PGSO S1 02

Sociology: An Introduction

SEMESTER - I

SOCIOLOGY

PAPER - 02

BLOCK - 1

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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First Edition : April, 2018

ISBN : 978-93-87940-07-9

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Printed and published by Registrar on behalf of Krishna Kanta Handiqui State Open University.

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City Office : Housefed Complex, Dispur, Guwahati-781006; Web: www.kkhsou.in

The University acknowledges with thanks the financial support provided by the Distance Education Bureau, UGC for the preparation of this study material.

SOCIOLOGY: AN INTRODUCTION

FIRST SEMESTER

BLOCK - 1

DETAILED SYLLABUS

UNIT 1:	**Introduction to Sociology** Emergence, Nature and Scope of Sociology	**Pages :**	**7-18**
UNIT 2:	**Basic Concepts in Sociology** Society, Culture, Social Groups, Norms, Value, Role, Status, Community Association, Institution, Organization	**Pages :**	**19-35**
UNIT 3:	**Culture and Society** Culture, civilization, cultural traits, cultural complex, cultural pattern and culture area, Relationship between culture and society.	**Pages :**	**36-51**
UNIT 4:	**Socialisation** Concept, Importance, Stages and Agencies	**Pages :**	**52-62**
UNIT 5:	**Social Stratification** Meaning; Characteristics, Theories and Bases of Stratification—Caste, Class, Race, Ethnicity, Gender	**Pages :**	**63-78**
UNIT 6:	**Social Change** Meaning; Processes of change, Modernization, Development and Globalization;	**Pages :**	**79-94**
UNIT 7:	**Social Disorganization** Meaning, types and factors leading to social disorganisation	**Pages :**	**95-112**

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. The units in this course is divided into Block A and Block B. Block A will contain unit 1 to unit 7 and Block B will contain unit 8 to unit 13 .

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.

BLOCK INTRODUCTION:

This is the first block of the course, Sociology : An Introduction.

This block consists of seven units. Unit 1 will discuss how Sociology emerged as a discipline. This unit will also discuss the nature and scope of Sociology.

Unit 2 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 will discuss the relationship between culture and society. The unit will also discuss the function of culture and the difference between culture and civilisation.

Unit 4 will discuss about the process of Socialisation and its significance in human society.

Through socialisation the younger generation of a society is taught about various aspects of society including Social Stratification. Unit 5 intends to explain the meaning, forms and various perspectives about Social Stratification.

Unit 6 will discuss the meaning of social change, nature of social change and various theories explaining social change.

Unit 7 will discuss the meaning of social disorganization. The unit will also discuss the types and factors leading to social disorganization.

While going through this block you will come across some boxes which are put on the left side or right side of the text. These boxes will provide the meaning of some words and concepts within the text. Apart from this, there will be some broad and short questions included under the Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are provided in the section, Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

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

Q1: What are the two factors responsible for the emergence of sociology?

_____

_____

Q2: Who popularised sociology in England?

_____

_____

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).

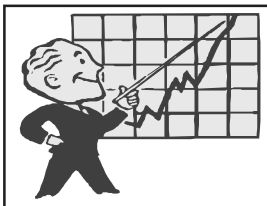
Sociology is also an ***abstract science***, regarding the way of forming data in Sociology. Instead of focussing on specific interest like the other social science, Sociology compares and contrast different groups and categories of data and extracts conclusions from the available data. The

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?

_____

_____

Q.2: Is sociology as generalised or specialised science?

_____

_____

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

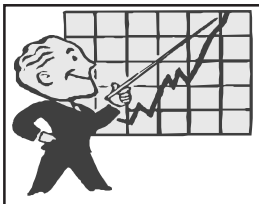
deductive methods and, analyzed anthropological as well as biological data. He was guided not only by evolutionary theories but by certain other conceptions, such as that of the struggle between groups.

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

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

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

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

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.

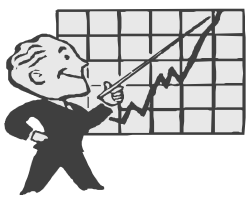
The nature of primary groups include identification of relationship as an end in itself, relationship as personal, relationship as inclusive, relationship as spontaneous. The nature of secondary group is opposite to primary group. It is more helpful to see the concepts of primary and secondary as opposite 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?

_____

_____

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

_____

_____

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

_____

_____

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

Davis, Kingsley. 1949. *Human Society*. New York: The Macmillan Company.

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

Haralambos, Michael & R.M. Heald. 1981. *Sociology: Themes and Perspectives*. New Delhi: Oxford University Press.

Landis, Judson R. 1995. *Sociology: Concepts and Characteristics*. USA: Wadsworth Publishing Company.

Nisbet, Robert A. 1943. *The French Revolution and the rise of Sociology in France*. American Journal of Sociology, No. 2 , 156-164.

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.

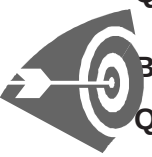


2.17 POSSIBLE QUESTIONS

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 lver, 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

Q1: Meantion three factors of culture variability.

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Q2: 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.

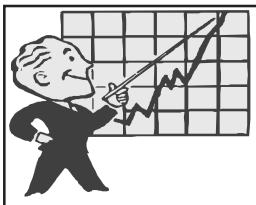
Every individual is born into particular socio-cultural milieu. But he/she is not born as social. Hence, the pattern of culture designs the personality of an individual. Just as it is natural and inevitable that fish must live in the water. So it is natural and inevitable that man must live in the cultural 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

Q3: Name the two types of culture?

_____

_____

Q4: 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

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

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

3.13 ANSWER TO CHECK YOUR PROGRESS

Ans to QNo 1: Historical accidents, Geographical environment, Mobility of human organism.

Ans to QNo 2: Shared, Symbolic, patterned.

Ans to QNo 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.

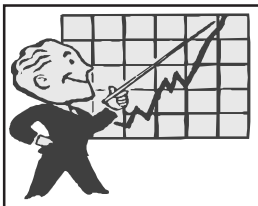
- **Primary Socialisation:** This is the first form of socialisation process. This kind of socialisation takes place during the early stage of an individual's life. It relates to teaching of language and cognitive skills, the internalisation of cultural norms and values, establishment of emotional ties, 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*.



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

❍ **Re-Socialisation:** Through the process of socialisation, 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

Q1: What do you mean by sociality?

.....

.....

Q2: 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.

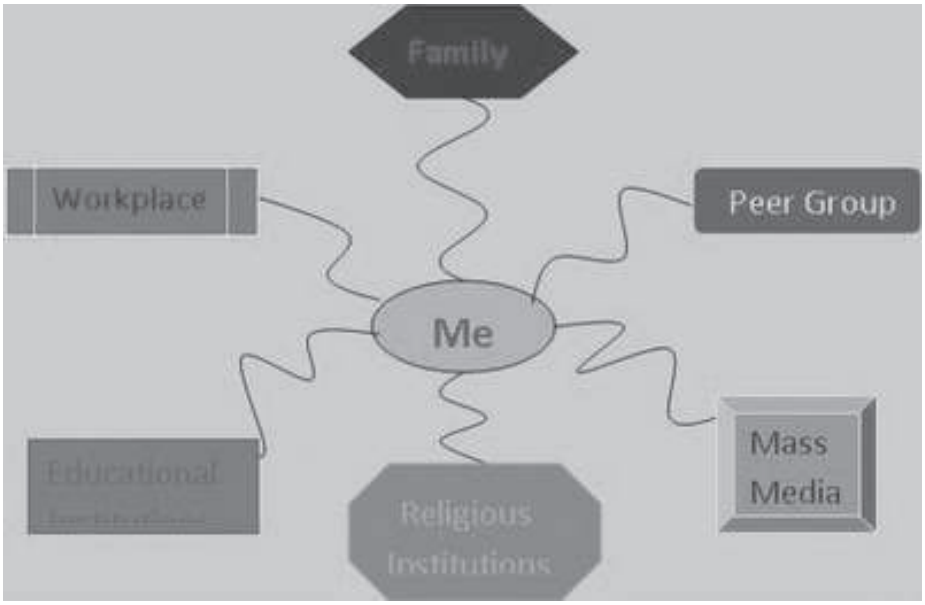
- It helps to develop right aspiration in life.
- Socialisation contributes to the stability of the social order.
- It helps to reduce social distance
- Socialisation provides scope for building a bright future, by turning individuals into responsible members of the society.

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.



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.

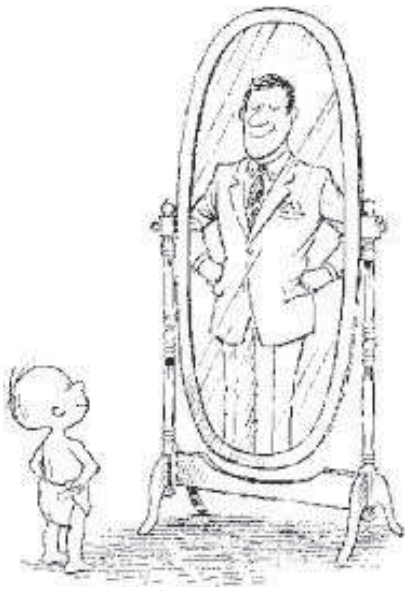


Figure 2

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.
- **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' .
- **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.



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



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

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

Q3: Why is workplace considered as an agent of socialisation?

.....

.....

Q4: 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

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

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' .

C) 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

Q1: Who is the author of the book, Social Stratification: The Forms and Functions of Inequality ?

_____

_____

Q2: 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.

5.5.4Gender 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

Q3: Who is the author of the book, Some Principles of Stratification?

_____

_____

Q4: Who had introduced the term gender in Sociology ?

_____

_____



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

Tumin, M.M. 1985. *Social Stratification*. New Delhi: Prentice-Hall of India.

Haralambos, M. 2012. Sociology: Themes and Perspectives. New Delhi: Oxford University Press

5.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to QNo 1: M.M Tumin

Answer to QNo 2: Antiquity, Ubiquity, diversity of form and amount

Answer to QNo 3: Kingsley Davis and Wilbert E. Moore

Answer to QNo 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?

_____

_____

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?

_____

_____

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

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

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

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



6.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q1: Herbert Spencer.

Ans to Q2: Development.

Ans to Q3:

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

b. progress

Ans to Q4: The international division of labour.

Ans to Q5: 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?

*** ***** ***

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

Q1: Who first developed the concept of 'Organization?

Q2: What do you mean by Social disorganization?

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

Q3: What are the different types of social disorganization?

_____

_____

Q4: List out the various forms of personal or individual disorganization.

_____

_____



ACTIVITY

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

_____

_____

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

Q5: Mention the factors that lead to Social Disorganization.

_____

_____

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

Chaube & Chaube : Philosophical and Sociological foundations of Education.

Mathur S.S: A Sociological Approach to Indian Education

7.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to QNo1: The concept of 'disorganization was developed by ***Thomas and Znaniecki*** in their famous book ***"The Polish Peasant in Europe and America".***

Ans to QNo2: 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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