent them from revealing newly discovered facts. It retarded the advance of science; it interfered with the free inquiry of scholars; it suppressed the democratic aspirations of the common people." In India the country was partitioned in the name of religion and even today religion in the garb of communalism stands to threaten the national solidarity. The Ayodhya issue has revived the memories of 1947. The Mandir-masjid dispute has once again engulfed the nation into communal riots. The political parties are exploiting the religious card to create vote-banks. The sane leaders have surrendered to religious militancy. Genuine religion has disappeared. It has been commercialized and politicized. Sectarian organizations have come up which flourish by preaching hatred for 'others'. Religious leaders also have entered the play-field of politics.

12.8 RELIGION AND GLOBALIZATION

Globalization is a complex phenomenon, shaping the economic, cultural and religious environment of India and its huge population. Globalization is not a remote experience or removed from the life of the average person living in India. According to C. T. Kurian, "Globalization is a concept used as a short form to convey a wide variety of processes, possibilities, and positions. It is, therefore, capable of different kinds of

interpretations. Hence to say anything meaningful about globalization, including how to respond to it, there is a need to know as clearly as possible what it is all about." In Kurian's judgment, how one respond to the effects of globalization cannot be articulated until the concept is defined.

The response to globalization in India has been both positive and negative. For those whom "the way things used to be" or "preserving India's heritage" is a central concern, globalization poses a threat. Those who hold a negative view of globalization in India are fuelled by such effects of globalization as the decentralized and diminished power of government, the growing percentage of unemployed, overstressed urban areas, the increasing rates of crime, the increasing influence of the West, the destruction of the environment and the escalation of religious violence. On the other hand. On the other hand certain effects of globalization has been positive for India. Liberalization of India's economy is encouraging its interaction with the world and increasing economic prosperity. The traditional family structure has changed so that mobility is possible and women have begun to occupy non-traditional roles. Increased availability of technology has given India's population access to more information. Between these positive and negative perceptions, globalization as a major force in India is inevitable, controversial and multifaceted.



CHECK YOUR PROGRESS

Q B1: Who is the author of the book, 'The Elementary forms of Religious life'?

.....

.....

Q B2: Who said, 'Religion is the opium of the mosses'?

.....

.....



12.9 LET US SUM UP

- From this unit we have learned about the basic meaning and definitions of religion.
- We learn about the theories of culture.
- Understand the origin of religion.
- From this unit we have learned about the role of religion in society.



12.10 FURTHER READING

1) Bellah, R. 1973. E. Durkheim: *On Morality and Society*. Edited with an Introduction by Bellah. Chicago, University of Chicago Press.
2) D'Souze Leela. 2005. *The Sociolgy of Religion*. New Delhi, Rawat Publication.
3) Haralambos, M. & Heald M. R. 1980. *Sociology: Themes and Perspectives*. Delhi, Oxford University Press.
4) Madan, T. N. 1991. *Religion in India*. Delhi, Oxford University Press.
5) Scharf, B.R. 1970. *The Sociological Study of Religion*. London, Hutchinson University Library
6) Weber, M. 1990/1958. *The Protestant Ethic and the Spirit of Capitalism.* Trans. T. Parsons. Foreword R.H. Tawney. London, Georg, Allen and Unwin Ltd.
7) Yinger, M.J. 1957. *Religion, Society and the Individual: An Introduction to the Sociology of Religion*. New York, Macmillan Publishing Co.



12.11 ANSWER TO CHECK YOUR PROGRESS

Answr to QA 1: Max Muller.

Answr to QA 2: James G Frazer.

Answr to QB 1: Emile Durkheim.

Answr to QB 2: Karl Marx.



12.12 POSSIBLE QUESTIONS

(A) SHORT QUESTIONS (Answer each question in about 150 words)

Q 1: Write the meaning and definitions of religion.

Q 2: Briefly discussed the forms of religion.

(B) LONG QUESTIONS (Answer each question in about 300-500 words)

Q 1: Discussed the origin of religion.

Q 2: Discussed the theories of religion.

Q 3: Explain the social role of religion.

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UNIT 13: POLITY AND ECONOMY

UNIT STRUCTURE

13.1 Learning Objectives

13.2 Introduction

13.3 Polity or Political Institution

- 13.3.1 Meaning and Definition
- 13.3.2 Meaning and Characteristics of State
- 13.3.3 Functions of State
- 13.3.4 Meaning of Government
- 13.3.5 Forms of Government

13.4 Economy as a Social Institution

- 13.4.1 Economy in Simple societies
- 13.4.2 Economy in Complex societies

13.5 Let Us Sum Up

13.6 Further Reading

13.7 Answers to check your progress

13.8 Possible Questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- understand the meaning of Political Institution
- know about the nature of political Authority in Simple and Complex Societies
- explain the meaning and Function of State
- understand the meaning and forms of government
- discuss the nature of economy in Simple societies
- understand the nature of economy in Complex Societies.

13.2 INTRODUCTION

In the previous two units we have learned why social institutions like family, marriage, kinship and religion are significant in society and how

certain important functions of the society are fulfilled by these institutions. Each of these institutions comprises certain sets of norms and values that guide the behaviour of the people. The institutions are also interrelated and interdependent. In this unit we will learn about the meaning and nature of two other very important Institutions of Society, namely, Polity and Economic. We will also try to understand how the nature of these two institutions differ in simple and complex societies.

13.3 POLITY OR POLITICAL INSTITUTION

13.3.1 Meaning and Definition

No study of social institution will be complete without studying the political institutions. According John Beattie, the term '**political'** implies:

- the maintenance of **ordered relations** between different categories and groups of people,
- It covers a **social field much wider** than that which is implied by each component categories separately. This wider social field is society or a social aggregate. Thus, the term political encompasses all the various aspects of society as family, marriage, economy, health, and even religion in many societies.
- In includes **relations between separate societies**, whether tribal groups, nations or states.
- It has a **political authority**. It implies that certain statuses, as category or categories of persons, are given the right by the society to exercise power in the society in order to maintain social order by making decisions, issuing orders and applying sanctions in matters of direct or indirect concern to the maintaining of social order.

In some **simple societies**, as the Nuer of Southern Sudan and the tribes of Andaman Islands, there are hardly any specialized or organized political authorities. Political authority in such simple societies is widely diffused. It may be located among the heads of

lineages, or families, etc. It may be backed by religious or magical sanctions rather than by physical force. There may hardly be anything visibly political. The other institutions in their integrated functioning in society perform the function of maintaining social order. Thus, these societies have political functions.

The difference among societies lies in the fact that different means are adopted to achieve the goal of internal order and external relations.

In **complex societies**, with differentiation and specialization, existence of many secondary groups, it becomes necessary for a definite and formal political authority, a territorial demarcation, norms and values to maintain social order within the territorially defined society. In such societies, the maintenance of social order cuts across all the institutions, norms and groups in ways as recognized by the people. It also requires the maintenance of relation with other societies as well. Such societies take a special form which is called State and may comprise multitudes of societies and cultures bound together by some formal means and collective affiliation. As for example, the state of India is a result of collective recognition by the Indians in India and given definite shape by the *Constitution* of India. The other States in the world also have recognized this social arrangement. The functions of the State are run by the Government. The Government changes but the State is more or less permanent.

State and **government** are the political institutions in complex human society. In today's world, government is an important element in our lives from birth to death.

13.3.2 Meaning and Characteristics of State

The State has generally been defined as a politically organized association. According to W. Wilson, *the state is a people organized for law within a given territory.* According to Harold Laski, it is a "*territorial society divided into government and subjects, claiming within its allotted physical area a supremacy over all other*

social institutions" Ogburn says "*the state is an organization which rules by means of supreme government over a definite territory".*

The State is a political institution. It is an arrangement that consists of people who exercise an effective monopoly in the use of physical coercion within a given territory. Sociologically speaking, the state is a form of human association based on the allocation of power of control, usually in accordance with a system of shared beliefs, ideas, tradition. In modern societies such ideals are embodied in constitutions and bills of rights. It must be remembered that the state is not same as community or society. The state is created by the society with some specific, limited functions and purposes.

State has four basic components:

- Territory
- People
- Government
- *Sovereignty*

13.3.3 Functions of State

The scope or the field which the State should cover depends on the functions which the State is more suited to undertake. MacIver has classified the various functions of the state in the following way:

- **Functions peculiar to the State**: These are the functions which the State alone can perform. These include an effective order in society on the Principle of Justice.
- **Functions for which the State is well-adapted**: This includes the conservation of national resources, laying down units of measurements, currency among others.
- **Functions for which the state is ill-adapted**: To this category belong the broader cultural interests including the religions. The State is not much adapted to sponsor the more intimate and personal interests.
- **Functions which the State is incapable of performing**: The State cannot completely control public opinions .Similarly, the

State cannot set moral standards.

According to the Functionalists the four primary functions of the State are:

FOUR PRIMARY FUCTIONS OF STATE :

- **Planning and direction:** As contemporary society gets complex, the informal modes become insufficient to provide guidelines to the people. Formal norms as laws become necessary. Again, a co-ordination of the various aspects of complex life also becomes necessary. The State comes to play this role in co-coordinating, planning and giving direction to the people of the State.
- **Enforcement of norms:** To enforce formal laws and norms, formal means are necessary. The State ensures law and order by enforcing legal norms.
- **Arbitration of conflicting interests:** A complex society necessitates the formal mechanism of arbitration of conflicting interests. This function is performed by the State.
- **Protection against other societies:** To perpetuate the entity of the society under the State it becomes imperative to provide external security from the interests of and aggression from other such societies and States.

The Welfare State: The Welfare State may be defined as a State which takes upon itself to provide social services for the nation, to bring under public ownership of some important industries or enterprises, placing certain controls on private enterprise and to organize democratic planning on national scale.

13.3.4 Meaning of Government

Government is the organized system of functions through which the authority of the State is applied to given situations. In this sense, the government is not a form of association but it is more of an arrangement of function in relation to the purpose of the State.

Government functions in social organization by providing a

structure within which and through which numerous activities of a society can be carried on. The components of the structure of Government are **laws** (enacted by legislature), *means of law enforcement* (the executive), and **protective** devices (the judiciary). **Legislature**, **Executive** and the **Judiciary** are the three organs of the Government. The machinery of the Government is becoming more and more complex with the increasing complexity of society.

13.3.5 Forms of Government

Forms of Government have been classified by different scholars in different ways. But very simply we can classify actually existing Governments as below.

- In the first places there are the despotic type (i.e. under one man's absolute rule) and
- Democratic type (Governments in which people are sovereign). Democratic type Governments are further classified into Republican on the one hand and limited Monarchy on the other. In Republican form the Head of the State is elected by the citizens, while in limited Monarchy, the post of the head of the State is hereditary, but the monarch is a titular head and runs the office as per the Constitution of the State. Both the systems may be either of *unitary* type or *Federal* type which may be further be either *Parliamentary* or Non-Parliamentary.

The specific type and organization of Government may vary from time to time within a State. For example, the government in Germany before World War II was dictatorial i.e. autocratic. After the War it became democratic.

Thus, we can sum up that the State is a political institution. It is one of the associations of society and is not co-extensive with the society. It is established to perform certain functions through which the authority of the State is applied. The forms of Government may vary from time to time within the same State and from State to State.



CHECK YOUR PROGRESS

Q 1: What are the three organs of the Government?

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Q 2: What are the four basic components of State?

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13.4 ECONOMY AS A SOCIAL INSTITUTION

Economic activities are central to human existence and are fundamental to the history of mankind. For our survival, even in the modern technological age, we spend most of our time in economic pursuit. The economy is responsible for managing how a society produces and distributes its goods, services and resources. Conceptualizing and explaining the relationship between economy and human behaviour has been one of the fundamental themes of major theorists in sociological tradition. Economy being a major determinant of our life and it being closely related to other aspects of social life, it arouses the inquisitiveness in sociologists to understand and analyse economic institution. Since it is an integral part of the social system, no study of the society and social institutions would be complete without referring to the economic institution. Therefore the study of the economic institution is very vital in Sociology. Sociologists makes attempt to understand and analyse the intercoonesctions between the economy, political system, social structures, ideological system and culture. In the following paragraphs we shall learn about the various classifications of economic systems as outlined by various thinkers.

- Gross has given an evolutionary scheme of development of the economy.He has elaborately explained the evolution of society from the Collective stage followed by Cultural Nomadic,Settled Village,Town, and Metropolitan stage.

- Hildebrand classified economic systems of the basis of barter, money and credit.
- Adam Smith talked of hunters, pastoralists, agriculturalists, handicrafts and industrialists.
- Herskovits gives five-fold division of economic systems- Collection, Hunting, Fishing, Cultivation and Stock-raising

The classical sociologists Marx, Durkheim, and Weber were the first to explore the relationship between the economy and society in the nineteenth and early twentieth centuries are each developed differing viewpoints based on their respective theoretical positions

Marx identified five stages of human history on the basis of modes of production: primitive communism, ancient slave production, feudalism, and capitalism and to the final culmination in the classless society of socialism, the fifth and final stage in human history. In Marx's view, economy is the infrastrucure of every society based on which superstructure comprising legal and political and other institutions are built. In other words he advovated that Economy determines all other aspects of society. In his view, Man in every society, irrespective of his will, must work to fulfil his/her basic needs and enter into social relations which impose themselves on the individuals independent of their preferences. The relations are shaped and determined by the economy i.e – he economy structures social relations between classes, producing corresponding forms of social consciousness. Thus the class structure and institutional arrangements as well as cultural values, beliefs, religious dogmas and other ideal systems are ultimately a reflection of the economic base of a society.

Weber in contradiction to Marx' provided a completely different perdpective on economy. He, unlike Marx, saw economy as being a product of religious practices. He, in his work *Protestant Ethics and the Spirit of Capitalism* explained how religious ideology can influence the economic structure and how religious practices contributed to the growth of Capitalism. Thus, according to him, religion forms the base or the infrastructure and the economy is the superstructure.

Unlike Marx, **Durkheim** considers economy to be one of many contributing factors that make up a society. The economy has no privileged position in relation to the social superstructure, but it is one social fact among others. Dukheim pointed out the social functions of division of labour particularly referring to social integration. He discussed systems based on simple division of labour resulting into *mechanical solidarity* (features of simple society) and complex division of labour resulting into *organic solidarity* (features of complex society or economic systems). He argued that Simple societies characterised by little division of labour are bound together by resemblance in sentiments and ideas of its members. While Complex societies characterised by extensive division of labour are connected together by the unavoidable interdepence among the members which he called Organic Solidarity.Thus, in a nutshell we can say that he made an attempt to understand the relationship between economy and community life and how economy shapes the relationship among the members of a community.

13.4.1 Economy in Simple Societies

Simple societies are those having no specialized economic organization, less productive skills and low division of labour. Economy in simple society can be classified into the following types:

- **Hunting and Gathering:** In these types of society, men secure of their food by gathering vegetation, by hunting wild animals. Their nature of economy compel them to move from one place to another in search of animals, fruits,and other etable vegetations. Some of the food gatherer tribes in India are: Kadars, Jarwas, Birhore, Maria Gonds, etc.
- **Pastoral Domestication**: Pastoral Domestication of animals is the main feature of pastoral communities. Their way of life is surrounded by domestication of animals. They domesticate animals for their food supply. Along with domestication of animals, some of them also depend on agriculture. They too move from one pace to another in search of water and pastoral

ground for their animals. In India, the important pastoral communities include- the Todas (the buffalo herders of Nilgiri Hills), the Gujars (Cattle and buffalo herders) and the Bakerwals (Sheep and goat herders of Jammu and Kashmir)

- **Shifting Cultivation:** Also widely known as Jhum cultivation, Shifting cultivation is a system of agriculture where a ground is cleared for cultivation and then after some years of cultivation, that plot of land is abandoned for its natural regrowrth. People following this practice also moves from one place to another in search of new grounds for cultivation**.** Baiga, Saora, Konwas, and many tribes of Arunachal Pradesh practise shifting cultivation.
- **Settled Cultivation:** Settled cultivation implies cultivating in the same plot of land every year. This a stable method of cultivation practiced by majority of people in simple societies even though their technology and method of cultivation is not modern. Settled cultivation makes way for permanent village settlement.
- **Types of Exchange:** There are multiple ways in which economic goods are exchanged in simple societies. However not all exchanges are purely economic in nature. Sometimes it confers prestige to the donor as well as the reciever of goods. While in some other cases, occaisions of gift giving are also ceremonial in nature to institutionalise relationship among people. Exchages of goods and gifts also takes place to develop amicable relationship and prevent conflicts. Let us now discuss some of the different kinds of exchange that takes place in simple societies.
  - **Barter:** It is a direct form of exchange in absence of money. Money is not the medium of exchange here, rather goods are exchanged for goods or services.
  - **Silent Traders:** In this interesting system of exchange where the parties involved are strangers, who are not

known to each other personally. The goods of exchange were placed at a specific place and the other party picked it up. In return then other party also has to place some goods of equal value.

- **Jajmani System:** Oscar Lewis has defined jajmani system as that under which each caste group within a village is expected to give certain standardized services to the families of other castes. In simple words, Jajmani system is a mutual give and take form of relationship in which one family is hereditarily entitled to supply goods and render services to the other in exchange of the same. It is system of economic and social relationship existing among various castes in villages. The service castes are paid not in cash but in kind. Sometimes they are also given some other facilities like free food, clothing, free house etc. Jajamani system operates in the form of patron client relationship where the patron is known as jajman and the service castes are known as kamin.
- **Ceremonial Exchange:** Ceremonial exchange implies an exchange system where gifts are given to friends and relatives on various occaissions. The main idea is to establish cordial relations among the various social groups. In this type of exchange goods are given to relatives and friend on festive occasions, the value of goods is not very important and immediately reciprocity is not expected. This was mainly to established closeness, as it stimulated social relations. Two most important examples of ceremonial exchange are **Kula** and **Potlatch**.

a. KULA:

Malinowski describes Kula as '*not a surreptitious and precarious form of exchange. It is, quite on the contrary, rooted in myth, backed by traditional law, and surrounded with magical rites. All its main transactions are public and ceremonial, and carried out*

according to definite rules. It is not done on the spur of the moment, but happens periodically, at dates settled in advance and it is carried on along definite trade routes, which must lead to fixed trysting places. From the description of Kula given by Malinowski, we can simply say that Kula is a ceremonial exchange participated in by the inhabitants of a closed circle of Trobriand Island. Objects given and taken in Kula are never subjected to any bargaining.

Ceremonial exchange of the two articles is the main and the fundamental aspect of the Kula. The system of exchange is regulated in a kind of ring with two directional movements. In clock -wise direction, the red shell necklaces (called saulave) circulation and in anti clock-wise circulation the white shells (known as Mwali) circulate among the members of the Kula ring. We can also find a great number of secondary activities and features which take place alsongside the Kula. Thus, side by side with the ritual exchange of arm-shells and necklaces, the natives carry on ordinary trade, bartering from one island to another a great number of utilities, often unprocurable in the district to which they are imported, and which are indispensable there.

b. POTLATCH-

The potlach ceremony among the North West Coast American Indian is also a form of ceremonial exchange. It is meant as a public distribution of goods made to establish certain claims of the giver and the recipients. The Kwakiutl organise large scale feast on such occasions, not only are enormous qualities of food consumed and gift given to guest. But many articles (considered valuable bye them) are also destroyed. These conspicuous consumption and deliberate destruction of expensive items among Kwakiutl are meant to reflect their claims to a higher social status. It is based on the principle of reciprocity. Through this system the host declares his status to others.

13.4.2 Economy in Complex societies

Economy in Complex Society is characterised by Industrialisation, Capitalism, Division of Labour, Private property, Market so on and So forth. Let us now discuss some of the important features of the nature of economy in Complex Societies:

Division Of Labour: An important aspect of Modern Industrial Economy is Division of Labour and Specialisation. It denotes any stable organization, co-ordinating individuals, or groups carrying out different but integrated activities. Modern industrial economy being profit oriented, strongly emphasises on division of labour in order to accelerate production. According to Adam Smith, division of labour greatly increases the wealth-creating capacity of a society.

Durkeim and Marx gave a detailed elaboration on division of labour and its consequences. According to Durkheim division of labour is an important feature of modern industrial societies.. For him it implied the occupational structure which also includes Organic Solidarity, a new form of solidarity, that integrates the members of industrial societies in contrast to Mechanical solidarity of traditional society. However, Durkheim saw organic solidarity as weaker and more fragile than the mechanical solidarity of traditional societies. According to him division of labour would inevitably lead to the growth of individualism and the result is anomie- a state of normlessness in both the society and the individual. Further he described how forced division of labour of modern society would eventually lead to Class formations and inequalities in society.

According to Marx, division of labour is an important feature of capitalist economy and it causes alienation of labour. He argued that division of labour produces class ineqquality, exploitation, private property and alienation. Capitalist System, according to Marx, destroys all the interesting and creative aspects of work, leaving only boring and repetitive operations.

Market: Complex Societies are characterised by Market economy. Here the law of supply and demand governs the market. The most important feature of market is that goods and services are being sold at money price which are determined by impersonal forces of supply and demand. Both the production and distribution is determined by the market forces to ensure competition and efficiency. Expansion of markets has increased the volume of trade and commerce facilitating the integration of the country.

Rise of Capitalism: Capitalism, also referred to as Free Market economy, has been predominant in the Western world since the decline of serfdom or feudalism. Its emergence was spearheaded by the growth of the English cloth industry during the 16th, 17th, and 18th centuries. Thus capitalism as an institution was the product of Industrial Revolution. It implies an economic system of production which is characterized by Private ownership of means of production, free market, higly profit oriented, and absence of government intrusion. This has brought major classes in social structure of society, the notion of private property, classes and economic stratification has come into picture.

Non Economic Determinants of Economic Behaviour:

Economic behaviour of man is also guided by several non economic determinants. Let us briefly discuss some of them.

- **Religious Values:** In the famous work of Weber "*Protestant Ethics and the Spirit of Capitalism*", clear illustration of the influence of religion on economic activity has been depicted. He has shown how 'this worldly asceticism' of Protestanism (especially Calvinism) and religious practices led to the development of Cpitalism in the West. Thus we have instances where religious values and practices develops in man a rational attitude and shape their even their economic behaviour.
- **Ideology:** Another important factor which affects economic behaviour is ideology. Ideology refers to a set of asserted beliefs about the nature of persons and society the beliefs that also

carry implications for how people ought to behave and how society ought to be organized. Ideology can give legitimacy or can oppose a specific kind of economic behaviour and environment.

- **Political Variables**: Political variables also influence economic behaviour to a considerable extent. Governmental policies and programmes govern economic behaviour of man to a great extent.
- **Caste System**: Caste system also shapes economic behaviour of man to a great extent, particularly in Indian Society. Castes traditionally being occupational groups determined the choice of of occupation of different caste groups. However in the modern day context such practice or influence of caste has diminished to a great extent especially in urban areas.Apart from castes, family, education, techonology etc too shape and govern economic behaviour of man.



CHECK YOUR PROGRESS

Q 1: State the meaning of Shifting Cultivation.

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Q 2: Who participates in the Kula Exchange?

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13.5 LET US SUM UP

- Political institution maintains social order and provides for distribution of power.
- In some simple societies, as the Nuer of Southern Sudan and the tribes of Andaman Islands, there are hardly any specialized or organized political authorities.

- State and Government are the political institutions in complex human society.
- The state is a form of human association based on the allocation of power of control, usually in accordance with a system of shared beliefs, ideas, tradition
- Government is the organized system of functions through which the authority of the State is applied to given situations
- The forms of Government may vary from time to time within the same State and from State to State.
- The economy is responsible for managing how a society produces and distributes its goods, services and resources.
- In Marx view, economy is the infrastrucure of any society based on which superstructure comprising legal and political and other institutions are built. In other words he advovated that Economy determines all other aspects of society.
- Durkheim considers economy to be one of many contributing factors that make up a society. The economy has no privileged position in relation to the social superstructure, but is one social fact among others
- Simple societies have no specialized economic organization. Their economy is characterised by less productive skills, low level technology and low division of labour.
- Exchanges in simple societies are also not purely economic in nature.
- Economy in Complex societies are characterised by Industrialisation, Capitalism, Division of Labour, and Predominance of Markets.
- Excahnges are monetary in nature in complex societies.



13.6 FURTHER READING

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13.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Territory, people, government, sovereignty.

Ans to Q No 2: Legislature, executive, judiciary are the three organs of the State.

Ans to Q No 3: Shifting cultivation is a system of agriculture where a ground is cleared for cultivation and then after some years of cultivation, that plot of land is abandoned for its natural regrowrth.

Ans to Q No 4: Inhabitants of Trobriand Islands participates in the Kula Exchange.



13.8 POSSIBLE QUESTIONS

A) Short Questions (Answer within 150 words)

Q 1: What do you mean by political institution?

Q 2: How is the nature of political authority in simple society different from complex societies?

Q 3: What is Government? What are its various forms?

Q 4: How is Shifting cultivation different from Settled cultivation?.

B) Long Questions (Answer within 350-500 words)

Q 1: What is State? Describe the functions of State?

Q 2: Discuss the nature of economy in Simple societies.

Q 3: Discuss the nature of economy in Complex societies.

*** ***** ***



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