

PRINCIPLES OF SOCIOLOGY

(BLOCKS I - XIII)

BRAOU



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This text forms part of an Open University Course.

The complete syllabus for the course appears at the end of this text.

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Introduction

This book deals with the topics in Principles of SOCIOLOGY included in the syllabus for the Second Year of the B.A. Course offered by the Andhra Pradesh Open University. These topics generally cover the 'core' area of the subject to be studied in the Second Year of the Three Year Degree Course in Arts (B.A.) The syllabus for the sake of convenience is divided into Blocks, each of which comprises a number of units. Each Block generally covers a specific area of the subject. The units are prepared by specialists in accordance with a format so designed as to enable the student to read and understand them without much difficulty. Each unit begins with a statement of its Aims and objectives followed by an introduction, self check exercises in between and has at its end assignments intended to test the student's comprehension of its subject matter.

Societies all over the world are passing through a critical phase. Some of the questions which we are facing today are: 'How have societies come to be shaped as they are seen today? What are the norms and values that keep the societies intact? What are the reasons for conflicts in societies? How does the process of socialization take place in societies?' Answers to these and some other issues are attempted in this volume.

The perspective of Sociology, definition, nature and its relationship with other Social Sciences and the scientific methods and techniques employed in the discipline are dealt with in the first and second Blocks. The Nature of society and social interaction and its different forms, characteristics and types of groups, community, etc., are discussed in the third, fourth and fifth Blocks, respectively. The process of socialisation and personality formation and the theories related to socialisation process are discussed in the sixth Block. Social stratification and its characteristics are explained in the seventh Block which includes a brief discussion of class, status and power and also the caste system.

Block IX to XIII deal with social institutions, each of which is devoted to the study of one social institution viz., family, economic, political, religious and educational institutions except the last one which deals with the concept of social control, its meaning and its agencies.

The University hopes that this material will help the student to get acquainted with the principal issues in Sociology which make its distinctiveness and significance.

BRAOU

Contents

Unit No.	Unit title	Page No.
1.	Sociology: Definition, Nature and Scope.	1
2.	Sociology and other Social Sciences	10
3.	Origin and Development of Sociology	19
4.	The Nature of Scientific Method	33
5.	Techniques of Data Collection and Sampling Procedure	41
6.	Nature of Human Society	53
7.	Social Structure - Norms, Values, Roles, Institutions and the proces of Institutionalization.	63
8.	Contact and Communication - Nature of Symbolic Interaction.	74
9.	Forms of interaction - Associative and Dissociative processes	84
10.	Meaning and Functions of Social Groups.	97
11.	Groups - Major Typology	106
12.	Community - Definition and Characteristics	117
13.	Types of Communities - Tribal (Folk) and Rural.	124
14.	Urban Community	131
15.	Society and Individual : The Process of Socialization and Personality formation	143
16.	Theories of Socialization (C. H. Cooley, Mead and Frend).	151
17.	Agencies of Socialization	160
18.	Status and position - Social Stratification and its Characteristics	171
19.	Estate System - General features	183
20.	Social Class - life chances and life styles.	194
21.	Caste System - Varna, jati	202
22.	Meaning of Social Mobility - types and factors.	211
23.	Marriage,family and Kinship - types and characteristics.	221
24.	Functions of Marriage,family and Kinship.	237
25.	Technology, Economic Activity and Types of Economy.	247
26.	Property as an institution, types of Inheritance.	259
27.	State and Society - Forms of State.	269
28.	Social basis of Politics.	277
29.	Characteristics, forms and functions of Religion	287
30.	Functions of Educational Institutions.	300
31.	Social Control - Meaning, Definition and Agencies.	305

Contents

Unit No.	Unit title	Page No.
1	Sociology: Definition, Nature and Scope	1
2	Sociology and other Social Sciences	10
3	Origin and Development of Sociology	19
4	The Nature of Scientific Method	33
5	Techniques of Data Collection and Sampling Procedure	41
6	Nature of Human Society	53
7	Social Structure - Norms, Values, Roles, Institutions and the process of Institutionalisation.	63
8	Contact and Communication - Nature of Symbolic Interaction.	74
9	Forms of interaction - Associative and Dissociative processes	84
10	Meaning and Functions of Social Groups	97
11	Groups - Major Typology	106
12	Community - Definition and Characteristics	117
13	Types of Communities - Tribal (Tribes) and Rural.	124
14	Urban Community	131
15	Society and Individual : The Process of Socialization and Personality formation	143
16	Theories of Socialization (C. H. Cooley, Mead and Freud)	151
17	Agencies of Socialization	160
18	Status and position - Social Stratification and its Characteristics	171
19	Estimate System - General features	183
20	Social Class - life chances and life styles.	194
21	Caste System - Varna, Jati	202
22	Meaning of Social Mobility - types and factors.	211
23	Marriage, family and Kinship - types and characteristics.	221
24	Functions of Marriage, family and Kinship.	237
25	Technology, Economic Activity and Types of Economy.	247
26	Property as an institution, types of Inheritance.	259
27	State and Society - Forms of State.	269
28	Social basis of Politics.	277
29	Characteristics, forms and functions of Religion	287
30	Functions of Educational Institutions	290
31	Social Control - Meaning, Definition and Agencies	302

BLOCK I

SOCIOLOGICAL PERSPECTIVE

- Unit 1. Sociology : Definition, Nature and Scope.**
- Unit 2. Sociology and other Social Sciences.**
- Unit 3. Origin and Development of Sociology.**

BRAOU

UNIT-1 : SOCIOLOGY- DEFINITION, NATURE AND SCOPE

Contents

- 1.0 Aims and Objectives
- 1.1 Introduction.
- 1.2 Definition of Sociology.
 - 1.2.1 Social Interaction.
 - 1.2.2 Social Relationships.
- 1.3 The Nature of Sociology.
 - 1.3.1 Sociology is Knowledge About Things.
 - 1.3.2 It is Empirical.
 - 1.3.3 It is Mainly the Study of What Is
 - 1.3.4 It is Cumulative.
 - 1.3.5 It is Non Ethical.
 - 1.3.6 Sociological Perspective.
- 1.4 Scope of Sociology.
- 1.5 Summing Up.
- 1.6 Key Words.
- 1.7 Suggested Books.
- 1.8 Model Examination Questions.
- 1.9 Answers to Check Your Progress.

1.0 AIMS AND OBJECTIVES.

The purpose of this Unit is to explain the nature and scope of Sociology.

By the end of this Unit you will be able to :

- * define sociology,
- * discuss the nature of sociology,
- * explain the scope of sociology.

1.1 INTRODUCTION

Man is social by nature. He interacts with other human beings in order to survive. His behaviour is determined by two forces-physical and social. From time immemorial he has been trying to understand these forces. He has been successful in understanding the physical phenomena. In his attempt to understand social phenomena he studied the different aspects of society which had given rise to different social sciences like History, Political science and so on. These social sciences do not give us a complete picture of the society. Therefore there arose the need for a social science which would study the society as a whole. It was at this time that sociology appeared.

In this unit we will discuss what sociology is about and what its subject matter is.

1.2 DEFINITION OF SOCIOLOGY

Though there are many definitions of Sociology they all emphasize that Sociology deals with human interaction and relationships. Let us consider the following definitions.

"Sociology seeks general laws or principles about human interactions and association, about the nature, form, content and structure of human groups and societies" - (Robert Biersted.)

"Sociology may be defined as a body of scientific knowledge about human relationships". For example, Sociology is not concerned primarily with man as a biological being nor with his history, nor with his accomplishments. Sociology is concerned with man's behaviour in relation with human interaction". (John. F. Cuber)

"Sociology in its broader sense may be said to be the study of interaction arising from the association of living beings". - (Gillin and Gillin)

"Sociology is the science that deals with social groups, that is, their internal forms of organization, the process that tends to maintain or change these forms of organization, and the relations between groups". - (Johnson)

Sociology is concerned with the way the individuals interact with each other and the establishment of various forms of social relationships in different social groups.

Sociology mainly deals with the group life of the individual, since social interaction occurs only in groups, small or large. It is the unique capacity of the individual to create and recreate several forms of social relationships that enable him to live in a social order and not in isolation away from his fellow men in which case he will not have any one to interact with. Sociology as a discipline centres on this unique capacity of man to interact in various forms and to establish different kinds of social relationships in different social groups.

Two key words in the above definitions are 'interaction' and 'social relationship'. Unless you understand the meaning of these words you will not be able to understand what these definitions mean.

CHECK YOUR PROGRESS - 1

1. Define sociology.

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1.2.1 SOCIAL INTERACTION

"Human interaction is that process which occurs wherever and/or whenever human beings respond to the actions of other human beings" For example, two men get into a heated argument, they are interacting with each other. The police and demonstrators clash during a demonstration, the police and demonstrators are interacting with one another.

It may also occur when two individuals are not facing each other. When you read a book and grasp the meaning of what the author is say interaction takes place. You laugh at the action of the comedian on the stage or on the screen, that is interaction. Thus human interaction occurs when human beings stimulate and respond to one another.

Individuals in order to give content and meaning to their behaviour take the action of others into account. It occurs when the student asks the teacher about her assignment, when the child greets her father as soon as he comes home or when married sisters meet each other after a long time. Each of these instances represents interaction which occurs whenever human beings stimulate and respond to one another.

1.2.2 SOCIAL RELATIONSHIP

Social relationships exist when individuals are interacting in an orderly or a patterned way. These relationships are revealed when individuals interact with each other. For example male and female relationships, relations among friends, between brothers and between business partners. "A set of several relationships taken together constitutes a social structure, as for example, that of the family or indeed of any social group".

From another point of view, sociology as the study of social institutions deals with political, economic, educational, religious, and familial and other institutions. At a much higher level sociology can be viewed as the study of society where a large number of individuals, groups and institutions are involved.

CHECK YOUR PROGRESS - 2

1. What is social interaction and social relationship.

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.....

1.3 THE NATURE OF SOCIOLOGY

The nature of sociology can be understood in terms of the following characteristics.

1.3.1 SOCIOLOGY IS KNOWLEDGE ABOUT THINGS

Sociology is knowledge about things but it is not knowledge of how to do things. Sociology is primarily concerned with the study of how human relationships are built; its eventual goal is to develop sound theories about human behaviour. This knowledge can be fruitfully utilized by others. A point which you have to bear in mind in this regard is that sociologists themselves do not use this knowledge to solve social problems. To illustrate the point, let us examine the phenomena of juvenile delinquency. It is an example of deviance. "Deviant behaviour is behaviour that varies significantly in direction or degree from the social norm for that behaviour". Anti-social acts committed by persons under a certain age, usually sixteen to eighteen, which are considered to be injurious to the person or to society are classified as acts of juvenile delinquency. Sociologists examine the course of delinquency and eventually formulate certain theories and show that delinquency is associated with several factors such as poverty, lower class culture, and family disorganisation. But sociology does not deal with the problem of how to prevent juvenile delinquency, neither does it deal with how it can be reduced. This is left to others. Social workers, juvenile courts, judges, teachers, psychiatrists, parents and many other people may put sociological information into practical use, that is to reduce or prevent juvenile delinquency. A word of caution here: though it has practical value as to how much of this knowledge can be used to reduce or prevent juvenile delinquency is to be examined.

1.3.2 IT IS EMPIRICAL

Sociological knowledge is based on evidence; in this sense it is a science.

Sociological statements are based on careful observations and explanations of the empirical world. For example majority of the juvenile delinquents are found in slums which provide a

social environment conducive to the wide-spread incidence of the phenomenon. Slums are characterised by factors like low income, poor housing, very low educational levels and large families, etc. Over the past four decades or so sociologists have gathered substantial evidence to argue that delinquency is associated with the factors mentioned above.

Scientists attempt to be objective in their research and their work is subject to verification by other scientists, i.e. scientific information is constantly exposed to critical examination both by the scientist doing a given piece of research and by other scientists who read the research reports that are published. Because sociology is in search of truth, it follows scientific procedures to study human behaviour. As one writer said a sociological statement is not true simply because some sociologists say that it is supported by evidence.

Sociological generalizations are not based upon speculation or guess-work. They have to be based upon data and they are tested before "announcing them as scientific discoveries". This point can be illustrated with the following example. People in Poland used to believe that a white spot under the nail of the little finger on the left hand is a warning of "impending death". This cannot be accepted as a scientific theory because there is no evidence that it has any relation to death.

In order to collect reliable data (accurate observation) Sociology like natural sciences also employs certain technical tools. (this will be discussed later.) For example the astronomer uses a telescope, the biologist a microscope, and the physician a stethoscope. These instruments improve the accuracy of their observations. Sociologists employ several methods of data collection, like participant observation, interview, questionnaire, sampling etc.

Thus like natural scientists sociologists are also interested in finding out the factors which determine an event. For example sociologists make attempts to find out the general causes of juvenile delinquency. In this sense sociology is a science which is a body of organised and verified knowledge.

1.3.3 IT IS MAINLY THE STUDY OF WHAT IS

Sociology is mainly the study of what is but not of what ought to be.

We have already noted that the main concern of sociology is to discover what is true about human beings and their relations to one another. Sociologists seek the most precise knowledge about human social behaviour; they examine among other things people's preferences and priorities. In studying them sociologists try to be objective and scientific and unbiased. However, the sociologist as an individual or a citizen has his own preferences for ex., he may be a communist, a staunch supporter of socialism or a radical. But his preferences and desires are not allowed to influence his work as a sociologist. In other words, his role as a citizen or his ideological preferences make no difference to his work as a sociologist. He is objective in the sense that he will accept without any personal reservation what his evidence has revealed. For example, Anthropologists work as participant observers in small societies (primitive) and make an intensive study of the cultural patterns of people. He is neutral observer, as he is an outsider without having any personal preferences or biases of his own. He analyses society objectively.

Therefore, scientists stress upon the quality of neutrality with regard to human values. In other words the sociologist as a scientist does not make personal value judgements. He does not give his judgement on the basis of "rightness" or "wrongness" of the beliefs and values which he studies. Sociologists strive to remain value-free or morally neutral as observers and in reporting their observations.

1.3.4 IT IS CUMULATIVE

It is cumulative, i.e., sociological theories build upon one another, new theories correcting, extending and refining the older ones.

"A theory is an attempt to explain a cause and effect or causal relationship between observable acts". Like natural scientists, sociologists attempt to explain social phenomena with the help of data. For example, theories on deviance argue that individuals with certain biological characteristics are more prone to deviance than others, i.e., certain genetically inherited characteristics account for their deviance. This view has not found favour with those who dismiss biological theories of deviance by saying that any association between physical, biological characteristics and deviant behavior can be explained in other terms. For example, they have suggested that children from lower classes are more likely to get involved in deviant acts than those from the higher classes. In this way theories are built but they have no finality, since they are accepted only as long as they are useful to the investigation of the phenomena under consideration. If new evidence disproves the existing theories, new theories will be developed. Thus sociologists develop new theories whenever new facts do not fit a theory.

1.3.5 IT IS NON-ETHICAL

It is non-ethical -i.e., sociologists do not ask whether particular social actions are good or bad, they seek merely to explain them.

Sociologists are engaged in establishing a body of knowledge about human society which will be of use in explaining and predicting human behaviour. But they do not judge whether a form of human behaviour is good or bad. They are only concerned with why and how individuals behave as they do in any context or form. For instance, sociologists have found that most people disapprove divorce, but they do not conclude that they are right or wrong in holding such views.

The sociologist studies the behaviour of many people and tries to explain various forms of human behaviour in different situations. The sociologist as a scientist does not make a personal value judgement with regard to any particular value system in order to show that it is right or wrong. As a scientist he cannot argue that one value is preferable to the other. However, sociologists can identify values that people hold and study the way in which their values may conflict with those of others and also indicate the consequences of adopting one value rather than the other.

Like wise, sociologists try to understand why communal riots take place. They try to find out the causes for such occurrences and investigate the manner in which human behaviour varies from one context to another and explain the different social settings. When sociologists speak of deviant behaviour they are concerned with those types of behaviour which deviate from the norms and rules of society in a disapproved manner. They study such forms of behaviour as crime, delinquency, prostitution and drug addiction because society is aware of and more concerned with such types of behaviour than with others. The point is that sociologists do not judge deviant behaviour to be good or bad.

So also, science can develop new methods and techniques for birth control; but it cannot hold moral responsibility for the use or non-use of the contraceptives. Thus the sociologists primary purpose is to discover and explain why individuals act as they do within various groups and societies.

1.3.6 SOCIOLOGICAL PERSPECTIVE

Sociology has over the years developed its own perspective to study human interactions and relationships. We can illustrate this by taking the example of Durkheim's study of suicide. He studied the problem of suicide by asking such questions as "what is meant by suicide?", "what are the causes of suicide?" and "does it involve social factors?". "If so, what are the consequences?". He has shown that certain social factors are involved in the problem of suicide and made it clear that it is not an individualistic act and that consequently psychological factors do not assume much importance in it. He tried to study the connection between personality characteristics and suicide. As per the psychological perspective, human behaviour is organized in the personality of the individual and the way in which "personality is derived from the unique experience of the individual".

Durkheim has rejected psychological explanations, since they could not account for the differences in rate and pattern of suicide. Instead, he examined various forms of social relationships such as religious affiliation, marital status and the ratio of unemployed to employed.

He has gathered information on suicide rates and found that suicide varies from time to time and from place to place. For instance, suicides occurred in large numbers in European countries after the War and in England after the Revolution. So Durkheim wanted to explain the variations using social factors. He collected data from individuals representing Protestant and Catholic communities. He found that suicide rates are higher among Protestants than among Catholics because of greater social solidarity among Catholics. Because of weaker social solidarity there is a higher rate of suicide among Protestants. Durkheim's theory of social solidarity is based on his observation that suicide rate is not high in communities where members are bound together in a community life, and where individuality is not given much importance. He felt that social solidarity in societies is based on similarities between individual members sharing the same values and beliefs. In this way sociologists utilize human aggregates as their basic material for research.

When these population aggregates take on the aspect of a system of interaction, they become the focus of sociology. The human relationships become the primary interest of sociological research. As individuals relate to one another they build social systems which consist of a variety of social groups. These groups enable the sociologist to explain different types of human behaviour.

CHECK YOUR PROGRESS - 3

List out the characteristics by which you can understand Sociology.

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14 SCOPE OF SOCIOLOGY

It is clear that no science would make any progress if it attempts to deal with the whole net-work of human relationships in society. That is why German sociologist Simmel and his followers have clarified that sociology as a distinct social science studies only and is concerned with the study of certain aspects of human relationships. There are other sociologists who observed that the field of social investigation being too wide it is difficult for any one discipline to study the whole net-work of relationships in society. They emphasize the need for specialization, and division of labour among different social sciences such as economics, anthropology, politics, religion and sociology. Sociology as a social science connects the results of other social sciences. It deals with the general conditions of life and studies social life as a whole.

Further, Simmel has pointed out sociology's concern with the different forms of social relationships which are formed in various social groups. Sociology studies social relationships involved in competition, subordination, hierarchical organization and division of labour, found in different fields of social life such as the economic, the religious, the political, the moral and the artistic. It is the function of sociology to make these different forms of social relationships clear to other disciplines. Therefore, the relationship between sociology and other social sciences is that sociology deals with the same topics as those of other disciplines, but from a different point of view.

A German sociologist, Max Weber, is of the opinion that the aim of sociology is to interpret and understand social behaviour. Social behaviour is an activity determined by the behaviour of people. He says that if an act is initiated anticipating the behaviour of a material object it is not social. That is, all interactions are not social. For instance, two cyclists colliding with each other (which is an accident) is not the result of any intentional behaviour. But the way they speak to each other after the event becomes an act of social behaviour. Sociological laws are empirically (scientifically) established probabilities. Sociology is a systematic, objective study of human society, rather than a study attempting to establish universal laws of human behaviour. It provides an understanding of human social life in terms of normal habits of thought, behaviour and feeling and explain the deviations from such normal habits.

Society consists of institutions such as the economic, the educational, and the political and that of family. These are the major components of social structure and are interrelated and interwoven; and society itself is seen in terms of an organism functioning as a whole. If a change occurs in any part, it affects the others in some way or other. Therefore, it is important to study society as a whole. The nature of interaction between different components of society should be understood.

The various prominent social factors of life provide different perspectives for the study of man in society. For example, a student of politics tends to study the Government and identify the State with the whole society. Similarly, an economist deals with the ways in which man makes his living, i.e., with population distribution and consumption of wealth in relation to society. The historian tries to reconstruct the past, particularly in terms of religion and moral beliefs of the people. The sociological perspective focuses on the social meanings that give significance to the ordinary human interaction. Sociologists try to make an intensive study of everyday human activities in developing scientific explanations for social behaviour. For instance, sociologists study stratification of society in terms of socially created inequalities. These inequalities refer to the presence of social groups which are ranked one above the other (status rankings) according to the amount of power, prestige and wealth which their members possess. Sociologists try to analyse human behaviour in these groups by studying such important factors as educational achievement, type of occupation, size of income, family history and caste identification. Such distinctions lead to important variations in behavioural patterns.

Hence the knowledge of sociology enables an individual to understand the social network affecting his own life and gain an insight into the social life of the people living in society.

Sociology emerged in the 19th century as a separate branch of human knowledge concerned with the study of human society. At one time the study of society had a long intellectual tradition of social thought based on sound knowledge of human life. The study of human behaviour mostly rested upon systematic scientific investigation. Social thinkers in the past lacked the research methods which social scientists of today have to make a systematic study of the social relationships. Sociology attempts to build a scientific body of knowledge based upon facts which have been scientifically gathered and investigated. The development of sociology is characterized by its emphasis upon the understanding of human society and human behaviour.

Sociologists are mainly concerned with the study of society, groups and community. It is thus clear, that we are not talking about individuals, though there are no groups without individuals. Let us take an educational institution as an example. The institution consists of a number of people doing certain things during certain periods, as they are expected to do. Every day they attend classes, laboratories, and library according to the time given, and proceed with their work. By their activities they are identified as teachers or students. In other words, the institution is not an aggregation of individuals but an organized group engaged in doing things in a systematic or patterned manner. Such an orderly way of doing things is based on standards and rules of conduct. The persons who participate in it know what is expected of them and what to expect from others in particular situations. The teacher and student are identified by different patterns of behaviour. These behavioural patterns govern the individual's conduct. Such patterns arise not because of any personal characteristic of a person, but because of their interaction with each

other while establishing social relationships. To a sociologist therefore, a social relationship would mean an interaction between individuals which gives meaning to their actions based on each other's expectations. This process of interaction tends to get regulated. For example, a student learns to play his role by adhering to the expected norms of the college and in turn learns to expect certain responses from his teachers. Such rules of conduct which establish social relationships and the organized patterns of groups are what sociology investigates.

CHECK YOUR PROGRESS - 4

Fill in the blanks

1. Sociology is the study of _____.
2. Sociologists are interested in patterned human relationship rather than _____.
3. _____ exist when individuals are interacting in an orderly a patterned way.
4. Sociologists is interested in _____.
5. Sociology developed its own perspective to study human _____ and _____.
6. Which of the following types of behaviour is studied by Sociologists;
 - a) Quarrel between husband and wife
 - b) A Woman commits suicide after knowing her sickness
 - c) Causes of unemployment among education youth in the age group 18 to 25-years.

1.5 SUMMING UP

Sociology as a study of social relationships is primarily interested in various social relations that are found in different forms among the interacting human beings as for example, the relationship between male and female, the relationships among kith and kin, friends, between business partners and between the employer and the employee. Sociologists focus on the study of a social structure having a set of social relationships like that of a family or any social group. And so, sociology can be defined as the study of social institutions such as the family, the political, educational, economic and religious institutions. In a broader sense, we can define sociology as the study of society in terms of social structures comprising various groups and institutions that are organized into a single whole.

To be more precise, an individual associates himself with others in his social life apart from his own personal life. That is, he lives his own life and at the same time participates in group life by entering into relations with other social units such as groups, institutions, associations, communities and societies. This represents the maintenance of a regular social order that calls for a scientific study.

1.6 KEY WORDS

- Human Interaction : 1 process which occurs wherever and whenever human beings respond to the actions of of other humanbeings.
- Social relationships : It exists when individuals are interacting in an orderly or a pattereded way.

1.7 SUGGESTED BOOKS

1. Paul. B. Hurton and charles. L. Hunt. : Sociology.
2. Maciver and page : Society.

- | | | |
|--|---|---|
| 3. Ritchie. P. Lorry and Robert. P. Rrankin. | : | Sociology the Science of Society. |
| 4. Kingsley Davis. | : | Human Society. |
| 5. Harlambos. S. | : | Sociology. Times and perspectives. |
| 6. R.N. Sharma. | : | Principles of Sociology. |
| 7. Alex Inkles. | : | What is Sociology. |
| 8. Ian Robertson. | : | Sociology. |
| 9. Bottomore. T. B. | : | Sociology - guide to problems and literature. |
| 10. Gisbert. | : | Fundamentals of Sociology. |
| 11. Harry. M. Johnson. | : | Sociology - A systematic introduction. |
| 12. Robert. L. Sutherland and Woodward. | : | Introductory Sociology. |

1.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each

1. Define Sociology and explain its nature.
2. The study of Sociology is non-ethical and cumulative. Explain.
3. Explain the scope of Sociology.

II. Answer the following in about 10 lines each

1. What is Sociological perspective.
2. Explain the two key words social interaction and social relationships.

1.9 ANSWERS TO CHECK YOUR PROGRESS

1. Sociology is defined as a science which deals with the way the individuals interact with each other and establish various forms of social relationships in different social groups.
2. Social interaction is that process which occurs wherever and/or whenever human beings respond to the actions of other human beings.

Social relationships exist when individuals are interacting in an orderly or a patterned way.

3. The following are the characteristics by which the nature of Sociology can be understood.
 1. Sociology is knowledge about things.
 2. It is empirical.
 3. It is mainly the study of what is
 4. It is cumulative.
 5. It is non ethical.
 6. Sociological perspective.
4.
 1. Human groups
 2. Individual behaviour
 3. Social Relationships
 4. Social Interaction
 5. Interactions; relationships
 6. (c)

UNIT-2 : SOCIOLOGY AND OTHER SOCIAL SCIENCES

Contents

- 2.0 Aims and Objectives
- 2.1 Introduction
- 2.2 Fields of Study of Different Social Sciences
- 2.3 Sociology and its Relationship with other Social Sciences
 - 2.3.1 Sociology and Anthropology
 - 2.3.2 Sociology and Psychology
 - 2.3.3 Sociology and Political Science
 - 2.3.4 Sociology and Economics
 - 2.3.5 Sociology and History
- 2.4 Summing Up
- 2.5 Key Words
- 2.6 Suggested Books
- 2.7 Model Examination Questions
- 2.8 Answers to Check Your Progress.

2.0 AIMS AND OBJECTIVES

This Unit aims to discuss the relationship between Sociology and other Social Sciences like, psychology, Political Science, History, Anthropology, and also how Social Sciences differ from one another in their study of human relations and Social behaviour.

By the end of this lesson you will be able to :

- * identify the fields of study of each Social Science,
- * explain the relationship between Sociology and other Social Sciences, like Social Anthropology, Psychology, Political Science, Economics and History.

2.1 INTRODUCTION

At one time social sciences were a part of Philosophy. These social sciences could not be clearly defined in terms of religious, moral, economic and political theories. Later, they were separated from the mother science, when they adopted scientific methods for investigation in their respective fields. But over the past several centuries, the knowledge about natural and social phenomena has increased so much that no one discipline is able to make use of it. Consequently, a number of disciplines have emerged, particularly during the past two centuries, each dealing with a particular area of life. As stated by Bierstedt, "For reasons of administrative convenience, however, the sciences are divided into two large areas, those that deal with the physical universe, including astronomy, physics, chemistry, ecology, biology and others and those that deal with the social universe. In this division sociology clearly belongs to the social sciences along with history, economics, political science and jurisprudence". The fact that these social sciences borrow data from each other shows their interdependence and interrelatedness. For example, this interdependence is reflected in the emergence of social psychology and political sociology.

2.2 FIELDS OF STUDY OF DIFFERENT SOCIAL SCIENCES

As discussed in the last lesson sociology is concerned with social interaction, social relationships, groups, institutions and communities. Social sciences deal with different dimensions of human study. They are a related group of disciplines that study different aspects of man's behaviour. "The social sciences share in common the task of exploring social behaviour and its products. All adhere to scientific ethos in their willingness to be bound to canons of procedure which apply as much to the social as to the biological and physical sciences". These various social sciences are set apart and differentiated from each other. They are sociology, anthropology, psychology, political science, economics and history.

Sociology

As we have already seen sociology is a scientific study of human social behaviour as it occurs in small and large groups. A sociologist studies human behaviour in a perspective different from that of political scientist, economist, psychologist, historian and is more interested in modern societies than the social anthropologist.

Anthropology

Anthropology focuses on the study of entire tribal societies. It has several branches called Physical Anthropology, Social Anthropology, or Cultural Anthropology which study the ways of life of the tribal people.

Psychology

Psychology is the study of human mental processes. It deals with such aspects as emotion, memory, perception and intelligence. This discipline primarily focuses on the individual, because it has its roots in biology.

Political Science

Political Science studies the government and its forms. Its special emphasis is on power and its exercise. It deals with such topics as the exercise of authority by the head of the State and the voting behaviour of the ordinary citizen. This discipline has been strongly influenced by political sociology which analyses the political behaviour involved in the process of government.

Economics

Economics is concerned with the production, distribution and consumption of goods and services. The economist studies such subjects as the allocation of resources in production, wage and income patterns and prices of consumer commodities.

History

History attempts to study the past and is specially concerned with the significant incidents of the past. It tries to establish the sequence in which the events have occurred. History makes an effort to determine the causes, sequences, and importance of these events.

But what is common to most of the social sciences is that they follow scientific processes to develop their disciplines. Another thing that is common to these subjects is that they are not as exact as natural sciences.

2.3 SOCIOLOGY AND ITS RELATIONSHIP WITH OTHER SOCIAL SCIENCES

We have seen that different social sciences study different aspects of society. Now we will try to understand the relationship between sociology and other social sciences.

23.1 SOCIOLOGY AND ANTHROPOLOGY

Anthropology is the total study of man. It is divided into several branches known as Physical Anthropology and Cultural Anthropology. Cultural Anthropology in turn has subdivisions, namely, social anthropology, archaeology, ethnography, ethnology and linguistics. Anthropologists conduct field studies in tribal societies and in the urban settings of modern societies. They are concerned with all varieties of people, through out the world, beginning with the earliest human who lived over a million years ago and study the development of man until the present.

The study of social organization known as 'Social Anthropology' is closely related to sociology. Social Anthropology is primarily concerned with tribal communities which are also called 'non-literate societies' where writing is absent.

Tribal people live in hilly and forest areas with a social organization of their own marked by simple economy and division of labour between men and women, and the old. The population size of the community depends on the level of subsistence and the type of technology. They are mostly hunting and food gathering people and have also formed agricultural societies which use simple technology. Both monogamy and polygamy are practised in tribal societies. The family is essentially an economic unit. Members of the society are bound by social relationships based on kinship ties. Ghosts and spirits are worshipped and religion is based on belief in the supernatural. These are the characteristics of a tribal society. This is the way in which the tribal people are organized in societies. Thus social anthropology is "the study of social organization and relationships".

Methodologically, anthropologists look at those societies as functioning wholes. They collect data either through participant or non-participant observation. Participant observation is most widely used by anthropologists to collect information. This involves close contact for long periods with the people whose culture is being studied. They try to study their art, literature, material possessions and culture. These societies have been observed and considered objectively because the anthropologist is not interested in sitting in judgement over their values and preferences.

However, in recent times social anthropologists have begun to study non-tribal societies also. For instance, many Indian anthropologists study Indian villages, its caste system, religion and kinship groups. This shows that both anthropologists and sociologists may be engaged in the study of the same object.

Sociology usually is interested in studying societies which are complex rather than simple, i.e., societies whose members can read and write. Since these societies are complex, the sociologists do not study their economy, religion, language and literature, but rather their social organisation and social structures within which the aforesaid phenomena occur.

In the past few decades, tribal societies have also been experiencing changes which have also been studied by sociologists. Their tribal societies have begun to change under the influence of Western ideas and modern technology. The organisation of these societies has begun to develop when affected by social and political movements. This has involved the social anthropologist in the study of same kind of problems as is studied by the sociologist in advanced societies. Hence primitive societies are no longer the main concern of the anthropologist. Today modern societies have become the focus of their study.

India is a good example where societies are neither primitive nor industrially advanced. Sociological research can be carried on by sociologists and anthropologists on subjects like the caste system, village communities or the impact of industrialization on society, by narrowing the differences between sociology and anthropology. Anthropology has been recently focussing on social problems and administration. It may become a branch of sociology, specializing in the study of values or the small community in the general science of society.

CHECK YOUR PROGRESS - 1

1. Who are the tribal people?

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2.3.2 SOCIOLOGY AND PSYCHOLOGY

Psychology is defined as the science of behaviour and it is primarily concerned with the individual. It is interested in studying his intelligence, thinking, learning, remembering and decision-making. In other words, psychology deals with the mental process of the individual, his motivations and his memory, his nervous system, his emotional responses, his hopes, and his fears and the order and the disorder of his mind.

"Psychology regards itself as the science of behaviour". "Rather than studying the society or groups Psychology studies the person". Psychology lays stress on laboratory experiments and clinical procedures more than any other social science. This discipline is closely related to biology, which is the general science of life, and studies the adjustment of organism in space and time through the evolution of mind. Some facts derived from biology help to explain certain universal features of the human family. As we have noted, psychology deals with the fundamental patterns of behaviour which have a close connection with the individual's participation in social relationships. For example, the psychologist attempts to explain the phenomenon of delinquency in terms of the characteristics of individual personalities that motivate the individual to act in deviant ways. The sociologist studies the same phenomenon by examining the social environment in which the individual lives and studies such social determinants as living in slum areas, low income, low level of education, subcultures and the low status of the delinquent with indecent behaviour who is frequently involved in peer group activity.

Social psychology serves as a bridge between psychology and sociology. It is primarily interested in the individual the way in which the individual behaves in his social groups, or collectively with other individuals. The social psychologist's main interest is in the studying of the social and cultural influences to which the individual is exposed in the formation of his personality. Thus social psychology takes the group as given, and considers how the individual becomes a member of the group and how he is affected by it. For example, juvenile delinquency exhibits a specific pattern of behaviour. A minor who breaks a rule or behaves offensively is called a delinquent. The psychologist attempts to study the causes of delinquent behaviour. He studies the groups and the social environment to which the delinquent is exposed. There is thus a close relationship between social psychology and sociology, since "socialization" being based on the work of social psychologists the sociologists have discussed and analysed basic concepts like "self" and "personality." It is in terms of the self that the personality takes shape. The self develops out of child's communicative contact with others, and the personality is determined at an early stage, giving rise to basic patterns of feelings about the world around him. This is how the individual comes to view the social environment in terms of hostility, trustworthiness, love, fear and suspicion.

Sociology on the other hand has no primary interest in the individual, in his personality, in his behaviour, but concerns itself with the nature of the groups to which individuals belong and the nature of the societies in which they live. In fact the sociologist studies the development of self as the product of social interaction. i.e. he is mainly concerned with the social forms and structures within which behaviour takes place. Hence we can say that social psychology is that part of general psychology which deals with the psychological aspects of social life. In fact psychology involves the study of social phenomena, since all psychic phenomena occur in social contexts which affects the individuals to some extent.

From a sociological perspective, social psychology is concerned with the study of social processes which take into account the personality behaviour of particular persons acting in certain situations. This determines social processes. For example, Americans with rigid and intolerant personalities were not in favour of a foreign policy which strengthened relationships between the U.S. and other countries in contrast to other Americans.

Social psychologists attempt to explain the behaviour and motivation of men and women in various types of societies by tracing their inter relations with their societies. Likewise the sociologists are also interested in studying the interrelations and the interactions of individuals in group situations.

It becomes difficult to distinguish these two fields when both sociologists and psychologists are engaged in the same kind of research. Indeed, some social psychologists are trained in the Departments of Sociology and others in charge of psychology engaged in the same kind of research.

2.3.3 SOCIOLOGY AND POLITICAL SCIENCE

The oldest of Social Sciences is Political Science. Politics is the process by which individuals and groups acquire power and exercise it over others. Political science deals with the operations of the Government and Politics. It investigates the way in which men govern themselves, or are governed and tries to explain the working of governments. It studies those groups which are directly involved in the formal structure of government. Students of political science study the systems of government and the way those systems function. Political Science deals with the functions of governmental agencies, or, in a broader sense, the exercise of power. For instance, the Board of Directors decide to increase the salaries of the employees. This is a case of the direct involvement of formal groups in the exercise of power. It studies such topics as exercise of authority by the Head of the State and the voting behaviour of the ordinary citizen. Its main concern is with the question of making government more efficient.

Political Science regards the State as the primary institution through which political power is exercised and regulated. It tries to reconcile conflicting interests in society and achieve collective goals. Political Science tries to study the State in terms of Constitutional provisions, i.e. how it is created and shaped "behind the Constitution." "The State behind the Constitution", or "nation" as we should otherwise call it, refers to a group of people speaking a common language, having fundamental principles of behaviour that are considered necessary for social order and residing within a territory, separated by boundaries from other territories. Such is the "State behind the Constitution." It provides a basis for establishing a political organization. It is the womb of Constitutions and of revolutions. For instance, a revolution breaks out from a particular set of social conditions. There is a strong awareness of inequalities among people who struggle for a change in the leadership and political institutions of society. Poverty or powerlessness alone does not cause revolutions which take place only when people believe that the situation can be changed. So a revolution is not carried out by a small group of radicals but is the collective action of a large mass of people. This is how society could be regarded as the womb of Constitutions and revolutions rather than the State. The study of its origin and evolution is the concern of sociology. For example, the functions of the State are closely allied to those of religion, economy, education and art. At one time a single person regulated and carried out most of the activities of all the constitutions. He was the head of the family or clan, but was also the religious and cultural leader and chief educator.

Political science, too, deals with the facts of human nature. It describes the motivations of the social mind and studies its action. For example people's behaviour is related to their attitudes to political affairs depending on their positions in social structures. For instance, there is a higher rate of voter participation among men than among women. For this reason political scientists make use of methods and approaches of sociology.

Further what is political is deeply rooted in the social. Political grouping is in no way different from the linguistic, cultural, religious and economic groupings of population. In other words

the political organization is only a part of the social organization conforming to the sentiments, values and norms of its members. Moreover, the factors influencing political participation are so similar to those affecting social participation in general. So political involvement is simply one form of social participation.

The functioning of the Government becomes the expression of a collective need. Thus the enforcement of law is not the will of an individual but the will of the people belonging to various sections, classes and the nation itself. Political science confines itself largely to the study of power expressed in formal organizations. It focuses on the political processes within the Government, studying the interaction which occurs as people attempt to maintain order in their societies.

Political Sociology shares with political science many interests and style of work. Political sociologists are more interested in studying political behaviour as an element in social system rather than the formal aspects of political systems. For instance, political sociologists have noted that people from low income groups and minority groups participate less in the electoral voting. They would like to find out why people join political movements or support political issues and what relationship there is between political and other institutions. Sociologists study the Government in relation to other institutions. Sociologists study the Government in relation to the other institutions and to the larger society. The political science and sociology have come close to each other in respect of their methods, subject matter, and concepts and it is difficult to separate them.

2.3.4 SOCIOLOGY AND ECONOMICS

Economics deals with the ways in which man makes his living, that is, with the production, distribution and consumption of wealth. In every society people organise their efforts in one way or other to satisfy their wants. Human wants are unlimited and in relation to them, resources are always scarce and people are required to find ways and means of adjusting these limited resources to an unlimited variety of wants. It is the economist who has to deal with these basic problems. The economist considers them from the standpoint of production and consumption, distribution and exchange of economic goods. He tries to study the relation of people to the production and distribution of goods and services.

Economics studies the interrelation of purely economic variables such as the effect of supply and demand on prices, the ratio of savings to investment and the speed with which money changes hands. These are the sole concern of economics and do not figure in other disciplines. Economists have not paid much attention to the individual's economic behaviour or motivation, that is to the analysing of the way people have solved problems of economizing or the means of consumption and the persons and groups who are to be the consumers. Only a little attention has been paid to the studying of business enterprises as social organizations. Economists have not shown much interest in the study of the economic structures like the organization of industry, division of labour, the structure of enterprises and so on. Economic sociology, on the other hand, is almost entirely concerned with problems of economic structure.

One of the best works of Durkheim is his study of "Division of Labour." He has analyzed the social functions of division of labour and attempted a comparative study of modern societies and primitive societies and concluded that what distinguished the two types of social solidarity is represented by them is division of labour. Mechanical solidarity is what is found in a primitive society marked by a simple division of labour between young and old, man and woman. Organic solidarity is what marks a modern society, characterised by complex division of labour. He has discussed specialization of labour in advanced societies which has the effect of keeping the members away from one another, and weakening solidarity among them.

However, in respect of the effects of group membership in such fields as labour relationships, the interests of the economist who is interested in economic behaviour generated by wants, desires, feelings and motives, concentrates upon the forms of human interaction and in the process becomes more and more of a sociologist.

Karl Marx regarded stratification as a divisive rather than an integrative system. He has made a distinction between capitalists and industrial workers. According to Marx the economic structures are central to the determining of everything else including all institutions such as law and education and all other cultural and political relationships of society, besides the economic ones. Social relationships are a part of the economic structure appearing in the form of social classes. It is through social classes that the economic structure gives rise to all other institutions.

There are sociological works concerned, with the general features of the economic system, and sociologists have studied these aspects of economic behaviour which have been neglected. In addition to these general studies in economic systems, sociologists have contributed to the study of economic organization especially property systems, division of labour, occupation and industrial organization.

Closely related to Sociology since its birth, Economics has in recent years undergone changes which have brought them closer to each other than ever before. The shifting of market economy to national economy has necessitated the study of the social factors influencing economic growth. This has been emphasized in several recent works on the problems of economic development in underdeveloped regions, where the economist has to work with the sociologist or to become a sociologist himself.

Most of the modern sociologists find the economist's way of thinking more appropriate than that of the historian or the political theorist. Both the economists and sociologists study phenomena in terms of system and subsystems, emphasizing the relation between parts, especially patterns of dependence and exchange. Both are interested in precise measurement of the relation between sets of variables. Both make use of mathematical models for analyzing data. Thus Economics and Sociology are found to be intimately related.

2.3.5 SOCIOLOGY AND HISTORY

History is primarily concerned with the record of the past and is concerned with human activities and events. The historian seeks to describe the past events as accurately as possible and determines their causes and significance in order to trace the developments from the past to the present in a sequential manner. History has made significant contributions to Political Science. The function of history is to enquire into the origin and development of political forms and institutions.

Strictly speaking, History is not a social science. It provides a detailed amount of patterns of human behaviour each of which can be related to a specific time and place. Now a days, the historians turn to sociological methods of analysis for detecting the underlying social forces which might have influenced historical events. Indeed, they have not only adopted scientific methods but also use them extensively to study different phenomena of human life. The historians no longer satisfied with mere description of events but proves into what have caused them in order to understand the past. Thus, history has become a valuable source of material for the understanding of different social processes. History deals with each event as a unique occurrence.

Sociologists, on the other hand, while considering the record of the past focus their attention on social processes that result from the interaction and association of men in various situations and under various conditions which give rise to various patterns of social relationships. The historian dealing with the unique events occupies himself with the differences between similar events, while the sociologist concentrates on the similarities between different events. For instance, the historian is interested in the study of Russian Revolution, French Revolution and American Revolution that took place within recorded time. The sociologist is not particularly interested in any of these revolutions, but in revolution as a social phenomenon; as a kind of conflict between social groups. He would explain the stages through which all revolutions pass and gives an account of various types of revolutions and so on.

The historian often provides the material which the sociologist can alone provide but sometimes the sociologist has to be a historian to collect the information which has not been previously collected, but he cannot always be so. The historians generally confine to themselves the study of the past especially the more distant events. Sociologists are usually more interested in the present in the recent past. But historians who were called "philosophers of history" do not usually investigate the causes of events, but they attempt to establish how things have actually happened. The sociologists are more likely to study the interrelations between events and find out the sequences of a course.

In short, we can say that history gives a descriptive account of events whereas sociology analyses them. The historian investigates the unique events and sociologists the regular and patterned events. An event which has occurred only once in the human history is of no sociological significance unless it exhibits a pattern of events which repeat itself from generation to generation and from group to group.

In spite of these differences there are important bases for a close relationship between history and sociology. Some famous historians have written social history that deals with human relations, patterns, motives and customs and important traditional institutions.

Thus all social sciences including sociology may be found dealing with the wide range of topics. There is normally interrelatedness but also considerable overlapping in respect of their subject matter and methods of study. Whatever the specific tools and techniques the social scientist chooses for gathering ordering and interpreting data pertaining his discipline, he depends upon the general methods of sciences.

Sociology began with the generalizing and synthesizing of concepts drawn from several other disciplines in order to explain social relationships. Later, it developed and established many principles of social behaviour and many ways of analyzing social relationships in its specialized fields. Sociology is thus the generalizing and synthesizing science of man in all his relationships covering the entire range of his social relationships and the resultant forms of social behaviour.

2.4 SUMMING UP

At one time Social Sciences were a part of Philosophy. Later they were separated from the mother science when they adopted scientific methods for investigation in their respective fields. Social Sciences deal with different dimensions of human study. They are a related group of disciplines that study different aspects of man's behaviour. They share in common the task of exploring social behaviour and its products. Sociology, Anthropology, Psychology, Political Science, Economics and History are the various social sciences which are set apart and differentiated from each other. All social sciences including Sociology may be found dealing with a wide range of topics but there is interrelatedness and considerable overlapping in respect of their subject matter and methods of study.

2.5 KEY WORDS

Sociology : The study of human groups.

2.6 SUGGESTED BOOKS

- | | | |
|--------------------------------|---|---|
| William F. Kenkel | : | Society in Action : Introduction to Sociology |
| Metta Spencer and Alex Inkeles | : | Foundations of Modern Sociology. |
| Maclver and Page | : | Society. |
| Ram Nath Sharma | : | Introduction to Sociology. |

2.7 MODEL EXAMINATION QUESTIONS

I. Answer the following is about 30 lines each.

1. Identify the major similarities and differences between Sociology and other Social Sciences.

II. Answer the following is about 10 lines each.

1. State the relationship between Sociology & Political Science.
2. Explain the relationship between Sociology and Social Anthropology.

BRAOU

UNIT-3 : ORIGIN AND DEVELOPMENT OF SOCIOLOGY

Contents

- 3.0 Aims and Objectives
- 3.1 Introduction
- 3.2 Origin of Sociology
- 3.3 The Impact of Industrial Revolution
- 3.4 The Impact of French Revolution
- 3.5 The Early Sociologists
- 3.6 The Growth of Twentieth Century Sociology
- 3.7 Special Subjects in Sociology
 - 3.7.1 Social Mobility
 - 3.7.2 Sociology of Education
 - 3.7.3 Urban Sociology
 - 3.7.4 Political Sociology
- 3.8 Summing up
- 3.9 Key Words
- 3.10 Suggested Books
- 3.11 Model Examination Questions.
- 3.12 Answers to Check Your Progress

3.0 AIMS AND OBJECTIVES

The purpose of this unit is to explain how Sociology has developed as a result of the attempt to understand the transformation of traditional societies whose stability is threatened by historical events such as the french revolution and the Industrial revolution and to discuss its development in the present century.

By the end of this unit you will be able to :

- * explain the origin of sociology,
- * explain the changes brought about by french and industrial revolutions,
- * explain the contributions made by some important sociologists, like auguste comte, spencer, ward, karl marx and emile durkheim,
- * explain some special subjects in sociology.

3.1 INTRODUCTION

All the social sciences were once a part of philosophy and history. Social philosophy included various sciences. With the growth of Western civilization, each science began to follow a separate and independent course. In ancient civilizations philosophers and religious leaders commented on human relations, their purpose being the enunciation of ethical principles. Their observations on comments were not systematic, nor were they intended to state the cause and effect relations but were calculated to bring into focus what the philosophers believed to be moral conduct.

3.2 ORIGIN OF SOCIOLOGY

It is history of the past which gives meaning and foundation to our social thought and also gives us an understanding of contemporary civilization as a whole. The ideas of the past give us some of the determining factors of the institutions, attitudes, customs, groupings and other social forms and situations of the present. The historians begin their analysis of thought with Greeks as they were one of the first people to discuss social phenomena. It is the researchers of ethnographers, archaeologists and historians which have made the knowledge of the ancient people familiar and extensive. In fact, historical material has helped sociologists in making an extensive study of the early cultures, especially the Greek civilization which involved millions of people in a network of relationships with complex constitutions and organisations requiring a high type of social thought. It has even shown several social problems of adjustments, control, organisation as stemming from human relationships in both primary and organized groups. All these have to be socially interpreted and understood. Social thought originated when men began to generalize about social phenomena, especially the social relationships, as the statements of social fact. They were tested scientifically.

Sociology came into being during the nineteenth century when under new creative social thought all the social sciences were transformed and modernized as specialized fields of study. For example, the study of economic phenomena was not treated as a separate field until the doctrine of *laissez-faire* secured a strong hold in France. Economic system was then only thought of as being separate from the political and came to be studied as a separate and not as a part of Political Economy.

Later, the new social sciences such as Anthropology and Sociology came to be distinguished for studying political and economic institutions rather than for developing a new perspective to study and understand social life. Anthropology was developed when Europeans had shown a great interest in the primitive or pre-iterate people. Thus the anthropologist became a specialist in studying tribal people all over the world. This specialization has distinguished the anthropologist from the sociologist and the psychologist. He specialized in human culture and studied primitives and described their way of life. Therefore, he was the first one to specialise in social science, who tried to make a comparative study of Western and Non-Western (primitive) cultures. Sociology in contrast emerged as a new social science owing to certain historical developments in the nineteenth century. The Industrial and French Revolutions in Europe mark the beginning of this new discipline. It emerged as a specialized approach to the study of society at a time when the society was undergoing radical changes and when intellectuals thought that the ideas of the past were not of any use in understanding them.

3.3 IMPACT OF INDUSTRIAL REVOLUTION

The Industrial revolution caused much disruption and brought about vast changes in the social world of the people in Europe. It has changed the pattern of relationships and ultimately the people's social life. The Industrial revolution radically changed and disrupted the older patterns of human relationships and routines of everyday life. Rural people moved into urban centres where peasants changed into workers and the villages into cities. This gave rise to a demand for better life at both the material and social levels. But the privileged classes suffered, and feared the rise of the common man. To the educated class and to many others, the great industrial transformation brought hope and anxiety and promised a bright and better society. The revolution ultimately brought about an intellectual crisis throughout Europe, and it was hard to believe and understand the unexpected change in their life. Further the Europeans were not able to understand the nature of their existence and the nature of society. It seemed that not only the world was changing but the change was continuous rather than a temporary disruption of an ordered society. They began to realize that they could no longer simply take society for granted and that new answers were needed to such questions as "What is society?", "How does it change" and "How could it be reorganised to meet the needs and demands of the present?".

The focus of sociology was the concept of social groups. It was mainly concerned with social groups such as the family, class, community and association. Social thinkers focussed their attention in studying these social groups and identifying such problems as they are fundamental to sociology alone. The societies, which were stable for centuries, grew restless with new industries and technologies. Ultimately the revolution has changed the social and physical environment and societies became subject to rapid social change. Such consequences have made the social thinkers devote their attention to social change and reorganisation of society.

However, the changes took place so rapidly that people began to question about the sources of knowledge which they had previously relied upon in answering such questions. It became evident that their philosophy of speculation and traditional authority could no longer provide answers to their questions.

CHECK YOUR PROGRESS - 1

1. what were the consequences of Industrial Revolution in Europe.

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3.4 THE IMPACT OF FRENCH REVOLUTION

The eighteenth century French society was marked by traditional authority and rigid class distinctions. The intellectual cause of the Revolution was an outcome of the age of Enlightenment which led to the breakdown of the traditional Society in France and the emergence of new forms of life. Millions of Europeans coming from humble families welcomed the change. Under the impact of the Revolution, the Church was abolished as a separate social organisation and the clergy were elected as officials by the citizens. Its monasteries, schools, guilds were undermined and many other social aspects of religion were abolished. Education was given greater prominence than ever before and declared to be the function of the State. Schools and Universities were coordinated and became the monopoly of the Government. Education came to be regarded as the chief need of the people who were assured that they would receive right kind of education. Changes in property were brought about by declaring that property belonged to the individual and not to the family. The father was given the right to distribute the property equally among his children.

The family itself had undergone changes which led to the breaking-up of the older bonds of kinship and their replacement by the ideas of liberty and equality within the family. In fact, the Revolution severely weakened the solidarity of the family. The individual became the true unit of the State and both functioned as supreme entities helping each other but weakening the traditional ties of religion, guild and family.

But the effect of the Revolution was far from being progressive. Instead it led to the disorganisation of the society and the undermining of the authority of the Church and the closely knit community and neighbourhood while emphasizing individual freedom. The whole web of social life was shattered and was forced to readjust itself to new conditions of living. There was widespread misery and suffering which led to the formulation of a large number of proposals for social and economic reconstruction. There were programmes of social reform and proposals for a social science to guide them as a result of the Industrial Revolution.

It was in this historical context that sociology emerged as a discipline seeking to examine the social conditions that had arisen as a result of these revolutionary changes. Sociology arose as a new and separate discipline during the nineteenth century as an intellectual response to the disorders, tensions, and conflicts in society. This particular situation demanded critical attention and investigation.

The impact of revolution upon the traditional social group generated the necessary environment for the rise of sociology in France. Sociology was concerned with the concept of collective life and the problem of disorganisation. This disorderly situation arose because of the breakdown of family, guild and church. In fact the Revolution had weakened the unity of groups. Many such arguments have been put forward by writers.

Human beings live in a social world, in which they are governed by a system of rules and regulations. As long as men lived comfortably with a defined set of rules and explanations, it was less problematic than it would be otherwise. But the historic transformation of the Western society by Industrialization and urbanization i.e. by the introduction of technology and science posed a problem to the people and challenged the traditional way of life in respect of the Church, family and property. As the Church was no more a separate social organisation, its social authority was absorbed into the formal structure of the State. Earlier, the paternal authority was the rule, but with these changes the individual became the owner of property and not the family.

To understand this situation a body of knowledge that could provide answers to these questions was required. That body of knowledge was social science, characterized by a mode of inquiry into the empirical world dealing with both the social and the physical aspects of human experiences.

Thus under the impact of industrialization the familiar social life of the Europeans has changed. Society faced a crisis when the familiar social forms of village and kinship began to decline. Comte suggested that the problem was neither political nor economic but was social--social in the sense that the crisis was an outcome of the disruption of social ties binding men together in groups. These primary bonds unite men in a common social life. The basic disorders in France arose as a result of isolating of the individual from the Church, Family and Community. In the hope of rebuilding the society, Comte concentrated upon such groups as family and Church and paid attention to such "elements as moral constraint and tradition, as well as to the whole network of small social groups."

CHECK YOUR PROGRESS - 2

2. What are the consequences of french revolution?

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3.5 THE EARLY SOCIOLOGISTS

The following five sociologists have made such contributions which are basic to sociology.

August Comte (1798-1857) who lived after the French revolution was the first one to propose the study of society using natural science methodology. He is considered "Father of Sociology" and he is best known for his six volume work on "Positive philosophy". He developed the first comprehensive approach to the scientific study of society. He suggested that sociologists could use the tools of research developed by the natural sciences. He was well versed in biology and had observed how the natural sciences had moved through different stages of development such as, the theological, the metaphysical, and the positive or empirical according to which

human history passes from military stage to a legalistic form and then to an industrial stage. When the last stage is reached he felt "a real science is possible". It could be subjected to objective observation to discover the casual relationships. He asserted that "social phenomena like physical phenomena can be studied objectively by employing positive method".

His positive philosophy represents an organisation of the social and scientific achievements of his time. According to Comte, Sociology could be viewed as the study of society and man's actions using methods similar to those employed in Physical Sciences. He felt that sociology should utilize the method of "positive", i.e., emphasizing the method of observation, comparison (historical comparison) and experimentation in developing the knowledge concerning the nature of society and human relationships. In other words, Comte was responsible for the development of a new philosophy for studying society as a whole.

He divided the subject matter of sociology into two : Social Statics and Social Dynamics. Social Statics refers to the problem of order and stability. It is concerned with the examination of how and why societies are maintained and endured. Social Dynamics refers to the problem of social change, i.e. how societies change and what determines the nature and direction of change. Since then sociologists made efforts to study these problems.

Herbert Spencer (1820-1903) He was a British writer who was a major contributor to early Sociology. He is considered one of the most brilliant intellectuals of modern times. He clearly and systematically explained the various areas of study in sociology, such as social control, politics, religion, the family, stratification, associations, communities and sociology of knowledge. He saw society as a living organism with specific parts performing specific functions.

Spencer was highly influenced by Charles Darwin's theory of "Evolution". In contrast to Comte, Spencer's view of society was based on a biological model with social change taking place in the same way as biological evolution occurs within living organisms. He emphasized Darwinian notions of "natural selection" and "survival of the fittest" and applied them in his analysis of social evolution. Spencer held that human society, developed from a simple stage to complex one. This development or evolution was slow and gradual. Human society passed from a savage state to a "civilized state". Man in the primitive society was barbaric, uncivilized and always at war with his fellowmen. As man advanced he became more peaceful. An industrial stage was attained replacing militarism. He concluded that natural change resulted in progress, ultimately bringing about perfection with in society.

Lester F.Ward (1841-1913) He has produced the most impressive system of sociology. He was the earliest of the American Sociologists. No other sociologist approached the subject matter of sociology with a body of scientific knowledge as Ward did. The subject matter of sociology, he held is to be regarded as a human achievement. "It is not what men are but what they do" is important. Sociology deals with the function of society but not with its structure. All the earlier sociologists were concerned with the analysis of the social structure. He has divided sociology into two divisions viz., pure and applied. Pure sociology is theoretical and attempts to explain the principles of science. Applied sociology, on the other hand, is practical and explains the possible application of pure sociology to the betterment of social life.

He also made distinctions between Social Statics and Social Dynamics. Social Statics deals with the establishment of social order, that builds up social structures. Social Dynamics deals with the social progress or changes in the structure of society.

Karl Marx (1818-1883) Though he was not a sociologist his thought had a great impact on sociology and contributed much to the development of sociology. He wrote brilliantly on subjects like Philosophy, Economics, Political Science and History. Some of the major contributions are **Communist Manifesto, Das Capital, Poverty of Philosophy**, etc. His work is so significant to sociological investigation that he is regarded as one of the most profound sociological thinkers.

Marx was concerned with the questions of how society is organized and how it undergoes changes. He strongly believed in the economic determinism, i.e., the economic organization

of a society determining the class structure, institution, cultural values and beliefs. All social arrangements, he argued are determined by the way goods are produced, and the relationship between those who produce the goods and the owners of production.

Marx's ideas about social class are a major contribution to the Sociology of stratification. He observes that unequal distribution of wealth and class determination are the inherent qualities of society. They are the sources of conflict in society and these conflicts ultimately led to revolutionary social change. Marx felt that revolution as the result of social conflict is inevitable. Thus, we can see new social structures emerging from such conditions created within the society.

Emile Durkheim (1855-1919) He was a French Sociologist who strongly influenced the discipline. In his study of society Durkheim emphasized the studying of societies as total units. He viewed it as something more than the sum of its parts, namely, the political system, religious system and family system. For him the group or society was the main object for sociological study rather than the individual. The individual's acting, feeling and thinking are the reflections of group expectations, laws and customs.

He showed that suicide rates vary consistently from one group to another. He proved that the act of suicide is influenced by social processes and is not an isolated individualistic act. He chiefly dealt with empirical data and contributed to the scientific and sociological study of society.

CHECK YOUR PROGRESS - 3

Fill in the blanks :

1. _____ is considered as the father of Sociology.
2. Herbert Spencer saw society as a _____ with specific parts performing specific functions.
3. According to Spencer human society developed from a _____ to a _____ stage.
4. Spencer emphasized Darwinian notions of _____ and _____ in his analysis of Social evolution.
5. According to Comte the three stages of development are:
 - a)
 - b)
 - c)
6. Comte divided the subject matter of Sociology into
 - a)
 - b)
7. Lester F. Ward divided Sociology into
 - a)
 - b)
8. Karl Marx's contributions are
 - a)
 - b)
 - c)

3.6 THE GROWTH OF TWENTIETH CENTURY SOCIOLOGY

Although sociology had its birth in the nineteenth century mainly in response to the immediate requirements of disorganised society, it developed only in the twentieth century and established itself as a separate social science. It has steadily developed by using some techniques common to other sciences as well as evolving its own tools and techniques of data collection and analysis. Sociology being a new science has attracted a great deal of attention in recent times. In terms of its present interests, "sociology may be defined as the scientific study of society, its structure, functions and processes". In this overall view of the discipline we can identify the general areas of sociological concern and very briefly discuss some of the specialised fields of sociological inquiry.

3.7 SPECIAL SUBJECTS IN SOCIOLOGY

We shall list out some of the special subjects in sociology and discuss a few of them. Political Sociology, Rural Sociology, Urban Sociology, Social Mobility, Industrial Sociology, Criminology, Sociology of Education, Sociology of religion, Social Demography, Sociology of Family, Social Movements, Communications, Indian Social System, Planning and Development etc, are some special subjects in Sociology.

3.7.1 SOCIAL MOBILITY

In the twentieth century Western societies have been characterised by a rapid growth of Industries. These developments were accompanied by a growth of bureaucracy in industry and government. A great number of people were employed in formal organizations and there had been migration of people from rural to urban areas. Further, these changes in the distribution of occupations from generation to generation mean that no modern industrial society could be static or closed, i.e., with little or no movement taking place with in the social ladder.

"Social mobility may be defined as the investigation of the causes and consequences of individual or familiar movement within a hierarchy of social strata or closed differentiated in terms of social strata or social prestige."

Social mobility studies several important areas such as (1) the intergenerational mobility, i.e., the studying of the relationship between social position of father with their sons at the time of investigation. (2) "Intragenerational mobility" which studies the relationship between starting career of a person and the point the person had-reached.

"The consequences of social mobility" involve investigation of what happens to the individuals, and their families when they are socially mobile. Most of the studies in social mobility are based on some kind of occupational index, which is closely related to factors such as social status or social prestige.

3.7.2 SOCIOLOGY OF EDUCATION

Education is the basic activity in all human societies. The existence of society depends upon the training of the young in the ways of the group so that they become the functioning members of society. In other words, education is the transmission of "cultural heritage" to the young. The functioning of the young according to the ways of the group becomes standardized which are the means whereby their needs are met (institutionalised). As such they fall within the purview of the sociologist. However, the sociologist is chiefly concerned with the techniques and the objectives of teaching. He attempts to analyse the nature and functions of educational institutions and studies their relationship with all other activities of society.

Education is the process whereby the social heritage of a group is passed on from one generation to another. It is a process by which the child becomes socialized, i.e., he learns the rules of behaviour of the group into which he is born. Education serves as an instrument

for changing "traditional societies" into modern ones. Education in this regard refers to the socialization that takes place in the formal system of education.

The sociologists being aware of the social importance of educational institutions have been interested in sociological analysis of educational institutions. In recent years, education has become a major interest of some sociologists with the result that sociology of education has now become a branch of sociology.

3.7.3 URBAN SOCIOLOGY

Urbanization is one of the most significant trends in the modern world. The growth of large cities having a bulk of society's population is a recent development. It is a phenomenon found all over the world. Urbanization on a large scale has occurred only in the course of the past one hundred years. In 1850, only London city had more than one million inhabitants. Today we find that all industrialized societies of the world are urbanized.

Sociologists have investigated how cities have developed. They have noted some changes in the patterns of city growth in America. The process of urbanization has radically changed the nature of human communities and traditional patterns of social life. The task of sociology has been to identify the precise nature of urban life and to differentiate it from the life of traditional communities.

The study of cities is important because of the impact of urban life on the people who inhabit cities. Urbanization implies that not only the major part of the population lives in urban areas but also that the culture and values of the city become dominant in the entire society.

3.7.4 POLITICAL SOCIOLOGY

Politics is a natural characteristic of social living. Politics is the process of deciding "who gets what, when and how". The character of political institutions and behaviour varies a great deal from one society to another, but the political process is universal.

Max Weber who laid the foundations of modern Political Sociology defined 'power' as "the chance of a man or a number of men to realize their own will in a communal action even against the resistance of others who are participating in the action". He held that individual or group does not hold power in isolation but hold it in its relation to others. Therefore, power is an aspect of social relationships. He claimed that the State as an institution has a monopoly on the legitimate use of the violence within a given territory. Only the State has the right to use force whenever it is necessary to implement its policies. For example, the State has the right to sentence criminals to prison or put them to death:

Sociologists studied factors affecting voting behaviour, the structure of political parties and cities. Sociologists study the role of the family and parents in political organization. Several writers claim that it is in the family that political ideas and attitudes are learnt. Some writers have found that political attitudes tend to be related to early family experiences. They have suggested that political attitudes are deeply rooted in the family. For example, parents may teach their children to support communism.

Sociologists have studied School as one of the agents of political socialization. Certain political ideas and attitudes may be informally acquired from the teacher in the learning process. For example, History, Civics, and British Constitution.

CHECK YOUR PROGRESS - 4

1. Define social mobility

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2. List out some special subjects in sociology.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

3.8 SUMMING UP

1. Sociology came into being during the nineteenth century when under new creative social thought all the Social Sciences were transformed and modernized as specialized fields of study. The industrial and French revolutions in Europe mark the beginning of this new discipline. Sociology emerged as a specialized approach to the study of society at a time when the society was undergoing radical changes and when intellectuals thought that the ideas of the past were not of any use in understanding them. The industrial revolution caused much disruption and brought about vast changes in the social world of the people in Europe. It changed the pattern of relationships and people's social life. The French revolution led to the breakdown of the traditional society in France and the emergence of new forms of life. Rural Sociology, Political Sociology, Social Mobility, Industrial Sociology are some of the special subjects in sociology.

3.9 KEY WORDS

- Social Mobility** : Social mobility may be defined as the investigation of the causes and consequences of individual or familiar movement within a hierarchy of social strata differentiated in terms of social strata or social prestige.
- Social Statics** : It refers to the problem of order and stability. It is concerned with the examination of how and why societies are maintained and endured.
- Social Dynamics** : It refers to the problem of social change, i.e., how societies change and what determines the nature and direction of change.

3.10 SUGGESTED BOOKS

1. Harry. M. Johnson : Sociology: A Systematic Introduction.
2. Robert. L. Sutherland and Woodward : Introductory Sociology.
3. Paul. B. Harton and Chester.L.Hunt. : Sociology.
4. Ritchie.P.Lowry and Robert P.Rankin. : Sociology - the Science of Society.
5. Haralambas.M : Sociology - Themes and Perspectives.
6. Robertson IAN. : Sociology.
7. Kingsley Davis : Human Society.
8. Alex Inkles : What is Sociology.
9. Bottomore T. B. : Sociology - A Guide to Problems and literature.
10. Gisbert : Fundamentals of Sociology.

3.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Give a brief summary of the development of sociology as a discipline.
2. Discuss the impact of industrial revolution on social life.
3. Why has social mobility emerged as an area of sociological concern.
4. Discuss the contribution of Karl Marx or Lester ward to the study of society.
5. What according to Auguste comte is the scientific approach to the study of society.

II. Answer the following in about 10 lines each.

1. What is a biological model of society.
2. What does the term social dynamics refer to.
3. What is the role of education in the socialization process.
4. Why does a sociologist study urbanization.

3.12 ANSWERS TO CHECK YOUR PROGRESS

1. Industrial revolution changed the pattern of relationships and ultimately the peoples social life. Rural people moved to urban areas. Peasants changed into workers. Villages changed into cities. Demand for better life. Privileged classes suffered. To the educated class it brought hope and anxiety and promise of a better and better society. Lastly it brought about intellectual crisis.
2. Consequences of french Revolution:
 1. Break down of traditional society and emergence of new forms of life.
 2. Church was abolished as a separate social organization.
 3. Many other aspects of religion were abolished.
 4. Education was given prominence and declared to be the function of the state.
 5. Schools and universities were coordinated and became monopoly of government.
 6. Changes in property. It was declared that property belonged to individual and not to the family. The father was given the right to distribute the property among his children.
 7. Family under went many changes. Kinship bonds were replaced by ideas of liberty and equality in the family.
 8. Led to the disorganization of the society.
3.
 1. August Comte.
 2. Living Organism.
 3. Simple to Complex.
 4. Natural Selection; Survival of the fittest
 5. a) Theological, b) Metaphysical, c) Positive.
 6. a) Social Statistics, b) Social Dynamics.

7. a) Pure Sociology which is theoretical and attempts to explain the principles of science.
b) Applied Sociology which is practical and explains the possible application of Pure Sociology to the betterment of Social life.
8. a) Communist Manifesto;
b) Das Capital;
c) Poverty of Philosophy.
9. Political Sociology, 2) Rural Sociology, 3) Urban Sociology 4) Social Mobility, 5) Industrial Sociology, 6) Criminology 7) Sociology of Education, 8) Sociology of religion, 9) Social Demography 10) Sociology of family, 11) Social Movements.

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BLOCK II
SOCIOLOGY AS SCIENCE

Unit 4. Nature of Scientific Method.

Unit 5. Techniques of data collection.

UNIT-4: THE NATURE OF SCIENTIFIC METHOD

Contents

- 4.0 Aims and Objectives.
- 4.1 Introduction.
- 4.2 The Meaning of Science.
- 4.3 Brief History of the Development of Science.
- 4.4 Definition of Scientific Method.
- 4.5 Characteristics of Scientific Method.
 - 4.5.1 The Scientific Method is logical.
 - 4.5.2 Science is Deterministic.
 - 4.5.3 Science is General
 - 4.5.4 Science is Empirically Verifiable.
 - 4.5.5 Objectivity.
 - 4.5.6 Science is Open to Modification.
 - 4.5.7 Predictions based on Probability.
- 4.6 Nature of Social Phenomena.
- 4.7 Application of Scientific Method to Social Phenomena.
- 4.8 Summing Up.
- 4.9 Key Words.
- 4.10 Suggested Books.
- 4.11 Model Examination Questions.
- 4.12 Answers to Check Your Progress.

4.0 AIMS AND OBJECTIVES

The aim of this unit is to explain the meaning, nature of science and scientific method, to outline the history of the development of scientific method and to set forth its characteristics, thirdly to examine the nature of social phenomena and the ways and means of applying the principles of scientific methodology to social behaviour.

By the end of this unit, you will be able to:

- * define science and scientific method,
- * outline the historical development of scientific method.
- * list the characteristics of scientific method,
- * explain the nature of social phenomena
- * explain the application of the scientific method to social phenomena.

4.1 INTRODUCTION

In the previous units we have discussed what sociology is, its subject matter and its relationship with other social sciences. We have seen that an individual associates himself with others in his social life apart from his own personal life. That is he lives his own life and at the same time participates in group life by entering into relations with other social units. This represents the maintenance of a regular social order that call for a scientific study. In this unit we will study the nature of scientific method and its application to social phenomena.

4.2 THE MEANING OF SCIENCE

The word, 'science', is used frequently by all. But its meanings vary a great deal. It is, therefore, difficult to specify exactly what science is. However, it is broadly defined as an accumulation of systematic knowledge. The main aim of science is to understand the world around us. Science is a method of approach to the entire empirical world or the world of experience. In other words, science is an objective, logical and systematic method of analysing phenomena devised for the purpose of acquiring reliable and scientific knowledge. Science is an intellectual exercise the aim of which is to describe and conceptualize the impersonal facts of experience in exact, simple, easy and verifiable terms.

The scientist's work begins because of his interest in some aspects of the world around him. He proceeds to identify all the phenomena concerning the subject of his study. He gathers this knowledge over a period of time in the form of theory. On the basis of such accumulated theoretical knowledge the scientist tries to interrelate the phenomena into a net-work of causal relationships and develop the theory. To test the theory the scientist formulates certain specific assumptions which are called 'hypotheses'. The hypotheses are then converted into operational terms. Later, the necessary data is collected and the results obtained from the scientific analysis of such data are used to confirm whether the theory and the theoretical assumptions are right or not. Therefore, the major components of any scientific activity are description, discovery of regularities and formulation of theories and laws. Basic to modern science is an intricate relation between theory and fact. The growth of science is seen in the emergence of new facts and new theories. While theory directs the scientific process, facts in turn play a significant role in the development of theory. Facts derive their ultimate meaning from theories. What makes a science is not what things it deals with but how it deals with things. Hence the unity of all science lies in their methodology but not in their material.

CHECK YOUR PROGRESS - I

1. Define science.

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4.3 BRIEF HISTORY OF THE DEVELOPMENT OF SCIENCE

Research is as old as the investigating mind. Man's earliest research interest is seen in man's observation of the operation of the universe. Using his powers of perception and his distinguishing abilities man has developed meaningful explanations of the universe by making persistent efforts to understand and explore it. In the past, however, lack of scientific knowledge led the mankind to believe in the existence of supernatural powers, priesthood and the authority of religion became supreme. Every happening was attributed to Fate and God. This blind faith

came in the way of development of scientific research. Historical evidence shows that whenever and wherever logic and reason came into conflict with religious authority or belief they were totally rejected. Indeed, those who refused to give up scientific thinking and logical deduction were severely punished for not believing in what the religion had already set forth.

Later, over a period of time, opposition to religion and religious explanations mounted. People with a scientific bent of mind stated relying on facts rather than on blind belief. The challenging of old and false beliefs and the giving of credence to logical thinking and reasoning with evidence paved the way for scientific thinking and research. The first step, therefore, in the development of research was to think systematically about thinking itself. When this occurred, the history of logic and science began.

Scientific analysis and research spread rather rapidly with the "renaissance" movement in Europe followed by a general cultural awakening. Modern thought which shaped the present character of research in social sciences, however, began with the Industrial Revolution. Thus the concept of research shaped the social scientific investigation during the Medieval times and developed it into a full-fledged intellectual exercise only in the modern age.

4.4 DEFINITION OF SCIENTIFIC METHOD

The methodology adopted by science is called 'scientific method'. Scientific research is an effort to search and discover intellectual and practical solutions to problems through the application of the scientific method. According to the *Encyclopedia Britannica*, scientific method "is a collective term denoting the various processes by the aid of which the sciences are built up. In a wide sense, any method of investigation by which scientific or other impartial and systematic knowledge is acquired is called a scientific method", (Vol.xx,1941).

The unique quality of the scientific method according to this definition is the acquisition of systematic and impartial knowledge.

The scientific method consists of certain tools and techniques for collection analysis and interpretation of data. It necessarily involved quantification of results to obtain precise and accurate knowledge about the complexities of phenomena. The scientific method also assumes that there is regularity in the occurrence of phenomena and that it occurs in patterns. The task of science is to find out what these patterns are in the natural world. The scientific method presupposes that knowledge in order to be valid should consist of propositions which have been subjected to empirical tests based on observed and verifiable facts. The scientific method is value free; it is not concerned with what is good, right, proper or desirable. They are the concern of philosophers. Ethical evaluation is different from empirical explanations. Scientific inquiry to be objective must be value free. Sociology which is a basic social science like all other sciences also uses the scientific method to discover new facts or verify old theories relating to social phenomena.

CHECK YOUR PROGRESS - 2

1. Define Scientific method.

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4.5 CHARACTERISTICS OF SCIENTIFIC METHOD

The following are the characteristics of scientific method.

4.5.1 THE SCIENTIFIC METHOD IS LOGICAL

Science is basically a rational activity and scientific explanations must make sense. Science rests on logical reason. According to the logic of science it is impossible for an object to have two mutually exclusive qualities. For example, the tossing of a coin cannot result in both head and tail. Similarly, a given event cannot have mutually exclusive results. For instance, higher education cannot make a man both wealthier and poorer at the same time. The application of the common sense notion of logic had led to the development of two distinct logical systems which are important to the scientific method. They are **deductive logic** and **inductive logic**.

Deductive and Inductive logic

The beginnings of logic were in the form of deductive doctrines, the process of which was developed by Greeks. **Deductive method** derives conclusions from generalizations or from the general to the particular, applying a theory to a particular case. Therefore, if something happens to the whole, it must also happen to its parts. This is the principal logic of a deductive doctrine. The classical illustration of deductive logic which is commonly cited is as follows: "All men are mortal, Socrates is a man, therefore Socrates is mortal". **Inductive logic** on the other hand, starts from observed data and develops a generalization which explains the relationships between the objects observed. In other words, inductive reasoning begins with a particular instance and develops general principles (that is from facts to theories). Using inductive logic the researcher might begin by noting that Socrates is mortal, and observing that a number of other human beings are mortals he might then note that all the observed mortals are human beings. His conclusion, therefore, is that all human beings are mortal.

Although deductive logic as a system is very old it is inductive logic its application to a variety of scientific contexts that have given rise to modern science.

4.5.2 SCIENCE IS DETERMINISTIC

Scientific method is based on the assumption that events happen because of certain causes which can be identified and rationally explained. In other words, for the scientist nothing can happen without a reason or a set of reasons. For instance, if a man catches fever or if it rains the scientist will try to find out rational explanation for it.

4.5.3 SCIENCE IS GENERAL

Science aims at understanding what is general rather than what is particular. The scientist, for example, is less interested in explaining why a particular person voted for a particular party than in understanding why large groups of people voted to that party. He might conceivably discover every single factor that went into the voting decision and then explain the voting behaviour in general. Generalization is thus an important characteristic feature of scientific discovery.

4.5.4 SCIENCE IS EMPIRICALLY VERIFIABLE

Scientific theory, formulations and results are such that they can be verified and scrutinized any where and by anyone. The researcher, therefore, must specify the conditions under which the theory would be proved or disproved.

4.5.5 OBJECTIVITY

All persons should arrive at the same conclusions about the observed phenomena. When the phenomenon is observed in its true form without being affected by observer's own views on

situation such an observation is said to be marked by objectivity. The scientific method does not admit any subjective consideration of the scientist. As a human being the scientist should not allow his own feelings, intuitions, and values to influence his thinking and approach. The scientist should not be carried away by appearances, ideologies, doctrines or schools of thought. His primary object is to seek truth.

4.5.6 SCIENCE IS OPEN MODIFICATION

Scientific theories should not be judged on the basis of their relative truth value, but on that of the extent to which they are accepted and found useful in understanding the phenomena around us. Scientific laws are dynamic approved, disapproved, modified and revised in different ways. Countless scientific theories of the past have subsequently been disproved and replaced. Hence, science is an open institutional process with a methodology thrown open to the public for their scrutiny. Criticism plays a vital role in science. It is through such criticism alone that science has grown and scientific methodology had come to be improved upon from time to time.

4.5.7 PREDICTIONS BASED ON PROBABILITY

The scientific minded person believes that predictions should be made about phenomena only on the basis of the observation of their recurrence or of their trend repeatedly established and the probability that the very same trend would manifest itself, in terms of some concrete results. Scientific expectations are grounded in the established knowledge about the order among facts. But it is to be kept in view that expectations may not always come true.

CHECK YOUR PROGRESS - 3

list out the characteristics of scientific method

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2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

4.6 NATURE OF SOCIAL PHENOMENA

The scientific status of the social sciences in general and sociology in particular is still being debated. The basic question that is raised is whether human behaviour can be studied using scientific method. In regarding social sciences as scientific disciplines the social scientists have emulated and adopted the language, 'rituals' and methods of physical and biological sciences. This has taken many forms such as the establishing of laboratories, the applying of mathematical and statistical techniques in the name of qualification and the adopting of theories and models from physical and biological sciences.

The fundamental concern of the sociologists is with social phenomena a product of intra or intercerebral interactions of human beings, which is an additional and exclusive quality given to human beings. That is why social phenomena are called 'super-organic phenomena'. They are more dynamic and complex in nature than other phenomena, because the human society in its evolution, moved from simplicity to complexity and from homogeneity to heterogeneity. In the complex, varied modern society human behaviour is influenced by physical, cultural, social, psychological and economic factors. Modern societies are diversified and stratified to such an extent that it is difficult to generalize about them. Further, social phenomena unlike physical and biological phenomena are quite irregular and unpredictable. The individual as an organism changes and accordingly his behaviour also changes. Because of this changing human behaviour it is difficult for the social scientists to make only futuristic projections or make predictions about the future of human societies. Social phenomena are also subjective in nature, since

human behaviour is constantly influenced by personal values, attitudes and beliefs. Further, social phenomena are not suited to experimental investigation, since social scientists cannot put human beings in laboratories and subject them to experiments. Human behaviour is constantly influenced by personal values, attitudes and beliefs.

Still, it is the unflinching view of the social scientists, more so of the sociologists, that human social behaviour can be subjected to 'scientific' investigation like inorganic and organic phenomena. The sociologist like any other scientist seeks to discover order and regularity even in the occurrence of social phenomena. He does this through careful observation, discovery of relationships and the framing of models and theories.

4.7 APPLICATION OF SCIENTIFIC METHOD TO SOCIAL PHENOMENA

Sociology aims at the rational understanding of social behaviour. If the sociologist himself is rational he can understand and interpret true forms of social behaviour rationally and logically. Sociologists also assume that events do not occur, without reason and that things do not just happen. For example, while the common man may say that he has voted for a candidate simply because he was decided to do so, the sociologist would argue that vote is influenced by a variety of events prior to his voting of factors. The decision to vote for a particular candidate or party might be attributed to the voter's caste, religion and so forth, even though the voter might deny the influence of such factors. Every event in social phenomena has antecedent determinants and resultant consequences. Sociology aims at the observing and understanding of over all patterns of events and correlations. The utility of social theory is enhanced by its generalizing ability. The larger the scope of phenomena it explains, the more useful it is. No theory can survive indefinitely, which is true of the sociological theory also. Sociological theories are therefore, open to modification. They tend to be modified or even replaced if they are found to be inadequate or disproved because of new finding or evidence. Sociological theories thus build upon one another, new theories correcting extending and refining the older ones. In any case no sociological finding can be expected to withstand the test of time for long. The sociologist should also be able to describe the empirical conditions under which a given proposition would be considered correct or incorrect, and the ways in which it might be proved or disproved. Further, there is no fundamental reason why the sociologist cannot measure the phenomena relevant to his inquiry. The aggregate social behaviour also can be systematically measured. For instance, the political scientist can determine the voting behaviour of the entire electorate. Similarly, religiosity, prejudice, authoritarianism and such other behavioural variables can be measured. There is a tendency to regard the subjects of the physical sciences as being more regular than those of the social science. For example a heavy object falls to earth every time it is released, while a man may vote for one candidate in one election and against him in the next election. Similarly, all religious people may not always visit the temple. While these examples are generally true, the existence of observable social norms through which social regularity is sustained denies this conclusion. For instance, all people who belong to a particular political party are more likely to vote for the candidate set up by party than for any other. Social sciences are theoretical. They attempt to summarise in abstract, complex observations of logically related propositions which try to explain causal relationships in the subject matter. Further, social sciences are nonethical. Sociologists, for instance, do not ask whether particular social actions are good or bad, but seek merely to explain them.

Finally it is important to realize that all methods of social research are conditioned by the general characteristics of science. In many ways, the controlled experiment, which sociologists now-a-day are using exemplifies the scientific character of their investigation. Similarly, the Case study used by the sociologists represents a comprehensive description and explanation of the many components of given social situation. In participant observation the researcher seeks to become a member of the social event or group under study and attempts to collect the maximum amount of information concerning it. By involving himself in the actual social event in progress, he will be in a position to obtain a far greater knowledge of it than is possible otherwise. Similarly, social researchers may draw upon a variety of scientific research methods to

assist them in observing and understanding social behaviour. Thus, these sciences are empirical, based as they are in observation and reasoning, not on supernatural revelation; and so, their results are not speculative. In the early stages of their work, scientists do speculate, but they submit their speculations to the test of fact before announcing them as scientific discoveries. The social scientists, therefore, should not have any doubt about the feasibility of developing a science of society, but develop special theories applicable to limited ranges of data and build their way up slowly to ward more general theories of broader applicability.

4.8. SUMMING UP

In this unit we have studied about the meaning of science, scientific method and its application to social phenomena.

Science is defined as an accumulation of systematic knowledge. In a wide sense any method of investigation by which scientific or other impartial systematic knowledge is acquired is called a scientific method. Science rests on logical reason. Deductive logic and inductive logic are two distinct logical systems which are important to the scientific method. Deductive logic derives conclusions from generalizations or from the general to the particular and Inductive logic starts from observed data and develops a generalization which explain the relationships between the objects observed. The fundamental concern of the sociologists is with social phenomena a product of intra or intercerebral interactions of human beings, which is an additional and exclusive quality given to human beings. Sociology aims at the rational understanding of social behaviour.

4.9 KEY WORDS

Science	:	It is defined as an accumulation of systematic knowledge.
Scientific method	:	It is a collective term denoting the various processes by the aid of which the Sciences are built up. Any method of investigation by which scientific or other impartial systematic knowledge is acquired is called a Scientific method.
Deductive Logic	:	It derives conclusions from generalization or from general to the particular, applying a theory to a particular case.
Inductive Logic	:	It starts from observed data and develops a generalization which explains the relationships between the objects observed. Inductive logic begins with a particular instance and develops general principles.

4.10 SUGGESTED BOOKS

Babbie. E.R	:	Survey Research Methods
Beveridge W.B	:	The Art of Scientific Investigation
Franklin, B.J and	:	
Harold. W.osbogue (Eds)	:	Research Methods: Issues and Insights.
Kaplan. A.	:	The Conduct of Inquiry
Sadhu. A.N. and Singh.A	:	Research Methodology in Social Sciences
Wallace, Walter	:	The logic of Science in Sociology.
Wilkinson Bandarker	:	Methodology and Techniques of Social Research.
William Goode and Hatt	:	Methods in Social Research
Moser E.A. Kalton G.	:	Survey Methods in Social Investigation.

4.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. What is science? Explain the nature of the scientific method.
2. Is sociology science? Explain.
3. What are the characteristic features of scientific method?

II. Answer the following in about 10 lines each.

1. Give a brief explanation about the nature of social phenomena.
2. Explain briefly the nature of deductive and inductive logic.

4.12 ANSWERS TO CHECK YOUR PROGRESS

1. Science is defined as an accumulation of systematic knowledge.
2. Any method of investigation by which scientific or other systematic knowledge is acquired is called scientific method.
3.
 1. It is logical
 2. It is deterministic
 3. General
 4. Empirically verifiable
 5. Objectivity
 6. Open to modification
 7. Predictions based on probability.

UNIT-5: TECHNIQUES OF DATA COLLECTION AND SAMPLING PROCEDURE

Contents

- 5.0 Aims and Objectives.
- 5.1 Introduction.
- 5.2 Data in Social Science Research
 - 5.2.1 Primary and Secondary Data.
- 5.3 Methods of collecting primary Data.
 - 5.3.1 Observation
 - 5.3.2 Interview
 - 5.3.3 Mailed Questionnaire
- 5.4 Sources of Secondary Data.
 - 5.4.1 Personal Records or Documents.
 - 5.4.2 Public Records.
- 5.5 Sampling Techniques.
 - 5.5.1 Simple Random Sample.
 - 5.5.2 Stratified Random Sample.
 - 5.5.3 Multistage Sample.
 - 5.5.4 Purposive Sample.
- 5.6 Summing Up.
- 5.7 Key Words.
- 5.8 Suggested Books.
- 5.9 Model Examination Questions.
- 5.10 Answers to Check Your Progress.

5.0 AIMS AND OBJECTIVES

The purpose of this Unit is to explain the methods of collecting data useful for research in Social Science and enable you to understand the sampling procedure.

By the end of this unit you will be able to:

- * identify the different types of data,
- * describe the tools used for data collection like interview, questionnaire and observatin,
- * identify the sources of secondary data,
- * explain the sampling procedure,
- * explain the different techniques of selecting samples.

5.1 INTRODUCTION

In this last unit we have studied about Science and Scientific method. The main aim of science is to understand the world around us. The Scientists work begins because of his interest in some aspects of the world around him. He proceeds to identify all the phenomena concerning the subject of his study. He gathers this knowledge over a period of time in the form of theory. On the basis of such accumulated theoretical knowledge the scientist tries to interrelate the phenomena into a net work of causal relationships and develop the theory. To test the theory the scientist formulates certain specific assumptions which are called hypotheses these hypotheses are then converted into operational terms. Later, the necessary data is **collected**.

5.2 DATA IN SOCIAL SCIENCE RESEARCH

Research in any science requires basically data collected systematically and scientifically. Collection of data is an essential part of any research work. Methods of collecting information are not so developed and systematised in social science research as in other sciences. There is a good deal of experience and a lot of literature describing them, but this cannot be considered as a perfect and coherent set of principles or a theoretical framework. This is because data do not exist except through the scientific process of generating them.

5.2.1 PRIMARY AND SECONDARY DATA

Data necessary for research in social sciences are of two types; Primary and Secondary. While primary data are original and first hand observations collected by the researcher or his agents for the first time, secondary data are those which have been already collected by some others for a different purpose and are readily available in administrative records, and official and personal documents. In other words, primary data are the first hand field data obtained in raw form, whereas secondary data are classified data available in documents and records. But it is to be noted that data which are primary at one time point may become secondary at another. That means once primary data have been made use of they lose their original character and become secondary.

5.3 METHODS OF COLLECTING PRIMARY DATA

Primary data are usually collected through methods like observation, interview and questionnaire. On the other hand, secondary data may be gathered from published or unpublished, personal or official documents. The choice of data and the method of collecting the same are governed by the nature of the problem the researcher has selected, the purpose and scope of the study, the resources that are, available to the researcher in terms of money and time and finally, the unity of enquiry. However, many research problems in social sciences require a systematic collection of primary data through one or the other data-gathering devices. This procedure is usually called field work.

CHECK YOUR PROGRESS - 1

1. What are Primary and Secondary data.

.....
.....
.....

Let us now discuss one by one, the field work methods through which primary data are collected.

5.3.1 OBSERVATION

Observation is the classical and fundamental method of collecting information about the phenomena around us. But all observations are not scientific. Scientific observation requires systematic and methodological training for the observer. The researcher's observation of phenomena are truly scientific since he is trained systematically in research methodology. The accumulated knowledge of biologists, physicists, astronomers and other natural scientists is built upon centuries of systematic observation of the phenomena in their natural surroundings rather than in the laboratory. Looked upon as a means of general orientation, observation plays certainly an equally important part in social science research too.

The aim of observation is to discover significant interrelations between the events that are occurring spontaneously in the nature. The observer thereby would pin-point the crucial facts of a situation observed by him. The important components of a scientific observation are: the participants, the setting, the purpose, the frequency and duration of the events that occur in the process and the social behaviour of the participants in each event. The researcher as an observer has to keep in mind various factors like the interactions and interrelationships between the members of the group, the role of values and norms that influence and govern the individual or group behaviour.

Participant and Non Participant Observation

Observation may take place in the natural or real life setting (uncontrolled situation) or in a laboratory (controlled situation). The observer himself may participate actively in the group he is observing (participant observation) or he may observe from outside (non-participant observation). His presence may be unknown to the people he is observing (disguised observation). Similarly observational procedures vary from complete flexibility (unstructured observation) to the use of pre-coded detailed formal questionnaire (structured observation). The type of observational technique to be chosen in a particular study depends on the purpose of study. But most of the knowledge which people have about social relations is derived from uncontrolled observation- whether participant or non-participant. Whatever may be the approach or method, the researcher who follows observation must be sure about what should be observed, how the observations should be recorded, and how to insure accuracy of observation. Otherwise, each method of observation has its own advantages and limitations.

In sociological and social anthropological research however, participant observation is the popular and most widely used methodology for data collection. Here, the researcher by personally participating in the day to day activities of the people in a selected group or community, gains first-hand experience and information needed for his study. This gives him an opportunity of coming into direct contact with the people who are to provide complete and relevant information to him.

It is said that the presence of an outsider with or without the knowledge of the group distorts the situations and changes the behaviour of the group. Further, observation of phenomena both in temporal and spatial dimensions demands more resources of time and money which is a limiting factor in social research. The observer should wait with patience till the opportunity comes or the occasion arrives in its own way. An observer, should not emotionally identify or involve himself too much with the local problems and situations. However, he can substitute information with occasional interviews with local people till his doubts are cleared and gaps in information are filled.

Whatever be the merits and limitations of observation, much depends upon the observer himself. He should be professionally honest and objective in his approach. Training in scientific observation and quantification of data will obviate the pitfalls in this method to some extent. However, observation becomes a scientific tool for the researcher to the extent that it serves the purpose of the formulated research and is planned and recorded systematically yielding reliable and valid information.

5.3.2 INTERVIEW

Interview is yet another tool for collection of primary data useful for research in social sciences. Interview is a conversation between two individuals - the interviewer and the interviewee, the former obtaining some information from the latter. In other words, it is a social process in which the researcher and the respondent interact meaningfully for sometime, one asking questions and the other responding. Evidently enough, in the interview, the researcher faces the respondent and questions him across the table noting down the information which the questions yield. This method of collecting data is commonly used in social science research.

Preconditions necessary for a successful Interview

There are three important preconditions necessary for a successful interview. Firstly, the required information should be available with or accessible to the respondent. If the respondent does not have the information he cannot answer the questions. Secondly, there should be cognition of understanding by the respondent of what is required of him. He should be able to decide what is relevant and how he should answer. In other words, the respondent must pick up what is relevant from the mass of information and decide to what extent he should answer the questions and in what terms of reference he should express his answers. Thirdly, there should be motivation on the part of the respondent to answer the questions accurately. This includes his initial decision to co-operate and his subsequent decision to continue with the interview.

The interviewer's task is to locate his or her sample members, to obtain interviews with them and to ask questions and record the answers systematically. One should not overlook how much of his working time is spent by the researcher in simply locating the respondents. Having located the respondent, the researcher has to obtain an interview from him. The aim of the interviewer's introductory remarks and procedures must be to increase the respondent's motivation to cooperate. The form of the interview opening is nevertheless crucial to win those who are less willing to cooperate. Further, the aim of the interviewer is to attain uniformity in the asking of questions and recording of answers.

Structured and Unstructured Interview

we shall now discuss briefly two important types of interview-the **structured** interview and the **unstructured** interview. The structured interview involves the use of a set of pre-determined questions and highly standardized techniques of recording. This is also known as interview-schedule. Structured interviews mostly involve the use of fixed questions. Most of them are **closed-ended** questions in which the scope of the responses of the respondents is limited to fixed and predetermined alternatives. As opposed to the structured ones, the **unstructure interviews** are characterised by an excessive flexibility of approach to questioning the respondents. Interviews here do not follow the pattern of asking predetermined questions of the prepared list. Respondents are encouraged to relate freely and frankly their concrete experiences with little or no direction from the interviewer. Also, the interviewer is allowed freedom to ask any supplementary questions or to omit certain questions if the situation so demands. But such a flexibility frequently results in lack of comparability of one interview with another. Further, analysis of the enstructured responses is much more difficult and time-consuming than that of the structured responses secured during the structured interviews.

The interview method can be made to yield good results in getting the necessary information in full since practically every one can be contacted personally to seek cooperation in this regard. The researcher, who is present on the spot, can clear the confusion arising from the seemingly inaccurate or irrelevant answers by explaining the questions to the informant and clarifying the matters. However, the efficiency of interview depends on the intensive training and skill of the interviews as also on a rigorous supervision over them. The description of an interviewer's task suggests a number of desirable personal characteristics. The interviewer should make a pleasant impression at the first meeting itself and possess tact and some social sense. Many personal qualities may be desirable but honesty, interest, accuracy, adaptability, personality and temperament are vital for the success of the interview.

5.3.3 MAILED QUESTIONNAIRE

A questionnaire consists of a set of questions relating to a theme arranged in a systematic and logical manner. It may be type-written or printed. Since the copies of the questionnaire are mailed to the sampled respondents, it is called 'mailed questionnaire'. Those respondents who receive them are expected to read and understand the questions and answer them by writing in the prescribed spaces provided for the purpose. The appropriateness of this method depends on the type of information that is required, the type of respondents reached and the accessibility of the respondents.

Before the researcher mails out the questionnaire, he should be in touch with the respondents by contacting them more than once. Then only he should send a copy of the questionnaire with a letter of an appeal containing information concerning the agency which started the research project, the need for and objectives of the study, and the respondent's role.

The letter should also contain clear instructions to the respondent. Usually a return envelope with sufficient postage will be attached to the questionnaire copy to facilitate quick response. The respondent who receives it should return the filled-in questionnaire to the researcher by post using the envelop provided for that purpose.

Points to be remembered while designing a Questionnaire

Several considerations should be borne in mind while designing a questionnaire. It is essential to examine the order in which questions are to be asked. Many refusals and misunderstandings can be avoided by a proper arrangement of questions. Questions to which the respondent may be sensitive or questions which might embarrass the respondent or questions that test the knowledge and intelligence of the respondent should not be asked. The questionnaire should contain simple and straight forward questions and advice to the respondent in the matter of answering the questions, so as to yield the exact information that is needed. Careful planning, the physical design of the questions, and selection and phrasing of the questions thus definitely affect the number of returns and quality of the data sought to be obtained from the respondents. Further, an attractive questionnaire motivates the respondents to respond positively and quickly. The size of a questionnaire depends to a large extent on the scope of the study. However, it is to be noted that the response rate will be unsatisfactory if the questionnaire is too long. Further, the required information should be within the informational range and scope of the respondents. In short, among the factors that many affect the returns are the sponsoring agency, (the agency which starts the research project) the size and structure of the questionnaire, nature of the accompanying letter of appeal, the type of questions asked and the ease of filling out the answers and of mailing it back etc. In general, the longer a potential respondent delays replying, the less likely he is to do so at all. Properly timed follow-up in the form of sending reminders provides additional stimulus for responding.

Advantages of Questionnaire

The main advantage of this method is that it facilitates the process of data collection from a large, diverse and widely-scattered respondents. It is obvious that the questionnaire technique does not call for any special skills or training on the part of researchers. Besides, it is more economical in terms of money, time and other resources. Yet, another advantage with it is that it ensures anonymity. The respondents have a greater confidence that they will not be identified by holding a particular opinion. It places less pressure on the respondents for immediate response. But the major limitation of this method is that it can be administered only on literate and educated respondents. The lack of uniformity in responses to the same set of questions is another limitation of this method, since different respondents interpret the same questions in different ways. Further the questionnaire gives no opportunity for the researcher to probe beyond the given answers. There is every scope for the respondent to misinterpret a question or to give inadequate or incomplete information and nothing can be done to correct this situation. Therefore, the success of this method depends upon the sense of responsibility and awareness among the respondents.

CHECK YOUR PROGRESS - 2

1. Primary data is collected through methods like

1.
2.
3.

2. What is an interview

1.
2.
3.

3. What are the preconditions necessary for interview.

1.
2.
3.

4. What is a questionnaire?

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-
-

5.4 SOURCES OF SECONDARY DATA

It has been already mentioned at the beginning that secondary data are those which have been analysed earlier and used by other agencies in their own way. Such data must have been collected by some one else but made available to others in the form of published or unpublished documents. These documents are of two types (i) **Personal records** and (ii) **Public records**. Let us now have a brief look at them:

5.4.1 PERSONAL RECORDS OR DOCUMENTS

Being written in the past, these are maintained for various reasons. Allport (1942) has identified some of them which are: literary delight or taste, securing personal perspective, relief from tension, monetary gain, desire for immortality, and confession as a means of solace. The personal documents are: life histories, diaries, letters, memories and autobiographies. These documents provide detailed information not obtained by other standardized methods. They can give insight into personal characteristics, experiences and beliefs that formal interviewing can rarely attain. Since they are unsolicited, the possibility of any investigator bias colouring their contents is removed. However, this does not mean they are altogether free from bias. They were necessarily produced for a specific purpose and related to this there might be a little bias, caused by such factors as a desire for prestige, or an attempt to justify some action. Therefore the motives for producing personal documents should be considered and care should be exercised in their interpretation. At best they can give a personal and authentic picture of how people see themselves and their social environment.

5.4.2 PUBLIC RECORDS OR DOCUMENTS

Census reports and monographs, newspapers, statistical abstracts, official documents and records, institutional and establishment data are all examples of public records. These are the most satisfactory and reliable sources. Getting information from such sources does not require much effort and labour. Although the data on which they are based may not be directly relevant to the researcher's interests, these records produce a great deal of basic data for social scientists to work with. Data available through these sources may be used in selecting cases with specific characteristics for intensive study or for selecting a random sample for intensive interviewing in a survey or to supplement or to check information gathered specifically for the purposes of a given investigation. Much information of this sort is collected periodically by the institutions, and organizations making the establishment of trends over a period of time possible.

But while using such secondary data for research studies, it is essential that these data are edited properly. As the data have been collected by different agencies, they are not available in a manner required by the researcher. Hence, the researcher has to put a lot of effort to change or modify the format of the data so as to suit his own requirements.

5.5 SAMPLING TECHNIQUES

The basic aim of research is to discover principles that have universal application. Therefore, research in social sciences needs adequate and accurate data for this purpose. In order to obtain these data, a researcher carries out investigations in a given population or in a selected sample of population. The entire group from which a sample is taken is known as population. The sample refers to a part or piece selected from the population. A sampling procedure is a technique of selecting a sample scientifically and systematically from a given population.

The important consideration in selecting a sample is that it should represent the population and that its size should be proportional to the size of the population. In other words, the selected sample must represent the whole population and by studying such sample, certain inferences can be made about the population.

The advantages of studying a sample as against complete coverage of the population have been recognized in recent years. Let us state them briefly. Firstly, studying a sample saves money. Secondly, it saves labour, a smaller staff is sufficient both for field work and for analysis of the data. Thirdly, sampling saves time. Added to these advantages, a sample coverage often permits a higher over-all level of accuracy than a full enumeration.

For collecting representative data, samples should be selected properly adopting scientific procedures. The actual selection of a sample should be so done that every item in the population under study must have the same chance for inclusion in the sample. Otherwise, it is regarded as a biased or faulty sample. There are several techniques for selecting a sample, and the prominent among them are examined below as briefly as possible:-

5.5.1 SAMPLE RANDOM SAMPLE

This is the simplest procedure of drawing a sample from a given population. The sample units are drawn at random without showing any regard to the characteristics of the population units. Thus each unit will be having an equal chance of being selected in the sample. That is why it is also known as probability sample. Several procedures have been in use for drawing random samples. The oldest and the crudest one is the lottery method.

5.5.2 STRATIFIED RANDOM SAMPLE

In this method, the entire population is divided into different strata (levels of society) and a sample is drawn at random from each stratum. The population is stratified only to make the sample more representative. Both the methods are used when the population is manageable in size.

5.5.3 MULTISTAGE SAMPLE

This method is used when it is either impossible or impractical to compile an exhaustive list of the elements comprising the target population. All the primary school teachers in the state of Andhra Pradesh would be an example of such a population. The basic unit of collecting information in this case is the teacher. The process of drawing a sample is completed in several stages. Initially we select some districts at random from among the districts of Andhra Pradesh. In the second stage, we select some blocks at random from among the blocks of the selected districts. In the third stage, from among the selected blocks we pick up at random some schools. Finally from among such selected schools we gather information from some selected teachers picked up at random. These teachers ultimately form our sample. But in such sampling procedure, complete information should be available at each stage to draw samples of districts, blocks, schools and teachers.

5.5.4 PURPOSIVE SAMPLE

This is a non-probability sample. The basic assumption behind purposive sampling is that with the exercise of good judgement and appropriate strategy one can pick up the cases to be included in the sample in relation to one's research needs. A common strategy of purposive sampling is to select cases that are judged to be typical of the population in which one is interested.

Thus the above are some of the important tools/methods employed in study of social phenomenon. Use of these depends on particular situation.

CHECK YOUR PROGRESS - 3

1. What are the sources of secondary data?

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.....
.....

2. What is a sample?

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.....

3. List out some of the techniques for selecting a sample.

.....
.....
.....

5.6 SUMMING UP

In this unit we tried to understand the techniques of data collection. Primary data are usually collected through methods like observation, interview and questionnaire. On the other hand, secondary data may be gathered from published or unpublished, personal or official documents. In order to obtain these data, a researcher carries out investigations in a given population or in a selected sample of population. A sampling procedure is a technique of

selecting a sample scientifically and systematically from a given population. There are several techniques for selecting a sample and the prominent among them are simple random sample, stratified random sample, multistage sample and purposive sample. Use of these depends on particular situation.

5.7 KEY WORDS

Sample	:	The sample refers to a part or piece selected from the population.
Population	:	The entire group from which a sample is taken is known as population.
Interview	:	Conversation between two individuals, the interviewer and the interviewee and the former obtaining some information from the latter.
Sampling Procedure	:	It is a technique of selecting a sample scientifically and systematically from a given population.

5.8 SUGGESTED BOOKS

Goode W.J and Hatt P.K	:	Methods in Social Research.
Sandhu A.N & Sing.A	:	Research Methodology in Social Sciences.
Wilkinson and Bandarkar	:	Methodology and Techniques of Social Research.
Madge, John	:	The Tools of Social Science.
Moser, E.A and Katon.G	:	Survey Methods in Social Investigation.
Beveridge, W.B	:	The Art of Scientific Investigation
Babbie, E.R	:	Survey Research Methods
Wallace, Walter	:	The Logic of Science in Sociology.
Allport, G.W.	:	The Use of Personal Documents in Psychological Science.

5.9 MODEL EXAMINATION QUESTIONS

I. Answers the following in about 30 lines each.

1. What do you mean by data? Explain the types of data available for research in social sciences.
2. Critically evaluate observation as a method of gathering field data.
3. Examine the sources of secondary data and describe the merits and limitations of secondary data.

II. Answer the following in about 10 lines each.

1. Discuss the popular methods of drawing samples in social science research.
2. What is a probability sample? What are the different ways in which it is drawn?
3. Explain briefly the types of interview.

5.10 ANSWERS TO CHECK YOUR PROGRESS

1. Primary data are original and first hand observations collected by the researcher for the first time and secondary data are those which have been collected by some others for different purpose available in administrative records and official and personal documents.
2. 1. Observation, 2. Interview, 3. Questionnaire.
3. Interview is a tool for collecting data useful for research in social sciences. It is a conversation between the interviewer and the interviewee for obtaining some information from the interviewee.
4.
 1. The required information should be available with the respondent,
 2. there should be cognition of understanding by the respondent of what is required of him,
 3. there should be motivation on the part of the respondent to answer the questions accurately.
 4. Questionnaire is a tool for collecting data and this consists of a set of questions relating to a theme arranged in a systematic and logical manner.
5. Personal records - life histories, diaries, letters, memoires and autobiographies. Public records - censuses reports, monographs, newspapers, statistical abstracts, official documents and records.
6. A sample refers to a part or piece selected from the total population
7.
 1. Simple random sample,
 2. Stratified random sample
 3. Multistage sample,
 4. Purposive sample.

BLOCK III

SOCIETY AND SOCIAL INTERACTION

- Unit - 6. Nature of Society - Distinction between Human and Non human Societies.**
- Unit - 7. Social Structure and the Process of Institutionalization.**
- Unit - 8. Contact and Communication - Nature of Symbolic Interaction.**
- Unit - 9. Forms of Interaction - Associative and Dissociative processes.**

UNIT-6 : NATURE OF HUMAN SOCIETY

Contents

- 6.1 Introduction
- 6.2 Definition and Nature of Human Society
- 6.3 Advantages of Societal Life
- 6.4 Bases of Human Society
 - 6.4.1 Geographic factors
 - 6.4.2 Biological factors
 - 6.4.3 Demographic factors
 - 6.4.4 Socio-cultural factors
- 6.5 Characteristics of Human Society
 - 6.5.1 A Demographic Whole
 - 6.5.2 A Common Geographical Area
 - 6.5.3 Variety of Interaction
 - 6.5.4 A Feeling of Solidarity
 - 6.5.5 A Total Culture
 - 6.5.6 Social Organisation
 - 6.5.7 An Essential System of Institutions
 - 6.5.8 Functional Differentiation
- 6.6 Functional Prerequisites of Human Society
 - 6.6.1 Satisfaction of Physical Needs
 - 6.6.2 Continuous Replacement of Members
 - 6.6.3 Provision of Adequate Means of Communication
 - 6.6.4 Maintenance and Continuation of the Social System
 - 6.6.5 Maintenance of Meaning and Purpose.
- 6.7 Distinction between Animal and Human Societies
- 6.8 Summing Up
- 6.9 Key Words
- 6.10 Suggested Books
- 6.11 Model Examination Questions
- 6.12 Answers to Check Your Progress

6.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the most fundamental concept in Sociology namely Society, and to enable you to understand the advantages of societal life for individuals, its characteristics and the functional prerequisites of human society.

By the end of this unit you will be able to:

- * define Human Society,
- * identify its nature,
- * identify its characteristics,
- * explain the basis of Human Society,
- * explain the functional pre-requisites of human society,
- * distinguish between human and animal societies,

6.1 INTRODUCTION

Every normal human being lives in a society. Nowhere does a person habitually live in isolation. Aristotle, long ago, remarked that he who does not need society is either a beast or God. He insisted that man is by nature a social animal. Every thing that the individual thinks, says and does from the time of birth until the time of death is influenced by societal organization and operation. Human society is a web of social relationships among human beings who are its members. Some of these relationships are simple and some complex, some are relatively permanent and some temporary. An Understanding of these social relationships leads to the Understanding of human society.

6.2 DEFINITION AND NATURE OF HUMAN SOCIETY

Human society is a dynamic ever-changing and ever-going entity. Individuals who are the members of the society may come and go but society is permanent. The study and analysis of the structure and functions of human society is the subject which is one of the most essential, fascinating and rewarding activity. We know that society is not a mere mass but is made up of a great number of parts composed of groups of human beings, families, social classes, sex and age groups and other purposive and institutionalized organizations. All these Parts of society do certain things for their members and for the society as a whole. They satisfy basic material needs through the production and distribution of goods and services and thus contribute to the physical survival and prosperity of human beings. They also make possible the reproduction, protection and socialization of the new members of the society.

Human society is defined as a collection of people with a common identification, who are sufficiently organized to carry out the conditions necessary for living together harmoniously. In other words "a society consists of all the people who share a distinct and continuing way of life (that is, a culture) and think of themselves as one united people" (Dressler). Human societies are over all social systems in which people are united by shared or reciprocal relations into corporate entities defined by social, cultural and geographical boundaries. They come into existence as the products of many forces, human needs, selfinterests and desires, mutual agreements, aid and others.

The impact of society on individuals is natural and necessary since it moulds them for the moment of birth. Man, once conditioned by the society can hardly live outside of it and remain normal for long. Separation of individuals from human association is almost unknown. Isolation even for brief periods is never experienced by the vast majority. Individual's participation in society is necessary for the development of human personality. We learn, grow and mature through our experiences in society; it provides our standards of behaviour through its norms and indicates to us that we must make adjustments acceptable to these standards. In short, our general attitudes and values, come primarily from the social organization that surrounds us. Therefore, societies are the essential milieu in which all persons must live. They are men's most generalized and inclusive relationship structures. They are the over-all organizational systems encompassing all the interrelated units that bind us together through interaction. We recognize our society through its territory, boundaries and the people who live in its, its organization and culture.

CHECK YOUR PROGRESS - 1

1. Define human society.

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6.3 ADVANTAGES OF SOCIETAL LIFE

By living in a society, individual members can protect themselves from internal and external aggressions. Reproduction is facilitated and offsprings are more protected and nurtured. Collective strength and individual safety would prevail, if all members in the society live together and maintain social life. Social life provides a network of relationships. Since man is a social being, his very existence and development is rendered impossible in the absence of society. He has to establish relations with other members of society to fulfill his own needs. These relations lead to reciprocal behaviour. Social relationships between individuals are based upon similarity of interests, objective needs, etc., and are governed by the norms established by the society. Whithin these relationships, the individuals of various ages, sexes and functional groups find their place. Thus the energies of the component units are organized, integrated and directed to a definite end, namely, survival. Societal life makes possible some division of labour and specialization of functions. Societal life is conducive to learning. Through communications, languages, imitation, suggestion and trial and error methods, people learn various things and understand each and every thing in the phenomena around.

CHECK YOUR PROGRESS - 2

2. what are the advantages of societal life

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6.4 BASES OF HUMAN SOCIETY

Before we begin the study of human society in terms of its characteristics and functions, it is desirable to consider first, certain non-social or natural conditions that make societies possible and that have something to do with the similarities and differences, to the discerned in them. Among these non-social factors are geographic, biological demographic and socio-cultural factors.

6.4.1 GEOGRAPHIC FACTORS

Geographic factors assume a special importance because human societies are always located at a certain place and the nature of this place exerts an influence upon the character of the society. The geographic factors are the notions, of the earth, the distribution of land and water masses, climate and natural resources. All of them are important and together they make possible the existence of society. But it is to be noted that the influences that geographical factors exert upon human societies are neither decisive nor negligible, they are limiting but not determining, they are necessary but never sufficient to answer the questions that present

themselves for sociological analysis. Geographical factors account for what can be and for what cannot be in human societies, but they do not account for what is. As human societies grow in complexity and as culture accumulates, geographical factors steadily decrease in sociological significance.

6.4.2 BIOLOGICAL FACTORS

We now turn to a discussion of biological factors. Human societies are what they are, to some extent at least, because man is a certain kind of species and because his body has certain anatomical and physiological characteristics. Biological factors, too, set limits to the social possibilities of human societies and in certain ways help to determine the form and structure of these societies. Human organism is endowed with abilities and disabilities, faculties and faults, unusual capacities and indubitable limitations. No thorough going sociologists can neglect certain basic biological facts, nor deny their influence in society. But it is impossible at the same time to maintain that biological differences in mankind have anything to do with differences in their societies. Similarly, it is difficult to establish any close relationship between physical type of man and his social behaviour. We arrive therefore at the conclusion that biological factors, necessary as they are as a foundation for human societies, and accordingly for human societies life are nevertheless, not sufficient for the explanation of these societies. A more adequate explanation has to be sought in the demographic factor.

6.4.3 DEMOGRAPHIC FACTOR

The demographic factor primarily deals with people in their quantitative aspects, that is, the number of people who inhabit the planet and the increase in this number in recent times, the concentration of people in various places and regions, the rates at which people are born and procreate and die, the movements of people within the societal boundaries and beyond, and the changing trends and tendencies in all of these activities. All of them have something to do with the societies since without people there would be no societies and that the number of people has something to do with the prospects and potentialities of these societies. If an increasing population presents one kind of problem, a different set of problems are created by a decreasing population. Despite all this, population as a biological component is not an autonomous factor. Demographic behaviour like fertility, morality and migration is conditioned by and is susceptible to human ingenuity and belief, such as medical technology, religious ideology and socio-cultural norms and values of the larger society.

6.4.4 SOCIO-CULTURAL FACTOR

Therefore, what we should note particularly here is that influences of this kind do not operate in one direction only, that if geographic, biological and demographic factors influence to some extent the nature of human societies, so also do social and cultural factors in turn alter the face of the earth, affect the structure and function of the human body and have some effect upon the number and distribution of people. For a comprehensive understanding of human society we have to take into consideration social organization and culture also. This refers to the entire complex of what man has and does and think as a member of society. Socio-cultural organization includes all the ways of living, doing and thinking that have been passed down from one generation to another and that have become an accepted part of a society. It is this factor that distinguishes man from the animal, and human society from animal society. However, we shall discuss more about this aspect in the next lesson.

CHECK YOUR PROGRESS - 3

1. what are the non social factors that make the existence of society possible.

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6.5 CHARACTERISTICS OF HUMAN SOCIETY

Now let us examine the salient characteristics of human society. Despite the distinctive differences between human societies, they all share certain basic characteristics.

6.5.1 A DEMOGRAPHIC WHOLE

Human society consists of a population (i.e.) males and females of all ages. Population will continue to exist generation after generation and this makes the society as a progressive institution. Birth, growth, and death are the major vital activities the individuals would experience in the society. Even though death and emigration are responsible for reducing the population, that gap would be filled by birth and immigration.

6.5.2 A COMMON GEOGRAPHICAL AREA

The population of a society occupies a definite common geographical area with well defined boundaries. These territories may be based on the natural boundaries like rivers, mountains, forests, canals, etc. or other political or national boundaries. Living together involves people sharing resources of that area. These elements of commonness contribute to the development of unity, oneness, integrity and collective consciousness among individuals.

6.5.3 VARIETY OF INTERACTION

Human beings in the society constantly act and react upon each other. Each society has an organization of its own, a system or pattern of relationships among human beings. Individuals share many characteristics such as interests, aptitudes, objectives, traditions, customs and mores. Because of inter-communication and a multiplicity of common needs and interests, individuals are inter-dependent and interrelated. Further, division of labour among individuals is responsible for functional interrelationships and interdependence between individuals. The reciprocal relationships result in systems of associations where acceptance of desirable mutual interests and goals have been reached so that cooperation among them becomes possible. This gives unity to the society which is fostered by a sense of sharing in an interdependent mode of life held together by established norms and interrelated statuses.

6.5.4 A FEELING OF SOLIDARITY

A definite feeling of oneness and pattern of solidarity prevails among the individuals on account of common history, common belief system, common territory, common cultural ethos and common purpose and goals. People think of themselves as belonging together as they live together and share together the common mode of life. Society is a self-contained group, a group whose members never interact with outsiders and even if they interact with outsiders they never lose their identity.

6.5.5 A TOTAL CULTURE

Each society has a culture of its own. Individuals relationships are organized and structured by the culture. According to Tylor, culture is "that complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities acquired by man as a member of society". The culture of a society is comprehensive in the sense that it contains cultural patterns sufficiently diversified to enable the group to fulfil all the requirements of social life. Culture is the man-made element of human society. It is the culture through which we can distinguish one society from another. For example, the culture of the Indians is different from that of the French. It is culture that distinguishes man from the animal. The language people speak, the educational systems, morals, values, traditions, customs, art, architecture, literature, etc., are all part and parcel of culture. Culture, in the sociological sense, is something that is shared by all the people, not something that one person alone can possess. It is a kind of stream flowing down through the centuries from one generation to another. Each generation contributes something to this stream, but in each generation, too, something is left behind.

6.5.6 SOCIAL ORGANIZATION

Members of a society are socially organized which is yet another important characteristic feature of human society. Social organization is a part of culture. Society itself has a structure and the important components and elements of social structure and norms, roles, statuses, power, authority, groups, associations and institutions. These constitute the structure of all complex societies, the stability of which is sustained by supporting power and challenged by opposing power. However of all the elements of social structure, it is the norms which give the stability, order and structure to human society, without them social interaction would be difficult and chaotic and the individual would be faced with an almost intolerable burden of decision. No society and no social group can exist without norms. Organization of human society is maintained with the help of norms and institutions that pervade the society. They govern and control the behaviour of the individuals and thus contribute order and stability to human society. It is the norms that make possible the orderly social intercourse of people in societies and thus serve the individual as guides to conduct. It is the norms, along with their sanctions, that serve as instruments of social control and thus support the orderly processes of society. Human society depends upon each person performing certain tasks in a certain way and at the same time, let others perform different tasks. Society required that individuals be self disciplined in order to meet the expectations that others have of them. Each must have assurance that others are performing their duties while he performs his own. Social organisation thus helps maintain society in social equilibrium. Stability within societies is maintained by social controls which seek to govern behaviour through the internalization of social norms and values within individuals or is established through inducing conformity by other means.

6.5.7 AN ESSENTIAL SYSTEM OF INSTITUTIONS

A society has an essential system of institutions for maintenance and regulative purposes. These institutions will have written constitutions, characters, and norms. Institutions gratify human needs and act as control mechanisms. They are the organized procedures. In other words, institutions are the formal, recognized, established and stabilized ways of pursuing some activities in society. In a complex society they make possible the comparative analysis of different societies. If associations are groups of people organized for the purpose of doing things, institutions are the organized ways of doing them. Examples of institutions are the family, religion, government, education, etc.

6.5.8 FUNCTIONAL DIFFERENTIATION

All the individuals in human society never perform similar activities and functions. They perform different functions depending upon their age, sex, interests, abilities, skills and qualifications. In the process each one specializes in one activity or function. In short, work is divided and distributed among the individuals and accordingly each individual performs his functions in accordance with the rules and regulations. For the most part, the integration of this division of labour is achieved through a general agreement that persons in certain positions are expected to do certain things in different situations or in a variety of relationships. Thus, by having division of labour or functional differentiation by positions, each has its role of expected behaviour, and as many things are to be done in a society are clearly assigned. The inter-dependencies and interrelationships between the differentiated functions or functionaries are the chief bases of orderliness in human society.

CHECK YOUR PROGRESS - 4

1. What are the important characteristics of human society.

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6.6 FUNCTIONAL PREREQUISITES OF HUMAN SOCIETY

The following are the functional prerequisites of Human society.

6.6.1 SATISFACTION OF PHYSICAL NEEDS

Human society should not only meet the basic requirements of the individual members like food, clothing and shelter, but also protect them from diseases, internal dangers and external aggressions. This would also include the special physical care required by the young as well as the ways and means by which the aged and the ill can be brought back to normal functioning. The very minimum conditions are of course determined by the physiological requirements to each human organism in relation to its external physical environment.

6.6.2 CONTINUOUS REPLACEMENT OF MEMBERS

Obviously, an ongoing human society must replace its members. Sometimes new members are obtained from other societies through voluntary immigration or sometimes even through conquest. But no new society would rely primarily on such recruitment. The primary reliance has always been on the biological reproduction of its own members. In the long run, no society could continue without such reproduction.

6.6.3 PROVISION OF ADEQUATE MEANS OF COMMUNICATION

Another important functional prerequisite of an ongoing human society is to provide ready made and adequate facilities of communication for its members. The daily social life and coordination of the social system would breakdown without proper communication and transportation facilities. Symbolic communication is simply a basic need for human being and therefore society should establish communication network at mass level.

6.6.4 MAINTENANCE AND CONTINUATION OF THE SOCIAL SYSTEM

While the social order of an animal society is genetically perpetuated, the situation is utterly different in the case of human beings. The child comes into the world with the inherited capacities for acquiring the general ways of any society. Within the limits of his own inherited endowment, he can acquire any kind of behaviour pattern manifested by humans anywhere anytime. The continuation of human social system, therefore, is not guaranteed by any hereditary predispositions to set behaviour patterns. It is dependent entirely upon learning. Moreover, in addition to learning the normative ways, humans must be motivated to behave according to these ways. All this can be achieved, maintained and continued through an **ongoing process of socialization of the new members**. The problem of continuing the social system of a human society through learning obviously cannot be solved without seeing to it that the newly arrived young members learn the ways of the society. All the experiences involved in this learning we call socialization and socializing the new members, is, hence, an important function of human society.

However, for the social order to be continued, more than socialization of the young is required. Departure from normative behaviour is not only a constant possibility at any stage, but it is also an ever present tendency. **Social control** is the term Sociologists apply to all the ways and means by which any society achieves and maintains a normative social system. The chief reliance for social control is, of course, upon the internalization of the society's norms. But because norms are learned patterns of behaviour, they require constant reinforcement to maintain the learning. Further more, in the face of changing conditions, new norms are evolved and these must also be internalized and reinforced.

6.6.5 MAINTENANCE OF MEANING AND PURPOSE

Unlike an animal society, a progressive human society must give sufficient attention to keeping its members imbued with a sense of meaning and purpose, for, without it, the social

motivation of persons will wither away. Each society will have therefore an ideology which explains to its members why its way of life has significance. But we observe that the meaning of life members, finds anchoring in values and purposes which transcend the ordinary and the provable. This is true not only of the person who finds this anchoring in conventional religion but also of the scientist who denies all religious orientation but has great faith in the value of the scientific method to the future welfare of mankind.

CHECK YOUR PROGRESS - 5

1. What are the functional pre-requisites of human society.

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6.7 DISTINCTION BETWEEN ANIMAL AND HUMAN SOCIETIES

Animal and human societies share certain characteristics. But they differ in other respects. Yet, the foundations of human society are qualitatively different from those of animal society. Animal society is based upon instinct, physiological differences and direct imitation of overt actions. To a much smaller degree, human society utilizes the latter two of these, but adds symbolic communication to build an ever-increasing storehouse of learning. Most animals are solitary, only a few are social. Almost all human beings, on the contrary are social. While human societies are based on shared beliefs, especially a faith that the members have a collective destiny, they also differ in being controlled by a system of moral rules that is mutually binding. If conformity, adjustment and togetherness are supremely desirable, then man can never hope to match the achievements of the social insects. There is no need to control or suppress anti-social impulses, for these do not exist. They even have a complex division of labour. While some fight, others scour, gather food or care for the young but all labour for their society. Their division of labour is not learned, it is based upon biological specialization. Their societies are the sole result of biological evolution rather than primarily social evolution as is the case with human societies. Man's division of labour, his sexual relationships, and his dominance-submission behaviour are governed more by his social heritage than by physical and physiological differences. Human society is basically a complex society. Individuals as members of the society made it as a complex entity. Further it has a dynamic quality of its own. This is not true with animal societies. We have conscious, purposive, norm-directed social life. They have well constructed mechanisms of social organizations. In addition to all these, each human society has a unique culture of its own. Human beings maintain material and spiritual and social life which is quite unthinkable in the case of animal or non-human societies.

6.8 SUMMING UP

The most fundamental concept in sociology, is society. It is necessary to define a subject before it is studied scientifically and that is why at the outset the different ways and means of looking at "human society" at the conceptual level was discussed. This was followed by a discussion of the nature of human society and the inherent advantages of societal life for individuals. The inter-relationship between society, environment, heredity, population and socio-cultural organisation have been explained briefly since they are the basic foundations of human Society. Further, Sociological analysis of human society is made by identifying and explaining its characteristics and functions. Finally, a distinction between human and animal societies was explained.

6.9 KEY WORDS

Human Society	:	It collection of people with common identification, sufficiently organized to carry out the conditions necessary for living together harmoniously.
Culture	:	It the complex whole which includes knowledge, beliefs, arts, mores, law, custom and other capabilities acquired by man as a member of society.
Social Control	:	The ways and means by which any society achieves and maintains a normative social system.

6.10 SUGGESTED BOOKS

- | | | |
|----------------------|---|--|
| 1. Green | - | Human Society. |
| 2. Ian Robertson | - | Introductory Sociology. |
| 3. Bierstedt. R. | - | The Social Order. |
| 4. Maciver and page | - | Society. |
| 5. Harry. M. Johnson | - | Sociology : A Systematic Introduction. |
| 6. Sutherland. R.L. | - | Introductory Sociology. |
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6.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define human society and explain the advantages of societal life.
2. Discuss briefly the characteristics of human society.
3. Explain the functional prerequisites of human society.

II. Answer the following in about 10 lines each.

1. Distinguish between animal and human societies.
 2. Explain the contributions of non social conditions for the existence of human beings.
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6.12 ANSWERS TO CHECK YOUR PROGRESS

1. Human society is defined as a collection of people with common identification and sufficiently organized to carryout the conditions necessary to living together harmoniously.
2. Advantages of social life are :
 1. Protection from internal and external aggressions.
 2. Societal life provides net work of relationships necessary for his existence and development and to fulfill his needs.
 3. Societal life makes possible division of labour and specialization of functions.
 4. Societal life facilitates reproduction and offspring are more protected and nurtured.
 5. Societal life is conducive to learning.

3. Non social factors that make the existence of society possible are:

1. Geographic factors
2. Biological factors
3. Demographic factors
4. Socio-cultural factors

4. Characteristics of Human society are :

1. A demographic whole
2. A common geographical area
3. Variety of interaction
4. A feeling of Solidarity
5. Culture
6. Social organization
7. System of institutions
8. Functional Differentiation

5. Functional prerequisites of Human society are :

1. Satisfaction of physical needs
2. Continuous replacement of members
3. Provision of adequate means of communication
4. Maintenance and continuation of the social system

UNIT-7 : SOCIAL STRUCTURE - NORMS, VALUES, ROLES, INSTITUTIONS AND THE PROCESS OF INSTITUTIONALIZATION

Contents

- 7.0 Aims and Objectives
- 7.1 Introduction
- 7.2 Nature of Social Norms
- 7.3 Types of Social Norms
 - 7.3.1 Folk ways
 - 7.3.2 Mores
 - 7.3.3 Values
 - 7.3.4 Sanctions
- 7.4 Reasons Why we Conform to Norms
 - 7.4.1 Indoctrination
 - 7.4.2 Habituation
 - 7.4.3 Utility
 - 7.4.4 Group Identification
- 7.5 Status and Roles
 - 7.5.1 Types of Statuses
- 7.6 Institutions
- 7.7 Features of Institutions
 - 7.7.1 Formation of Underlying Values
 - 7.7.2 Concepts and Ideas
 - 7.7.3 Norms
 - 7.7.4 Attitudes, Habits and Roles
 - 7.7.5 Rituals and Ceremonies
 - 7.7.6 Symbolic and Utilitarian Equipment
- 7.8 The Process of Institutionalization
- 7.9 Summing Up
- 7.10 Key Words
- 7.11 Suggested Books
- 7.12 Model Examination Questions
- 7.13 Answers to Check Your Progress

7.0 AIMS AND OBJECTIVES

The main aim of this unit is to acquaint you with the elements of social structure - Norms, values, Status and role, institutions.

By the end of this unit you will be able to:

- * identify and explain the components of social structure,
- * explain the process of institutionalization.

7.1 INTRODUCTION

In the last unit, details of the nature of human society, its characteristics and functions have been explained. It is to be noted that each society has its own structure, organization and functions. A structure denotes a fixed relationship between the elements or parts which make up a whole. A social structure is likewise made up of elements or component units which are related to each other in a definite way. These structural elements of human society are: norms, status, roles, values, power, authority, groups, communities and institutions. The structure or the various parts of the structure are developed to accomplish certain ends, to meet certain needs or wants or to serve certain functions to the members of the society. This is what we mean when we speak of the functions of the social structure. In this unit you will come to know more about some of the structural elements of human society.

7.2 NATURE OF SOCIAL NORMS

Sociologists study norms since they constitute the basis, the very foundation of the social structure. Norms are rules and regulations governing behaviour in a society. Norm is a societal expectation. It is standard to which we are expected to conform whether we actually do so or not. It is the cultural specification that guides our conduct in society. It is a way of doing things, the way that is set for us by our society. Social norms are the essential instruments of social control. There is no society and social life without them. Norms are transmitted to each individual through the process of socialization. In short, norms are the blue-prints or the designs for living. Without norms, social relations among the individuals would be haphazard, chaotic and dangerous. It is the norms that give order, stability and predictability to social life.

Norms are both prescriptive and proscriptive. That is, the norms prescribe or require certain actions and prescribe or prohibit certain other actions. We are required to wear clothes in our society and are forbidden to go naked in the street. We are required to drive automobiles on the left side of the road and are forbidden to run through a red light. Frequently the prescriptions and proscriptions come in pairs, that is, we are required to do something and are forbidden to do something else or forbidden to commit an act and required to omit it.

Social norms may be said to have two parts, namely, goals and means. Individuals are supposed to attain the goals through legitimate means prescribed by the society. But sometimes, an individual may accept a goal but not the approved means for achieving it. For example, a student who wishes to receive a college degree (goal), may not accept the prescribed conduct for achieving the goal, such as attending the classes and securing the necessary grades (means). Because norms embody the standards for evaluating the behaviour of individuals or groups, they are excellent reflectors of culture.

CHECK YOUR PROGRESS - 1

1. What are the structural elements of human society?

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2. What are social norms?

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7.3 TYPES OF SOCIAL NORMS

Sociologists identify a number of types of norms. Together they constitute what is called the normative system of the society.

7.3.1 FOLKWAYS

The word folk-ways literally means the ways of the folk, the ways people have devised for satisfying their needs, for interacting with one another, and for conducting their lives. This term was coined by the American Sociologist, William Graham Sumner. Folk-ways are norms to which we conform because it is customary to do so in our society. Conformity to the folk-ways is neither required by law nor enforced by any special agency of society. In other words, folk-ways carry little or no sanctions **punishment** for their violation. And yet, we do obey the folk-ways as a matter of custom, as a matter of usage. Eating breakfast in the morning, to greet elders, to sleep in a bed etc., are all examples of folk-ways.

The two types of folk-ways frequently identified in Sociology, are customs and fashions. **Customs** are folk-ways that seem relatively permanent. They are practices that have gradually become accepted as appropriate modes of behaviour and are maintained by group opinion. Observing particular religious holidays, participating in certain rituals are examples of customs. Customs resist change, that is how they differ from fashions. **Fashions** are practices that are expected to undergo fairly rapid change. Rapidly changing fashions in clothing styles, hair styles, etc., are accepted features of our life.

CHECK YOUR PROGRESS - 2

3. Who coined the term folkways?

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4. What are the different types of folkways?

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7.3.2 MORES

The term "Mores" was also coined by William Graham Sumner. It is the Latin word used for customs and manners, but we use it rather as synonymous with morals. What a society

defines as moral is revealed in its mores and hence they are the core of the normative order. Mores are a special group of norms about which the members of society are extremely conscious and what they regard as absolutely essential for the well-being of the group. We cannot violate mores since they carry a "must connotation" and are accompanied by heavy negative sanctions for their violation. Mores differ from the folk-ways in the sense moral conduct differ from merely customary conduct. Our society requires us to conform to the mores without, however, having established a special agency to enforce conformity. The mores are social rituals in which we all participate unconsciously. The current habits as to hours of labour, meal hours, family life and many other aspects of life fall under this ritual. Each does as the others do. In short, mores give us discipline and the support of routine and habit.

According to Sumner, mores are those norms which are justified by tradition, and accepted in society because they have the authority of being social facts and are never questioned or widely debated by the majority of citizens. Mores, therefore, are fundamentally conservative, that is, they function to maintain the status quo and perpetuate unchanging pattern of behaviour for long periods of time. This conservative nature of mores, however, creates a problem in the modern world since they lose their vitality and meaning in changing situations. Mores which have relevance in a given context, time and place may become irrelevant and outdated in other contexts, time and places.

There are different kinds of mores and two important kinds of them are **conventions** and **laws**.

Conventions are relatively rigid rules governing certain social situations. The major difference between conventions and laws is that violation of laws are punished by legal sanctions, and violations of conventions are met by the negative responses of the group in the form of social boycott or ostracism (which sometimes may even be more effective than legal sanctions).

Laws are rules that are made by those who hold political power and that are enforced through the machinery of the state. Generally, laws are viewed as codified mores. Example: Laws against murder or theft. Along with folk-ways and mores, each society has its own laws. Laws are formally enacted, always written down and recorded in some fashions and are enacted by legislatures, interpreted and applied by the courts and enforced by the police.

The difference between mores, folk-ways and laws are perhaps less important than the overall emphasis upon the fact that they are all norms and that together they comprise the normative system of behaviour in a society. Still, it is appropriate to recognize that norms vary according to whether they deal with matters of greater moment or lesser moment, whether they have high or low saliency.

7.3.3 VALUES

Values are views about what is desirable. Values differ from norms in that norms are fairly precise rules of behaviour whereas values are general standards that are somewhat independent of specific situations. An example may help clarify the difference.

The opinion that democracy is a desirable form of government is a value, the rules under which a democratic society actually functions are norms. Values are preferences about the way things **should be**, and they are generally derived from beliefs which are convictions about the way things are. Values which are purposes or goals call for the norms and make the norms meaningful expectations within the cultural content. Since life is of value, there are norms which assure the preservation of life. Since babies are of value, they must be reared within the security of the family.

7.3.4 SANCTIONS

Sanctions are the supporters of the norms, the punishments applied to those who do not conform and the rewards given to those who do. There are more or less subtle ways in which disapproval may be expressed. It varies from ridicule to official penalty. Approval on the other

hand varies from a smile to an honorary degree. Sanctions differ in degree and sometimes in character for the different norms, they all tend to separate the errant individual from his group and to cast upon him the spell of loneliness. But we should not assume that the mores are necessarily more coercive than the folk-ways, or that the laws are necessarily more coercive than either the folk-ways or mores. The negative sanctions order from folk-ways to laws, but the greater severity does not necessarily induce greater conformity. Furthermore a small fine is not necessarily more severe than say ridicule.

CHECK YOUR PROGRESS - 3

Fill in the blanks.

5. _____ and _____ are the two important mores.
6. Norms are precise _____ where as values are general _____.

7.4 REASONS WHY WE CONFORM TO NORMS

We have seen that society, as represented by our fellow beings, exerts a steady pressure upon us to conform to the norms. But hope of reward and fear of punishment are not the only reasons why we conform to the norms of our society, however pleasant or unpleasant these sanctions may be. There are other bases for conformity which are discussed below as mentioned by Robert Bierstedt.

7.4.1 INDOCTRINATION

One of the reasons why we conform to the norms is that we have been indoctrinated to do so. From our childhood we are taught to observe these norms. We are taught for example, to take our meals at certain times of the day, to address our elders with respect, to write and read from left to right, and so on. The socialization of the child, in effect, is the process of learning the norms of the society. After a while, these norms seem to him the right and proper way of doing things and sometimes, in fact, the only way. This is the process of indoctrination, a process that is constant and continuous from the beginning of our lives.

7.4.2 HABITUATION

Another reason we conform to the norms is that we become habituated to them. What is customary in many cases, becomes habitual. When one has become habituated to a practice, he observes it automatically. Habituation reinforces the norms and guarantees the regularity of conformity.

7.4.3 UTILITY

A third reason why we conform to the norms of our society is that frequently we are aware of their utility. As reflective individuals we can see that norms are useful, that they enable us to interact with others in a way conducive to the best interests of all, that they contribute to the ease of social intercourse. For example, the fair way of distributing tickets to a play for which only a limited number of seats are available is to sell them first to those who come first to purchase them. We recognize that this kind of regulation is useful to everyone including ourselves.

7.4.4 GROUP IDENTIFICATION

Another reason is that conformity is a means of group identification. We may conform to the norms of our social groups rather than to those of groups to which we do not belong, since in conforming to them, we express our identification with these groups.

CHECK YOUR PROGRESS - 4

7. List out some of the reasons why we conform to norms.

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7.5 STATUS AND ROLE

The concepts of status and role have a growing significance in social sciences in general and sociology in particular. Both of them are the structural elements of human society. A **status** is simply a position in society or in a group. Linton defined status as "the place in a particular system which a certain individual occupies at a particular time". Every society and every group +have many such positions and every individual occupies many such positions. A **Role** on the other hand is the dynamic or the behavioural aspect of status learned on the basis of status. "A social role consists of behaviour an individual has learned to exact in responding to the expectations of particular groups in specific social situations. Status is occupied, but roles are played. A role is the manner in which a given individual fulfils the obligations of a status and enjoys its privileges and prerogatives. A role is what an individual does in the status he occupies. It is obvious that different individuals do different things in the same status and it is the concept of role that enables us to take account of these differences. An illustration may help to clarify the distinction. The Vice-Chancellorship of a University is a status. Attached to this status are many norms. The man who occupies that position, whoever he may be, has certain duties, responsibilities and obligations and, in turn, enjoys certain privileges, prerequisites and prerogatives. These are all attached to the office, that is to the status, and not to the individual. Individuals may come and go but the position remains the same. Nevertheless, different incumbents of this high office perform its functions in different fashions. While the status is roughly the same, the role exhibits numerous variations.

In short, status is a sociological concept and a sociological phenomenon. Role, on the other hand is a concept and a phenomenon of social psychology. Both of them are dynamic and constantly changing. While the status changes the norms attached to it are altered, the role changes obviously with each new incumbent in a status. Status is the cultural element in the life of a society whereas role is purely behavioural. In sociological language, we may say that a status is an institutionalized role. It is a role that has become regularized, standardized and formalized in the society at large or in any of the specific association of society. It is status, together with norms, that give order, predictability and even possibility to social relations.

Although status and role are usually found together, it is possible to imagine situations involving status without role and role without status. That is, a status without a role is simply an unfilled position in an organization. When a president dies in office, his status, in turn, becomes vacant. On the other hand, it is possible to play a role without occupying a status. Most women, for example, play the role of nurse when a member of their family is ill. Nurse is a status in a hospital, but at home it may be a role.

Roles carry the idea of reciprocity. That is, they not only comprise the expected behaviour of an individual in a situation, but also the behaviour of others toward him. Each person plays a number of roles depending upon his relationship at the moment. He successively plays the role of father, husband, clerk, citizen etc., as he has taken his appropriate role in different groups and institutions.

The social role is learned by the individual in the course of socialization alongwith the basic values that go with the role which gives it meaning. Personality may be considered sociologically as the combination of roles that the individual plays in his social relationship. One person

may have different statuses in different situations. The high school boy has one status on the foot-ball field, another in the class room and a third at home. The adult male has one status as a worker, another as a father, another as a club member and still another as a temple-goer. He plays successively the role of businessman, parent, colleague and so on. Each position involves different status which in turn evokes an appropriate role.

7.5.1 TYPES OF STATUSES

There are two principal forms of status, **ascribed** and **achieved**. Ascribed statuses are those which are assigned to individuals without reference to their innate differences or abilities. The achieved statuses are those requiring special qualities of the individual left open to be filled through competition and individual effort. In primitive or feudal societies most of the statuses are ascribed but in democratic and modern industrial societies, greater importance is attached to achieved status. Age status and sex status, for example, are both ascribed, not achieved. These statuses depend upon biological conditions and there is little we can do about them. One, similarly has no choice about his place of birth and consequently his regional and national status are ascribed. Of course, these statuses may later be changed, but there is no initial choice. The best example for ascribed status is one's own caste status which is determined by birth. On the other hand, marital status, educational status are achieved by the individual.

It is to be noted that each individual in a complex society, occupies many different statuses during the course of a single day and a large number of different statuses during the course of his life. For example, during the course of a day one may enjoy different statuses as a son, father, student, customer, player, etc., some of which are ascribed and some others are achieved. Statuses tend to be arranged in such a manner that individuals occupy them in regular sequences. Thus, obviously, one is a child before one is an adult, a wife before a widow and so on.

In brief, the normal functioning of a society depends upon the widespread acceptance of status and role. Each society has roles considered appropriate to the various statuses. Departure from these roles is viewed as social deviance. Social norms are never loosely defined in society but they are fastened down and attached to status to guide and control the behaviour of the individuals who play the roles.

CHECK YOUR PROGRESS - 5

Fill in the blanks :

8. A _____ is simply a position in society or in a group and _____ is what an individual does in the status he occupies.
9. _____ are those which are assigned to individuals without reference to their innate differences or abilities.

7.6 INSTITUTIONS

In every social system, there are many **social mechanisms** that define, direct and limit most of the behaviour of the persons. These insistently maintained reaction patterns demand and compel some form of behaviour, encourage some, permit some, tolerate some and prohibit some, depending upon the type of relationship situation and its place in the total functioning of the society. These **crucial mechanisms** we call social institutions. Institutions are the more abstract but nonetheless highly structuralised and functionalised mechanisms or means whereby the behaviour of the members or of the groups, is coordinated, regularised and patterned so that the goals or purposes may be fruitfully realized. Thus, interacting human beings in a given society are told how to act, what the proper, legitimate, expected and prohibited modes of action or social relationships are.

Basically, institutions embody and synthesize the essential values, norms and agreements regarding social behaviour. Their specific form is that of structured requirements of conduct couched in terms of codes, rules, bylaws and ideologies which may be unwritten or written. Institutions **manifest** themselves socially in the forms of usages, practices, ceremonies, and

rituals that prevail among the people of the group or society. Individually, they are evident in the attitudes and habits of the persons. Institutions are implemented by all manner of visible symbols such as the cross, wedding rings and flags expressed in traditions, laws and constitutions. Finally, they are **sustained** and enforced by social tradition, sentiment and opinion which act both informally and formally.

Institutions are impossible without associations and most associations operate in **institutionalised ways**, that is, they pursue their functions in ways that have become established in the society and that are roughly the same in all associations. While an association has a location, an institution does not have a location. Thus, a university can be located in space, education cannot. Similarly, it is possible to belong to an association but not to the institution. For example, one can join a church and one is a member of a family. A church and family are thus associations. Religion and marriage, on the contrary, are institutions.

Institutions are more regularised and formal cultural patterns. The needs they answer, the values they serve and the direction they provide are so important that every society organizes institutional behaviour more formally. The ceremonials by which the institutional functions of religion, government, marriage and other basic institutions are surrounded attest to this process of formalization. Out of this formality of the institutional pattern arises a degree of order and continuity. Members of these institutions learn these practices and incorporate them into their own personalities. This assumes the continuity of the institution and the maintenance of practices. The continuity of institutional practices is further assured by the development of rituals. Many institutions have ritual behaviour such as the ceremony of the mass, convocation, oath of allegiance to the flag, etc. The form and pattern of these rituals and ceremonies are already established and are handed down from generation to generation by the institutions.

Further, the elemental, biological and psychological urges, drives, and needs of human beings will be satisfied in a sufficient, guaranteed and socially acceptable manner by the institutions. Significant among these are clothing, shelter, sex gratification, recreation, health, education etc. None of these needs can be met by human beings acting alone, as this requires collective and cooperative action and effort. Institutions provide ready made, well-tried solutions to these problems.

7.7 CHARACTERISTICS OF INSTITUTIONS

A noted sociologist Hertzler, has identified six significant features of institutions which are explained briefly here:

7.7.1 FORMATION OF UNDERLYING VALUES

Values are continually emerging from the past and present experiences of the group members and appear as a consensus of what is good and desirable. Thus, there are economic values regarding material adequacy, political values, educational goals and so on. The institutions embody the ultimate and core values that the people have in common and are the main agencies for realising the values.

7.7.2 CONCEPTS AND IDEAS

Related to the values are the underlying concepts or ideas which present the rationalization and justification of the institution's being. These concepts formulate the function attributed to the institution by the individuals controlled by it. For example, the concept and idea of all educational institutions is that knowledge and experience need to be systematically imparted.

When the **concept** and **social purpose** is elaborated and glorified we speak of it as **ideology** of the institution.

7.7.3 NORMS

The values and concepts take more concrete form as norms or standards. These set, state and preserve the requirements of behaviour insisted upon or permitted in the given situations. Norms are the rules of the institutionalized game, which prescribe the supreme conditions of formal lawfulness and give direction to institutional behaviour. These norms are formulated in the form of codes, rules and regulations and laws. Institutions continually anticipate that members will do certain things and refrain from doing other things in given recurrent situations.

7.7.4 ATTITUDES, HABITS AND ROLES

As a result of the set pattern of values, ideas and norms, and institution becomes concrete, overt, and functional in the attitudes and sentiments. The institutionalized habits are the overt expressions of the attitudes. They affect our judgement and dominate our thinking in all the more fixed social situations from early years onwards. The habits and attitudes combine in the institutional roles of persons.

7.7.5 RITUALS AND CEREMONIES

Most institutions develop and maintain rituals and ceremonies as effective implementary devices and procedures. These are prescribed methods and orders of performing important and necessary social acts. They make the action habitual, usually they surround it with solemnity and awesomeness and weigh it with authority, sentiment and tradition.

7.7.6 SYMBOLIC AND UTILITARIAN EQUIPMENT

Finally, in order to ensure effective functioning, it is essential that institutions have the necessary symbolic and utilitarian physical equipment. Thus the cross is the symbol of christianity, the wedding ring for marriage, and the flag for nation. Land, building, furniture, property are also the physical, utilitarian equipment through which we can see the institutions.

7.8 THE PROCESS OF INSTITUTIONALIZATION

Let us now discuss the process of institutionalization. It is the process whereby certain patterns of behaviour become legitimized and accepted as right and proper. In a given society, this may take place gradually through an evolutionary process supported by popular will. A social norm is said to be institutionalized in a particular social system when **three** conditions are met: (1) a large number of people accept and support the norm; (2) Many of those who accept the norm take it seriously. In psychological terms, they have internalized it; and (3) the norm is sanctioned.

Along with the norms, the values, goals and beliefs of the institutions should be imbibed, internalized and institutionalized in a systematic way by members of the society. Conformity to institutionalized norms, values and beliefs, is of course, normal, and routine exercise of the individuals. That is how the society moves on and survives with the support of a network of institutions.

CHECK YOUR PROGRESS - 6

10. Social Mechanisms that define, direct and limit most of the behaviour of the persons are called _____.
11. State True or False.
 1. Institutions are sustained and enforced by Social Traditions. ()
 2. Associations are impossible without Institutions. ()
 3. Institutions operate in institutionalised ways. ()

12. List out the important features of institutions.

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13. When can you say that a Social Norm is institutionalized in a social system?

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7.9 SUMMING UP

In this unit we have discussed the meaning of Social Structure, nature of Social Organization and the fundamental order that Society exhibits for this, certain universal components of Social Structure norms, status, roles, values, power and authority, groups, associations and institutions are identified. But only some of these structural elements like roles, status, norms and institutions have been analysed and explained in this lesson, since the others will be covered in subsequent lessons. It is shown how norms, roles, status and institutions are interrelated and interdependent and constitute the very basis of social structure and organization. A firm sense of the social order and a knowledge of the factors that contribute to structure and stability of human societies have been enumerated.

7.10 KEY WORDS

- Norms : They are rules and regulations governing behaviour in a society.
- Folk ways : folkways are the ways of the folk. The ways people have devised for satisfying their needs, for interacting with one another and for conducting their lives.
- Status : It is simply a position in society or in a group.
- Role : A role is what an individual does in the status he occupies.

7.11 SUGGESTED BOOKS

- Harry M. Johnson : Systematic Sociology.
- Ian Robertson : Introductory Sociology.
- MacIver and Page : Society.
- Hertzler : Society in Action.
- Alex Inkeles : What is Sociology.

7.12 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. What is a norm? Explain the different types of norms.
2. What are the social mechanisms that define, direct, and limit human beings.
3. Explain the difference between role and status.

II. Answer the following in about 10 lines each.

1. Explain why we conform to norms?
2. What are the features of institutions?
3. What is the difference between values and mores?

7.13 ANSWERS TO CHECK YOUR PROGRESS

1. 1. norms, 2. status, 3. roles, 4. values, 5. power, 6. authority, 7. groups, 8. communities and 9. institutions.
2. 1. Norms are rules and regulations governing behaviour in a society, 2. They constitute the basis, the very foundation of the social structure, 3. They are instruments of social control, 4. Norms give order, stability and predictability to social life.
3. American sociologist William Graham Sumner coined the term folkways.
4. Customs; fashions
5. Conventions; laws
6. rules of behaviour; standards.
7. 1. Introduction; 2. Habituation; 3. Utility; 4. Group Identification
8. Status; role
9. Ascribed status
10. Social Institutions.
11. 1. True, 2. False, 3. False
12. 1. Formation of underlying values, 2. concepts and ideas, 3. norms, 4. attitudes, habits and roles, 5. rituals and ceremonies, 6. symbolic and utilitarian equipment.
13. When the following three conditions are met it can be said that the norm is institutionalized.
 1. A large number of people accept and support the norm.
 2. Many of those who accept the norm take it seriously.
 3. The norm is sanctioned.

UNIT-8 : CONTACT AND COMMUNICATION- NATURE OF SYMBOLIC INTERACTION

Contents

- 8.0 Aims and Objectives
- 8.1 Introduction
- 8.2 Nature of Social Interaction
- 8.3 Basic Pre-requisites of Social Interaction
 - 8.3.1 Social Contact
 - 8.3.2 Communication
- 8.4 The Various levels of Social Interaction
 - 8.4.1 Interaction between Individuals
 - 8.4.2 Interaction between Individuals and Groups
 - 8.4.3 Interaction between Individuals and Culture
 - 8.4.4 Interaction between Individuals and Mass Media
- 8.5 The symbolic Basis of Social Interaction
 - 8.5.1 Origin of Self
 - 8.5.2 The 'I' and the 'Me'
 - 8.5.3 The Self and Social Interaction
- 8.6 Summing Up
- 8.7 Key Words
- 8.8 Suggested Readings
- 8.9 Model Examination Questions
- 8.10 Answers to Check Your Progress

8.0 AIMS AND OBJECTIVES

The Purpose of the Unit is to acquaint you with the concept. Social interaction, and to enable you to understand the basic pre requisites of social interaction and symbolic basis of social interaction.

By the end of this lesson you will be able to:

- * define social interaction
- * explain the nature of social interaction
- * explain the basic prerequisites of social interaction
- * explain the levels and different forms of social interaction.
- * examine the symbolic basis of social interaction.

8.1 INTRODUCTION

This unit deals with the nature of social interaction which is a central fact and a dynamic element of human Society. Social contact and communication are the two prerequisites of social interaction. In this unit we will examine the social environment in which the different

levels of social interaction takes place and show how social interaction is essentially a symbolic process carried on by socialized human beings as members of the society.

8.2 NATURE OF SOCIAL INTERACTION

Human society is an integrated unit which acts through its parts. It is a Web of social relationships between human beings who are its members. Social relations are established through mutual behaviour of and intercourse between various members of the society. This behaviour takes the form of mutual activities of the members. Human actions which are meaningfully oriented to those of others through the use of a common set of symbols are called social actions. They constitute the elements in the operational process of a society. The simplest form of social action is the reciprocal influence of two individuals in contact. Actions that have significance to the functioning of a society are those that take place between people and among various groupings of people. These interactions constitute the basic relationships through which a society operates. In short, when large numbers of persons engage themselves in social interaction, we call it as human society. The central fact of society is social interaction and the subsequent implications of the study of society grow out of this process.

Social interaction is a continuous and reciprocal series of contacts between two or more socialized human beings. These interactions provide the possibilities for orderly and constructive association or for disorderly and destructive consequences. The types of interactions that take place within families, schools, the community or the whole society have profound consequences on their operation, for it is through these interactions that the direction of human behaviour is determined. Human interactions are based mainly on societal norms that express the stable patterns of societies. Thus social interactions are learned reciprocal actions between people in an awareness context. Interaction by its very nature presupposes reciprocity or a give-and-take between the persons interacting and serves to establish mutual relations among persons.

Since man lives in a social environment, it is only natural for him to have some relations with his fellow members of society. It is equally essential for him to have mental as well as physical contacts with other people. These activities of contact and communication are given the label of social interaction. Social interaction is communicative interaction. It is the simplest and elementary form of social process. It is the reciprocal influence that human beings exert on each other through interstimulation and mutual response.

CHECK YOUR PROGRESS - 1

Fill in the blanks :

1. When large numbers of persons engage themselves in social interaction we call it as _____.
2. Human actions which are meaningfully oriented to those of others through the use of a common set of symbols are called _____.

8.3 BASIC PRE-REQUISITES OF SOCIAL INTERACTION

There are two basic conditions for social interaction. They are: social contact and communication. There can be no social interaction between people in the absence of contact and communication.

8.3.1 SOCIAL CONTACT

As the term is popularly used, contact simply means a coming together of independent units. For example, bumping into other persons while rushing to catch a bus, is physical, not social. But contact is social when there is a mutual response, an inner adjustment of behaviour to the actions of others. Thus social contact differs from physical or bodily contact. In fact physical or

bodily contact is not necessary for social contact. Social contact can be established even between people who are physically separated through the medium of radio, press, telephone, letters, etc. But social contacts will be strengthened by physical contacts. While physical contact in the forms of hand shaking, kissing, embracing, etc., increases social contact, it also symbolises the intensity and duration of these social relations. Social contact thus forms the beginning point for social interaction. Face to face interaction is a fluid, moving, and running process. During its course, the participants, namely human beings, take successive stances vis-a-vis each other. Besides physical contacts, the contacts between human beings may be symbolic in which each person exchanges symbolic meanings with the other in the form of language or other significant gestures. In social interaction, each person is aware of the other's actions and thought patterns and guides his own behaviour and action based on these.

8.3.2 COMMUNICATION

Social contacts are always established through the medium of communication. The more important means of communication are the sense organs of man, language gestures, symbols, radio and other communication services. In fact, human society needs a net-work of communication facilities for the members to interact with each another. Human society continues to exist by transmission, by communication, and it may fairly be said to exist in transmission, and in communication. When two persons interact, they exchange meaningful gestures through words, smiles, signs, etc. They interpret these acts in the behaviour of the other person and respond appropriately. In their interaction with others, they are constantly reading these signs and responding to them. As one responds, the other adjusts his behaviour accordingly. This is a dynamic process, for the relationships change from moment to moment and each person must continually modify his own response to those of the other. For example, when a girl receives flowers, she looks at them and smell them, but her main interest is in who sent them and why. Unless she can answer such questions, she will feel at a loose end, not knowing what to do. It is the meaning behind the behaviour that is involved in the system of mutual expectations. Interaction may be said to occur between two persons when, within a given time span, one person acts with reference to the other and the other person acts with reference to the first person. For example, when two friends are talking, two boys are fighting, each is acting with reference to the other and modifying his behaviour accordingly. By its very nature, therefore, interaction is social rather than personal, since it needs at least two persons. Therefore, when we think of social interaction, we are thinking in group terms, since it takes place in setting a group situation. The study of society in its essence is the study of social interaction. Communication between human beings involves each person being an actor as well as a reactor. Each is constantly doing and saying things that stimulate other persons as well as reacting to stimuli that originate with the others. For instance, when we are engaged in an argument, our words are stimuli to the others person. At the same time, our words stimulate ourselves to further anger. In the continual process of interaction, we constantly respond to stimuli arising from our communication both with others and with and ongoing process and millions of meaningful exchanges take place every moment in any society. Some persons are more articulate than others and communicate verbally with greater skill and ease. Others are not so vocal and make their wishes and emotions known by signs or smiles or other gestures. The common interpretation of meaningful acts and the appropriate reaction by a large number of persons makes up the life of a society. A society is thus a number of persons continuously engaged in social interaction. In a small, isolated and primitive society, with limited size of population, communication may be entirely by word of mouth. But in a complex, modern society face to face communication is supplemented by such mass media as newspapers, radio, television, etc.

Characteristics and Pre-conditions of Social Interaction

Therefore, the important characteristics and preconditions of social interaction are: (1) A plurality of actors; (2) Communication between the actors by means of symbols; (3) A duration or time dimension; and (4) An objective or goal. The mutual influences that two or more individuals have upon one another in their attempts to solve problems in their striving toward goals, is what we call social interaction.

CHECK YOUR PROGRESS - 2

Fill in the blanks :

3. _____ and _____ are basic conditions for social interaction.
4. The study of society in its essence is a study of _____.
5. What are the important preconditions of Social Interaction.

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8.4 THE VARIOUS LEVELS OF SOCIAL INTERACTION

8.4.1 INTERACTION BETWEEN INDIVIDUALS

The most obvious form of social interaction occurs between individuals: a husband and wife are talking, a boy and his friend are playing, etc. The units of interaction here, are individuals who take each other's behaviour into account and thereby influence both the self and the other. The first interaction for the infant usually involves his mother. Later, he begins to interact with the other members of his family and then with persons outside the family group. In all these relationships, the person is part of the social environment of others who respond in much the same fashion as he to them. Each one influences and is influenced by the others and hence interacts with them.

8.4.2 INTERACTION BETWEEN INDIVIDUALS AND GROUPS

Social interaction also occurs between individuals and groups. The group may be defined as two or more persons who interact with each other over a period of time motivated by a common goal. The interaction between an officer and company, a coach and a team of players and a teacher and students are all examples of this type. Here each one influences the group and in turn reacts to their behaviour.

8.4.3 INTERACTION BETWEEN INDIVIDUALS AND CULTURE

The third level of social interaction occurs between the individual and culture. Culture refers to the general modes of interaction and ways of life prevalent in a society. Interaction between individual and culture follows logically from that between individual and group, for culture is similar to the common expectations of a group. Culture is ordinarily held by a much larger number of persons than a group and the expectations of a society are more complex than those of group. The culture of the Indian society, for instance is clearly more complex in form and more basic in influence than the expectations of a neighbourhood group. Each person reacts to the expectations of the culture in his own way. Culture comprises the general habits, customs and modes of thought, act prevail in a society. The goals, aspirations and values that the individual incorporates into his personality are part of his culture.

8.4.4 INTERACTION BETWEEN INDIVIDUALS AND MASS MEDIA

Interaction between individuals and culture also occurs through the mass media of communication as well as through the face-to-face contacts of individuals. The culture is handled by such agencies as the radio, television, the motion pictures and the newspapers. The mass media of communication are important as a source of interaction between the individual and culture. Interaction between persons on a face-to-face basis means that each take the other into account and reacts accordingly. Interaction through the mass media partially eliminates this

reciprocal relationship. For instance, the individual listening to the radio or viewing television cannot influence the speaker. The latter, in turn, cannot directly take the latter, in turn, cannot directly take into account the reactions of his thousands of listeners. Neither party is able to directly observe the effect of his action upon the others, and the interaction becomes correspondingly, impersonal.

CHECK YOUR PROGRESS - 3

6. What are the different levels of interaction.

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8.5 THE SYMBOLIC BASIS OF SOCIAL INTERACTION

Social interaction is essentially a symbolic process. It is carried on by socialized human beings who employ verbal and physical gestures having a special meaning to them as members of a particular society. A symbol is a sound, sign or object that men develop to imply associations that convey the same idea. They are representatives of the objects or ideas with which they are associated. The mere utterance of sounds or the making of bodily movements has no significance for men until they bring forth similar reactions in the person making the sounds or movements and in other persons. These symbols are social products that are not dependent on specific individuals but are created by and exist in the collective organization of a society. Men traditionalise particular forms to convey ideas. These forms become the accepted symbols and are the conventional means of communication. The common basis for symbol creation include motions, colours, sounds, marks and gesture. Of course, the most obvious form of symbolic communication is language in which each word is a symbol standing for something. Human beings interact in terms of significant symbols mutually understood by the participants. Social interaction is conducted in a setting of expectations, rules and norms learned at an early age by the individual, who then attempts to govern his behaviour accordingly. Social interaction is thus characterised by the presence of expressive acts on the part of one or more persons, the conscious or unconscious perception of such expressive actions by other persons and return observe that such expressive actions have been perceived by others. Through social interaction, the self or the personality of individual develops.

George Herbert Mead and Charles H. Cooley are the important exponents who have contributed much to the symbolic interactionism. To them, self and society are twin-born. The organic link and the indissoluble connection between self and society is the theme of most of their writings that contributed much to modern social psychology and sociology. To them, the self is social, the self requires society for its full explanation and individual consciousness of self arises from interaction with others. These points are the focus of our attention here.

8.5.1 ORIGIN OF SELF

Man is a group-related being from the very beginning of life. Indeed, man is not born human, he becomes human through the process of involvement in social life. Interaction between infant and mother begins almost at the moment of birth. For most humans, this experience takes place in the family, where primary ties are characteristic and where much of infancy and later childhood take place. When the human infant is born, he comes into the world as an organism with certain biological needs and impulses. Like other animals he must be fed, as well as clothed, and housed to protect him from the threats of the nature. However, unlike

other animals, he does not possess instincts which can act as automatic channels to guide his infant actions. An instinct is a pattern of behavioural response which is physiologically lodged within the neuromuscular structure of the organism and is transmitted by heredity. The new born human infant is completely dependent upon the social and cultural environment into which he is born. He is dependent not just for the fulfillment of his physical and biological wants but also for his full personal development as a human being. George Herbert Mead pointed out, the impact of society upon the individual can be most dramatically observed in the first few years of life of the young child. To begin with, the infant has only vague feelings of comfort or discomfort. In his discomfort he cries and the social world responds. When the mother responds to the baby's cries and satisfies his physical needs, it is as though she were reading his mind and anticipating his needs. She is empathizing with another human being and putting herself in his place. She may also communicate delight to the infant by fondling and singing or engaging him in baby talk. It is not long before the baby himself begins to talk back and register happiness and contentment. He begins to take part in this most primary of all human interactions and soon even anticipates his mother's responses. The child can begin to put himself in her place in a very elementary way and to manipulate her with his cries and gestures. He is being prepared for the elaborate communication which later takes the form of complex language or symbolic interaction.

8.5.2 THE 'I' AND THE 'ME'

Mead suggested that the 'self' is made up of the 'I' and the 'Me'. The 'I' represents that great reservoir of spontaneous and dynamic behaviour which abides in every normal infant and child. It is at first unorganized and undisciplined. It stands ready to send the small child off in all directions regardless of risks and inconvenience. The 'I' is the actor, present in the self from the very beginning, though in unfettered form.

The 'Me' takes time to develop and is that part of the self which seeks to control the 'I'. Only gradually does the child learn from interaction with his world that there are some things the 'I' must not do. Mother says 'No', 'No' until the child learns by himself what it means. Then his 'Me' stops the 'I' before he pulls the lamp off the table. At first, the 'Me' is the mother. Later it may become both parents and the entire community of the child's peers, teachers, friends and the like. All are internalized and made a part of the child's own self-conception. One thing which especially distinguishes the human self is that it is able to learn how to control actions before they take place. There is for example, an internal conversation between the 'Me' and the 'I' within the child about whether it is wise to pull the lamp down, or touch the hot stove. The 'Me' is that part of the self which cautions and controls the 'I' according to what mother, father or others expect. In fact, it is this internal conversation which Mead called 'minding' or thinking. As is true of all human behaviour, "minding" is learned in the process of social interaction.

Three stages of development of self in the child.

The 'I' and the 'Me' develop into a fully balanced self as the child goes through three related stages: a stage of imitation, a play stage and a game stage.

Stage of Imitation

After the first year or so of life, as the infant matures physically and begins to move about to observe the world around him; he begins to copy the actions of his parents. For example, as the mother prepares food in the kitchen, the child will sit on the floor and play with pots and pans. Obviously, since the child cannot yet truly comprehend complex patterns of action like cooking etc, such behaviour remains basically imitative. Since animals can also be taught acts by processes of simple imitation, the child at this first stage of development cannot yet be considered as a full social being.

Play Stage

In the second stage of development, the first meaningful sense of personal self begins to emerge in the child. Mead pointed to the language of the young as an indication of the nature of this process. In this second stage, the child has, for the first time, started to become a social being by saying 'I do this, or 'I read' etc. However, he cannot yet conceive of himself as an initiator of acts in a social context. He is only playing at the roles of life.

Game Stage

The final stage of the child's self-development takes place as he increases his facility to handle language and communication and, thereby, becomes able to perceive the greater complexities of human interaction. He now begins to appreciate his potentialities as a subjective initiator of social behaviour and action and as one who has the power to influence the actions of others. This awareness forms the basis for the emergence of the fully developed 'self' in Mead's terms. The child no longer simply plays at particular social roles but begins to project himself imaginatively into a variety of roles, real and fanciful. He takes roles in contrast to merely playing them. Mead called this stage of development the game stage, since he felt that to participate effectively in a game, one must be able to take on a role.

The difference between role-playing and role taking can be seen by contrasting the play of the very young with adult team sports. This paralled play satisfies the child till he learns more complex games. Through role playing alone he can learn. He must conceive himself as the potential initiator of a variety of different acts.

8.5.3 THE SELF AND SOCIAL INTERACTION

All of us possess subjective 'I' and objective 'Me' aspects of the self. These aspects are developed in us as children through our relationships with others. They are developed as we come to perceive of ourselves as the objects of actions towards us, and others as the objects of our actions towards them. What people think of us at temple, in the office, at school and at play determines what we think of ourselves and what kind of actors in the drama of social life we will become. Charles H. Cooley called this process the "Looking-glass Self". As we use a mirror to gain an estimation of our physical appearance, so we use the actions of others towards us in our interpersonal relationships to gain a social estimation of ourselves as human beings. That is we are quick to note how others react to us in a group situation, and we immediately interpret what their reaction means. We conclude that they either approve or disapprove of us. Depending upon this estimation of what we think others think of us, we proceed to develop within us definite feelings; like feelings of pride and self-confidence or feelings of shame. Feelings about the self are dependent in a large part on what we visualise as an image in the mirror of group life. This is partly what is meant by saying that we put ourselves in other people's places.

This continuous process of self-development and self-interpretation is basic to all human social situations and are related to every area of individual activity in society. A great work of literature, for instance, could not be created without the author's ability to take roles imaginatively. As a matter of fact, all human emotions like hate, love, jealousy, sympathy and anguish are the result of the objective and subjective selves. They are products of our social environment.

This element of self-interaction distinguishes human from animal interactions. Man is the true symbol-user among all animals. Human beings can interact with themselves through symbols. While animals can stimulate each other by direct sensory action, they are not capable of stimulating each other or themselves by symbolic means. The symbolic element, however, introduces refinements into the interaction of human beings-saying one thing and doing another-which are not found in animal societies.

CHECK YOUR PROGRESS - 4

Fill in the blanks :

7. Social Interaction is essentially a _____ process.
8. _____ and _____ are two important exponents who contributed to the symbolic interactionism.
9. Self is made up of the _____ and the _____.
10. 'I' and 'Me' develop into a fully balanced self as the child goes through three related stages.

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8.6 SUMMING UP

Social life begins when people influence each other mutually and meaningfully by some means. People can only share common experiences, express wants and desires, generate ideas and feelings and participate in a common social life when they can convey messages to each other through space and retain them in time. Man is able to bring into being, hold together and give continuity to societies because he creates symbols that have meaning to others. Thoughts, beliefs, hopes and aims can thus be directly and indirectly interchanged in the present and over a period of time.

The process of taking the other into account has other implications for social interaction. The human being can restrain as well as stimulate himself by taking the role of the other. His insight into the thoughts and emotions of the other may inhibit his own impulses, inclinations and feelings. The aggressive school boy may hesitate to give a slap to the other because of his fear of the reactions that might follow. Thus he may save himself from considerable mental and physical discomfort. In any society, the individual must inhibit many of his impulses in the interests of group harmony.

The nature of social interaction means that it is within limits predictable. The element of predictability applies in two related senses. First, it means that each member of a society can tell what the other person is going to do in his ordinary social relationships. He predicts the behaviour of the other on the basis of what he himself would do under similar circumstances. Without some such predictability, organised society cannot exist as nobody would know what the other is about to do. Secondly, the predictability of social interaction, means that it can be scientifically studied by person who understand the system and are familiar with its methods of communications. If all human beings were truly individual and unpredictable, a science of society would be impossible. That is why the sociologists are able to study the interaction patterns of a given society. Through his observations of behaviour of human beings in interaction, the sociologists abstracts certain general ideas and subjects them to further verification in different ways. In this way, the science of sociology grows by the observation of human behaviour in social interactions. Social interaction is thus a moving process in which the participants note and gauge each other's actions, each organizing his action with regard to the other, and in so doing inhibiting himself, encouraging himself and guiding himself as he builds up his action. Social interactions can be positive or negative. Positive social interactions help to develop associative processes of human relations in the society in the form of cooperation, accommodations, assimilation, etc. On the other hand, negative social interactions generate disassociative processes of relationships in the form of hatred, disregard, competition and conflict. The details about each one of these are explained in the next unit.

8.7 KEY WORDS

Social actions	:	Human actions which are meaningfully oriented to those of others through the use of a common set of symbols.
Symbol	:	It is a sound, sign or object that men develop to imply associations that convey the same idea.
Social contact	:	Contact is social when there is mutual response, an inner adjustment of behaviour to the actions of others.

8.8 SUGGESTED BOOKS

Harry M. Johnson	:	Sociology: A Systematic Introduction
Metta Spencer and Alex Inkles	:	Foundations of Modern Sociology.

8.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define and explain the nature of social interaction.
2. Explain the various levels of social interaction.
3. Explain the symbolic basis of social interaction.
4. What are the basic prerequisites of social interaction.
5. Explain the importance of communication.

II. Answer the following in about 10 lines each.

1. I and Me.
2. Self and Social interaction.

8.10 ANSWERS TO CHECK YOUR PROGRESS

1. Human Society.
2. Social Actions.
3. Contact and Communication.
4. a) A plurality of actions
b) Communication between the actions by means of symbols.
c) A duration or time dimension and
d) An objective or goal.
5. Social Interaction.
6. a) interaction between individuals.
b) interaction between individuals and self.

- c) interaction between individuals and culture.
 - d) interaction between individuals and mass media.
7. Symbolic.
 8. George Herbert Mead, Charles H. Cooley.
 9. 'I' and 'Me'
 10. a) A stage of imitation.
 - b) A play stage
 - c) A game stage

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UNIT-9 : FORMS OF INTERACTION - ASSOCIATIVE AND DISSOCIATIVE PROCESSES

Contents

- 9.0 Aims and Objectives
- 9.1 Introduction
- 9.2 Forms of Social Interaction
- 9.3 Associative Processes of human Interaction
 - 9.3.1 Cooperation
 - 9.3.2 Accomodation
 - 9.3.3 Assimilation
- 9.4 Dissociative Processes of Human Interaction
 - 9.4.1 Competition
 - 9.4.2 Conflict
- 9.5 Interrelationship between social processes
- 9.6 Summing Up
- 9.7 Key Words
- 9.8 Suggested Books
- 9.9 Model Examination Questions
- 9.10 Answers to Check Your Progress.

9.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with different forms of social interaction such as cooperation, accomodation, assimilation, competition and conflict.

By the end of this unit you will be able to:

- * identify different processes of human interaction- Associative and Dissociative processes.
- * explain the associative processes of social interaction.
- * explain the dissociative processes of social interaction.
- * explain the interrelationship between social processes.

9.1 INTRODUCTION

In the earlier units we have noted the meaning and nature of human interaction. A human society as an integrated unit acts through its parts i.e., groups and individuals. When the actions of groups and individuals are oriented towards the others and are involved in the using of a common set of symbols then, such actions are called **social actions**. The groups and individuals can be said to be in interaction. In the process of social interaction, the actions of an individual or group influence the actions and reactions of the others and are influenced by the actions of the others. In other words, social interaction means the mutual influences that individual and groups have upon one another in their actions towards others. These interactions between individuals and groups constitute the basic relationships through which a society operates.

9.2 FORMS OF SOCIAL INTERACTION

Social interaction is based upon and regulated by norms and thus exhibit stable forms. Even serious conflict between nations resulting in a war is regulated by many kinds of norms. As students of sociology we are mainly concerned with understanding reciprocal, patterned and stabilized forms of social interaction.

When we live in a community or when we work for an industrial organization or when we play foot-ball for a particular team we have to cooperate with other members of the community or industry or football team. Unless most of the members, if not all the members cooperate with each other, it is not possible for the group to achieve its objectives. We realize this and cooperate with others despite our differences with others. The members of a family may have differences with each other, they may occasionally quarrel with each other but they pool up their resources and earnings, divide the household responsibilities among them and carry out several activities jointly in the interests of the family. Similarly the employees of an industry, despite the differences of opinions among them, carry out the jobs given to them and in so doing they cooperate with each other. However, when there is a vacancy at higher level, the employees compete with each other to get a promotion. Similarly if there is more than one trade union in an industry, the unions will compete with each other in recruiting the members. But when there is a clash of interests between the managements and workers, the unions may join together in their fight with the management. When foreign powers invade countries, as western nations did in the case of India and some African countries, there were bound to be wars (conflicts) between native rulers and invaders. The defeat of the natives resulted in accommodation i.e., accepting the authority of the victor. When foreigners live in an alien society as soldiers, administrators, merchants etc., for a long time, the interaction with the native population invariably leads to either conscious or unconscious exchange of learning and imitation of certain food habits, mode of dress, language and speech patterns and various other cultural elements of one group by the other. This process may be limited to a few cultural items (acculturation) or the natives may adapt the culture of the rulers or vice versa or a new culture emerges out of the interaction between the two cultures (assimilation).

From the above account two things become clear. One is that the interaction between the members of a family to the interaction between two societies exhibit characteristic patterns. They are identified as cooperation, accommodation, assimilation, competition and conflict. Second is that these interaction patterns are continuous and on going. In other words, they can be called processes because they are dynamic. For example, we have seen how the interaction patterns between invader and the natives changed over a period of time.

The forms of social interaction are classified into two categories, namely (a) associative and (b) dissociative processes. The processes of cooperation, accommodation and assimilation are grouped under associative processes in the sense that these processes contribute to unity, integration and solidarity among individuals and groups. Competition and conflict are grouped under dissociative processes, as they are considered to contribute towards division of persons and groups, and hence result in disunity and certain degree of disintegration, though temporary. However some sociologists argue that the processes of competition and conflict have many positive consequences. For example, the prosperity of many western capitalist societies is partly due to the competitive spirit and actions of their people, which has enhanced the quality of task-performance. Now let us detail the concepts of these social processes.

CHECK YOUR PROGRESS - 1

1. What are the two different forms of social interaction.

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2. List out associative processes of interaction.

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3. List out dissociative processes of interaction.

9.3 ASSOCIATIVE PROCESSES OF HUMAN INTERACTION

Cooperation, accommodation and assimilation are the associative processes of human interaction.

9.3.1 COOPERATION

Arnold W.Green (1956) defines "Cooperation as the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished". In other words, the interaction of men is oriented towards, joint achievement of a goal or objective may be termed as cooperation. Most of the needs and goals of the individuals cannot be met by their individual efforts. If the wife and the husband do not cooperate with each other the household cannot be run properly. If the students do not cooperate with the teachers classes cannot be conducted. If finance and purchase departments do not cooperate with production department an industry cannot be run satisfactorily. In all these cases the interests of those who refuse to cooperate will also be affected due to malfunctioning of the group or association. Without cooperation between the persons within the group and between various groups, social life would be impossible. Our entire civilization and social life to a large extent is a product of the cooperative efforts of men and women.

9.3.1 a) FORMS OF COOPERATION

There are different forms of cooperation based upon differences in group organization and attitudes and motivations of the individuals. They are (1) Primary Cooperation, (2) Secondary Cooperation and (3) Tertiary cooperation or accommodation. We will discuss the third type separately.

1. Primary Cooperation : It is characterized by a higher degree of solidarity among the members, little clash between the interests of the group and the individual members, more or less equal shares in the fruits of cooperative efforts to the persons participating in it. This form of cooperation is usually found in simple societies like primitive, tribal, food gathering and hunting. They contribute to the efforts according to strength and skills and have high degree of unity.

2. Secondary Cooperation: In secondary cooperation every individual member performs a particular task or job which is assigned to him by the group on the basis of his skills and expertise. Thus a large number of persons perform varieties of tasks involving varying degrees of skills and higher degree of division of labour. The efficiency of the performance of the job depends

upon the efficiency of the performance of other jobs when the jobs are interdependent. For example, the efficiency of production department depends upon sound position of the machines which is the job of the maintenance department. Its efficiency depends upon proper supply of men and materials which are the functions of personnel and purchase departments respectively. The purchase department's efficiency is dependent upon finance department which provides funds. Thus these jobs are interdependent and a high degree of cooperation among them is necessary for the well-being of the industry. However the person, whose performance relates to the performance of others, may neither know them nor their jobs at all. Thus secondary cooperation is highly formalized and impersonal and is a characteristic of a wide variety of activities of modern societies. One of the most important forms of social interaction in all the activities of the associations is secondary cooperation.

9.3.1 b) FACTORS WHICH ENCOURAGE COOPERATION

Now, the matter to be considered is the reason for being such as pervasive social process or the reason for people cooperating with others in different activities despite the differences in attitudes, etc. There are several factors which encourage cooperation between individuals and groups. They are discussed below.

Individual gain We all know that most of our needs cannot be satisfied by our individual efforts only. Working together with others will help us achieve common goals as well as individual goals. However strong or intelligent a person is, he cannot accomplish many tasks individually. Many needs could be satisfied and tasks be accomplished through cooperative efforts only. It is not only true of biological and physiological needs but also true of security needs and socio-psychological needs.

Altruistic Motives We cooperate with others not only to satisfy the self-centred goals or needs, but also out of several motives such as charity or out of a spirit of altruism which also satisfy certain socio-psychological needs such as recognition, sense of achievement, etc. For example, we join together voluntarily to help people in a crisis such as flood, famine or war. In cases such as these, cooperation between persons is purely voluntary and does not aim at deriving any material benefit.

Common purpose A group of people may come together, make a deliberate effort to achieve a specific and common purpose, such as founding a school or building a temple or a library, for the benefit of the neighbourhood or community.

Situational Necessity It would be impossible to run any association or organization without a certain degree of cooperation between their units and between individuals in those units. For example, in an assembly line industry, the efficiency of other units as we have discussed earlier. So the complexity of division of labour makes cooperation between individuals and units indispensable and is a necessity without which the entire organization suffers.

CHECK YOUR PROGRESS - 2

4. What are the different forms of cooperation.

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5. List out the factors which encourage cooperation.

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9.3.2 ACCOMMODATION

Anderson and Parker (1964) defines accommodation " as the achievement of adjustment between people that permits harmonious acting together in social situations. It is the termination of competing and conflicting relations between individuals, groups, and other human relationship structures. It establishes a state of agreement so that people may work together, even though certain differences may separate them." According to A.H.Richmond (1968) accommodation is "The state or process of adjustment to a conflict situation in which over expressions of hostility are avoided and certain compensatory advantages, economic, social or psychological, are gained by a minority or subordinate group".

The individuals or groups who are in competition or conflict may not always continue it for various reasons. In some cases serious competition or conflict between individuals or groups may result in the elimination of the opponent from the race as in the case of sports competition and war. But in other cases, both parties might choose to adjust themselves, be prepared to forego something to satisfy the other group or to reduce its own losses. The best situation which exemplifies this, is the agreements reached by the management of an industry and trade union of workers periodically after initial expression of hostility and conflict of interests. However accommodation could be either permanent or temporary adjustment or agreement between two individuals or parties following competition or conflict but it will immediately result in cooperation. That is why it is considered as an associative social process.

Forms of accommodation.

There are several recognized and well-established forms of accommodation such as (1) compromise (2) truce (3) tolerance (4) Arbitration and (5) subordination. Let us consider under what conditions these forms appear.

(1) **Compromise** : Each party agrees to some concessions in order to have a solution in situations of serious hostility or conflict. For example, the workers' union and the management of an organization may arrive at a Compromise after bargaining. The union may withdraw some of its demands and the management may concede more than what it is initially prepared to give in order to arrive at a solution.

(2) **Truce** : In some situations of conflict the rivalry is suspended temporarily, either for a definite or for an indefinite period. It does not mean the end of the conflict. In order to examine the possibilities of arriving at an agreement or to achieve peace, the rivalry is suspended. For example, the countries which are at war but desirous of ending it and having peace may enter into truce. Thus it is a temporary accommodation but it may pave the way for permanent one or may result in conflict again.

(3) **Tolerance** : Tolerance is another method through which accommodation is achieved between two groups or individuals. Under some circumstances the contending parties may decide to bear with each other so that certain degree of harmony is established between them. Sometimes even a stronger or majority group may tolerate the actions of the weaker group to achieve peace. The University and college managements, in order to establish harmony, condone the mistakes of the students. The governments withdraw criminal cases registered against the agitators in order to establish peace in the society.

(4) **Arbitration** : Through arbitration also accommodation is achieved. The contending parties, when they fail to arrive at a solution to their problem through negotiations consider it necessary to arrive at an agreement. Then, they seek the assistance of the third party. The third party considers the view points and interests of the contending parties and help them arrive at a solution. This method is often used by the managements of industries and unions of the workers to find solutions to industrial disputes. At village level, the caste heads or village heads act as arbitrators to settle the disputes of the relatives or neighbours.

(5) **Subordination** : Accommodation also occurs through subordination. When contending parties are unequal in strength and status and when it is demonstrated clearly to the parties, the

weaker group may accept its position and arrive at accommodation. It does not however rule out periodic expression of conflict resulting from attempts of the weaker party to challenge the supremacy of the stronger party. The relations between colonial masters and their subjects can be cited as an example. The relation between landlords and the agricultural labourers is similar. After having agitated and failed to win over the former, the labourers accept the supremacy of the landlords.

CHECK YOUR PROGRESS - 3

6. Define Accommodation.

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7. List out the different forms of accommodation.

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9.3.3 ASSIMILATION

This term may be defined as the process whereby cultural differences tend to disappear when two or more distinct groups live together for a long time and are in continuous interaction. Every group learns and acquires the cultural characteristics of the other groups when they are in contact. The process through which particular values, techniques and institutions are diffused is called **acculturation**. In contrast, **assimilation** is a process in which there is fusion of two or more cultures to a larger degree. It implies the complete merging of divergent cultural groups within a society. In other words, different numerically small ethnic groups, through continuous interaction with a society of different culture, accept the values, norms and attitudes of the latter. Thus the term is usually applied to situations in which an immigrant or ethnic minority gets absorbed into a receiving society. The term is also applied to cases in which the process in which distinguishing cultures give rise to a single cultural system as a result of the continuous interaction between groups. This is evident in the case of U.S.A. where several national and linguistic groups live and share the common norms and values.

It is necessary to recognise that complete assimilation is not always possible because of the persistence of racial characteristics and the concept of nationality. Complete assimilation between two races with divergent features is not possible, because of the overtones of superiority or inferiority associated with race. Some ethnic groups attempt to retain their individual cultural identity though they participate in most of the activities in the society in which they live. For example, the Jews exhibit such tendency of maintaining their ethnic identity wherever they live. The Parsees in India and the Sikhs in Britain are other examples. If different ethnic groups maintain their individual cultural patterns, it gives rise to cultural pluralism.

9.4 DISSOCIATIVE PROCESSES OF HUMAN INTERACTION

Competition and conflict are usually classified under dissociative processes. They are seen as contributing to division of individuals and groups and setting them against one another in their pursuits of achieving certain goals and objectives. We will discuss about them below.

9.4.1 COMPETITION

Competition is defined as a form of social action in which individuals or groups strive against each other for the possession of or the use of some material or non-material good which is limited in its availability. For example, the students compete with each other to achieve top ranks, the corporations compete for market, political parties compete to achieve positions of power. This is because the ranks, markets and positions of power are always fewer than the number of persons or groups who want to possess them. Hence, scarcity of availability of material or non-material goods, is the underlying principle for competition.

The process of competition is as universal as cooperation though the extent to which it is allowed is regulated by cultural values and societal norms. For example, in Comanche society competition is a dominant value orientation. The young Comanche warriors compete with each other to lift more scalps, steal more horses than their fellowmen and this is approved by their society. In contrast, the Zuni Indian society discourages fierce competition and encourages cooperation among its members. The little children are not allowed to fight.

In many modern and modernizing societies, competition is becoming a dominant value in most of the areas of human activity, with the increasing value being attached to achieved status rather than to ascribed status. Even in 'open societies' (western capitalist societies such as the U.S.A., Britain etc.) competition is not open to all. Though the negroes have technical right to compete with whites in occupation, political positions and places of residence, they do not offer competition to the latter due to unfavourable customs and traditions.

9.4.1 a) FORMS OF COMPETITION

Absolute and relative competition are the two forms of competition.

(1) **Absolute and relative Competition.** In some competitions only one person can achieve the desired goal. For example, in athletic competition only one athlete or team can achieve the top position. In other types of competition, the result of competition is achievement of a goal to a certain degree. For example, no one can attain entirely all the wealth or prestige, but those who are successful in competition will achieve more than the others. Competition could be personal as in the case of two individuals or teams striving directly with each other to achieve a common goal, or it could be depersonalized as in the case of business firms trying to take hold of the markets.

9.4.1 b) ROLE OF CULTURE IN COMPETITION

Culture of a society influences various aspects of competition. It defines (1) the extent of the competition activity, (2) the items which are considered and desirable (3) the areas where competition is considered appropriate (4) who may and who may not compete for a particular object or goal and (5) the ways in which competition could be carried out.

CHECK YOUR PROGRESS - 4

8. Define competition.

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9. What are the different forms of competition.

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9.4.2 CONFLICT

Conflict may be defined as the attempt to oppose, resist or coerce the will of another or a number of others. When the interests of a person or a group are incompatible with those of the others and if they make an attempt to achieve their goals by applying sanctions, and by using or by threatening to use violence they can be considered to be in a situation of conflict. Such disputes result in accommodation and readjustment of relations between the parties through a test of power. More often than not it is incompatible interests or clash of interests between individuals or groups such as management and workers or nations that result in conflict. Incompatible values and attitudes also may result in conflicts, as in the case of two religious groups.

9.4.2 a) FORMS OF CONFLICT

overt or latent conflict

Conflict may not always appear in overt form. It may remain latent with dissatisfaction, frustration and tension as its manifestations. When hostile action is taken, the latent conflict becomes overt. Sometimes the conflict may remain latent for a very long time as happened in the case of the relations between colonial countries and imperial powers. The latent conflict between the U.S.A. and the U.S.A.R. is referred to as the 'Cold War', that is, they never directly clashed with each other.

Personal or Corporate conflict

Conflict could be either personal or corporate. For example, personal conflict can be described as the conflict between two farmers because of dispute over the borders of their agricultural lands or the one between brothers with regard to share in their parental property. The corporate conflict refers to conflict among the groups in a society or between societies. Industrial conflict, landlord-labourer clashes, and the Indo-Pak war may be cited as examples.

9.4.2 b) POSITIVE CONSEQUENCES OF CONFLICT

Sociologists like Lewis A.Coser pointed out the several positive consequences of conflict. Firstly, conflict between two groups brings about higher degree of unity and solidarity with the groups. Secondly it allows the problems of the individuals and groups to come to surface and ultimately arrive at the readjustment of social relationships. It also serves the purpose of 'safety-valve function i.e., if the conflict of interests is allowed to be expressed, the frustration would not be much greater. Many important achievements such as independence to nations, abolition of slavery etc, could be accomplished through conflict only. According to Karl Marx, it is through the class conflict, the interests of the exploited class are protected. New forms of society will emerge from the old form. To him, the entire human history is a series of class struggles i.e., open conflict between the groups which have means of production and the groups who produce goods and services.

9.5 INTERRELATIONS BETWEEN SOCIAL PROCESSES

The interaction between individuals or groups may take different forms under different conditions. For example, the students of a class may cooperate with each other when there is

inter-class competition, but compete among themselves for achieving higher ranks. The industrial workers cooperate with the management during normal conditions. But when their interests (for example, getting higher wages) come into clash with the interests of the management (higher profit making) they are in conflict with the management. Both the management and the union will try to arrive at an agreement through direct or indirect negotiations. This would result in accommodation and subsequently in mutual cooperation. If they fail to arrive at an agreement through peaceful means, they may resort to coercive methods such as strike by workers or lockout by the management, thus leading to open conflict. In most of such situations conflict will lead to some kind of accommodation and gradually to cooperation. The relationships and interaction between individuals or groups may take different forms under different conditions.

9.6 SUMMING UP

In this unit we studied the various forms of interaction. Social interaction means the mutual influences that individuals and groups have upon one another in their actions towards others. These interactions between individuals and groups constitute the basic relationship through which a society operates. The forms of social interaction are classified into two categories namely associative and dissociative processes. Cooperation, accommodation and assimilation are the associative processes whereas competition and conflict are the dissociative processes. We have also studied the different forms of each of these associative and dissociative processes of Social interaction.

9.7 KEY WORDS

Cooperation	:	It is continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.
Acculturation	:	The process through which particular values, techniques and institutions are diffused.
Assimilation	:	It is the process whereby cultural differences tend to disappear when two or more distinct groups live together for a long time and are in continuous interaction.

9.8 SUGGESTED BOOKS

1. Bierstedt, R. : The Social Order.
2. Green : Human Society.
3. Hertzler, J.O. : Society in Action.
4. Johnson, H.M. : Sociology : A Systematic Introduction.
5. Sutherland, (et.al) : Introductory Sociology.

9.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain the different associative processes of Social Interaction.
2. Explain different dissociative processes of Social Interaction.

II. Answer the following in about 10 lines each.

1. What are the positive consequences of conflict.
2. Explain the factors which encourage cooperation.

9.10 ANSWERS TO CHECK YOUR PROGRESS

- (1) a) Associative
b) Dissociative
- (2) a) Cooperation
b) Accommodation
c) Assimilation
- (3) a) Competition
b) Conflict
- (4) a) Primary
b) Secondary
c) Tertiary
- (5) a) Individual gain
b) Altruistic motives
c) Common purpose
d) Situational Necessity
- (6) Accommodation is defined as the achievement of adjustment between people that permits harmonious acting together in Social situations even though certain differences may separate them.
- (7) a) Compromise
b) Truce
c) Tolerance
d) Arbitration
e) Subordination
- (8) Competition is a form of social action in which individuals or groups strive against each other for the possession of or the use of some material or non-material good which is limited in its availability.
- (9) Absolute and relative competition are the two forms of competition.

BLOCK IV
SOCIAL GROUPS

Unit 10. Meaning and functions of Social groups

Unit 11. Groups - Major Typology

BRAOU

UNIT-10 : MEANING AND FUNCTIONS OF SOCIAL GROUPS

Contents

- 10.0 Aims and Objectives
- 10.1 Introduction
- 10.2 Meaning of Social Groups
- 10.3 Characteristics of Social Groups
- 10.4 Groups and Interaction
- 10.5 Individual and the Group
- 10.6 The Integration of Social Groups
- 10.7 Functions of Groups
- 10.8 Summing Up
- 10.9 Key Words
- 10.10 Suggested Books
- 10.11 Model Examination Questions
- 10.12 Answers Check Your Progress.

10.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the concept of social groups, their classification and functions.

By the end of this unit, you will be able to:

- * define social groups.
- * explain the characteristics of social groups.
- * explain the functions of social groups.
- * explain the relationship between individual and groups.

10.1 INTRODUCTION

In this Unit we shall discuss the concept of group and look at the ways people interact in groups. Later a classification of various groups in which we take part in society and how they function to serve human needs is also discussed.

10.2 MEANING OF SOCIAL GROUPS

Man is not an isolated individual. People live rarely in isolation for a long time. We live in human society from birth to death. Individuals live in groups in constant association and interaction with one another. Living in a group makes us the social beings, and at the same time maintains society in an orderly manner. If a person is physically isolated from others, and this separation from human contact lasts for a long period, the individual becomes dehumanized. Every individual lives with in groups to achieve special purposes. Social life becomes organised where there are established ways of interacting as well as the net work of social relationships leading to such concepts as role relation and structure. Thus social groups emerge from such interactions, giving rise to both small and large, that is, from the smallest and simplest friendship

group to the largest and most complex society. A group or a society differs in its structural form. Groups and societies are formed by the association of an identifiable people. They build and develop social relations which become increasingly patterned and regular having a particular social structure.

Traditions, customs, standards of behaviour and values are found within the social groups. They are the products of human interactions within groups and they organize the pattern of life. Sociologically speaking, groups are organized in such a way that the values, customs and standards of behaviour, are reflected in the behaviour of the individual.

Definition of Social Group.

Sociologists define a group "as a collection of people interacting together in an orderly way on the basis of shared expectations about each others behaviour". It has also been defined as "a number of persons linked together in a network of social relationships". As a result of this interaction the members of a group develop a sense of belonging.

10.3 CHARACTERISTICS OF GROUP

Every social group is marked by relationships. These relationships form the basis for group structure, representing interaction between two or more individuals. However, the concept of social group requires something more than the interaction of the persons. Sociologists use the term social relationship to name a special category of social interests. Social relationships are the special forms of social interaction which are the basis of social grouping. Such interactions can vary in character from intimate, and total involvement in primary relationships. There is also another particular form of interaction, since individuals interact not only as unique personalities, but also as representatives of social roles. A social role is performed in the prescribed pattern of behaviour associated with the particular position of an individual within the family life context. Thus the major interest of the sociologist is the form of interaction that takes place between teacher and student, employer and employee, parent and child. We are concerned with how these individuals take one another into account, how they respond between themselves, what means and forms they use for interpersonal communication.

Also, when two or more persons become aware of each other and make predictions concerning their behaviour over some length of time, we can say that a social relationship exists between them over some length of time. Interaction involves contact and when this contact lasts for, several minutes, or an hour or a day or even longer, the individuals involved are members of a social group.

There are four basic characteristics of the groups.

- (i) The pattern in which they are formed.
- (ii) Their internal structure and organisation.
- (iii) Function or purpose.
- (iv) A typical life span or duration.

Each of these characteristics differ in degree depending upon the actions of the group members. Inter-group relationships between two or more individuals are governed by the notions of dependence. These aspects of interaction can be seen most clearly in the smallest possible group consisting of two people. The relationship between two people is called the dyad. Each member of the dyad is dependent upon the other. The roles they play depend upon the specific functions of the role they play and their mutual relationship. Interaction between employer and employee is the example of this dependence. The employer cannot produce goods or services and make his products available for sale, therefore he cannot make profits

on this business without the services of the employee. In turn the employee expects pay and other benefits from the employer for the service (labour) he renders. Thus the roles of these two individuals become interdependent. It is a mutual dependence to sustain and support each other.

However, social life is not so simple. It is complex. Most interpersonal relationships involve interaction between more than two persons, as they play two interdependent sets of social roles leading to the formation of more complex group relationships. Unlike a dyad a triad (a three person group) continues existing when it loses one member. When a dyadic relationship is expanded to become a triad, the original relationship is likely to change. Both employer and the employee have an additional relationship to in customer and client. As in the case of the dyad both employer and the employee are dependent upon the role of the customer in order to fulfil their roles. However, customers have various demands regarding the quality and availability of the product from those of the employer and the employee. The demands and interests of the customer come into conflict with the employer's role to guarantee the highest profit on sales and the employee's desire to demand the highest wages. Thus a triad group is characterized by conflicting aspects of social roles in addition to "complimentary" qualities.

As more and more people come into a group, the interactions change. For eg. we are well aware of the birth of the first child to a young married couple. It creates some problems of adjustment for the couple. By changing the husband-wife dyad to father- mother-Child triad, new demands, different interests and even conflicts have been introduced into the previous relationship. Each group tends to build up its own small culture, since its members share a common history and common experience.

There are large groups of many kinds which play a part in all our lives. Even primitive societies form large groups which we call tribes or clans. They are kinship groupings which are related to one another and several clans together make up a tribe. These large groups are marked by multiple social roles, which are "complimentary", and conflicting in diverse ways.

The description and classification of the principal types of social groups constitute the study of social structure. Social structure denotes simply the stable expectations of group life. That is, the frame work which gives form to its organization. Social groups with a well developed and interrelated patterns, give rise to institutions. But for purposes of our study let us deal with the different groupings which may exist in a society.

The term **plural** refers to more than one individual without any characteristics of the social group. The term **aggregate** is used, when there is physical proximity among several people. For eg. several people walking down a street would be an aggregate or a collectivity and not a group. Plurals, and aggregates describe in terms of some specific characteristics, and categories. Plurals, aggregates and categories become social groups if social interaction takes place among the members. For eg. a number of people passing by a street and something drawing their attention and interest converting them into an audience is one kind of group. Knowing one another, they even establish a set of norms, according to which they regularize some of their behaviour, then a social group has been formed. However physical proximity is not necessary for groups interaction. Two persons may correspond for years and maintain an effective group relationship without any meeting between them. Therefore "all human groups are plurals, not all plurals are groups, also while all aggregate are plurals, not all plurals are aggregates and aggregate may be a group and vice versa".

There are of course many social interactions that last for a considerable period, but they involve only a minimum of organisation, regularized behaviour and norms when such interactions involve. Several persons, or a large number of people are involved it is a collective behaviour. In other words they are temporary groupings that do not generate a social structure or have anything in common except one trait that classify them as crowds, mob, spectators of a foot ball match.

CHECK YOUR PROGRESS - I

1. Define a social group.

.....
.....
.....

2. List out the basic characteristics of groups.

.....
.....
.....

Fill in the blanks :

3. Living in a group makes us the _____.
4. The relationship between two people is called the _____.
5. A triad group is characterised by conflicting aspects of social roles in addition to _____.
6. The _____ and _____ of social groups constitute the study of social structure.
7. The term _____ refers to more than one individual without any characteristics of social groups.
8. The term _____ is used when there is proximity among several people.

10.4 GROUPS AND INTERACTIONS

One of the basic interests of sociology is social interaction. The concept of a social group implies interaction between two or more individuals. Interaction is the process whereby in order to give meaning and form to their behaviour, individuals take other actions into account. Hence human behaviour is 'anticipatory' and 'judgemental'. When two or more individuals come into contact with one another, whether contact is through physical presence or through such communication as letter writing, each individual typically anticipates and judges the reactions of others taking into account his own behaviour. His actions are based in large measure on the judgement about the reaction of the others taking into account his own behaviour. This process of anticipation and judgement gives human social behaviour a distinctive character. For example, an individual invited for a meal, does not like the food offered to him by the host, he hesitates to complain loudly, instead politely thanks his host for a meal he did not enjoy. In this case the individual refused to act as his impulses motivated him, he acted according to how he anticipates and judges the results of impulses motivated him, he acted according to how he anticipates and judges the results of impulsive behaviour. Eventually social interaction is the result of a unique to learn and thus to anticipate and judge.

Groups and interactions are inseparable concepts. Crowds, clubs, and professions are social groups, marked by interaction. Members take one another into account in the context of their daily behaviour. Through experience they take roles. They also take members of other groups into account to give direction and meaning to their actions. Physicians interact with other physicians, patients, nurses, hospital technicians and the general public. Individuals in a family interact with one another as brother, sister, father, son, mother and uncle, aunt and so on. They also interact with others in groups such as religious meetings, recreational clubs and

at place of work. "Social interaction is the result of perceptively taking others into account and basing one's own actions upon this perception".

This process is such a basic part of our life, that we cannot even think it in other terms, because for everything our response would be in terms of group concepts. For example, if you were asked "who are you?" Your answer would be, "I am a student" of Medical college, or I am the youngest of three sisters in a professional family. Thus you conceive yourself and your relationship to others in group terms.

10.5 INDIVIDUAL AND THE GROUP

Individuals in social groups are conscious of belonging together to a group and have common membership. In formally organized groups, the members are identified by such means as membership cards and enjoy certain privileges that go with membership. Even in groups that have no formal organization membership (sense of belonging) is considered to be the most important aspect for the groups to exist. In small and informal groups membership is recognized through forms of address and group assigning particular activities to the members. Thus it is not difficult to make a distinction between members and non-members of any social group. All social groups have particular way in giving membership to people through simple process as signing up membership form or giving an identity card.

Members of a group interact in a way that is different from the way they interact with non-members. Common membership subjects them to share common beliefs and ideas associated with its established norms. Thus sharing a common set of cultural values and norms members continue to participate in its function and objectives.

This sharing of membership in a group and sharing common experiences highly influence the members to develop a strong sense of group unity that is fundamental for the effectiveness of the group in its collective activities of the group. This sense of group unity gives rise to group consciousness that binds the members together and particularly against those outsiders who are seen as a threat to the group. A person's feeling and behaviour is affected by group membership. For eg., it is revealed by sociological studies of military groups that during the Korean War a few American soldiers who were taken as prisoners of war, later agreed to co-operate with the enemy and propagated against the American cause.

The "sense of belonging", is not felt in the same way in the larger groups, because of the heterogeneity of the members, so the value of their membership and consciousness of any kind is lessened. Also, the members, of one group belong to various other groups, so that no one group may claim a total allegiance from the individual. This is one way by which the group to lose its power over the members. Although the membership is limited there is some degree of consciousness of kind, and it makes the individual participate with others who belong to that group demands.

Every social group has its own norms, expected patterns of behaviour and definition of roles among the members of the group. Without this there cannot be a group. Thus a group is not only a system of interaction but also individuals share their membership while interacting with others in this way.

10.6 THE INTEGRATION OF SOCIAL GROUPS

We have already noted that social groups range from the smallest to the largest and continue over a period of time on the basis of the frequency, the variety and the emotional quality of interaction of its members. When a family, a boys gang, a college fraternity or a religious group is closely unified, it is because the members are related to one another through several common interests. They have frequent social contacts with one another and the emotional quality of this interaction expresses a high degree of morale, of loyalty and enthusiasm. In other words they share common values and norms which are deeply rooted within the groups. The process of unifying the social groups has both normative and functional

aspects. Normative aspect covers all the standard behaviour expectations. These normative aspects of group interaction are more or less a standardised response. In meeting the functional aspect that is in fulfilling the various functions of the group such as introducing new members into the group and transmitting to them its traditions and ideals, some means of standardizing the behaviour of the members, especially with reference to the central interests are the common objectives of the group. Normative integration is most effectively developed in relatively small and homogenous social groups. The problem of integrating its members into the normative functional unit is present in all the social groups. This is more of a problem in large groups for, it provides certain conditions for recruiting, socializing and rewarding its members. But even the smallest of groups can fail to survive, and altogether disappear, if its members find no reason to interact with one another. This concern for group survival is evident. For example, when a primary school fails to admit enough number of children, there is a kind of concern about the persistence of the group. So also when a military group fails to recruit enough number of soldiers such a concern is again evident.

Yet there are situations in life in which the liquidation of social groups is accepted as natural and inevitable. The student groups that break up after graduation, when its members scatter, and lose contact with each other. It is neither intended nor planned, that a group should continue to exist. When People no more belong to some groups and the group is lost, it is replaced by others.

Members who are capable of internalizing the norms and values of the group can easily be integrated into the normative system. They believe in its objectives and purposes and be loyal to the group they belong. Normative integration is most effectively developed when the individual can be motivated to achieve something for himself and for the groups values and when the group in turn can reward such activity. Thus it helps personality development, and absorbing the person into the group is also important in achieving social integration in the groups.

Thus the normative integration of the group, is the acceptance of a common set of values or norms by its members and their degree of involvement in the group.

10.7 FUNCTIONS OF GROUPS

People form social groups for a variety of reasons. The most important reason is that individuals are dependent upon one another for their survival. This dependence is called functional interdependence. Man must achieve certain things if human beings should continue to exist : children must be provided for them. These things cannot be done by the individual alone. He must co- operate with his fellow men and to make co-operation easier he must workout a scheme for division of labour. For example, the work group of a factory fulfills two functions. The production and distribution of goods and Services are carried for wages and profits which are valued in society. People are motivated to action by these and various other functions. The workers depend on their wages and the owner of the factory depends on the production and the profits they get from it, if the social group is to be maintained. Social behaviour and personalities of the individuals are shaped by the group to which they belong.

Groups perform single and specific functions. These functions may be varied and general. The purposes or goals can also be private, servicing the groups own interests or public, serving the personal interests of group members. Eventually the life span of a group varies from hours or days to many years or generations.

People form groups for a purpose and it cannot be achieved through individual effort. If the people of a community are confronted by a special problem, they may form a pressure group to deal politically with the issue. The pressure group serves private and special purposes. Once the issue has been settled to the satisfaction of those interested in it, the group breaks up. As well, if you compare this to a family which has a long tradition of many generations, it has many varied functions to perform. Family may be a high formal organization based upon the specific roles of father, mother, brothers, grand parents, and so on. And as a group family outlives the lifespan of its individual members.

We shall see in our next unit that particular groups may vary in nature from one society to another and from one period of time to the next. For example modern American families are basically associational in nature, whereas in India there are larger kinship groups in traditional societies, which are institutional.

As groups perform varied functions, the purpose may be collecting funds for charity or supplying artillery for the army or even having a good leisure time. Groups share common goals in the sense that the members tend to be generally similar to one another in respect of the purpose of the group. If the goals of the group are religious, the members tend to share opinions on religion. If the goals are leisure activities the members belong to more or less same age, class, caste, and leisure interests. More often the members interact with one another in group and likely to be more influenced by its norms and values and they become more similar to one another. Throughout life individuals activities are carried on in the company of others, whether our purpose is to work, raise a family, to learn, to worship or even to relax.

CHECK YOUR PROGRESS - 2

State whether True or False.

9. Human behaviour is not anticipatory and not judgemental T/F
10. Groups and interactions are separable concepts T/F
11. One of the basic interests of sociology is social Interaction T/F
12. A persons feeling and behaviour is affected by group membership T/F
13. Sence of belonging is felt in larger groups also T/F
14. Every group has its own norms T/F
15. Groups perform single and specific functions T/F
16. Social behaviour personality of the individuals are shaped by the group to which they belong T/F
17. Life span of all groups is same or similar T/F
18. Pressure groups serves private and special purpose T/F

10.8 SUMMING UP

In this unit we have discussed about the concept of group and the way people interact in groups. we have also discussed about the functions they serve in Society.

We have also seen that the aspect of human society called as social structure by sociologists consists of two major elements. One, the individuals who interact with one another in complex ways come together to form social groups. Two, there are different patterns of interaction and relationships between the individuals, within group, between different groups and between social groups in the society at large. In order to understand these various groups and processes, we shall discuss the basic typology of human groups in our next unit.

10.9 KEY WORDS

- plural : It refers to more than one individual without any characteristics of the social group.
- aggregate : when there is physical proximity among several people the term aggregate is used.
- categories : plurals and aggregates described in terms of some specific characteristics are categories.
-

10.10 SUGGESTED BOOKS

- Metta Spencer and Alex Inkles. : Foundations of Modern Sociology.
- David popenoe : Sociology
- Jon M.Shepard(ed) : Sociology
- Ian Robertson : Sociology
-

10.11 MODEL EXAMINATION QUESTIONS

- I. Answer the following in about 30 lines each.
1. Define Social group and explain the important characteristics of social groups.
 2. What are the functions of a group. Explain by giving examples.
 3. Explain the relationship between individual and group..
- II. Answer the following in about 10 lines each.
1. Explain briefly that groups and interactions are inseparable concepts.
 2. How do you distinguish between aggregates and categories.
-

10.12 ANSWERS TO SELF CHECK EXERCISES

1. A collection of people interacting together in an orderly way on the basis of shared expectations about each others behaviour.
2.
 1. The pattern in which they are formed
 2. Their internal structure and organisation
 3. Function or purpose
 4. A typical life span or duration
3. Social beings
4. dyad
5. complementary qualities
6. description ; classification
7. plural
8. aggregate

9. false
10. false
11. True
12. True
13. false
14. True
15. True
16. True
17. False
18. True

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UNIT-11 : GROUPS - MAJOR TYPOLOGY

Contents

- 11.0 Aims and Objectives
- 11.1 Introduction
- 11.2 Primary Groups
 - 11.2.1 Characteristics of Primary Groups
 - 11.2.2 Functions of Primary Groups
- 11.3 Secondary Groups
 - 11.3.1 Characteristics of Secondary Groups.
- 11.4 Gemeinschaft and Gesellschaft
- 11.5 Formal and Informal groups
- 11.6 Ingroups and Outgroups
- 11.7 Reference Groups
- 11.8 Horizontal and Vertical Groups
- 11.9 Summing Up
- 11.10 Key Words
- 11.11 Suggested Books
- 11.12 Model Examination Questions
- 11.13 Answers to Check Your Progress

11.0 AIMS AND OBJECTIVES

In this unit, our main focus will be on the major types of groups.

By the end of this unit, you will be able to :

- * identify primary groups, list out their characteristics and functions,
- * identify secondary groups and list out their characteristics,
- * explain gemeinschaft and gessellschaft groups,
- * identify formal and informal groups, ingroups and outgroups, and horizontal and vertical groups,
- * explain a reference group.

11.1 INTRODUCTION

We have discussed in our previous unit that human groups are the fundamental process of sociological analysis. Though sociologists have classified groups in a different way, certain kinds of group behaviour is universally recognized by all as important. For example, groups, crowds, families, institutions, associations and communities. Yet these are not considered as different types of groups, but they have a special relationship to one another. Also they occupy a particular place in the social structure of a society in terms of their nature and purpose. We can note the relationship and their place in the following typology.

Let us briefly know, what typology would mean. Typology refers to the concept of "rationality". By rationality we mean that man's actions should make sense in terms of goals, when we as individuals recognize and accept the same goals. For example, we say that the criminal or a thief is 'irrational' or not rational. But sociologically speaking according to Karl Mannheim, rationality is the overall behaviour of man and the way in which he acts in relation to other acts. In this way we can conceive of behaviour as falling into three categories, i.e., irrational, non rational and rational. Irrational behaviour refers to those situations in which man loses control over his actions. It results in a haphazard, disordered and unorganized behaviour. However, this type of behaviour is rare. Man is solely responsible for organizing and patterning his behaviour. These categories, such as the irrational and non-rational behaviour is the primary concern of sociologists.

Social groups have been classified in a variety of ways. In this classification of human groups one of the fundamental distinction is that between small and intimate groups on the one hand and large and impersonal groups on the other. The small and intimate groups are characterized by what sociologists call primary relations, while others that is large and impersonal groups exhibit predominating secondary relations.

11.2 PRIMARY GROUPS

Charles Cooley first identified primary relationships as that form of interaction between individuals which is characterised by "intimate, face to face association and co-operation". He called such relations primary because they are basic and universal to all human societies. There is no society without some marked area of primary contact between its members. For example, there is some form of intimate and co-operative relations between the members of a family. Secondly these relationships are primary since the new born infant is exposed to parents and other members. They must therefore play a fundamental and primary role in the social development of the child. Thirdly the result of intimate association leads to a "fusion of individualities" into a common whole, so that one's self becomes identified with the beliefs, values and purposes of society. Perhaps the simplest way of describing the feeling of wholeness within the individual would be based on sympathy and mutual identification for which 'we' is the natural expression and common life is the purpose of primary group.

11.2.1 CHARACTERISTICS OF PRIMARY GROUPS

Individual can express emotions of all kinds such as love, anger, hatred and laughter within the primary groups. Members feel free to discuss their personal matters irrespective of fear, hatred, love and antagonism. They are not bound by specific rules and specified terms of conduct and they are relatively free to express their emotions in interaction with others. In primary situations individuals are accepted as total personalities and they in turn accept and treat others in a similar way. Primary groups are always small and are characterised by close and face to face relationships. These ties between the members are warm and personal. Members of primary groups co-operate and share their common goals. There are common standards, sympathy and common spirit within the primary group.

Primary relationships are unconditional and relationships are desired for their own sake. For example, A mother while nursing her sick child does not concern about getting anything out of that situation, She only wants her child to get well. This means primary relationships are never instrumental. It is marked by emotion, love and affection. There is a high degree of durability and frequency in the association of its members. It is likely that the longer the group remains intact the more numerous and deeper are the contacts between its members.

Hence primary groups are always small, long lasting, and intimate bonds are built up between interacting persons. A group of friends who have much in common over a period of time can become a primary group and serve many of the fundamental human needs for belonging, security and meaningful communication. Membership in a friendship group is merely

voluntary. It makes a relationship of equals possible and no one tries to express authority over others. This is called as a peer group wherein members are of the same age and have similar interests.

The best example of primary group is the family. It is not made of persons equal in age and authority since parents must take the major responsibility. It is not a voluntary group on the part of the children. Nevertheless, family is a group which can make possible the most profound emotional ties and bring forth the deepest feelings of both love and hate, both harmony and hostility.

11.2.2 FUNCTIONS OF PRIMARY GROUPS

One of the most important functions of the primary group is to train and socialise the individual. Primary groups such as the family and peer group are very significant in developing and controlling the individual behaviour. According to Charles Cooley "Primary groups are fundamental in forming the social nature and ideals of the individuals." Members of a primary group express themselves as "we" which involves sympathy and mutual identification. The group functions as a place where an individual can express his deepest feeling to others who will listen and release emotions of all kinds. Primary groups provide security, and protection for the individual in society. In other words, primary groups provide a strong support and sustenance to the individual. Because of these functions, sociologists consider the concept of "Primary groups" as the most significant. Primary groups are the basis for social cohesion and control. They are the basic units for strengthening the society.

CHECK YOUR PROGRESS - 1

Fill in the blanks.

1. The _____ and _____ groups are characterised by primary relations.
2. _____ first identified primary relationships
3. Members of primary groups _____ and share their _____ primary groups.
4. Define a primary group.

.....
.....
.....

5. List out three conditions that promote the development of primary groups.

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6. List out the three functions of primary groups.

.....
.....

11.3 SECONDARY GROUPS

A secondary group is large and is created for performing specific functions. It usually serves clearly defined purposes. The chief purpose of the secondary group is to meet specific needs or to serve a particular function. The functions of the group are established to achieve group goals and the group dictates different types of expected relationships among its members. For example, a labour union, a trade association, and an army.

11.3.1 CHARACTERISTICS OF SECONDARY GROUPS

Secondary group is characterized by secondary relationships. A secondary relationship is formal, impersonal, non emotional and specialized. Secondary group is so large that all its members could not possibly know one another personally. The duration of secondary group may be long but the personal relations of its members may be for a short time. One is not concerned with the other person as person but as a functionary who is performing a role. That is people in secondary group interact with one another for specific and limited purposes. Interaction involves only a limited individual personalities and personal qualities are not considered important, but performance of the role is taken as the essential characteristic of the secondary group. The relationships are less intimate and sentimental and it does not involve different roles and interests of each participant in the relationship, for example the relationship between a bus driver and the passenger is secondary. Each has a specific role to perform, their personal interests or roles do not enter their relationship. Secondary relations are ordinarily utilitarian. People maintain them in order to get things done or to reach a desired end. A police officer and a citizen relationship is purely secondary. They interact with one another in order to achieve particular ends and both of them are interested in one another as the role players in social organization.

Members associate directly but briefly, and the communication is restricted and specific. There is no free communication of personal attitudes and feelings which would reflect individuals total personality. The secondary relationship is a contractual relationship, which is defined very clearly between members for specific purposes and oriented towards a particular goal. The members of a secondary group are subordinated to the requirements and functions of the group. With little intimacy in his relationship with others the individual disregards his personal interests and performs specified functions within the group. An individual's performance in playing a role is more important than his personal qualities in secondary groups. Sentiments and motives do not count and members are not interested in each other as individuals. In short contractual relations rests on national level and the interest actually lies in achieving the goals.

Secondary groups such as clubs, and trade unions, have interpersonal relationships which are often formalized and established by written code of conduct. These groups are judged by the efficiency with which they meet the particular needs of the group. They are goal oriented in contrast to a primary group.

To be clear, no organized group can depend exclusively on secondary relations among its members. Whether it is a labour union or an army, a religious congregation or a university, there must be some loyalty and devotion among its members towards the group as a whole. The group to certain extent demands to observe the expected patterns of behaviour to make its structure. The group must have some basis of allegiance, and the identity of members makes possible for the normative integration. Without this, the secondary contacts between the individuals result in a chaos, and it is in the name of the collectivity and on the basis of honesty, fairness, and courtesy these rules are supported.

However, we cannot expect attitudes of loyalty and identification to develop automatically. They are developed in the process of communication from one individual to another, and especially the kind of communication that occurs in intimate personal relations. For this reason we find that, primary groups are essential to the existence of secondary groups. It is in the primary group the individual acquires durable personal relations which are renewed and redefined in

secondary groups. That is why, the secondary group, no matter how big and impersonal, must be associated with the primary groups. Its members are not only associated in primary groups but also in secondary contexts; and the two contexts must be structurally integrated. Hence, we find that every primary group consists of elements present in the formal organisation but also every Secondary Group consists of elements present in primary association.

Sometimes, not only do the primary and secondary relations vary among social group but different members of the same groups develop varying degrees of personal involvement and identification with it. For example, a business organisation commands little feeling of personal identification from some of its members, while other members become so involved that they can even sacrifice their family relations and place them secondary to those of the business groups. Whether a group is primary or secondary, it depends upon which members view point is considered. Both the concepts are useful because they describe important differences in behaviour. In every way the secondary group attempts to overcome the sense of impersonality while retaining the efficiency that a formal organisation gives. These organisations, though occasionally fail, they represent a form of social organisation fundamental to the modern society.

CHECK YOUR PROGRESS - 2

Fill in the blanks.

7. _____ is large and is created for performing specific functions.

8. Secondary relationship is

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.....
.....

9. Define secondary relationship

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.....
.....

10. Give two examples of secondary groups

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11. Primary relationship is between (eg)

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11.4 GEMEINSCHAFT AND GESELLSCHAFT

These groups are somewhat similar to the concepts of primary and secondary groups. The concepts of Gemeinschaft and Gesellschaft are developed by the German sociologist Ferdinand

Tonnies. These two terms refer to a community and a society. The *Gemeinschaft* is a social system in which most relationships are personal or traditional, and often representing both. A good example is a small community held together by intimate and personal relationships. For example, primary relationships are found in family or kin group and in neighbourhood. More often people simply carry out a network of customary obligations to one another and a traditional pattern of behaviour is found and accepted by the community. There is little chance for improving their social position. Life is monotonous but community is united with a feeling or sentiment between the members and loneliness is rare in a community of life long neighbours.

In the *Gesellschaft*, traditional society is replaced by contractual relations. Traditional and personal attachment is absent; the relationship between people is determined by a rational agreement of interests. Kinship relation is not maintained because people move about and live among strangers. Commonly accepted codes of behaviour is largely replaced by formal and impersonal relations. The *Gesellschaft* flourishes in the metropolitan city.

11.5 FORMAL AND INFORMAL GROUPS

Some social groups are formally organised. They are regulated under a system of norms and standards of behaviour or some times regulated by law and organized to realize a specific goal. For example, political parties, business firms, governmental agencies, hospitals, prisons, armies and universities are all large formal organizations.

Members who participate in formal organizations must adhere to the rules of command, codified rights and obligations. Recruitment is based on specialized training and positions are occupied by qualified personnel. Therefore it is an arrangement in which the activities of some people are systematically planned by other people (who have authority over them) to achieve a special goal. The patterned sets of relationships between the members are guided by regulated norms and the organization consists of highly specialized roles. The members are culturally heterogeneous. The goals of the organization are considered highly important. Example state bureaucracies, industrial enterprises and military offices.

Many informal structures develop in addition to the formal structures. Informal structures are unconsciously created with no specific goals. They have no established norms and legal rules that apply to them, rather they are maintained by unwritten rules and other undertakings that members must keep in mind in order to govern themselves. Families, friendship groups are typical informal groups.

CHECK YOUR PROGRESS - 3

Fill in the blanks.

12. The concepts *Gemeinschaft* and *Gesellschaft* were developed by _____.
13. *Gemeinschaft* and *Gesellschaft* refer to a _____ and a _____.
14. Give some examples of formal and informal organisations.

.....

.....

.....

11.6 INGROUPS AND OUTGROUPS

Every group has its own boundaries to distinguish members from non-members. Some times these boundaries are clearly defined and formal. In such cases the boundary is maintained by symbols such as, badges, membership cards etc. For example, a police department, labour union and family, as the rules are clearly defined in these groups.

Members in these groups tend to maintain and develop a strong sense of "we" among themselves and tend to regard their own group as 'ingroup', which is very special and superior to other groups. Whereas any out-group to which other people belong is regarded as less worthy and may be viewed with hostility. Members of ingroup are likely to share certain sentiments, feelings and enjoy the same type of activities. For example, People who belong to the same social class, caste, religion, people having same political views, and people who are interested in the same type of sports and music are all ingroups. Members of the outgroups may share many of the same cultural traits, but do not share whatever is necessary for the ingroup.

In advanced society, we find that individuals belong to a number of groups so that their in-group and outgroup relationships may overlap. Members of senior class treat freshers as an outgroup, but in the stadium both unite as an in group, cheering for the same team. Similarly those who have an ingroup relationship as members of the same religious group may be in different political parties.

11.7 REFERENCE GROUPS

There are groups which are important to us as models, even though we ourselves may not be a part of the group. Reference group denotes a kind of social relationships. Reference group therefore, is a category of social actors with whom an individual compares and contrasts himself, his behaviour, his goals and his sentiments. From this comparison much of his image develops. Sometimes the individual may need the opinion of "high society" to improve his status. At times the reference and the in-group may be the same, when the teenagers give more importance to the opinions of the gang rather than to those of his or her teachers. Likewise, an out-group serves as ingroup. The prisoners of war wear dress similar to that of their enemies, in order to impress them. Further, a reference group may also be a negative group. Therefore "a reference group is any group whose values and norms are adopted by us. An individual may select particular groups whose approval or dis-approval he or she especially desires."

11.8 HORIZONTAL AND VERTICAL GROUPS

Some social groups are composed of persons who belong to the same social class, that is, who are given relatively similar treatment because they have economic and social attributes which are ranked similarly in the prestige hierarchy of the society. These are called horizontal groups. A group in which members have equal status and social prestige in terms of similar incomes, such as a labour union, upper and lower division clerks is a horizontal group, and groups in which members are from different social classes, different income levels, and whose social prestige varies widely are called vertical groups. For example, Industrial Union, (whose members have different grades) Democratic and Republican parties, members of any voluntary association are vertical groups.

Thus we have a number of criteria which can be applied in the classification of social groups. Groups exist on the basis of emotional or intellectual character of the members. It signifies personal or impersonal nature of relations, the size of the group, and its duration. Some of these factors receive more attention than others. It has been emphasized on the size of the group from different points of view. Simmel has examined the relationships between number of members and the structure of a group. He has even showed how the nature of relationships change, due to the increase in population in cities. Durkheim explained the division of labour in terms of organic solidarity with the emergence of modern societies based on specialization of work. Hobhouse explained in terms of social development of the society which creates major problems in establishing and maintaining the social solidarity in large groups. It is impossible to have intimate relationships of primary groups. G.C. Homan's in his study of primary groups made clear that the study of small groups is very essential to the study of society. It is possible to approach a society through small groups. Cooley has mentioned that it is the primary group which determines the social nature and ideals of the individual, they are the main sources from which the social institutions emerge.

CHECK YOUR PROGRESS - 4

15. What is a Reference group?

.....
.....
.....

Fill in the blanks.

16. A _____ group is that in which members have equal status and social prestige in terms of income.
17. The groups to which we belong are _____ and those to which we do not belong are _____.

11.9 SUMMING UP

In this unit we have discussed about the different types of groups. Human groups are universally organized, in which a person is integrated into a network of groups. All social groups are characterized by social interaction which are relatively persistent in time and have a sense of meaning and normative regulation. Sociologists call these kinds of interaction social relationships. Social groups are marked by mutual awareness, communication, prediction of behaviour, normative relation of behaviour and persistence. These types of behaviour distinguish groups from other forms of human aggregation, such as public, crowds and other collectivities.

11.10 KEY WORDS

Reference Group : There are groups which are important to us as models even though we ourselves may not be a part of the group. A category of social actors with whom an individual compares and contrasts himself, his behaviour, his goals and his sentiments. From this comparison much of his image develops.

11.11 SUGGESTED BOOKS

- | | | |
|---------------------------|---|---------------------------------|
| 1. Metta Spencer | : | Foundations of Modern Sociology |
| 2. David popenoe | : | Sociology |
| 3. Jon. M. Shepard, (ed.) | : | Sociology |
| 4. Ian Robertson | : | Sociology |

11.12 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define a social group and explain the nature of primary groups.
2. Explain the different types of social groups.

II. Answer the following in about 10 lines each.

1. Differentiate between ingroups and outgroups.
2. What are reference groups.
3. Explain the differences between gemeinschaft and gesellschaft groups.

11.13 ANSWERS TO CHECK YOUR PROGRESS

1. small; intimate
2. Charles Cooley
3. Cooperate; common goals
4. A Primary group is composed of people who are very close to one another and know one another well and have "We" feeling.
5.
 1. limited number of individuals (small size)
 2. face to face interaction
 3. interaction is for long period of time or continuous contact.
6.
 1. provide emotional support through caring, personal and intimate relationships.
 2. Contribute to the socialization process.
 3. Promote conformity and contribute to social control.
7. Secondary group
8.
 - a) formal
 - b) impersonal
 - c) non-emotional
 - d) specialised
9. Secondary relationship is a contractual relationship which is defined clearly between members for specific purposes and oriented towards a particular goal.
10. a) clubs, b) trade unions, c) work groups in organizations, d) volunteers who work together during disasters, e) environmentalists who participate in political demonstrations, f) basketball team.
11. mother and children or family; Husbands and wives; close friends
12. Ferdinand Tonnies
13. community; society
14. a) political parties; b) business firms; c) hospitals; d) prisons; e) universities; f) families; g) friendship group; h) clubs
15. Reference group is a category of social actors with whom an individual compares and contrasts himself, his behaviour, his goals and his sentiments
16. Horizontal
17. Ingroups, out groups

BLOCK V

COMMUNITY

Unit 12. Community - Definition and Characteristics

Unit 13. Types of Communities - Tribal (folk) and Rural.

Unit 14. Urban Community

BRAOU

UNIT-12 : COMMUNITY - DEFINITION AND CHARACTERISTICS

Contents

- 12.0 Aims and Objectives
- 12.1 Introduction
- 12.2 Various Definitions and Conceptions of Community
- 12.3 Characteristics of Community
 - 12.3.1 Community as a Territorial Unit
 - 12.3.2 Community as a Unit of Social Organisation
 - 12.3.3 Community as a Cultural Unit
- 12.4 Differences Between Communities
- 12.5 Summing Up
- 12.6 Key Words
- 12.7 Suggested Books
- 12.8 Model Examination Questions
- 12.9 Answers to Check Your Progress

12.1 AIMS AND OBJECTIVES

The purpose of this Unit is to discuss the concept of community and its characteristics.

By the end of the unit you will be able to

- * define community
- * discuss the characteristics of community
- * explain the differences between communities

12.2 INTRODUCTION

Community is one of the loosest terms employed in sociological literature and a term of several uses. For example, the term community is commonly used to refer to occupational groups (i.e., doctors, teachers, factory workers, etc.), castes (i.e., backward castes, forward castes, or specific caste groups), organizations (i.e., University community) religious groups (i.e., parsi community), etc. Such diverse usage makes the term omniparous and ambiguous. Even in sociological literature one comes across various definitions of community which have very little in common. From Louis Wirth (1933) to Ruth Glass (1966) several sociologists commented about the lack of precision in the definitions of community and unscientific approaches to the study of community.

Literally hundreds of community studies have been conducted by sociologists, mostly in the United States of America and Europe, ever since the Lynds published in 1929 their pioneering community study entitled "Middle town: A study in American Culture". It is important to note that while in some studies the entire settlements were defined as communities, a few studies such as William Foot Whyte's Boston slum and Harvey Zorbaugh's Little Sicily in Chicago city, defined slum localities as communities. K. Ranga Rao and M.S.A. Rao (1984) adapted more or less similar approach in their study of a squatter settlement in Vijayawada city and analysed

the ways in which the slum community was integrated into the city and yet exhibited localized phenomena. Leo F. Schnore (1967) suggested that such localities be called sub-communities.

12.3 VARIOUS DEFINITIONS AND CONCEPTIONS OF COMMUNITY

There have been varied conceptions of community in social science literature in general and sociological writings in particular. Ferdinand Tonnies (1887) was the earliest sociologist to have treated the concept of community in depth and then contrasted community (*Gemeinschaft*) with society (*Gesellschaft*). According to him, in community human relationships are intimate and enduring; ranks are ascriptive rather than achieved; the members are immobile; the culture is relatively homogenous; the degree of solidarity and unity among members is high and locality and community sentiments among members are strong, to mention only a few characteristics of community; whereas *Gesellschaft* (Translated as 'society' or 'association') refers to the large scale, complex, impersonal and contractual relations and ties among members (for example, in the organizational contexts such as industry, big business, government, etc.). From the view point of Tonnies, the concept of community is concerned less with the 'place' in which people live and more with the nature of their socio-psychological relationships. Maclver and Page (1937) emphasized two elements in their definition of community. One is that community always refers to human settlements; secondly, one's life may be lived wholly within it. Weber (1964) takes a different stand from that of Maclver and Page when he says that spatial proximity is not a necessary condition for community but the common interests of the people are a necessary condition.

Gideon Sjoberg (1965) defined community, basing on Talcott Parson's modified definition of social system. Sjoberg's definition of Community is as follows: Community is a Collectivity of actors sharing a limited territorial area as the base for carrying out the greatest share of their daily activities."

Leo F. Schnore (1967) defines the community "as the localized population which is interdependent on a daily basis, and which carries on a highly generalized series of activities in and through a set of institutions which provides on a day-to-day basis, the full range of goods and services necessary for its continuity as a social and economic entity". Thus, he emphasizes upon (1) interdependence of individual members or groups, (2) daily interaction, thus excluding regional and global linkages, (3) a highly generalized series of activities, (4) institutional networks and (5) continuity of community as its major characteristic.

From the view point of human ecologists, the basic feature of community is its common territory which is shared by its population and from which the socio-psychological ties, identity and unity emerge. They emphasize upon the physiological features of the territory, the patterns of distribution of population and their activities in relationship to space, and the spatial consequences of social organization. From the view point of human ecology, the distribution and concentration of certain social and economic activities (such as business, industry, entertainment, etc.) social groups (class groups such as rich, poor; ethnic groups such as Muslims, Parsees, etc., of occupational groups such as industrial workers, businessmen, etc.) in a community, and the factors which determine such distribution patterns and their consequences, are important.

There are a few other features of community about which there is some degree of disagreement among sociologists. However, it is worth-while to discuss a few of them. They are: self-sufficiency and kinship. We shall now discuss these characteristics.

Self Sufficiency

Self-sufficiency of the community with respect to different economic, sociological and psychological needs of its members is considered as an important characteristic of communities. In the strictest sense of the term, no community can be considered to be self-sufficient. However, large communities generally are much more self-sufficient with respect to the above mentioned

needs than the smaller communities are. However, tribal communities are an exception because they are more self-sufficient.

Kinship

Strong kinship bonds among the members of community are cited as another of its characteristic features. What follows from this is that the behaviour of the membership is influenced, to a large extent, by the kinship linkages and geared to the needs of kin-group. However, with regard to the degree of the strength of the kinship bonds, the communities differ from each other depending upon their size and other variables.

In this context, it is necessary to recognize that many of the discussions of the community and interest in the study of community are guided by a notion that community represents the tradition and the best in social life—a value judgement with a belief in rural utopia. Hence, in many writings on community the term appears to have been equated with rural communities, or the small towns. Some writers argue that community is not a sociological variable but only a 'geographical expression' because the ways of life of people, and continuities and discontinuities in institutions, do not coincide with settlement patterns. While others argue that the community study is a useful method of sociological investigation rather than a sociological category.

Thus, we find certain common as well as specific elements in various definitions of community. George A. Hillery Jr. (1955) in his survey, made an attempt to find out the common elements in as many as 94 definitions of community. Most 'sociologists' use the term 'community' to refer to units of social and territorial organization such as hamlets, villages, towns, cities and metropolitan areas. In other words, the term 'community' refers to the places in which people maintain their homes, earn their living, rear their children, carry out most of their life's activities and with which they identify themselves.

12.3 CHARACTERISTICS OF COMMUNITY

Hillery, in his survey of definitions of community, found three common elements which may be considered as characteristics of communities; They are: 1. Common geographic area 2. Social interaction among the members, and 3. Common ties among the members. On the basis of these common elements, community may be defined as consisting of persons in social interaction within a specific geographic area and having one or more psycho-cultural ties. Thus, the members of a community share a specific geographic area, which may or may not correspond to the administrative unit as in the case of several village communities in India. The members of a community are in social interaction which is characterized by cooperation, accommodation, conflict about which we have discussed in the earlier units. The members of a community share certain common values, norms and goals, and are said to be having common ties. However, it does not mean that the members of a community do not have dissimilar norms, or opposite interests. Large and heterogeneous communities tend to have groups of dissimilar cultures and interests in contrast to the small and homogenous communities.

From the above propositions, it is clear that community may be treated as (a) a territorial unit, (b) a unit of social organization; (c) and a unit of social interaction.

12.3.1 COMMUNITY AS A TERRITORIAL UNIT

Every community has a common and specific geographic area or territory, which can be considered both as an independent as well as a dependent variable.

The location of a community and its growth potential, patterns of growth, as well as direction of growth are influenced, to some extent, by several geographic factors. These are (a) presence of various natural resources; (b) geographic limits like hills, canals, rivers, etc., (c) nature of hinterland and distance from other communities, etc. Nearness of the houses and people of a community in terms of space, facilitates contacts among the members, gives them a feeling of protection, and helps in the organization and integration of the community. For instance,

in nucleated settlements (i.e., the tight clusters of houses surrounded by agricultural fields) the control of the village heads over the members of the community is greater than in the linear settlements (i.e., the houses are strung out and have considerable distance between each other).

The nature and extent of the territory of a community is influenced by several factors such as technology, the economic activities, laws and administrative decisions and actions. Geographically unfavourable areas could be made conducive for human living through technology. The local territories are modified, extended or reduced by laws or administrative actions. Sometimes two village communities may be merged, and the sub-urban villages may be incorporated into the nearby city making these one single community through administrative action.

12.3.2 COMMUNITY AS A UNIT OF SOCIAL ORGANIZATION

Most sociologists consider community as a unit of social organization, a kind of microcosm of the social system and have studied communities to understand patterns of social interaction, social processes at work, etc. But there is no unanimity among them as how best to describe community as a unit of social organization. Their conceptions of community as a unit of social organization can be classified into three categories which are discussed below.

a) Community as a Social Group

In the opinion of some sociologists community possess all the characteristics of a group such as (a) Membership; (b) tests of membership; (c) a set of norms governing the behaviour of the members; and (d) a collection of assigned roles. From this view point the localities of a community are treated as parts of the group. Rene Konig (1968) says that, "The Community is the local unit of a group of human beings who live their social, economic and cultural lives together, and jointly recognize and accept certain obligations and hold certain standards of value in common."

b) Community as a Social System

Some sociologists view community as "the combination of social units and sub systems which perform the major social functions having local relevance". This means that community is a total system consisting of smaller sub-systems such as local government, organizations, economy, etc. These units and sub- systems serve the functions of (a) socialization of the members of community; (b) social control; (c) production and distribution of goods and services.

c) Community as a Network of Social Interaction

In contrast to the above two perspectives, the third perspective views community essentially as a network of social interaction among individual members as also among different groups. Interaction among the individual members and groups at the community level, display characteristic social processes such as (a) cooperation, (b) competition, (c) conflict, etc. Cooperation between individuals and groups is seen in division of labour in activities which have local relevance and cooperative efforts to overcome a crisis at the community level. The individual members and groups compete among themselves for scarce resources such as irrigation or rights for fishing in a village community, for amenities like schools, street-lighting etc., in the urban communities and for attaining positions of power or dominance over the others in different communities. Struggle for control over resources or differential allocation in the distribution of resources often leads to conflict between individuals and groups which may take either open form or remain disguised.

This perspective considers community also as a chain of input and output reactions among its units, in other words reciprocal and symbiotic relations, a view point similar to that of social system view of community: In other words every unit gives something to other units and receives something in turn from other units. For instance, family provides labour power to economy and receives goods and services from it. To sum up, this approach, with its emphasis on social interaction, tries to explain the dynamics of community life.

12.3.3 COMMUNITY AS A CULTURAL UNIT

It is widely held that common ties and bonds exist among the members of a community. These ties constitute the basis for identification of the members to their community or locality in a community as in the case of a metropolitan area. From this arises a sense of belongingness, distinction between 'our' community from the 'other' communities. But whether these ties which bind people together are psychological or cultural is a matter of disagreement.

a) Cultural Perspective

From this point of view, identification of the members with the community and their ties and bonds exist because they share common values, norms and goals. So, the basis of the ties lies in the culture rather than in the psychological variable.

It is important to recognize that the degree of identification of the members with the community and the degree to which values and goals are shared differ from community to community depending upon size of the community, nature of the class groups, heterogeneity or homogeneity of the members, etc. Now it is widely accepted that communities and societies consist of different interest groups with common goals as well as goals which are diametrically opposed to each other and different sets of values, as in the case of land lords and labourers, upper castes and lower castes, etc.

12.4 DIFFERENCES BETWEEN COMMUNITIES

Communities differ from each other in terms of several variables such as size of its population, settlement patterns, homogeneity or heterogeneity of population in terms of religion, caste, class, occupation, language, etc., principal economic activities, and functions, so on and so forth. These differences have important consequences for the organization of the social system of the community, patterns of social interaction, the degree of identification, the nature of the socio-cultural ties among its members, the degree of selfsufficiency, kinship bonds, norms and values of the members, etc.

CHECK YOUR PROGRESS - 1

1. Define community

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.....
.....

2. List out the elements of community as given by Hillary.

.....
.....
.....

3. List out few variables in terms of which communities differ

.....
.....
.....

12.5 SUMMING UP

In this unit we have studied about the definitions and characteristics of community. Most sociologists use the term community to refer to units of social and territorial organisation such as hamlets, villages, towns, cities and metropolitan areas. In other words, the term community refers to the places in which people maintain their houses, earn their living, rear their children, carry out most of their life's activities and with which they identify themselves. It may be treated as a territorial unit, a unit of social organization and a unit of social interaction.

12.6 KEY WORDS

Gemeinschaft	:	In this type of community human relationships are intimate and enduring, ranks are ascriptive rather than achieved, the members are immobile, the culture is relatively homogenous, degree of the solidarity and unity among members is high and locality and community sentiments among members are strong.
Gesellschaft	:	It refers to the large scale complex, impersonal and contractual relations and ties among members.

12.7 SUGGESTED BOOKS

Jon M. Shepard	:	Sociology
Metta Spencer and Alex Inkeles	:	Foundations of Modern Sociology
Ramnath sharma	:	Introductory Sociology
Vidya Bhushan and Sachdeva	:	An Introduction to Sociology

12.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define community and explain the common elements in the definitions of community
2. Explain the characteristics of communities

II. Answer the following in about 10 lines each.

1. Discuss the variables by which you can differentiate communities.
-

12.9 ANSWERS TO CHECK YOUR PROGRESS

1. Community may be defined as a cluster of people living with a limited geographic area and who share a common interdependent way of life.
2. Elements of community given by Hillary are:
 1. Group of people
 2. reside in a definite locality or territorial area
 3. have a feeling of belonging together
 4. stay permanently in a definite place
 5. have common way of life

- a) common geographic area
 - b) *social interaction* among the members
 - c) common ties among the members.
3. Variables in terms of which communities differ:
1. Size of the population
 2. Settlement patterns
 3. Economic activities
 4. Homogeneity or heterogeneity in terms of religion, caste, occupation etc.

BRAOU

UNIT-13 : TYPES OF COMMUNITIES - TRIBAL (FOLK) AND RURAL

Contents

- 13.0 Aims and Objectives
- 13.1 Introduction
- 13.2 Meaning of the term Folk Community
- 13.3 Meaning of the term Tribal Community
 - 13.3.1 Characteristics of Tribal Community
- 13.4 Rural Communities
 - 13.4.1 Definition of Rural Community
 - 13.4.2 Differences between Rural and Urban Communities
 - 13.4.3 Types of Rural Communities
- 13.5 Summing Up
- 13.6 Key Words
- 13.7 Suggested Books
- 13.8 Model Examination Questions
- 13.9 Answers to Check Your Progress

13.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the common characteristics of tribal (folk) communities and rural communities and the differences between them and urban communities.

By the end of this unit you will be able to :

- * differentiate between folk and tribal communities.
- * explain the characteristics of tribal community.
- * differentiate between rural and urban communities.
- * define rural communities.
- * explain the different types of rural communities.
- * explain the characteristics of tribal societies in India.

13.1 INTRODUCTION

In the earlier unit we have noted that communities differ from each other with regard to demographic variables (size of the population, density of the population, etc.) geographic and ecological variables (settlement patterns, the relationship between man and space, the patterns of land uses) and socio-economic organization (homogeneity or heterogeneity of population, economic activities, functions), political organization, religious organization and so on and so forth. Hence for a proper understanding of community we should distinguish between different types of communities. Sociology and social anthropology would normally make a distinction between tribal, rural and urban communities. Let us discuss the meaning of these before we proceed further.

13.2 MEANING OF THE TERM FOLK COMMUNITY

Robert Redfield, an American anthropologist, coined the concept of 'folk' society on the basis of his study of small village-like communities in the Yucatan region of Mexico. According to him the folk community is small in size, isolated from other communities, consists of nonliterate and socially homogeneous people with a strong sense of group solidarity. The ways of living are conventional, behaviour is traditional, spontaneous and personal.

Kinship ties are strong and familial group is the unit of action. The lives of the members are highly ritualized and are dominated by their faith in the sacred. The folk community is also characterized by minimum of contact and communications with other communities, lack of physical mobility, absence of market relations and achieved status and presence of ascribed status. The folk produce their own food, material goods, and shelter. Relations between people are face-to-face and personal; much of knowledge is transmitted through oral traditions; and the view of the world does not go beyond their community.

These are some of the important characteristics of 'folk' society or community. It is important to note that all rural communities and tribal communities do not exhibit the above features. Redfield's objective of developing the concept of 'folk' was to define a way of life which is antithetical to urbanism. The concept of 'folk' will help us to understand the changes taking place in small, homogenous, somewhat self sufficient and relatively isolated communities due to lack of contact with external world. Mobility and heterogeneity and ultimately culminating in the emergence of urbanism. Thus, the concept of 'folk' serves as an 'ideal type'.

CHECK YOUR PROGRESS - 1

1. Who coined the concept of folk society.

.....
.....
.....

2. List out the characteristics of folk community.

.....
.....
.....

13.3 MEANING OF THE TERM TRIBAL COMMUNITY

Before we discuss the meaning and characteristics of tribal community it is necessary to define the term tribe. In the Indian context, certain groups are recognized as tribes by the central and state governments and they are included in the president's order of the Scheduled Castes in 1950. However, this definition is meant to guide the administrative actions and hence is not expected to serve as an academic definition. For example all those groups which are included under 'Scheduled Tribes' do not exhibit the characteristic features of tribal society in social anthropological sense as many of them have taken to the practices of certain caste groups. Now two questions of importance are, what is a tribe? and who are tribals? Let us examine a few view points.

Andre Beteille defines tribe as a society with the political, linguistic and somewhat vaguely defined cultural boundary; further, it is a society based upon kinship, where social stratification is absent. D.N. Majumdar's definition is much more comprehensive. It runs as follows;

"A tribe is a, social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance from tribes or castes but without any stigma attached in the case of caste structure, following tribal traditions, beliefs and customs, illeberal of naturalization of ideas from alien sources, above all conscious of a homogeneity of ethnic and territorial organization."

Thus these two definitions emphasize upon territorial affiliation, cultural, functional, linguistic homogeneity, social structure based upon kinship and egalitarian principles and relative isolation from other communities as the characteristic features of tribals or tribal groups. Many anthropologists have pointed out that all tribes have not remained in the same degree of isolation, homogeneous to the same extent, and equally egalitarian. The tribal communities differ from each other with respect to the degree of homogeneity, relative isolation from other communities, complexity of social and economic organization. We shall discuss the common characteristics of tribal community, noting the differences wherever necessary.

13.3.1 CHARACTERISTICS OF TRIBAL COMMUNITY

1) **Small Size of the Community** In terms of the absolute size the tribes in India vary considerably from each other. The smallest is the Andamanese with just 19 members and the largest is the Gond with four million members. Similar variations are found elsewhere also. Here the point is not with regard to their absolute size but with regard to the size of tribal communities as territorial units. By and large the tribal communities are much smaller than the rural and urban communities. Especially the tribal communities living on hills and forests, dependent upon hunting and gathering for their food, tend to be smaller than the other tribal communities.

2) **Territorial affiliation and geographic isolation** The degree of identification with local territory is greater among the tribals than the non-tribals because of several reasons. (a) They are less mobile. (b) Their contacts with the rest of the world is minimal and many tribes maintain isolation. However, in recent times the tribes are increasingly coming into contact with the external world as a result of migration and colonization on one hand and expansion in the activities of the nationstates.

3) **Homogeneity** The tribal communities are much more homogenous when compared to other types of communities with respect to language, religion, culture, and economy.

a) **Language** A tribal community is united by language or dialect it speaks unlike other communities. The urban communities usually consist of people belonging to different linguistic groups. The rural communities also may consist of more than one linguistic group (Hindi speaking, Urdu speaking or Punjabi speaking groups in north Indian villages). A few tribal communities may have migrants from other parts speaking their own language but such cases are few. Secondly, most tribal languages do not have the script so the tribals are often referred, to as non-literate people.

b) **Religion** Most of the tribal communities are homogenous with regard to their religious composition also. The important aspects of tribal religion are : dominance of the ideas as spirits or ghosts in the system of religious beliefs, ancestral worship, close linkages between religion and magic, sorcery, witchcraft, close relationship between religion and other elements of social structure such as family, economy and polity.

c) **Culture** Tribal life is highly ritualized with every important occasion of their lives such as birth, marriage, death, and various social and economic activities being marked by rituals. In this respect, rural communities are not much different from tribal communities. Secondly, folk tales, folk lore, folk songs and dances are important elements of tribal life

which stand out when compared to non-tribals. Many of their beliefs, practices, mores, etc., remain unchanged over many generations.

d) Economy Most of the tribal communities lead their lives as hunters, or as food-gatherers or as horticulturists or as shifting cultivators. Shifting cultivation is also known as slash-and-burn or axe cultivation. This process involves clearing a patch of land by burning, planting crops and tending them for a year or more and then abandoning the plot to lie fallow so that its fertility may be restored and the land used again later. This cultivation is usually done on a small scale. Their level of technological developments is low and they use very simple tools. Such tribal communities have very simple division of labour and either little or no stratification because of the absence of differences among them with regard to property or privileges. Due to these reasons, the tribal societies are considered as egalitarian. However, large tribal groups which have attained the chiefdom level and the primitive-state level do exhibit certain features of complex division of labour and social stratification.

4) Social Organization: The tribal social organization is strongly based upon clan (i.e., a unilineal descent group whose members believe they are related to one another through descent from a common ancestor or ancestress) and Kinship (i.e., the classification of persons on the basis of relationship through descent or marriage). A tribe may have several clans. Most clans have a totem i.e., a particular species of animal or plant or a given class of natural objects with which each clan maintains special relationship by treating it as sacred. A tribe is always an endogamous unit.

One important basis of gradation of the members of the community is age. The members are graded on the basis of age and this is the basis of roles and privileges. Hence, the statuses are ascribed. Their behaviour is guided by the interests of community rather than of the individuals, which enhances community solidarity.

5) Political Organization: Many tribal communities do not have clear cut political organization apart from community Panchayat and leaders. Social control and integration are largely achieved through kinship and family. By and large the segments of tribal communities are equal in terms of their power, But the tribal societies which have attained greater economic differentiation, have more complex political organization consisting of centralized leadership located in a kingroup whose status is considerably superior to others and whose authority is hereditary and also in much more pervasive encompassing various aspects of the society.

CHECK YOUR PROGRESS - 2

3. List out the characteristics of a tribal community.

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13.4 RURAL COMMUNITIES

Rural communities can be understood better by comparing them with urban communities. Hence they are contrasted with urban communities in the following.

13.4.1 DEFINITION OF RURAL COMMUNITY

As stated earlier the rural communities exhibit many 'folk' characteristics but the degree to which they possess these features depends upon their size, the degree of homogeneity

and complexity of socio-economic and political organization. We have noted the important characteristics of rural communities along with the tribal communities as contrasted with the urban communities. How do we define 'rural community' in the light of our earlier discussion? A rural community may be defined as a human settlement which is relatively small, less densely populated and more homogenous with reference to social, economic, linguistic and cultural characteristics. Rural communities present a picture which is considerably different from both urban and tribal communities although they are closer to the tribal communities in some respects.

13.4.2 DIFFERENCES BETWEEN RURAL AND URBAN COMMUNITIES

In sociological and social anthropological literature, the folk and rural communities are contrasted with the urban communities. Thus important differences between these two types of communities are based upon eight variables namely, (1) Occupational structure (2) environment, (3) Population size of the community, (4) density of population, (5) homogeneity or heterogeneity of the population, (6) social differentiation and stratification, (7) social mobility and (8) social interaction. One could point out the other differences also, but they are based upon one or more of these variables. It is true that tribal (folk) and rural communities are different from each other to a certain extent with respect to these variables. But our aim here is to note the broad differences between tribal and rural communities on one hand and urban communities on the other hand.

1) Occupational Structure The occupational structure of the folk-rural communities consists of primary activities such as agriculture, fishing, and plantation activities, hunting, and the like in contrast to the urban communities where secondary activities are predominant. Because the primary activities require large areas of land the folk-rural communities tend to be small. These occupational pursuits are determined by birth or hereditary and the training for young members in such activities is imparted at home. Because of the relatively unchanging nature of the primary activities formal training in such activities is not necessary.

2) Environment Because of lower level of technology employed by folk-rural communities, their activities, especially, economic activities are dominated by the natural environment and hence they observe many rituals relating to nature. Many of the festivals observed by people in those communities mark the changes in the seasons.

3) Size of the Population of Community When compared to the urban communities, the folk and rural communities are much smaller in terms of their population size. Of course, with regard to size we find significant differences within folk-rural communities ranging from a tribal community of a few dozen members to fairly large villages of a few thousand inhabitants.

4) Density of Population of Community Compared to the urban communities, where the density of population is high the tribal and rural communities tend to have lower densities.

5) Homogeneity or Heterogeneity of Population of Community Population of folk and rural communities is more homogenous when compared to urban communities, in terms of, caste, religion, language, culture, etc. Because of homogenous nature, the members of folk and rural communities do not have exposure to other cultures and hence remain tradition bound and resistant to changes. Because of the similarity in cultural and psychological traits the question of conflict between different norms and values do not arise as in the case of urban communities. Besides, traditional social units exercise control over the members.

6) Social Differentiation and Stratification The degree of social differentiation and stratification is less in folk and rural communities partly because of homogeneity of its population and partly because of less complexity of social structure. The bases of differentiation in tribal communities are age and sex and in rural communities, especially in India, apart from age and sex, caste, land ownership and occupation are important sources of differentiation and stratification. The differences in terms of wealth and prestige in rural communities is less compared to urban communities. The degree of division of labour and role specialization is also less in the former.

and access to land and other resources are determined to a large extent by birth and by caste in Indian situation.

8) **System of Social Interaction** In folk and rural communities the relations between persons are face-to-face, more personal and intimate. The persons are identified in terms of their family and kinship rather than as individuals. Their behaviour is guided by traditions, sentiments and belief in sacred things.

CHECK YOUR PROGRESS - 3

4. List out the variables by which we can differentiate rural and urban communities.

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13.4.3 TYPES OF RURAL COMMUNITIES

Within rural communities or villages there are several differences with regard to their size, permanence of the community, ecological characteristics (which together influence its social structure) and socio-economic organization.

In India there are 5,70,000 villages, where 75 percent of the country's population live; and the size of the belonging to various settlements ranges from a few dozen inhabitants to as much as 10,000 people. This means that there are a few large villages but without urban characteristics. Thus, although size is an important factor in urbanism, size alone doesn't produce urbanism.

On the basis of the permanence of the community, the villages are classified into 3 categories. They are: (a) the migratory agricultural villages where people live only for a few months and move out, (b) the semi-permanent agricultural villages where the people live for a few years and move out when the land loses its fertility, and (c) the permanent agricultural villages where the people live for generations.

On the basis of ecological characteristics, the villages are classified into 3 categories (a) the nucleated village which is a tight cluster of houses surrounded by the agricultural fields of the villages, (b) the linear settlement in which the houses are strung out with little or no physical demarcation between one and another village. Each house is usually surrounded by its garden. Such villages are found in Kerala (c) The third type is a small cluster of houses without physical demarcation which are found in hilly areas.

Villages can also be classified on the basis of socio-economic organization. For example, in India villages which are mono-caste (for eg. fishermen villages) and villages which are multi-caste and multi-religions. There are villages which are dependent on mainly agriculture, or mainly fishing. Until very recently, many Indian villages belonged to either of the two categories namely, (1) Rywari villages, where the land belonged to the farmers and (2) Zamindari villages in which the farmers were only tenants and all the land was owned by Zamindars. This had significant impact on the village social and economic structure.

13.5 SUMMING UP

In this unit we have studied about the different types of communities namely the folk, tribal and rural. The folk community is small in size isolated from other communities, consists of nonliterate and socially homogeneous people with strong sense of group solidarity.

A Rural community is small less, densely populated and more homogeneous less densely populated and more homogenous with reference to social, economic, linguistic and cultural characteristics. We have also studied differences between these communities.

13.6 KEY WORDS

Rural Community : It a human settlement which is relatively small, less densely populated and more homogenous with reference to social, economic, linguistic and cultural characteristics.

13.7 SUGGESTED BOOKS

Rober Redfield : Folk Society.
Vidhya Bhushan & Sach Deve : An Introduction to Sociology.
Ogburn and Nimkoff : A Hand book of Sociology
MacIver : Society

13.8 MODEL EXAMINATION QUESTIONS

I. Answer the following about 30 lines each.

1. Explain the characteristics of rural communities.
2. Explain the differences between rural and tribal communities.

II. Answers the following in about 10 lines each.

1. Define a folk society.
 2. Social organization of tribal community.
-

13.9 ANSWERS TO CHECK YOUR PROGRESS

1. Robert Redfield an American anthropologist coined the concept of folk society on the basis of his study of small village like communities in Yucatan region in Mexico.
2. Folk community is small in size, isolated from other communities consists of nonliterate people who are, socially homogeneous and who have strong sense of group solidarity.
3. Kinship, familial
4.
 1. small size
 2. Territorial affiliation and geographic isolation
 3. Homogeneity with respect to language, religion, caste and economy.
 4. Social organisation based on clan.
 5. Political organisation.
5.
 1. Occupational structure.
 2. Environment.
 3. Size of the community.
 4. Density of population.
 5. Homogeneity or heterogeneity of the population.
 6. Social differentiation and stratification.
 7. Social mobility.
 8. Social Interaction.

UNIT-14 : URBAN COMMUNITY

Contents

- 14.0 Aims and Objectives
- 14.1 Introduction
- 14.2 Definition of Urban Community
- 14.3 Characteristics of Urban Community
- 14.4 The Concept of Urbanism
- 14.5 Urbanisation and Urban growth
- 14.6 Conditions Necessary for Urban Growth
 - 14.6.1 Agricultural Surplus
 - 14.6.2 Developments in Technology
 - 14.6.3 Developments in Social and Political Organisation
- 14.7 Types of Urban Communities
 - 14.7.1 Classification on the basis of Size
 - 14.7.2 Classification on basis of Socio-Economic and Political Organization
 - 14.7.3 Classification on the basis of Technology
 - 14.7.4 Classification on the basis of Functions
- 14.8 Functions of Urban Communities
- 14.9 Problems of Urban Communities
 - 14.9.1 Slums
 - 14.9.2 Pollution
 - 14.9.3 Crime
 - 14.9.4 Inter-ethnic Conflicts
- 14.10 Summing Up
- 14.11 Key Words
- 14.12 Suggested Books
- 14.13 Model Examination Questions
- 14.14 Answers to Check Your Progress

14.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the characteristics, functions and types of communities and also with the concepts of urbanism, urbanization and urban growth.

At the end of this Unit you will be able to :

- * define urban community
- * list out the characteristics of urban communities
- * explain the conditions necessary for urban growth
- * explain the functions of urban communities
- * explain the different types of urban communities
- * explain the problems of urban communities

14.1 INTRODUCTION

In the previous unit we have noted the differences between folk and rural communities on the one hand and urban communities on the other hand. In this unit we will discuss about urban communities and various concepts relating to urban communities in greater detail.

One of the important characteristic features of the recent history of mankind is large-scale urban growth. The last two centuries witnessed rapid growth of urban centres all over the world. During the 20th century several small urban centres in South America, Asia and Africa have grown into large cities. Similar was the experience of North America and Europe during the 18th and 19th centuries. This resulted in the countries which were predominantly rural and agricultural becoming urban and nonagricultural and consequently they have experienced many social changes.

14.2 DEFINITION OF URBAN COMMUNITY

There are several ways of looking at an urban community. From the demographic point of view urban communities are relatively large and dense human settlements. For the economist, the criteria for distinguishing an urban community from that of the other forms of communities is occupational and economic structure. Irrespective of its size, a community may be said to be urban if its occupational and economic structure is predominantly non-agricultural. For a sociological definition of urban community, both demographic as well as economic criteria are important consequences for social organization and social interaction. Louis Wirth is of the opinion that an urban community may be defined as a relatively large and socially heterogeneous human settlement. Heterogeneity includes social, economic and cultural diversity of population.

14.3 CHARACTERISTICS OF URBAN COMMUNITY

According to Sorokin and Zimmerman, the single most important urban characteristic is occupational, and many other urban characteristics are largely consequences of non-agricultural occupations. The urban communities are centres of many kinds of non-agricultural activities such as manufacturing, trading and commerce and various kinds of services such as administration, transport, education, etc. The home and work place are quite separated and do not have any direct connection. Occupations are traditional and the skills which are necessary to take upon occupation have to be acquired outside the home. Occupations are large in number and entry into them is based more upon achieved skills rather than birth and hence may be considered more open. Consequently, higher degree of occupational and social mobility is possible. As the organisations and labour units are large, the work situations are marked by impersonal relations.

The urban communities are large in size and are densely populated. As a result, the relations between persons are likely to be secondary, impersonal and superficial. For example, in contrast to a villager, who knows all his co-villagers by name, surname and occupation, an urbanite is likely to know only a few of the persons in his locality and have intimate knowledge about fewer persons. The size of the community also influences the need for various kinds of services, the types and forms of entertainment and participation in political and cultural activities.

The population of urban communities is more heterogeneous and highly differentiated in terms of occupation, regional background, religion, caste, race, ethnicity, etc. In other words, the urban population belongs to different regions, linguistic, religious, caste, race and ethnic groups because urban areas attract and receive people of different social backgrounds through the process of migration because of the opportunities they offer. The degree of division of labour in urban activities is much higher. Heterogeneity of population and consequent exposure to other cultures result in tolerance for other cultures, secularization, acculturation and social change.

While the opportunities for occupational and social mobility are greater, the degree of social stratification is more as it is based upon occupational and class factors. The organization of such groups is more in urban communities.

As far as the ecological aspects are concerned, the contact with and dependence upon the environment is less in the urban communities because of the predominance of man made environment. The land use patterns of the urban communities are marked by greater specialization of land-use as well as the ecological processes such as concentration, segregation, etc. For example, certain areas are either exclusively or predominantly used for residence or industry or business in urban communities. The concentration of particular ethnic communities in certain localities is another urban ecological feature. The urban community dominates over the hinterland through its superiority in technology and other facilities.

In the urban community, the primary contacts are substituted by the secondary contacts. For example the bonds of kinship are weak and the social significance of family declines due to reduction and shift in its tasks and functions. Many functions which are served by family in rural and folk communities are served by several secondary groups and units such as nurseries, schools, hotels and the like. Formal methods of social control such as the police and courts replace the traditional agencies of social control such as family, neighbourhood and caste councils. New forms of solidarity and organisation such as unions associations and clubs are the features of urban community. Thus, participation in formal groups is extensive in urban areas.

In this context it is necessary to have an understanding of the following concepts which are related to urban community.

CHECK YOUR PROGRESS - 1

1. Define urban community.

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2. List out the important characteristics of urban communities.

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14.4 THE CONCEPT OF URBANISM

According to Louis Wirth, urbanism not only refers to certain features of the culture and social structure of the city, but it is also a way of life. Apart from the ecological and social structural characteristics of urban communities, which we presented above, Louis Wirth emphasizes upon urban personality and collective behaviour as important aspects of urbanism. He states that the urbanite expresses himself, develops his personality and achieves status through the activities of the voluntary groups. The urbanites are influenced by mass media such as news papers, radio and T.V. and consequently, tastes and preferences become standardized. The highly differentiated activities and consequent failure of social disorder give rise to personal disorganization, mental breakdown, delinquency, suicide, etc. George simmel also is of the opinion that personality of the urbanite is quite different from that of the persons living in non-urban communities. According to him, extreme individualism, sophisticated psyche devoid of emotional relationships, impersonal encounters, responses based on rational calculations, precision and punctuality in the scheduling of events and communities are some of the important characteristics of urban personality.

14.5 THE CONCEPTS OF URBANIZATION AND URBAN GROWTH

There are three aspects of the process of urbanization. From the demographic point of view urbanization is a process through which the size of urban population increases either through large migration or through natural increase and appearance of new urban communities. From the structural viewpoint urbanization involves the movement of people out of agricultural communities to non-agricultural activities. From the behavioural stand point certain patterns of behaviour and thought (which are described under 'urbanism' in the foregoing) are said to be 'urban' and the process of urbanization means the changes in the patterns of behaviour and thought of the individuals from 'non-urban' or rural or folk to urban.

The above three aspects are related to each other and usually these three change together and it is very unlikely that one thing takes place in the absence of the other factors. For example, a large community cannot depend upon agricultural activities. Concentration of non-agricultural activities will attract migrants and hence grow in size. Large size of the community and non-agricultural activities which involve greater division of labour, result in changes in the behaviour and thought patterns of the members of the community.

The term urban growth refers to the increase in the size of the urban communities as well as increase in the number of urban communities. For example, the population of Vijayawada increased from 3.4 lakhs to around 5.0 lakhs between 1971-81. This is one aspect of urban growth. Secondly, during the same period the number of cities in Andhra Pradesh increased from 13 to 20. This is another aspect of urban growth.

CHECK YOUR PROGRESS - 2

Fill in the Blanks

3. _____ is a way of life.
4. _____ and collective behaviour are important aspects of urbanism.
5. List out some of the characteristics of urban personality.

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6. What are the three aspects of the process of urbanisation.

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14.6 CONDITIONS NECESSARY FOR URBAN GROWTH

There were large cities in ancient times in countries like India and China. But there were very few cities and they were mainly centres of administration. The contact between the rural communities and cities was very little. The growth of a large number of cities all over the world during the last one hundred years or so has been due to several interdependent factors. The conditions which are necessary for urban growth are stated below:

14.6.1 AGRICULTURAL SURPLUS

The level of agricultural production in a society should be sufficiently high to permit a part of the population to migrate to and concentrate in towns and cities and to engage themselves in non-agricultural activities.

14.6.2. DEVELOPMENTS IN TECHNOLOGY

In order to achieve agricultural surplus a certain level of technological development is necessary. Besides, it also facilitates the quality of transport and communication services which is vital to urban growth. The role of health technology in facilitating large concentration of people to live in urban areas is also important. Finally and more importantly technological revolution is the single most important factor of industrialization and hence city growth.

14.6.3 DEVELOPMENTS IN SOCIAL AND POLITICAL ORGANIZATION

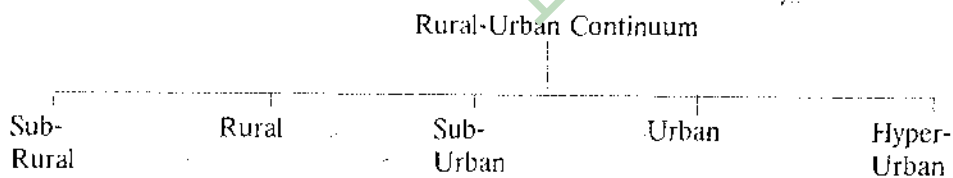
Because the urban areas are centres of production and trade they require regulated markets. Hence strong regional and central governments are necessary to develop the markets which sustain the urban centres. New Socio-economic institutions are necessary to meet the new demands created by the population concentration, changes in the economy, mode of production and production relations along with the complexity of the social order.

14.7 TYPES OF URBAN COMMUNITIES

There are several characteristics which all the urban communities share. But there are significant differences between them with respect to size of population and area occupied, levels of technology employed, the major functions they perform, socio-economic background and political organization.

14.7.1 CLASSIFICATION ON THE BASIS OF SIZE

The nature and characteristics of the urban communities to some extent depend upon their size. In fact some analysts prefer rural-urban continuum as a tool of analysis to understand the differences between various communities rather than simple dichotomous classification of communities into rural and urban. Rural-urban continuum is a scale with two polar contrasts, representing the highest degree of rural situation at one and the highest degree of urban situation at the other end. This is shown below:



The supporters of this method argue that any community could be placed in the scale depending upon its characteristics and it allows finer distinctions between various communities rather than dumping communities into two groups namely rural and urban ignoring the important differences within the same group. For example, though a small town and metropolitan city come under urban communities because they are different from rural Communities, they themselves are different from each other with regard to size, occupational structure, social and political organisation, and so forth. Infact in many respects many small towns may be closer to village rather than to the cities.

Different criteria are adopted in different countries with regard to classification of towns on the basis of size. The common method is to treat the towns with less than 20,000 population as small towns, the towns with 20 to 50 thousand population as median towns, the towns with 50 thousand to 1 lakh as large towns and those with 100 thousands or more as cities. The cities are also classified into various categories on the basis of size as well as other data.

14.7.2 CLASSIFICATION ON THE BASIS OF SOCIO-ECONOMIC AND POLITICAL ORGANIZATION

While Karl Marx classified the cities on the basis of production relations and political structure Max Weber, another sociologist classified them on the basis of the pattern of distribution

of political power. Marx classified cities into (a) slave-owning, (b) feudal (c) capitalist and (d) socialist. Weber's classificatory scheme is dichotomous i.e., two categories namely (a) patrician cities, which are ruled by elite and (b) plebian cities in which the political power is in the hands of the common man.

14.7.3 CLASSIFICATION ON THE BASIS OF TECHNOLOGY

Gideon Sjöberg, taking technology as the criterion of classification distinguishes between (a) pre-industrial cities, which existed prior to the onset of industrialization and were characterized by traditional socio-economic and political organization, (b) industrializing cities which are experiencing changes in the above stated elements and (c) industrial cities which had complex socio-economic and political structures as a result of modern and sophisticated technology.

14.7.4 CLASSIFICATION ON THE BASIS OF FUNCTIONS

There are several classificatory schemes of cities on the basis of functions they perform.

(a) According to Bert F. Hoselitz cities in general and those in the developing world in particular may be classified into two categories as (1) generative cities which contribute to the economic growth and social change of the region in which they are located, and (2) parasitic cities which heavily draw upon the region in which they are located, but they do not make any contribution to the region. (c) While Gerald Breeze's classification includes (1) industrial (2) market and (3) administrative categories of cities, Eric Lampard classifies industrial cities into (1) steel, (2) ship-building and (3) automobile production centres on the basis of dominant industry of the cities. This list of classificatory schemes of cities is not exhaustive.

14.8 FUNCTIONS OF THE URBAN COMMUNITIES

The functions performed by urban communities depend to some extent on their major economic and social activities. However all urban communities perform certain general functions which are discussed below.

Firstly, the urban communities serve as centres of production, services, trade and commerce. They provide markets to the goods produced by the villages and supply many kinds of goods to the other communities. Especially the industrial based urban communities serve large hinter-lands by providing goods and also contribute to economic development to the regions in which they are located.

Secondly, the urban communities provide employment to the skilled and unskilled persons and various services of higher quality in various fields such as education, health, transport, communications and the like.

Thirdly, more important from the sociological point of view the urban communities act as centres of culture changes. It is in the urban communities new technologies, new consumption and production patterns are created first and then spread to the non-urban areas. Urban communities generate new ideas, new patterns of behaviour and thought processes and are the birth place of many social and political movements which lead to social change.

14.9 PROBLEMS OF URBAN COMMUNITIES

Certain factors and characteristics associated with urban communities create considerable problems. They are large size and heterogeneity of the population, anonymity and impersonality, location of industrial and other activities. The problems such as slums, pollution, higher incidence of crime, inter-ethnic conflicts and violence are some of the major problems which are of greater magnitude in the urban communities than in the non-urban communities.

14.9.1 SLUMS

Slums are areas of sub-standard housing which are without proper civic amenities. A large number of persons engaged in low-paying jobs in the cities obviously cannot afford to pay higher rents and hence are forced to live in these sub-standard houses. In fact, no city in the non-socialist world is free from slums. Because of financial constraints and absence of organized pressure from the poor, the slums are not provided with many civic amenities by the local governments. The poor housing and civic conditions create many physical and health hazards to the inhabitants of slums. Some slums are also centres of several criminal activities.

14.9.2 POLLUTION

There are various kinds of pollution such as air, water, noise, radiation and odour. Most of these problems are created mainly by population congestion, industries and automobiles. They pose serious health hazards-both physiological and psychological to the urbanites. For instance, very high incidence of jaundice, lung and chest diseases in the Indian cities may be cited.

14.9.3 CRIME

Several kinds of crime such as drug addiction, thefts, prostitution are more common in urban areas partly because of weakening of traditional social control mechanisms and partly because of the organized nature of such crimes in urban areas.

14.9.4 INTER-ETHNIC CONFLICTS

The population of urban communities is heterogeneous in terms of caste, religion, region, race, language and culture. While interaction between different ethnic groups contribute to assimilation on one hand, under certain circumstances inter-ethnic conflicts also occur because of diversities in cultural patterns and mutually conflicting interests. The urban society is characterized as mass society and different ethnic groups sometimes get themselves transformed into crowds and become sources of violence. Many inter-religious, inter-linguistic group clashes and riots which occur in Indian cities are cases in point. Mob violence and arson are often associated with inter-ethnic conflicts.

CHECK YOUR PROGRESS - 3

Fill in the Blanks

7. The term _____ refers to the increase in the _____ of urban communities.
8. According to Bert.F.Hoselitz cities are classified into _____ and _____.
9. List out the conditions necessary for urban growth
.....
.....
.....
10. What are the general functions performed by urban communities.
.....
.....
.....

11. List out some problems of urban communities .

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.....
.....

14.11 KEY WORDS

Rural-Urban continuum : It is a scale with two polar contrasts, representing the highest degree of rural situation at one end and the highest degree of urban situation at the other end.

14.12 SUGGESTED BOOKS

1. Philip, M.Hauser and Leo, F. Schnore (edited) : The Study of Urbanization
 2. R.N. Morris : Urban Sociology
 3. Peter H.Mann : An Approach to Urban Sociology
 4. Robert Gutman and David Poperwe (edited) : Neighbourhood, City and Metropolis
-

14.13 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Discuss various definitions of Communities.
2. Explain the important Characteristics of Community?
3. Discuss community as a net-work of Social interactions.
4. Give an account of the characteristics of tribal community.
5. Explain the difference between rural and urban communities.

II. Answer the following in about 10 lines.

1. Briefly discuss community as a social group.
 2. Explain briefly community as a territorial unit.
 3. What are the different types of rural communities.
 4. What is an urban community.
 5. Explain the concept of urbanism.
-

14.14 ANSWERS TO CHECK YOUR PROGRESS

1. Urban Community may be defined as a relatively large and socially heterogeneous human settlement.
2. Important characteristics of urban communities are:
 1. Large in size and densely populated.
 2. Heterogeneous.

3. Relations between persons are secondary, impersonal and superficial.
 4. Non-agricultural occupations such as manufacturing, trading, commerce, etc.
 5. Social stratification is based on occupational and class factors.
 6. Social mobility is greater.
 7. Contact with and dependence upon environment is less.
 8. Secondary contacts.
3. Urbanism
 4. Urban Personality
 5. Characteristics of Urban Personality are:
 1. extreme individualism
 2. impersonal encounters.
 3. responses based on rational calculations.
 4. precision and punctuality in the scheduling of events and commitments.
 5. sophisticated psyche devoid of emotional relationships.
 6. Three aspects of the process of urbanization are:
 1. Demographic aspect
 2. Structural aspect and
 3. Behavioural aspect
 7. urban growth; size;
 8.
 1. generative cities
 2. parasitic cities
 9.
 1. Agricultural surplus
 2. Developments in Technology
 3. Developments in social and political organisation
 10.
 1. Urban communities serve as centres of production, services, trade and commerce.
 2. Provide employment.
 3. Act as centres of culture changes.
 11. Some of the problems of urban communities are:
 1. Slums
 2. Pollution
 3. Crime
 4. Inter-ethnic conflicts

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BLOCK VI

SOCIALIZATION

- Unit 15 : Society and Individual. The process of socialization and personality formation.**
- Unit 16 : Theories of Socialization.**
- Unit 17 : Agencies of Socialization.**

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UNIT-15 : SOCIETY AND INDIVIDUAL : THE PROCESS OF SOCIALIZATION AND PERSONALITY FORMATION

Contents

- 15.0 Aims and objectives
- 15.1 Introduction
- 15.2 The Concept of Socialization
- 15.3 Internalization of Norms and Values
 - 15.3.1 Socialization is a Continuous Process Occuring Throughout Life.
 - 15.3.2 It may Vary from One Group to the Other in Degree and Form.
 - 15.3.3 Some situations call for Desocialization and Resocialization.
- 15.4 Personality Formation
 - 15.4.1 Meaning of Personality
 - 15.4.2 Biological Inheritance
 - 15.4.3 Physical Environment
 - 15.4.4 Culture and Personality
 - 15.4.5 Group Experience
- 15.5 Summing Up
- 15.6 Key Words
- 15.7 Suggested Books
- 15.8 Model Examination Questions
- 15.9 Answers to Check Your Progress

15.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with socialization as a process by which new born members are made a part of the organized society into which they are born. It involves social contact and social experience that combine to influence the development of the self and personality of an individual.

By the end of this unit you will be able to :

- * define socialization,
- * discuss the process of socialization,
- * explain the factors in personality development.

15.1 INTRODUCTION

We have noticed in the previous units that man is a member of one group or the other from the very beginning of life. Indeed, man is not born human, he becomes human by his involvement in social life. An infant is born into a family and contact between him and his mother begins almost from the moment his of birth. His infancy and childhood is spent in the family which is characterized by primary ties.

15.2 THE CONCEPT OF SOCIALIZATION

When the child is born he comes into the world as an organism with certain biological needs and impulses. He must be fed, clothed, and sheltered and even protected from the natural calamities. However, unlike other animals he does not possess instincts which can guide his infant actions (An instinct is a pattern of behavioural response and is transmitted by heredity). A new born child is completely dependent upon the social and cultural environment into which he is born. Not only is the child dependent for the fulfillment of his biological and physical needs upon his parents, but also for his full personal development as a human being. The mother provides her child with every comfort, especially when she responds to her child with love and pride. These psychological consequences are as essential to the infant's survival, as food and physical protection. The child begins to respond to his mother's actions. He begins to take part in the most primary of all human interactions and soon even anticipates his mother's responses. Gradually the child is being prepared for the elaborate communication which later takes the form of complex language. Society thus teaches the infant, 'What he can do', 'what he must do' and 'what he may do'.

From the social point of view, socialization is the process by which culture is transmitted, so that the individual becomes aware of the norms and values of the society into which he is born. From the individual point of view, socialization is the process by which the individual develops human potentialities for personal growth and development. Therefore socialization transforms the individual from an organic into a social being so that a person can participate in organized social life.

However, the pattern of thought, feelings and actions of human beings are not determined by biological instincts. Rather human behaviour is moulded by the particular norms and values of culture, the process through which the members of a society learn to participate in group life, and thus become functioning members of society. If human beings are to learn how to participate in groups and develop human characteristics, they must experience prolonged and intensive interaction. Thus socialization indicates that human characteristics and the ability to participate in social life are learned rather than biologically inherited. This process of learning the countless aspects of social life in society begins at birth and continues throughout life. A child must not only learn to walk, sleep and eat, he must be taught the necessary skills required for living in his society. He must acquire a facility in communication through speaking, reading and writing. These skills are essential if society is to survive and maintain orderly and patterned ways of interaction and behaviour. They are also necessary for the child to develop a unique sense of self-awareness. He can conceive of himself as one who has control over himself and the environment in which he is living through the possession of special social skills. These skills, vary from society to society and from one group to another. For example, a middle class urban child learns to play in the street and avoid the menace of traffic at the same time. A primitive boy learns to hunt and kill the game. A child from the upper class society learns the niceties of appropriate speech and manner. In this way each one develops a sense of self in the context of his particular society with a set of attitudes and values, likes and dislikes, goals and purposes. Each one is prepared for future life in that particular environment. Every person gets these, through a process we call socialization.

"Socialization is the process of social interaction through which people acquire personality and learn the way of life of their society". It is an essential link between the individual and society. Socialization transmits to the individual the basic knowledge of a society which enables him to apply his skills intelligently in proper situations. Thus, primitive man learns to worship Gods and spirits which rule his world and how to control them through proper rituals. Similarly, in modern society a child is sent to a private school where she is taught courses in sciences and humanities. Through the accumulation of appropriate skills and knowledge the individual becomes an efficient member of his particular social system.

Finally, socialization orients the individual toward those values and beliefs which the society believes to be ultimately important. What we learn in school is not a matter of simply basic skills and knowledge, rather, we are taught about the state, local and national government. Traditionally we look upon school as one of the most important socializing agents for transmitting the values of freedom, equality and fraternity.

CHECK YOUR PROGRESS - 1

1. Define Socialization.

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15.3 INTERNALIZATION OF NORMS AND VALUES

It is the way in which human culture becomes a part of or "gets into" the individual. It is a process by which individual internalizes many of the appropriate values, attitudes and beliefs and behaviour patterns of his culture. They no longer seem to be imposed from outside, but they become a part of the individual's personality. Every child needs guidance from the adults to internalise the group's values. As a matter of fact, in the initial stages this happens normally in a family setting. Children want to fit into the group and learn its ways. For example, a child who has fully internalized the norm that stealing is a crime, will not ordinarily even consider stealing. In fact, the process of learning new experiences and their meaning goes on all throughout life. Whenever the individual enters into a new school, job, or neighbourhood it is like entering a new phase of life with different views and expectations. The individual is introduced to such new things and acts, and their implications must be newly processed and absorbed. It is through internalization of the group's norms and values that they are made our own without any external control. This allows for the transmission of new expectations and obligations.

However, internalization does not mean simply taking in the norms, values and standards of a group and making them our own by intelligence. According to a sociologist "conformity to the norms is sometimes said to be the result of successful socialization". Through socialization an individual acquires a social self. That is, an individual's awareness of personal or social identity, a personality and other characteristics are developed through interaction with others. Socialization, while transmitting culture, involves an important integration of the individual's self with others.

We internalize the norms, values and standards of society by understanding the significance it attaches to them and by adapting our conceptions to suit the social situations. For example if you are an expert auto-mechanic or cook, it is because you have learnt your skill from society. i.e., in the school, at home and through interpersonal contact with a friend or by reading books available on these subjects. It is the skill as a mechanic or a cook which designates the emergence of a distinct self, unique to the individual. When we think of ourselves or others think of us, our self becomes personally identified with the skill accumulation of special kinds of knowledge and with the internalization of certain values. It is the interdependent relationship between society and the individual which makes the socialization process fundamentally so important. One cannot exist alone. We are individuals precisely because of the fact that we are social. Society exists because of the individuals who form its fundamental building blocks. If there is no contact between individual and individual, or have no relationship with one another, the consequences are serious for society and we are no longer social individuals. When studying the concept of socialization in different circumstances and environments, we should keep in mind the following three points.

- i) "Socialization is a continuous process throughout the life of an individual".
- ii) "It may vary from one group to the next in degree and form".
- iii) "Some situations call for processes of desocialization or resocialization".

15.3.1 i) SOCIALIZATION IS A CONTINUOUS PROCESS THROUGHOUT THE LIFE OF AN INDIVIDUAL

Socialization is never complete. It starts from the moment of birth and continues throughout maturity, old age, and till the death of a person. It depends upon how complex the social structure of a society is. Depending upon how constantly society undergoes changes, the process of socialization varies in its degree of intensity. Socialization is of four different types (a) primary socialization (b) anticipatory socialization (c) developmental socialization and (d) resocialization. These are the stages which a person encounters in his life time.

Primary socialization is the basic type of learning we have focussed on in this unit. It is the socialization that takes place in the early years of an individual's life. The child internalizes many of the socially approved values, attitudes, beliefs and behaviour patterns of his culture.

Anticipatory socialization is the kind of learning which is directed towards a person's future roles. That is, anticipatory socialization occurs when people anticipate their own participation in a situation imagining how others would feel, think and behave. For example, children while playing take up their parents role thinking of themselves as adults. An expectant mother devotes time to learning about motherhood before the birth of her child. Hence anticipatory socialization makes the individual anticipate his or her own participation in a social situation by watching how others would behave in that situation.

Re-socialization is a kind of learning which involves the learning of new ways of thinking, feeling and behaving that are completely different from one's previous way of life. For example, re-socialization occurs when people convert into a different religion, in the army or in a prison.

15.3.2 "IT MAY VARY FROM ONE GROUP TO THE NEXT IN DEGREE AND FORM".

Socialization varies from one group situation to the other because it is planned and informal processes take place in any society. In general, socialization is formally concentrated in the early years of infancy and childhood to the age of twenty. During this period the child and adolescent is exposed to family, school, and religious organizations, as the prime agents of formal socialization. At the same time the child is exposed to peer groups, the play group and close friends. All these groups play an important role in transmitting to the individual basic skills, knowledge and values that differ from one group to the other in degree and form.

15.3.3 "SOME SITUATIONS CALL FOR PROCESSES OF DESOCIALIZATION OR RESOCIALIZATION.

We have learnt that socialization is a continuous life experience varying from one situation to the other. It also follows that some situations call for processes of desocialization and resocialization. Since no group situation is exactly like another, whenever we enter into a new relationship we would be affected by these processes. These new relationships call for new skills and knowledge, in such a case we will be resocialized, when these new skills conflict with the older ones, we will have to be desocialized. An illustration of such a situation in contemporary society occurs with the recruitment of civilians into military service. The new recruit in a short period is taught the new skills, many of which are different from and inconsistent with his values and beliefs. He must become a tough soldier who can effectively kill others and protect himself under the most inhospitable and inhuman conditions. In order to transform the peaceful citizen into an effective fighter, the military must desocialize him. This is followed by the isolation of the individual from former friends and associates. He is exposed to rigid authoritarian discipline and hours of tedious jobs. We all know that killings are condemned in civilian society and the same killings become rewarded in the military service. This change of attitude cannot take place without desocialization and resocialization of the individual. The individual must be taught the

appropriate skills, knowledge and values to participate effectively in a particular situation and environment.

We normally socialize ourselves to fit in appropriately into the groups around us. Sometimes individuals are subjected to organized schemes that demands a different way of life which may be resisted by the individual. It is a systematic replacement of one set of values and behaviour patterns by another set that is inconsistent with the earlier one. Sometimes resocialization takes place voluntarily. For instance a person suddenly converts into a different religion or ideology and changes his life style completely to suit his new environment. More often resocialization is imposed upon adults by others especially when it is thought that their previous socialization was inadequate. Usually the experience is quite unpleasant for the person who is being resocialized.

CHECK YOUR PROGRESS - 2

2. What are the three points to be kept in mind while studying the concept of socialization.

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3. What are the different types of socialization.

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15.4 PERSONALITY FORMATION

Man comes into the world possessing no quality representative of human nature. He is a creature with organic and social heritage, both of which are unknown to him at birth. He is nursed or fed by older persons; learns to communicate through language, experience punishments and rewards of some kind, and has some other experiences common to the members of society. The experiences he gains through interaction is called socialization and the human nature which results is called personality.

15.4.1 MEANING OF PERSONALITY

Personality includes all of one's behaviour, characteristics, because each individual has a personality which is different from that of the other. According to yinger "Personality is the totality of behaviour of an individual with a given tendency system interacting with a sequence of situations".

To understand personality we need to know how individuals develop different personalities when they interact with various kinds of social and cultural experiences. The factors in personality development are (1) Biological inheritance (2) Physical environment, (3) Culture and (4) Group experience.

15.4.2 BIOLOGICAL INHERITANCE

All normal human beings have certain biological similarities like two hands, five senses, sex glands and complex brain. These biological similarities explain some of the similarities in the personality and behaviour of individuals. Each person has a unique biological inheritance in the sense that no other person inherits exactly the same (except identical twins) physical characteristics. It is recognized that all personality characteristics are the products of experience.

Today, many claim that an individual's differences in behaviour, ability and achievement depend on the environment in which he lives. So individual differences in biological inheritance are not very important.

15.4.3 PHYSICAL ENVIRONMENT

Explains human behaviour in terms of climate and geography. Physical environment is not of much importance in development because different kinds of personality can be found in every type of climate. No doubt physical environment has some influence upon personality, for example, the Athabascans developed dominant personality traits to survive in a harsh climate. The tribals who could not get food to eat became more selfish and lacking in kindness or helpfulness, and even seized food from the mouths of their children in order to survive.

15.4.4 CULTURE AND PERSONALITY

We know that every where infants are taken care of by the older members, live in groups and learn to communicate through language. They gain certain experiences common to all those in that particular society. This helps the individual to develop a typical personality common to many members in the society.

From the moment of birth, the child is trained in many ways to build up his personality. Culture which varies from society to society has a greater influence on the individual's personality. These influences differ from one culture to another, providing a common experience for all the members in the given society. There are certain personality characteristics which the society admires and rewards. These characteristics are developed by the young in the same society. The most widely approved personality in our culture is being friendly, sociable and cooperative, and at the same time, competitive, individualistic and progressive. These personality traits are taught and cultivated among the new generations. So the development of personality and the learning of culture are not different processes but are one and the same process.

15.4.5 GROUP EXPERIENCE

The child first begins to learn certain things like, eating, sleeping, walking, talking and crying. Then he tries to recognize his mother, his father and the others, giving them different names and a different status to identify them as individuals. The child becomes aware of itself as a distinct human being. As the child gains several experiences an image of what kind of a person he or she is, is formed, that is an image of the self is formed. The formation of the self-image is the most important process in the development of personality. There are instances of neglected children who have been kept away from the family group. They are always found to be abnormal and unsocial. Group experience is the most important process in the development of personality.

CHECK YOUR PROGRESS - 3

4. What do you understand by the term personality.

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5. List out the factors which enable personal development.

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15.5 SUMMING UP

Socialization is the process through which individuals learn to participate in group life. It is the process of learning to behave appropriately in the group to which he belongs. This is largely a matter of internalizing the norms and values of the group so that the individual becomes a functioning member of the society.

As a result of social interaction in the family the child begins to develop a sense of self and an awareness of others in the family. This process of socialization shapes the entire personality, the organized system of behaviour, attitudes and beliefs of the individual. An individual's personality is largely the product of social and cultural forces.

15.6 KEY WORDS

Socialization	: It is the process of social interaction through which people acquire personality and learn the way of life of their society.
Anticipatory Socialization	: It is the kind of learning which is directed towards a person's future roles. It occurs when people anticipate their own participation in a situation imagining how others would feel, think and behave.
Re-Socialization	: It is a kind of learning which involves the learning of new ways of thinking, feeling and behaving that are completely different from one's previous way of life.

15.7 SUGGESTED BOOKS

Ian Robertson	: Sociology
Harold M Hodges, Jr	: Conflict and consensus: An Introduction to Sociology.
William f. kenkel	: Society in Action: Introduction to Sociology
Jon. M. Shepard	: Sociology
Mercer and Wander	: The Study of Society

15.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define socialization and discuss the process of socialization which occurs throughout the life of an individual.
2. What is personality and how do you explain personality differences within a society.

II. Answer the following in about 10 lines each.

1. Internalization of norms and values
2. Culture
3. Resocialization
4. Group experience

15.9 ANSWERS TO CHECK YOUR PROGRESS

1. Socialization is the process by which culture is transmitted, so that the individual becomes aware of the norms and values of the society into which he is born.
2.
 1. Socialization is a continuous process throughout the life of an individual.
 2. It may vary from one group to the next in degree and form.
 3. Some situations call for processes of desocialization or resocialization.
3.
 1. Primary Socialization.
 2. Anticipatory socialization.
 3. Developmental Socialization.
 4. Resocialization.
4. Personality is the totality of behaviour of an individual with a given tendency system interacting with a sequence of situations.
5.
 1. Biological inheritance
 2. Physical environment
 3. Culture
 4. Group experience

BRAOU

UNIT-16:THEORIES OF SOCIALIZATION

(C.H.COOLEY, MEAD AND FREUD)

Contents

- 16.0 Aims and Objectives
- 16.1 Introduction
- 16.2 Emergence of Social Self
- 16.3 Theories of Socialization
 - 16.3.1 Cooleys Theory
 - 16.3.2 Looking Glass Self
- 16.4 Meads Theory
 - 16.4.1 Two Parts of Self the Me and the I
 - 16.4.2 The Concept of "Generalised Other"
 - 16.4.3 Play and Game Stage
- 16.5 Freuds Theory
 - 16.5.1 Three parts of Personality: The Id, the Ego and the Super Ego
- 16.6 Summing Up
- 16.7 Key Words
- 16.8 Suggested Books
- 16.9 Model Examination Questions
- 16.10 Answers to Check Your Progress

16.0 AIMS AND OBJECTIVES

The main aim of this Unit is to discuss socialization theories of Cooley, Mead and Freud and explain the development of self and personality showing the emergence of social self through socialization.

By the end of this unit you will be able to:

- * explain how social self emerges,
- * explain the Cooley's theory of socialization. Mead's theory of socialization and Freud's theory of Socialization.

16.1 INTRODUCTION

Many social thinkers have given an account of the process by which children develop their minds, their actions and personalities. The theories we are going to study specify different stages through which children pass as they mature socially. We shall discuss the theories of Charles Horton Cooley, George Herbert Mead and Sigmund Freud.

16.2 EMERGENCE OF SOCIAL SELF

Before we start with the theories, let us discuss briefly about the emergence of self. Self is an important aspect acquired through the process of socialization. It is that part of the personality which consists of individual's self-image of himself. At birth human infants treat

their own fingers or mother's breast as an object like a ball or any toy. As the child matures he or she learns the names of objects and the attitudes which others (such as parents, other family members and playmates) have towards the objects are also learnt. In the process of learning the child takes the attitudes of others expressed towards him or herself. For example a child learns to be cautious, and tries to be away from the fire. Children, become self-conscious and slowly begin to acquire a social-self when they seek to take the attitude of others to judge their own behaviour. Though the concept of self is vague we experience it as real, having a definite conception of who he or she is. Our sense of self consists mainly of the various roles that we adopt to play and the various characteristics we possess. If some one asks a question as to who you are, your answers are given according to your role performance, that is, a student, mother, sister and so on. Whatever our sense of self consists of, "It is a social product which is created and modified throughout life by interaction with other people".

16.3 THEORIES OF SOCIALIZATION

Charles Horton Cooley's theory, Herbert Mead's theory and Sigmund Freud's theory are the three important theories of socialization.

16.3.1 COOLEY'S THEORY

Charles Horton Cooley (1864-1929) was an American economist later became a social psychologist. He gained many of his ideas while observing his own children playing. Cooley observed that self-regard was particularly important and he tried to show, how it developed among children. He noted many times that children learn to get attention by observing and taking other's reactions toward them. For example when visitors come home, the attention is turned towards the children because of the disturbance they are causing. Children learn quickly that the focus of attention is toward them rather than towards the visitors. From such situations children learn to judge themselves in terms of how they imagine others to react to them. They also learn to define themselves as persons and develop their personality which is an important aspect of their sense of self. This sense of self is an awareness and feeling about their own personal as well as social identities. Cooley explains that a sense of self is first developed through a pride of ownership. A child for example, has a special regard for his bat, pen, shoes, bed and so on, which he can call his own and have control upon. From this sense of ownership the child develops other attitudes. He can understand and share other's reactions just as he is able to possess his own things. If the teacher talks high about the boy for his good behaviour, he may feel proud of himself. Thus the child sees himself through the eyes of others who are important to him such as the family members called as "significant others", they include mother, father, grand parents, teachers and playmates whose approval the child wants. He takes pride in the image of himself which he sees through the attitude of others toward him. This self-image is something that he owns and tries to control. If the teacher complains that he is very naughty he feels ashamed and takes it as a loss of pride in his self.

16.3.2 LOOKING GLASS SELF

Thus each individual acquires a self-image by imagining how he or she looks to other people. Other people serve as mirrors for an individual to form, maintain and change his or her concept of self. Cooley called this phenomena as the "looking glass self". The "looking glass self" provides a mirror in which we can see the movements and reactions of other people to our own behaviour. It is made up of the imagination of our appearance. We acquire some sort of self-feeling such as pride, respect or disrespect. So our concept of self is derived from this reflection. It is through observing this attitude of others we learn whether we are ugly or attractive, popular or unpopular. By imagining or observing the responses of others we are able to evaluate ourselves and our actions.

Looking glass self results in three stages.

Cooley explained that looking glass self results in a three stage process. (1) In the first stage, the person imagines how he appears to other people, (2) in the second stage he imagines how other's evaluate his behaviour (3) and finally the person evaluates his own actions according

to how he perceives others have judged him. The result of looking glass process is; we form positive or negative feelings of our own self. We are able to interpret and judge our own actions. The image that we form of ourselves by looking into the social mirror, is favourable, "our image of self is enhanced" and our behaviour is likely to be repeated. If the image is unfavourable the concept of self is "diminished" and our behaviour would be changed. This is not a conscious process and these things take place successfully in any given situation.

All this imagination of a person's actions takes place in his mind. The looking glass-self process is the product of self- evaluation of a person's interpretations about other's reactions toward his behaviour. Sometimes looking glass may not accurately reflect the real feeling and thinking of others. A child may be punished for example, for doing something wrong, which in fact was wrong on the part of the child. A child who is asked to go to bed at a forbidden time, may not know that his presence is not required when his parents had to discuss something serious. The Child's judgement that his parents punished him and treated him as an unimportant person is simply wrong. This, in fact misinterpreted as to what others are thinking. This does not mean that looking glass process has not been in effect. The child really thinks that his parents wanted to punish him as if they really had that opinion about him.

However, one's self-concept is not equally influenced by all people. Some people may misjudge the way others see them. We may not gain a direct impression of the others reactions but must be able to interpret these reactions by ourselves. All of us misjudge the opinions of others and as a result we have a "high or low-self concepts". But whether we misinterpret our image of self or not our sense of self arises through social interaction.

CHECK YOUR PROGRESS - 1

Fill in the Blanks.

1. _____ is an important aspect acquired through socialization.
2. _____ is a social product which is created and modified throughout life by interaction.
3. Charles Horton Cooley coined the concept _____
4. _____ is acquired by imagining how he or she looks to other people.

State true or false

5. 1. Self is that part of the personality which consists of individuals self image of himself. ()
2. In the process of learning the child does not take the attitudes of others towards himself. ()
3. Sense of self is developed through a pride of ownership. ()

6. Who are significant others?

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7. What are the three stages of the development of looking glass self.

16.4 MEAD'S THEORY

George Herbert Mead (1863-1931) is one of the most important theorists of the process of socialization. Especially he has shown the way that social interaction helps to develop the sense of self in an individual. Mead has shared many of the same concerns of Cooley and made a major contribution in introducing for the first time the concept of symbolic interaction. It is the interaction between people that takes place through symbols such as gestures, facial expressions and language. Language is the means of communication which is socially learned and is the most essential, but simple form of thought. It is the mind through which we interpret our behaviour and that of others.

6.4.1 TWO PARTS OF SELF-THE ME AND THE I

Mead considered human personality more than a social product. He divided self into two parts that is "the me and the I". The 'me' is the part of the self and is formed through socialization. "Me" represents the internalized demands of the society such as social norms, expectations and the individual's social responsibility. Because of its socially derived nature "Me" provides for predictability and conformity. But we see that human nature is much spontaneous, and unpredictable the I represents this unique spontaneous self interested and natural characteristics of the un-socialised side of the self. The "I" is in constant interaction with the "Me" as the individual participates in social life. For example you can experience yourself as "I" or as "Me". When a feeling arises you think it as "I feel this or I want this," But actually you don't act either on impulses or feelings. You place yourself in the position of others and imagine how they will react to the action you are about to take. Then you may think to yourself. "They would be angry at me" or they would laugh at me". Such views formed by the opinion of others is the "Me" side of yourself. Mead maintained that only by taking the outside point of view, we can control and organize our behaviour. We should keep looking at ourselves in the place of others so that we may organize our behaviour along with the activities of others. He further said that "I" is spontaneous and "Me" is the result of our social experience. The development of self includes both 'I' and 'Me' and the continuous conversation between the two, Mead called "Minding".

16.4.2 THE CONCEPT OF "GENERALISED OTHER"

Mead pointed out that the essence of the socialization process is to anticipate what others expect and also to judge and control our own behaviour. This ability to judge and control is achieved by taking up the roles of others in order to see one self from their own point of view. In early stages, children are able to internalize the expected patterns of their parents, who are called as **particular others**. As they grow older they try to internalize the expectations or the demands of society which is called as the **generalized other**. That is when a child by the age of 10 or 12 taking the role of others is capable of making comparisons. Then it is possible for the child to judge what the average person whom Mead called the generalized other. People develop their own attitudes of generalized others when they are well aware of the agreement among themselves. If all the people you come across have the same opinion about a topic it is easy for you to arrive at a generalization about it. But when they have different points of view, it is difficult to decide which opinion is the most general one. Children always make a comparison of views of others to decide what the "generalized other" believes and what is the

A person who has a good sense of generalized other will be able to identify even if some one gives different and unusual ideas, because such view points do not agree with the generalized views of a large group. A person who is well versed in common knowledge can be more confident to meet any new situation than a person who does not.

16.43 PLAY AND GAME STAGE

Mead suggested that play was an important aspect of learning. Children while playing take the roles of others. For example children play with dolls taking the role of a mother, a nurse, a doctor and a teacher. Mead distinguished between two different stages of development. That is the play and the game stage. He believed that game is an important aspect for the normal growth of a child, because children gain knowledge by taking a role and gain other view points besides their own. A girl may take a mother's role and pretend that the doll represents herself. By acting she may extend her knowledge of 'role behaviour'.

However, children who play together do not organize their activities in a complex way. The play stage occurs at the age of five or six. There is some interaction between the players, for example, usually brother and sister playing as nurse and doctor, play their separate roles, but not with enough skill to perform actions that are truly interdependent. When children reach the game stage, they can understand a set of roles with new kind of behaviour and the interaction between the children takes new forms. This is not possible to teach a five year old child. They may be taught to pitch, to bat, to catch and to run, but they cannot take so many roles at a time and therefore cannot follow the game.

Children at the age of 10 or 11 while playing practice taking up the roles of 'generalized other'. They try to judge their own behaviour by the shared standards of behaviour of a large group and act accordingly. They may even try to interpret different views of reality by arguing over principles and ideals. Such type of intellectual thinking is done at an adult stage. An adult seeks to interpret different scientific theories and arrive at a "stable self-consistent reality". This is what is represented by the 'generalized other'.

CHECK YOUR PROGRESS - 2

Fill in the blanks:

8. George Herbert Mead introduced the concept of _____
9. Symbolic interaction is the interaction between people through _____
10. _____ is the means of communication which is socially learned.
11. Human personality is divided into two parts _____
12. _____ is the part of the self formed through socialization and _____ the nonsocialized side of the self.
13. As the individual participates in social life the _____ is in constant interaction with _____
14. In the early stages the child internalizes the expected patterns of _____ and in the later stages those of _____
15. _____ is an important aspect of learning.
16. Sigmund Freud was the founder of _____
17. Freud emphasized on the _____ factors and _____ forces of socialization process.

16.5 FREUD'S THEORY

Sigmund Freud (1856-1939) was one of the founders of psychoanalysis. He is regarded as the most original thinker of the past century and some of his theories are still influential. While Cooley and Mead regarded self as a social product. Freud emphasized on the biological factors and emotional forces of socialization process. Freud maintained that much of the human behaviour is performed unconsciously. Human beings are not aware of their actions. He believed that the early childhood experiences though lost in conscious memory, are of fundamental importance for the later development of the personality. The unconscious motives that guide human behaviour can be made apparent through dreams, slip of the tongue, taking long interviews with a trained expert, which he called as psychoanalysis.

Freud believed that man is born with basic drives such as sex and aggression and if these are not controlled it is not possible to maintain social order in society. There is always a conflict in the relationship of man and society. Therefore society demands individual to conform to certain rules and imposes its will on the individual. Often such restrictions later lead to neuroses and personality disturbances. Freud emphasized the importance of the control of the sex drive. He pointed out that this drive is present even among children (young infants) which led to constant conflict between individual and society.

16.5.1 THREE PARTS OF PERSONALITY THE ID, THE EGO AND THE SUPER EGO

According to Freud personality is divided into three aspects. The Id, the ego and the super ego. The id is a part of the personality consisting of the drives present in the individual from the time of birth and continue throughout life. Id is entirely unconscious, instinctual, unsocialized, selfish, aggressive and antisocial. It demands the immediate satisfaction of the drives. Such things as violent aggression, sexual impulses toward their own parents, other forbidden people and all anti-social activities are not tolerated in a polite society. The self of the young child entirely consists of id but the child learns to control through interaction with others.

The Ego

Freud was of the opinion that the ego arises through social experience and it is the most useful and sensible part of the self. The ego, in other words the conscious self has two functions to perform. One is to counter-balance between the demands of the self that come from the id and the socially acceptable demands of the society that come from the super ego. Secondly, it tries to act as a mediator between the personality and the social environment. If the self maintains a harmonious balance "within the personality and between personality and society, the individual is well adjusted if not personality and self concept may be severely impaired".

The super ego

Finally super ego is the moral part of the self. It internalizes the socially learned behaviour patterns such as the "shoulds and oughts". Freud believed that the major work of society is carried on by the super ego. It performs the controlling function. The super ego consists of values, norms, beliefs and attitudes that are acquired by the individual through socialization. It is the super ego which permits and directs the individual to express those impulses which are considered as appropriate by the society. At the same time it represses the unorganized behaviour. There is a continuous conflict between the id and the super ego, since the desires and other impulses (sexual and aggressive) are controlled by super ego in social life. It has already been mentioned that ego is the conscious and rational part of the personality which mediate the conflict between id and super ego. The ego attempts to control the behaviour of man and tries to keep him within the limits of super ego. For example a man may have the impulse to steal a wrist watch from the shop, even though he knows it is socially forbidden. The ego would attempt to supply rational information to mediate the struggle between id and super ego. It tries to give enough information about the possible consequences of such an act. Although the acts like rape, murder and theft occur it is obvious that id is not always controlled. Sometimes

the impulses of the id are indirectly expressed. Because man is aware of fear and other legal consequences he might decide not to murder but threaten his enemy with dire consequences.

Super ego acts as a guard against these impulses and provides us with an appropriate information which enables us to observe and judge our actions. "It gives us an image of what we ought to be" according to the accepted standards of society.

Freud did not argue that the human brain is divided into three categories. He merely proposed a theory which enabled him to understand the development of self and personality. Some psychologists still find Mead's theory useful.

CHECK YOUR PROGRESS - 3

State True or False

18. 1. According to Freud social order in society can be attained by controlling the basic drives such as sex and aggression. ()
2. There is always conflict in the relationship of man and society. ()
3. Personality is divided in two parts only. ()
4. The part of the personality consisting of the drives is Id. ()
5. Ego is the moral part of the self. ()
6. Human brain is divided into three categories. ()
7. Personality is not the product of interaction between the individual and the environment. ()

16.6 SUMMING UP

We have learnt that the development of personality and the self emerge through socialization. The self is an individual's awareness of his or her social or personal identity. Cooley regarded it as social development. The self is evolved out of the ways in which others respond to us. In other words self is developed by seeing ourselves, keeping in view how we think others perceive us. The view which we have of ourselves is influenced from our observations of the other's attitude toward us. This is what Cooley meant by looking glass self. We interact in our daily life and judge the behaviour of others and we also try to imagine what judgement others have made of us.

Like Cooley, Mead believed that the self is not present at birth but it is a social development. The self is the product of social experience and interaction with others. Mead was an important contributor of the concept of symbolic interaction. He stressed on the development of language and the learning of social roles, through interaction with others. Children become self-conscious when they begin to take the attitudes of others to think about themselves and their behaviour. It is through these attitudes and definitions of others a self is formed. While learning the social roles through interaction, children respond to a "generalized others" as well as to significant others. Mead distinguished between 'I' and 'Me'. 'I' comprises of impulsive and unorganized self, and the 'me' the socialized self which is aware of norms, values and expectations. He did not regard that individual and society is in conflict but said that the 'I' was never under the control of 'me'.

Freud suggested that the self is composed of three parts, the id, the ego and the super ego. He emphasized that personality is the product of the interaction between the individual and the environment. He felt that socialization is the process which helped the individual to adjust to the demands of society and repress most of his basic impulses.

16.7 KEY WORDS

Id	:	Id is a part of the personality consisting of the drives.
Ego	:	Ego is that aspect that arises through social experience and sensible part of self.
Super ego	:	It is the moral part of the self.

16.8 SUGGESTED BOOKS

Neil.J.Smellser	:	Sociology an Introduction
Vidya Bhushan and Sach Deva	:	Fundamentals of Sociology
Leonard Broom and Philip Selznick	:	Sociology-A Text with Adapted Readings
Gisbert.F.	:	Fundamentals of Sociology
Ogburn W.F. and Nimkoff	:	A Hand Book of Sociology
Johnson Harry. M	:	Sociology-A Systematic Introduction.

16.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain C.H. Cooley's "looking glass self" with examples.
2. How is the self a social product?
3. Do you feel Freud and Cooley are in basic disagreement on the nature of the self-explain.

II. Answer the following in about 10 lines each.

1. Explain what is social self?
 2. What is symbolic interaction?
 3. What do you understand by the term generalized other?
 4. What is Super ego?
-

16.10 ANSWERS TO CHECK YOUR PROGRESS

1. Self
2. Self
3. Looking glass self
4. Self image
5.
 1. True
 2. False
 3. True
6. Mother, Father, Grand parents, Teachers, Playmates whose approval the child wants. The child sees himself through the eyes of others who are important to him. They are called significant others.

7.
 1. In the first stage the person imagines how he appears to other people.
 2. In the second stage he imagines how other's evaluate his behaviour.
 3. In the third stage he evaluates his own actions according to how he perceives others have judged him.
8. Symbolic interaction
9. Symbols.
10. Language
11. The me and the I.
12. Me; I
13. I; Me
14. Particular others; generalized others
15. Play
16. Psycho analysis
17. Biological, emotional
18.
 1. True
 2. True
 3. False
 4. True
 5. False
 6. True
 7. False

BRAOU

UNIT-17 : AGENCIES OF SOCIALIZATION

Contents

- 17.0 Aims and Objectives
- 17.1 Introduction
- 17.2 Agencies of Socialization
 - 17.2.1 The Family
 - 17.2.2 The School
 - 17.2.3 The Peer Group
 - 17.2.4 The Mass Media
- 17.3 Summing Up
- 17.4 Key Words
- 17.5 Suggested Books
- 17.6 Model Examination Questions
- 17.7 Answers to Check Your Progress

17.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the important agencies of socialization. At the end of this unit you will be able to:

- * explain how individuals are socialized by the family, the school, the peer group and the mass media.

17.1 INTRODUCTION

We have learnt that the self and personality are the result of socialization process. Each society develops a particular type of personality. There is a particular correspondence between certain social structures in society and certain kinds of personalities. For example with regard to community structures, we have different personalities among urban dwellers and among rural people. We find a sharp contrast between the personalities of these two types. Therefore, as the people undergo similar experiences under similar conditions, such as religion, family, community and so on, their personalities to some extent are determined by these different institutions or structured situations in which socialization takes place.

17.2 AGENCIES OF SOCIALIZATION

However, each individual is brought up under different conditions and naturally he is affected by different agencies of socialization. Each individual's personality is the result of a given community, family, peer group, mass media and so on. We shall examine the important agencies of socialization and discuss their importance in the process of socialization.

17.2.1 THE FAMILY

We have noted in our previous Unit that a new born infant is transformed from a physical organism into a social being. The child's initial attitudes, values and beliefs are acquired from the family members who first care for the child's needs. It is obvious that whatever experience the child gains, is a crucial factor in his or her later development. Most of the research on socialization has been focussed on the impact of different family arrangements on the child's development.

The loving care and affection given by the parents, is the most important element in child's experience. Family being the most important agency of socialization, is chiefly responsible for the development of personality in the individual. Family is the first group which gives meaning and support to the individual. It is a socially sanctioned, organized and permanent group of people who are related to one another by blood, marriage or through adoption. They live together and co-operate economically. Family members such as sisters, brothers and parents help in transforming the new born child into a socialized individual, having the capacity to participate in society. The most significant period of socialization would be when the child is five years of age. Within the family young children learn the socially approved rules and begin to understand the many basic roles of society. In these years the child comes to know about the physical and social world around him, his likes and dislikes begin to develop from the net work of family relations.

As we see, children fully depend on the close contact as well as love and care of the family members. Particularly they depend on their mother for basic needs and survival. The extent to which the basic needs such as food, shelter, love and so forth are provided will, to a greater extent determine the child's personality development both mentally as well as emotionally. Therefore mother's personal care and affection is very essential for a child atleast till three years of age for human development. Human nurturing is a basic requirement for the development of healthy children. Some research studies have shown that children brought up in orphanages, lacking mother's care and affection become very much withdrawn. Close contact with the parents is of primary importance in the early childhood. Children deprived of close parental contact are unable to learn the basic behaviour patterns and skills which are necessary in society. They are withdrawn from their environment hence they fail to internalize the norms and values of society. Ofcourse, it is not only the mother who plays an important role in child's life, but the whole family serves as a basic unit in which abilities and values are learned. Children learn to control and direct their emotions and learn to use language and begin to acquire and imitate the values and attitudes of their parents. Thus family is the first reference group to the child. A child's experiences within the family structure involve a number of important contacts he or she will ever have.

Socialization in childhood

Society demands a certain degree of self-control from the individuals. For children the teaching of self control begins with toilet training, their first major introduction to society's demands. Gradually these experiences lead them to respond to other social demands. Later the child develops emotional responses such as curbing her anger toward parents and siblings. The child learns to change his or her behaviour according to the societal demands. These demands may involve considerable frustration and anxiety.

Values are also taught to the children, at the same time to learn self-control. For example children who do not like to share their toys with others are helped to acquire the self control by teaching the values of co-operation. They are asked to share their toys with others, so also other children are encouraged to share their toys with them. It is made clear that cooperation is being approved by others, children are encouraged to "come out on top". In the next stage of socialization children are taught the basic skills that are useful in life. They learn to wash, dress, feed themselves, to help with house hold chores and treat the adults with respect. Parents also introduce their children to skills such as reading books, drawing, painting and games that will help them directly in school.

Another step in socialization is teaching role behaviour to the child through family interaction. Shortly after they develop self image by comparing their own behaviour with that of family members, they learn that certain behaviour is appropriate to them, and other family members may be asked to behave differently. For example a girl knows that she can play with toys where as her father cannot do that. She observes that her mother spends more time in taking care of her needs rather than her father. Her sister occasionally plays with her. Gradually, she learns to display a particular kind of behaviour in her role as child, daughter, and

sister keeping in view the expected patterns of behaviour with whom the child interacts. But much of the socialization takes place unintentionally. For example depending on the pattern of social interaction in the family children develop different personality traits. Family being an important agency provides an ascribed status to the individual from the moment of birth basing on a different sub-culture of caste, class, race and religion. All these have a strong influence on the nature and socialization of the individual. For e.g., the ideas, values and beliefs that are learned by children depend very much on the practices among social classes of the children having different experiences living in rural peasant families and children born into wealthy professional family living in urban areas.

Child rearing practices differ among social classes, especially in modern societies. Some research studies indicate that middle class parents are permissive and tend to be more open and flexible with their children. They are more reasonable and impose rules by emotional appeals to the child. Middle class parents encourage children to develop individuality rather than conformity, and the development of self-control rather than being submissive to external authority. They may also encourage the child to do well in competitive activities. On the other hand the working class parents are more authoritarian, demanding obedience and conformity from the child. The parents are more likely to use physical punishment.

There are differences in child rearing among social classes because of the differences in the occupational roles of the parents. The qualities emphasized by the middle class parents such as the flexibility, individuality, self-control and personal achievement are mostly required for middle class occupations. Similarly the working class parents stressed on discipline and conformity which is more needed for the type of jobs they take up.

According to some research studies, that particular kind of behaviour must be learned at a certain stage of child's development or else they can't be learned or may be learned with little efficiency. Thus family provides the child with close, personal relationships which are essential for the physical, social and psychological development of the child.

CHECK YOUR PROGRESS - 1

1. Define family.

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.....

.....

2. Fill in the blanks.

1. Family members help in transforming the new born child into a _____.
2. Children depend on their mother for basic _____ and _____.
3. The extent to which the basic needs are provided will determine the _____ development.
4. _____ is a basic requirement for the development of healthy children.

3. What are things which are taught during child hood?

.....

.....

.....

17.2.2 THE SCHOOL

School is an agency that assumes some responsibility for socializing the children. It is an agency that is formally established by society with the task of socializing the young ones in particular skills and values. We usually think of school as the main centre for teaching skills, attitudes and knowledge they need in order to become functioning members of their society. These values and norms are considered by the community as the most important. Schools with their teachers and students display an environment which is somewhat less informal than the family. Children are given formal instruction in technical and intellectual heritage of their culture. Each new generation is benefitted from the previous experiences of the older generations that have been made through the years. The school socializes the child not only through formal instruction but also through other organized school activities such as scouts, guides, debates, elocution, cultural programmes, sports and so on. Children's activities are regularized and they learn to be neat and punctual. The role behaviour of the children is more oriented toward the larger society. They learn the expected of a student in the classroom; as members of an organized group such as the school as well as the citizens of their nation and world at large.

In schools the children are under the supervision of teachers and administrators who are not their relatives. They learn to obey rules, regulations and the commands of those who have social authority over them. The child's performance is systematically evaluated in comparison with others. The child's behaviour may be checked, rewarding the acceptable and punishing the unacceptable. The child is expected to display obedience, self-control and adjustment not because the teacher offers love and protection but because a social system needs a standard of behaviour to be observed.

Thus "socialization at school emphasizes the individual adjustment to impersonal rules and authority, an adjustment that is fundamental to successful social functioning in modern societies." The individual child is no longer considered as somebody special but as a member of the organized group, subject to the same rules and regulations as others are subject to. Children learn to evaluate themselves in terms of the same standards that others apply to them. A child's participation in school life lessens the dependence on the family creating new relationships with that of a wider society and the nation at large.

CHECK YOUR PROGRESS - 2

5. True or False

1. The school is the main centre for teaching the child everything they need in order to become functioning members of their society. ()
2. Children are not given formal instruction in technical heritage of their culture. ()
3. Socialization at school emphasizes the individual adjustment to impersonal rules of authority. ()
4. The child's performance is not systematically evaluated at school. ()

17.2.3 THE PEER GROUP

Besides family, peer group is an important agency of socialization. This type of group refers to individuals who are of the same age having more or less the same social position. It consists

of many groups in which the child participates. The group may consist of neighbour's children, those in school or those at the play ground and so on. The peer group has its own norms, values, language and activities. It is a "child oriented system" having their own rules and regulations. Peer group is quite separated from the adult groups having a subculture which is governed by children's interests, values and beliefs.

Although it is said that the peer group encourages socialization of the child by adhering strictly to the rules, values and norms of the group, there are also other ways in which peer group contributes to socialization. It exercises more influence over the process of socialization in child's life.

At first the peer group enables the child to experience equal positions and relationships. In other words the relationship between them is recognized on the basis of equality. The child develops give and take attitude which is not usually possible among adult relationships. The group teaches the child the principle of equality, to be interested in the companionship and good will of the group which satisfies his own interest. The peer group encourages the children to help those in trouble and check those who fail to do so. The responsibility is shouldered by the members, of the group as well as by each pupil on his own. As a member the child experiences support and solidarity, thereby developing close contacts within the group.

The peer group with its own distinct culture has its own concerns and interests. Children create new form of relationships which are different from family and school, they become, more independent of parents and other members. Thus the child develops new emotional ties and identifies with new role models. As a member he views himself according to the standards of the group.

We can note then, that a peer group consisting of friends and playmates of the same age exercises greater influence on the development of personality and self of the child.

The peer group is characterized by close and intimate (face to face) contacts. It is considered to be a primary group as that of a family. These primary groups are the major agents of socialization. Primary groups being small and intimate play a significant role in determining the personality and character of the child.

However, peer group which helps individuals to develop new emotional ties teaches the members to identify themselves with new role models. It still helps the individual to end the period of Childhood dependence on adults. The adolescent peer group provides a subculture that is different from the family and school. It's members create new relationships that are strictly forbidden in the family and school and thus learn to break away from these two agencies and establish new roles and identities. Peer group is agency which is carried on throughout the life of an individual. Particularly it is very influential during the adolescence. Young people at this age establish new identities which are against the earlier patterns learned in the family and at school. Adolescents who practice deviant behaviour patterns are not free from the process of socialization. They have been socialized throughout by the peer group which provides new norms and values in opposition to those held by agencies in society.

Some sociologists have suggested that in modern societies peer group is the most important agency for socialization. David Riesman one of the exponents of this theory concluded that "a peer group was the most significant motivating force in social behaviour."

17.2.4 THE MASS MEDIA

The mass media in other words are the various forms of communication such as the radio, television, newspaper, magazines, movies and records. It is one of the major socializing agent that can reach a large size of population without any personal contact between the sender and the receiver. It transmits to the individual values, beliefs, mores and traditions of the society. Before mass media came into vogue few people could read and the information reached slowly by word of mouth. Today news travels in matter of seconds around the world through radio

and television. People can listen to music or watch a documentary, comedy or drama. The most influential media is television. It provides information about social events and social change ranging from news and opinions of intellectuals on various topics, fads and fashions. People can watch and listen to various role models and life styles that might otherwise never have access to.

A particular concern to many people in recent years is the socializing effects of television on young children. Television provides children with a great amount of information about real and imaginary world. The impact it has on young children is the great concern to many people in recent years. Since children do not perceive things as adults do the information they receive can be misinterpreted. For example imaginary characteristics could be taken as real, a man cannot be hit on the head, pushed over a hill and come back smiling.

In some respects television is closely linked with the other socializing agencies such as family, school and peer group. Children may find similar values and social norms that are taught to them at home and school as shown in the programmes. Sometimes the ideas and values that are learned from the television programmes may also conflict with those taught by other agencies of socialization. For example children are taught that their chances in life would be bright with hard work and good education. But they may find more easier methods on television, such as enjoying life with all the comforts while still young.

Children gain considerable knowledge about models of human behaviour and interaction. They learn about different people, places, events and about the tasks of a doctor, lawyer, court room, police detectives and so on. They can even watch the different ways in which money is used in daily transactions. A child's thinking power may be enhanced rather than the class room instruction for e.g., a geography lesson may be brought to life on television. A scientific experiment is made very clear and interesting on the television. In recent times children are exposed to a number of general knowledge programmes, introducing them to a role of community leaders showing the development and progress of their society.

However, there is some evidence that children who are exposed to television are better informed than non- television watchers. At the same time we cannot say that the information gained by school children is not misleading. For example a lawyer does not always win his case, a surgeon is not always successful in his operation. Psychologists have found that children try to imitate the behaviour of the people around them. Some of the researchers made a study, whether children exposed to acts of violence on the television programmes tend to imitate those actions. According to their report, the more a child watches violent programmes on the T.V., the more aggressive the child is likely to be. Further, they concluded that adolescents become aggressive by watching violent television content. But all the scientists did not agree with this opinion. No doubt television has become a powerful socializing agent as well as a harmful one. It is the responsibility of the parents to control children from viewing the television.

CHECK YOUR PROGRESS - 3

Fill in the blanks:

6. The third important agency of socialization is the _____.
7. Peer group is a child oriented system having their own _____.
8. The relationship between the members of peer group is recognized on the basis of _____.
9. Peer group is characterized by _____ and _____ contacts.
10. Peer group is the most significant motivating force in _____.

11. What are various forms of communication?

.....
.....
.....

12. Mass media transmits to the individual

.....
.....
.....

17.3 SUMMING UP

Socialization occurs mainly in the family, in peer groups, in schools and through the mass media. Children acquire their attitudes, beliefs, and many of the values from their families and peer groups. Socialization occurs not only at the early years of an individual but continues throughout one's life. There are other agencies such as religious groups, scouts, girl guide groups, youth organizations and later in life by such agencies like the military, social clubs, where the individual is socialized and resocialized during his life. All members of a society continuously undergo the process of socialization internalizing their cultural values, norms, attitudes and become a part of the society. In other words, it is a process by which the individual and the society become one.

17.4 KEY WORDS

Peer group : This type of group refers to individuals who are of the same age having more or less the same social position.

17.5 SUGGESTED BOOKS

Harry. M. Johnson : Sociology
Alex. Inkeles : Sociology
Ramnath Sharma : Introduction to Sociology

17.6 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain the role of family in the process of socialization.
2. How do you think mass media is the most powerful agency of socialization.
3. Peer group is an important agency of socialization. Explain.

II. Answer the following in about 10 lines each.

1. Explain some of the values taught during childhood.
2. Role of television in the socialization process.
3. Role of school in the socialization process.

17.7 ANSWERS TO CHECK YOUR PROGRESS

1. Family is a socially sanctioned, organized and permanent group of people who are related to one another by blood, marriage or through adoption.
2.
 1. Socialized individual
 2. needs; and survival
 3. Personality
 4. Human nurturing.
3.
 1. Self control
 2. values
 3. basic skills that are useful in life
 4. role behaviour
4. The school
5.
 1. True
 2. False
 3. True
 4. False
6. Peer group
7. Rules and regulations
8. equality
9. close; intimate
10. social behaviour
11.
 1. Radio
 2. Television
 3. Newspaper
 4. Movies
 5. Records
 6. Magazines
12.
 1. Values
 2. mores
 3. beliefs
 4. Traditions

BRAOU

BLOCK VII

STATUS AND POSITION

**Unit 18 : Status and Position, Social Stratification
and its Characteristics**

UNIT-18 : STATUS AND POSITION-SOCIAL STRATIFICATION AND ITS CHARACTERISTICS

Contents

- 18.0 Aims and Objectives
- 18.1 Introduction
- 18.2 Meaning of Status and Position
- 18.3 Types of Status
 - 18.3.1 Ascribed Status
 - 18.3.2 Achieved Status
- 18.4 Social Stratification
- 18.5 Characteristic Features of Stratification
 - 18.5.1 It is Social in Nature
 - 18.5.2 It is Ancient
 - 18.5.3 It is Ubiquitous
 - 18.5.4 It is Diverse in its Forms
 - 18.5.5 It is Consequential
- 18.6 The Class System
 - 18.6.1 Definition of Social Class
 - 18.6.2 Class Structure During Middle Ages
 - 18.6.3 Class Structure as a Result of the Industrial Revolution
- 18.7 Summing Up
- 18.8 Key Words
- 18.9 Suggested Books
- 18.10 Model Examination Questions
- 18.11 Answers to Check Your Progress

18.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with social stratification, its characteristics and enable you to understand the concepts status and position.

By the end of the unit you will be able to:

- * explain the meaning of status and position,
- * explain the characteristics of social stratification,
- * define class system,
- * explain the type of class structures during the middle ages and during the industrial revolution.

18.1 INTRODUCTION

In this unit we will understand the concept social stratification and the importance of status and position in Stratification. If one asks whether there are equalitarian societies that are pure in which every individual has the same rank and the same privileges the answer is No. In all societies there is differentiation of the population on the basis of age, sex and personal characteristics.

18.2 MEANING OF STATUS AND POSITION

Social organisation consists of status and roles. The term 'Status' refers to the "social position identified in the society as associated with a role, a pattern of behaviour expected or required under given circumstances of persons occupying the position".

Status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige, and influence. The grounds of status vary greatly from society to society and from one historical period to another within the same society. Status may be based upon differences of birth, wealth, occupation, political power, race or intellectual attainment.

'Status' implies the place of an individual in society. As society is a web of social relationships social status is the position of an individual within social relationships. Social status can be both high or low. There is an order of social status in society. For example, in Hindu society of the past Brahmins enjoyed greater respect and were considered superior to other castes namely the Kshatriyas, Vaishyas, and Sudhras. Due to their high status they used to enjoy many special privileges. On the other hand, the so called untouchable castes were given less respect than the Brahmins, and they enjoyed fewer rights. Hence their social status was low.

Status is also related to the position an individual holds in the society. His status will be his ranking in relation to other positions and will be called high or low accordingly. His social status is to be recognised by a pattern of prestige symbols and actions. For example, in an educational institution the principal or the head-master's status will be different from the lecturers and teachers respectively. Some proportion of an individual's respect, prestige and influence is determined by his social status.

The social status of an individual is that particular position in relation with other individuals, by virtue of which he is the recipient of respect and prestige, and wields influence and which can be recognised by symbols of prestige accruing to him and his actions. For example, the Chief Justice of the High Court, by virtue of his position carries high status and prestige and he is recipient of respect and wields influence over others.

18.3 TYPES OF STATUSES

Status is determined either by the position one holds or by special qualities one possesses. In other words status is of two types.

- (1) Ascribed Status and (2) Achieved Status.

18.3.1 ASCRIBED STATUS

By ascribed status we mean that an individual derives a particular position in the society right from his birth. That is his status is pre-determined. In other words, he inherits the status from the family in which he is born and this is recognised by the society as such. The entire social relationship of an individual with such an ascribed status gives him a particular position in the society. Further the ascribed status of an individual cannot be changed. The best example

for this is that under casteism a hindu who is born as a vaishya cannot become a brahmin and vice-versa. This refers to their ascribed status which they have inherited.

18.3.2 ACHIEVED STATUS

The second type of status is achieved status. By hard work, skills and other special qualities an individual raises his status over a period of time. A good example is when a poor boy studies hard and qualifies for the I.A.S. examination, the status of his family is raised along with his own. Hence, in this case, he works hard to achieve the status and holds a special position in the society.

Sometimes status also changes according to the situation. For instance, if the daughter of a rich man marries into a poor family she loses her former status. Thus, factors and causes which determine status, change according to the time and place to which they belong.

An individual wins respect in society by virtue of his social status. Every social status is recognisable by symbols of respect. These symbols of respect change along with changes in social status. An increase in the individual's social status entitles him to more respect than before, irrespective of the increase or improvement due to marriage or the acquisition of skills in some art of knowledge, or due to his having moved into some higher office. Along with status the roles of an individual also change. Different roles are conjoined to different social statuses.

The differences in social status within a society facilitate the division of work among people according to their ability. Kingsley Davis correctly observes that "social inequality is thus an unconsciously evolved device, by which societies insure that the most important positions are filled by the most qualified persons. Hence every society no matter how simple or complex must differentiate persons in terms of both prestige and esteem."

The status of a person would vary according to the different group affiliations that he has. The term status is used in the singular suggesting that status may be generalised, and that the status of a person is the sum total of all his separate positions of status. The higher the status of an individual, the more likely he is to receive attention from others. The best example for this is a woman who is working as the general manager in a firm. Her status is different from her status of a mother and wife at her own house.

Thus, in the interests of continuity and efficiency, social life is organised on the basis of the formal positions of status which accompany the roles individuals play in the group. Society compares and ranks individuals and groups. Stratification exists when groups are ranked in a hierarchy with some degree of permanence. Members of a group compare different individuals as when selecting a mate or employing a worker or dealing with a neighbour. A brahmin boy would select a brahmin girl who belongs to the same group as his mate. This is also the case with other castes.

Roles

All societies differentiate their members in terms of roles; and all societies evaluate roles differentially. Some roles are regarded as more valuable than others and the persons who perform the more highly esteemed roles are rewarded more highly. Hence "when groups are ranked with some degree of permanence there is stratification.

The roles and privileges of children differ from those of adults, those of men differ from those of women, those of exceptionally capable hunters or warriors differ from those of the rank and file. All these things clearly reveal the stratification process.

Personal characteristics such as intelligence, beauty or strength are required of anyone who is to play the role effectively. Trained skills and abilities are believed to be required to discharge a role efficiently. Knowledge of the law and command over scholarly literature are some examples.

CHECK YOUR PROGRESS - I

1. Fill in the blanks.

1. _____ implies the place of an individual in society.
2. _____ is a web of social relationships.
3. _____ a pattern of behaviour expected or required under given circumstances of persons occupying the position.
4. Status is determined by the _____ one holds or by _____ one possesses.
5. Status is of two types 1. _____ 2. _____
6. An individual raises his status by 1. _____ 2. _____ 3. _____
7. State where the following statements are True or False.
 1. Individual wins respect in society by virtue of his status. ()
 2. The differences in social status do not facilitate the division of work. ()
 3. The Status of a person varies according to the different group affiliations he has. ()
 4. The factors and causes which determine status do not change according to time. ()
 5. Stratification exists when groups are ranked in a hierarchy with some degree of permanence. ()

18.4 SOCIAL STRATIFICATION

The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as **stratification**. The term stratification denotes the process or condition in which layers (strata) of persons or groups are ranked differentially so that any one stratum contains many persons or groups of roughly the same rank. If one asks whether there are equalitarian societies that are pure in which every individual has the same rank and the same privileges the answer is no. In all societies there is social differentiation of the population on the basis of age, sex and personal characteristics".

18.5 CHARACTERISTIC FEATURES OF STRATIFICATION

A society consists of various strata arranged in a hierarchical order based on the amount of power, property, evaluation and psychic gratification that the strata characteristically receive. This is the general picture of a stratified society, and all societies are stratified in this way to some degree.

18.5.1 IT IS SOCIAL IN NATURE

To say stratification is social we mean that we are not talking about biologically caused inequalities. Biological traits do not become relevant in patterns of social superiority and inferiority until they are socially recognized and given importance. e.g. the manager of an industrial plant attains a dominant position not due to physical fighting his way to the top but by his right kind of education, training, skills, personality, character and the like. The social aspect of stratification also suggests that the distribution of rewards in any community is governed by conventional rules.

18.5.2 IT IS ANCIENT

It has been found in all past societies. This is another important aspect of stratification. Stratification was found in the past societies also. Even the small wandering bands that existed in the earliest days of man had stratification. In such primitive societies it was based on age and sex in combination with physical strength.

18.5.3 IT IS UBIQUITOUS

There is the ubiquity of stratification. It is ubiquitous because stratification is also present in non-literate societies though in rudimentary forms. There are socially prescribed inequalities between men and women, between adults and children. Thus, everywhere we can find some form of socially structured and sanctioned inequality of power, property and prestige.

18.5.4 IT IS DIVERSE IN ITS FORMS

The diversity of form and degree of stratification is another important feature. It differs from society to society. The diversity in the amount of stratification found in societies of the past and present is matched by its diversity of form. Strata are arranged in terms of class, caste or estate. These are useful to conceptualize different ways in which strata can be arranged. They are also helpful in finding the difference in degree among strata.

18.5.5 IT IS CONSEQUENTIAL

The consequences that follow inequalities in power, property, evaluation and psychic gratification can be classified under two general headings.

- 1) Life-chances, and 2) Life styles,

Life chances refer to such aspects as rates and incidences of infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. All these things have a close relationship with stratification.

Life styles include the kinds of houses in which one lives, the neighbourhood one lives in, the recreational pursuits one follows, the cultural products one is able to enjoy, the relationships between parents and children, etc, all these vary with one's class position.

Thus, social stratification is an important characteristic of human society. Some individuals and groups are rated higher than others. Such differences in rating lead to differences in opportunities and privileges. Here competition and conflict play a significant role. Due to this super-ordination and sub-ordination develops.

A hierarchy of rank of super-ordination and sub-ordination may be observed even among the primates. The strong male baboons build up harems of females which they protect from the advances of the weaker males. The leadership in these cases is settled by overt combat among the males. Among the human beings, the same kind of situation exists in boys groups where the chief is likely to be the one who can beat up all the rest.

Social inequality is an extremely important point involved in social stratification. Some individuals and groups are rated higher than others and such differences in rating create differences in opportunities and privileges. The assignment of rank depends upon both a) the nature of the group which is making the evaluation, and b) the group membership of the individual being ranked. The differences, by themselves, do not constitute social problems unless large numbers of men are affected by them. Hence stability in the groups thus formed is another important requisite for social stratification.

Thus "social stratification is a division of society in permanent groups or categories linked with each other by the relationships of superiority and subordination". These relationships

determine the position the group of individuals who are in the society will occupy. These relationships, as stated earlier, are based either on class, caste, age, sex, or wealth.

CHECK YOUR PROGRESS - 2

8. Define stratification.

.....
.....
.....

9. List out the important characteristics of stratification.

.....
.....
.....

18.6 THE CLASS SYSTEM

Communities are socially stratified in various ways. The sex division is always of major sociological significance and age plays an important role in the hierarchical arrangement of primitive societies. The principal type of social stratification especially in the more developed civilizations is based on the phenomenon of class. "Social classes are more or less spontaneous formations expressive of social attitude" (MacIver). The class system emanates from and influences the whole mode of life and thought of the community.

18.6.1 DEFINITION OF SOCIAL CLASS

A social "class" is a category or group of persons having a definite status in society which permanently determines the relation to other groups. According to Ogburn and Nimkoff "A social class is the aggregate of persons having essentially the same status in a given society". According to Lapiere "A social class is a culturally defined group that is accorded a particular position or status within the population as a whole." For Ginsberg, "A class is a group of individuals..... who through common descent, similarity of occupation, wealth, and education, have come to have a similar mode of life, a similar stock of those ideas, feelings and attitudes, and forms of behaviour and who, on any or all of those grounds, meet one another on equal terms as belonging to one group."

But, according to Karl Marx and Friedrich Engels class is based only on economic differences. A social class, in Marx's terms, is "any aggregate of persons who perform the same function in the organization of production". Freeman and slave, patrician and plebeian, lord and serf, guild-master, and journeyman, in a word, oppressor and oppressed are the names of social classes in different historical periods."

The relative position of the class in the social scale arises from the degree of prestige attached to the status. Thus the prestige enjoyed by the ruling classes in every society is superior to that of the domestic servants. The prestige which a class enjoys and the status derived from it depend on our evaluations whereby certain qualities are considered to be more or less valuable according to the scale of values prevalent in society. In most societies knowledge, purity of race or descent, religion, wealth, bravery, and other qualities confer a high degree of prestige on the persons possessing them and facilitate their admission to a higher strata of society.

A social, especially a higher class, is distinguished from others by certain institutionalized relationships and customary modes of behaviour which are expected and demanded from its

members by society at large. These ways include the mode of speech orders, the fashionable apartment in which one lives, the type of conveyance one uses, the friends circle, one's ways of expenditure etc. If the members break these conventions the society resents that breach. The members of the subordinate groups also resent interference with their own by those of a superior class.

18.6.2 CLASS STRUCTURE DURING THE MIDDLE AGES

The ways in which the class system originated vary from society to society. Modern class structure is a development of the one that prevailed during the middle ages. At the top of the class structure of the Middle Ages were the feudal lords or 'landed gentry' and at the bottom, the serfs. Between these two classes there was another more complex one made up of household servants, soldiers, and above all artisans together with the small tradesmen who gradually became more powerful in towns. These towns (in those days) were free from lords and kings. The townsmen organised themselves into guilds on which the economic and social structure of the society was dependent for centuries during the Middle Ages. Above the guild men there were the lawyers, doctors, and financiers who were mostly Jews. These Jews constituted the highest class in the town. This continued till the 18th century and then came the landed nobility who were later superseded by the nobility of wealth or rich industrialists.

The direct descendents of the town workers and artisans were the bourgeoisie of the eighteenth and nineteenth centuries. They fought for their political rights in continental Europe and they became more popular after the French Revolution in 1780.

18.6.3 CLASS STRUCTURE AS A RESULT OF THE INDUSTRIAL REVOLUTION

In England too, they gained popularity through a series of parliamentary reforms and other measures. At this moment came a powerful movement, the "Industrial Revolution". As a result of this Industrial Revolution two new social classes known as the capitalists and the proletariat or the working class or the labourers came into existence.

The capitalists had vast economic resources at their disposal and they also had political power in their hands. The industrial workers neither had wealth nor economic power. They had no voice in the management of enterprise. They were deprived of any possibility of controlling, or having say in, the product of their own labour. They could only dispose of their own two strong capable and masterful hands. They were doomed to remain always as the proletariat.

The new capitalist class was more individualistic and less cohesive than the ancient aristocracy. Between these two classes another new social class called the middle class came into being. It was composed of technicians of all descriptions : engineers, doctors, architects, research men, scholars, teachers, persons holding administrative or clerical posts, press personnel, a large section of white collar workers, and other professionals.

In terms of income and standard of living this class is again subdivided into three categories. The upper middle class, the middle middle class, and the lower middle class. In the development of social and political institutions, and in the progress of Arts and Sciences, the middle class took a great interest. But with rapid industrialization and with the emergence of modern democratic and totalitarian systems, the power of the upper classes vastly increased.

Today the economic factor has become most influential in determining a family's class status. It is a primary force in social mobility owing to which the class structure of society has become more open and mobile than before.

The class which has undergone striking changes since the Industrial Revolution is the working class. Through the improvement of its economic position, and through social reforms many changes have been brought in. Their standard of living has been improved considerably. Educational, health and welfare facilities have been extended to them. Even in the field of politics they are given greater opportunities.

To sum up, a social class is any portion of community marked off from the rest on the basis of social status. According to Karl Marx class is based only on economic differences, Wealth determines the social status of the individual and the basis of class differences is property. But MacIver points out that classes are based not only on economic differences but on the social status also. According to him wealth is not the sole cause but only one of the causes of class stratification.

Social classes are broad groups of individuals between whom there are barriers of social intercourse especially in relations of intimacy. In all social systems there is some movement of individuals or social mobility up and down in the social ladder. This mobility is known as "vertical mobility". One can move up and down the social ladder. Hence we call the class system an open system of stratification. In this type of society social mobility is maximal. Social mobility has been facilitated by industrialization and urbanization.

CHECK YOUR PROGRESS - 3

10. Define Social class.

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.....
.....

11. The class structure of middle ages consisted of the following

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.....
.....

12. As a result of industrial revolution two new social classes came into existence

.....
.....
.....

18.7 SUMMING UP

In this unit we have studied about status, and social stratification. Status implies the place of an individual in society. Status may be based upon differences of birth, wealth, occupation, political power, race or intellectual attainment. As society is a web of social relationships social status is the position of an individual within social relationships. There are two types of statuses- Ascribed Status and Achieved Status. The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification. In all societies there is social differentiation of the population on the basis of age, sex and personal characteristics. A social class is any portion of community marked off from the rest on the basis of social status. Lastly we studied about the class system during the middle ages and as a result of industrial revolution.

18.8 KEY WORDS

Status : It implies the place of an individual in society.
Social Class : It is the aggregate of persons having essentially the same status in

Stratification : The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.

18.9 SUGGESTED BOOKS

Bernard Barber	:	Social Stratification
K.L. Sharma	:	Social Stratification
D.V. Glass	:	Social Mobility
P.C. Deb	:	Social Stratification
Melvin Tumin	:	Social Stratification

18.10 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain the nature and function of social stratification.
2. Explain the characteristics of social stratification?

II Answer the following in about 10 lines each.

1. What is ascribed status? Give examples.
2. What is achieved status? Give examples.
3. Write briefly about class system.

18.11 ANSWERS TO CHECK YOUR PROGRESS

1. Status
2. Society
3. Role
4. position; qualities.
5.
 1. Ascribed status
 2. Achieved status.
6.
 1. Hard word
 2. Skills
 3. Special qualities
7.
 1. True
 2. False
 3. True
 4. False
 5. True
8. The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.
9.
 1. It is Social in Nature

2. It is ancient
 3. It is ubiquitous
 4. It is diverse in its forms
 5. It is consequential
10. A Social class is a group of persons having same status in a given society.
11. At the top-feudal lords
At the bottom-serfs
Between these two classes there was one more made up of household servants, soldiers, artisans and tradesmen.
12. 1. Capitalists
2. Proletariat.

BRAOU

BLOCK VII

STATUS AND POSITION

- Unit 19. Estate System General Features.**
- Unit 20. Social classes, life chances and life styles.**
- Unit 21. Caste System Varna and Jati.**
- Unit 22. Meaning of Social Mobility Types and Factors.**

UNIT-19: ESTATE SYSTEM-GENERAL FEATURES

Contents

- 19.0 Aims and Objectives
- 19.1 Introduction
- 19.2 Estate System
 - 19.2.1 Salient Features of Estate System
 - 19.2.2 Social Mobility Within the Estate System
- 19.3 The European Estate System
 - 19.3.1 Antiquity
 - 19.3.2 The Period of the Franks
 - 19.3.3 Feudalism
 - 19.3.3 a) The Ecclesiastic
 - 19.3.3 b) The Military
 - 19.3.3 c) Rural Orders
 - 19.3.3 d) The Urban Strata
 - 19.3.4 Modern Times
- 19.4 Summing Up
- 19.5 Key Words
- 19.6 Suggested Books
- 19.7 Model Examination Questions
- 19.8 Answers to Check Your Progress

19.0 AIMS AND OBJECTIVES

The main purpose of the Unit is to enable you into understand the general features of the estate system with a special reference to the feudal system of Europe.

By the end of this unit you will be able to

- * explain the salient features of estate system,
- * explain social mobility in the estate system,
- * explain the four periods of European estates system,
- * explain the four components of feudalism.

19.1 INTRODUCTION

In the previous unit we have studied about social stratification. Social stratification is an important characteristic of human society. All societies differentiate their members in terms of roles and evaluate roles differentially. Some roles are regarded as more valuable than others and the persons who perform the more highly esteemed roles are rewarded more highly. The process by which individuals and groups, are ranked in a more or less enduring hierarchy of status it is known as stratification. Strata are arranged in terms of class, caste or estate. In this unit we will study estate system.

19.2 ESTATE SYSTEM

The destruction of the Roman state resulted in the disappearance of its urban based stratification system and it was replaced by a different system called the estate system. Some of the important features of the Roman society- urban culture, urban based commerce and transport disappeared; it was eventually "replaced by a new rural social order that was based mainly on the possession of land". A point to be noted here is that it was the major source of subsistence "from king to the humblest peasant".

19.2.1 SALIENT FEATURES OF ESTATE SYSTEM

The salient features of the estate system are (1) the economic basis of the society was agriculture, (2) legally prescribed rank, property, and political rights and obligations, and (3) hereditary membership. The medieval European feudal societies were the most developed forms of the estate system. Generally speaking, the feudal society contained three estates : nobility, clergy and peasantry. They were separated from one another with respect to social status and privileges, access to political power, endogamous marriages and sub-culture. The nobility enjoyed the highest status in society-each noble owning vast tracts of land. Clergy also controlled land and they performed priestly activities. The dominant stratum, the peasants, legally attached to the land they till, who produced necessities of life both for themselves and for the noble superiors.

In understanding the estate system one may keep in mind the fact that the number of segments within the system varied from time to time and from one European country to the other. In prerevolutionary period there were three estates in France: the nobility, the clergy, and "the *tiers-etat* (the third estate, comprising all other free men, i.e. merchant, trading and entrepreneurial groupings as well as former serfs and their descendents)". But in Poland there were only two estates: the *szlachta* and the priesthood. Sweden had four estates : the nobility, the priesthood, burghers and peasants.

19.2.2 SOCIAL MOBILITY WITHIN THE ESTATE SYSTEM

As discussed earlier, the ranks within the estate system were prone to change. They could either be raised upto the Ministerial levels or could be lowered down to the peasantry level. They could be even abolished, for e.g., slavery was finally abolished. It is rather difficult to maintain status-quo in any system and same principle also applies to the estate system. Though the principle of unchangeability of individual's own status has been maintained invariably, the change could however be brought about by an act of grace by which the king could enhance the status of a person. The act of grace was also a legal act. It was based on legal authority that enabled a person to change the status of another person (but not his own). In several systems manumission was in practice by which an individual slave became a freeman. The system of manumission was not always a generous act. Under the system when an old slave was set free he suffered and died; hence this system was considered sinful.

In Rome slaves were manumitted by bankrupt masters to humiliate creditors. Hence, a law had to be imposed to curb such a practice of manumission. In the process of manumission the slaves were deprived of all the rights. According to Roman law a slave was not permitted to hold any property nor he was free to become a party to a contract. Even this situation was exploited by masters for e.g., if the slave happened to be a skilled artisan his master manumitted him, set up a workshop, provided him the required capital and the so called free slave had to pay interest, rent and a share of his profits. This type of manumission increased in Rome leading to changes in its stratification system.

Besides the above, there were also times when the slaves were set free by their masters with altruistic motives. Towards the end of the Roman republic masters in general set their slaves free in their last wills. But these free slaves who did not have any economic support became a burden on authorities. This release of slaves caused several changes in the contemporary stratification system.

The urban population consisting of merchants, artisans, and their free employees often formed only one single stratum because the change from employee to employer or from artisan to merchant was not restricted by law. There was always a tendency to close the rank and exclude outsiders. These closed groups were legally separated and had different political rights. Changing of occupational status did not involve any legal procedure but change from one group to another frequently depended on legal consent of the authorities. In such cases the urban strata appeared to be true estates.

In ancient times there were no obstacles in shifting positions within the social ladder. But during times when medieval guilds enjoyed power and autonomy it was rather difficult to become the member of a guild except the sons and others who married widows or daughters of guild members. Movement within the occupational ladder was also difficult. Marriages between different strata were permitted. Vacancies that resulted due to the death of childless widows have been filled by outsiders, and when the economy expanded the guilds sometimes accepted to purchase the membership. There were people like journeymen (qualified artisan) who did not always come from guild families, but moved into the guilds by promotion. This indicates the presence of some degree of flexibility in the system.

The chief result of moving up in a class system is seen in a symbolical gain in status. In an estate system higher status gave greater privileges, hence, people tried their level best to attain some of these positions. The ruler who had authority to confer titles used his privilege to strengthen his own power by creating new peers. The upper strata in an estate system are both numerically and proportionally smaller than in modern class system. Continuous promotions had considerable effect. The 'Original' aristocratic families tend to disappear almost completely. Finally, the upper strata are formed consisting of new people.

Another way to move up in the ladder was through marriage. This was applicable to women only. The upper strata tried to block intermarriage by introducing the principle of equal birth, but several breaches occurred from time to time before the establishment of this principle. As time passed on, the principle of equal birth was more strictly enforced.

CHECK YOUR PROGRESS - 1

1. What are the three salient features of Estate system?

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.....
.....

2. Feudal society contained three Estates. What are they?

.....
.....
.....

3. Fill in the blanks.

1. The _____ and the _____ were the two Estates in Poland.
2. The _____ within the Estate system were prone to change.
3. In several systems _____ was in practice by which a slave became a freeman.
4. In an Estate system _____ gave greater privileges.
5. One way to move in the ladder was through _____.

19.3 THE EUROPEAN ESTATE SYSTEMS

The destruction of the Roman state resulted in the emergence of a society which depended upon land for its survival and by the end of the eighth century the economy of the Europe was based on agriculture. The urban way of life was replaced by a new rural order based mainly on possession of land. As pointed out earlier it became the main source of subsistence for all segments of population from King to the smallest peasant. In this type of society prestige and power depended on the "individual's hereditary relationship to the land". Those who possessed land were free and powerful and enjoyed the highest status in society.

It is generally said that the very conception of estates did not really arise in medieval Europe until late in the thirteenth century; but the conditions on which the concept was based had been developing for hundreds of years. Hence the history of European Estate System is divided into four periods: 1) Antiquity, 2) the period of the franks, 3) feudalism and 4) modern times.

19.3.1 ANTIQUITY

No information is available on prehistoric social conditions. Certain German tribes (Cimbri, Teutons and Celtic) who invaded the territory of the Roman empire were divided into four strata consisting of noblemen, commoners, serfs and slaves. Kings were elected but everyone was not eligible. Every nobleman and a king had to be a descendant of a particular exalted family.

The difference between freeman and bondsmen was more than a differentiation in rank viz., there were considerable political and economic inequalities among them. There were differences between serfs and slaves. There is a controversy regarding the differences between noblemen and commoners: (i) One opinion totally denies the existence of a hereditary nobility, (ii) According to another opinion noblemen belonged to (or came from) families with a greater inherited prestige and (iii) a third opinion distinguishes between free landowners and unfree peasants. The latter were a group clearly distinguished from freemen and slaves. They had their own farms but their master had a right to collect "a certain quantity of grain, of cattle and of clothing".

The existence of an aristocratic strata and larger estates can be deduced from various factors. Occasionally it was stated that kings were chosen from noble families. Nobles had their private armies to wage tribal wars. In those days there was no money or trade, hence it can once again be assumed that soldiers of these armies were supported only by farming and therefore the noblemen must have had larger estates than family sized farms of commoners.

The nobility were distinguished from the masses. They enjoyed greater prestige, owned vast tracts of land, and were eligible for important positions of society. The main offices were **rex**, **dux** and **princeps** (latin names). All offices were elective.

The **rex** or king could be chosen from one of a few families only. The principle of election was based upon exclusively noble birth.

The **dux** the military leader was elected only on merit basis, The nobility succeeded in filling the position from their own ranks. The **dux** was elected for the period of a war.

The **princeps** was originally the highest civilian officer of the main tribal divisions, who performed the administrative and judicial functions. According to different scholars **princeps** was elected from nobility. However, the title was eventually applied to all leaders of noble birth, irrespective of office and became hereditary title "**Prince**". These officers were generally honorary but the authorities had right to 'Gifts' and in case of victory they received major share of spoils.

The commoners and freemen represented the huge majority of the people. Artisans as a specialised professional group apparently did not exist; the only occupational specialisation was priesthood but it was not hereditary. The military organization was simple: all fought as common soldiers under a leader. There was a political assembly called the 'thing' consisting of freemen who were physically strong enough to fight wars. The 'thing' did not legislate; law was 'common' law based on custom and not on statutes. It was considered 'people's court' different from the royal courts. Thing also freed people of their bonds (of slavery) and accepted them as equal citizens. The main functions of the thing were "the elections of officers, (rex, dux, princeps) and the decision about war and peace".

Thus, the Germanic tribes represented a clearly defined estate system. But there was not much of stability as the tribes were constantly engaged in wars. This naturally resulted in wastage of human life. It is for this reason the original or folk aristocracy died out at an early stage.

19.3.2 THE PERIOD OF THE FRANKS

The old order had been destroyed as a result of increase in migration rate but it did not destroy the main idea of the old system namely, legal inequality of hereditary strata. The tribals moved as a whole, consisting of noblemen, commoners, serfs and slaves. The old system had lost its economic basis. When the migration started the tribes had to give up their land. Economic differences have disappeared and agricultural labourers served as soldiers. When the tribes finally settled down a new economic order was established. Franks also conquered part of Italy, most of Alpine regions, reconquered and resettled in Germany. They eventually lost their cultural identity in the west and became 'Romanized'. But prior to this change they established a new estate system that was typical of early medieval period.

In the Frankish empire the legal rights of the king were restricted. The king did not possess any right to declare war. A 'Frank' was a free man who owned an estate. The ordinary free peasants had different titles like *liberi* which indicated their status as free commoners.

The initial organisation of the Frankish empire consisted of different provinces, countries, *centenae* and *communitas*. The administrative offices of the two lower divisions did not have any influence on the formation of a new nobility. The administration of a country was handled by a count. One single province consisting of several counties was governed by a duke. These officers were appointed by the king. The counts were administrators and at the same time judges too. The dukes were concerned with maintenance of peace. After the establishment of the Frankish empire dukes changed from royal employees to independent hereditary rulers of their duchies. Kings had no right to interfere with latter's rules. However, hereditary dukedoms were destroyed by Carolingian Kings after two hundred years.

There were commoners (the free men) who were mostly peasants. Their living conditions steadily deteriorated as a result of the levies imposed upon their lands. They were, therefore, also called *pauperes* or poor people. "Even the small land-holders began to differentiate". Some had full property rights and enjoyed somewhat higher rank than others who cultivated the land of big land owners. Due to the actual power of landlords these land tenants were considered not more than serfs. Thus they were deprived of their rank. While the noblemen were called "high free", the independent peasants or *pauperes* were called middle free or *mediocres*, while the tenants rank was "lesser-free". In the Frankish period the distinctions among the unfree were numerous when compared to other levels. Agricultural slaves existed on the royal estates; other slaves were employed as personal or domestic servants in the households of king and nobility. They were sometimes also employed as soldiers in king's or noble's private armies. Legally they had the lowest rank among the unfree but several of them enhanced their prestige without becoming nominally free. There was another group consisting of skilled artisans.

The masses were serfs and were divided into several categories. Among the Franks the common term used for serfs was *laeti*. The serfs were either manumitted slaves, freed ones with lesser rights or originally free peasants forced into-serfdom mostly through economic pressure (indenture). Indentured servants were made up of two elements: (i) the larger part consisted

of poor people who could not pay for their travel, hence they had to work to gain admission to the New World. They rendered services on the basis of certain standard contracts. They had to work for four years and afterwards they were set free and were entitled to some compensation including a land grant. As the land was not always available the latter rule proved to be a theoretical one. Indentured servants were not a hereditary group because they served only on contract basis. Socially they were deprived people as they had no right to franchise. (ii) there was another category of indentured servants who were forced into this by their masters for e.g. in England, they were captured during religious wars. This sort of submission was even legally regulated. Economically the conditions of the serfs varied from well to do farmers, who also owned serfs down to destitute paupers.

19.3.3 FEUDALISM

Feudalism was a gradual development over conditions that had been established at the end of the Great Migrations.

i) Origin

Feudal relationships were based on **contract**. These relationships included not only personal rights and obligations but involved a kind of moral code. "The lord had to protect the vassal and the latter owed loyalty". A most important characteristic about their relationships was "mutual loyalty."

ii) The Stratification

The stratification system of feudal Europe was strictly regulated by a legal system. It contained four stratification systems which were sometimes overlapping and certain other times parallel and not completely integrated. Distinction between different groups was necessary because four groups represented four different sub-cultures. The four groups formed separate stratification system of their own and were sometimes in conflict also. The four components of feudalism are (i) the ecclesiastic, (ii) the military, (iii) the urban, and (iv) rural orders.

19.3.3 a) The ECCLESIASTIC

The church order of France period was also integrated into the feudal system. The upper ranks consisted of princes of the country as well as the Church. Politically they constituted the first estate. They held political powers by special appointment or sometimes as lords of the land. Church land was controlled by the church that naturally gave extraordinary power to Bishops. Churchmen were exempted from military duties but eventually they maintained their own armed forces. As a result of large land possession and legal authority they were able to become the highest status people.

There were also certain very complex "Secular estate systems". They consisted of six hereditary **strata** of which the two lowest were not technically treated as estates. The third stratum lost its status at an early period. Legally speaking the two upper secular groups developed into the second estate in which the church occupied the first place. Cities formed the third stratum. Considerable changes with regard to rank, status and title have occurred during the medieval period.

19.3.3 (b) MILITARY

Distinction was made between those who could and could not serve in the army. The first formed the nobility which was further divided into several subgroups. The high aristocracy was made up of the nobility of service, the remnants of the nobility of the sword and the owners of big estates who were rich enough to equip themselves for cavalry services. These groups were in course of time fused and formed the upper part of the high aristocracy as princes. From this group several rulers have emerged who later became kings and dukes of various principalities. The counts and the barons were also considered members of the high nobility.

The lower nobility consisted of the free knights and their unfree counterparts, the **ministeriales**. These two groups, also, fused. Among all these aristocratic strata the rate of social mobility was high. The biggest changes occurred with respect to the **ministeriales**. There appeared a lower nobility below the high nobility that was divided into knights and squires. The nobility closed their ranks and only persons of knightly parental status could be admitted to the order of knights. The principle of equal birth established legal endogamy.

19.3.3 c) RURAL ORDER

The commoners theoretically formed the third estate. They were identical with the free peasantry. Their rank was not uniform. In the free German peasantry there were three groups : (i) the first were the original commoners i.e., the peasants who were able to maintain their lands as well as their freedom. Some of them had considerable property also and they had to pay tax from which noblemen were exempted. (ii) The second category consisted of the free peasants without landed property. They were farm tenants. Their tenant position and the rent obligations were hereditary. Though there were differences with regard to jurisdiction, their status was identical with that of the free landowners. (iii) the third group also did not own any property and did not rent any land, instead they earned their livelihood by working on others farms or sometimes worked as artisans.

There was another group of **unfree** agricultural workers. This group consisted of serfs and slaves. The serfs were further divided into several groups having unequal status. They all possessed land but at the same time they could be sold along with the land to a new owner. They were subject to the jurisdiction of the landowner. They had to pay marriage, inheritance and several other taxes. Some of them had to work on the estates of their masters at least for a specified period of time. All their rights and obligations were regulated by the law.

The slaves were also divided into different sub-categories. They did not own any farms, though some of them had a home with garden. As they did not earn anything they were exempted from rent or other levies but they worked as helpers on farms.

Since the middle of the twelfth century, after the rise of the cities, Europe slowly began to change the economy that was based on self-contained rural homes and courts to that of market and money based economy. Thus, it became possible to collect rents in the form of money rather than kind. In Europe this resulted in freedom from slavery where a freed slave in the form of a self could pay rent in kind easily than when he worked as a slave on his master's farm. This practice at the same time resulted in continuous manumissions in England, France, Italy, Western Germany etc. The freed slaves migrated to cities where they created serious problems. People who were left behind were not sufficient enough to form a real social stratum. Peasants who became farmers formed an occupational category rather than a social one. Thus, at the end of the Middle ages England was left without peasantry. This resulted in the disappearance of the entire ancient folk-culture.

19.3.3 d) URBAN STRATA

There were two main types of urban settlements in medieval Europe (i) towns, and (ii) cities. The difference was based upon law and not on size. There were two things in common in both the types i) the inhabitants were free (though in earlier times some unfree servants lived in them), and ii) the majority of the inhabitants were engaged in non-agricultural economic activities.

" As the law determined which settlements were cities, it also determined which inhabitants were citizens".

The authority (on king or any another) that granted the charter, had his own economic interests. These interests did not materialise until and unless cities were granted their legal, economic and political rights. The rights and privileges that were given to cities and city people gave them a special status from which arose the medieval cities.

participated in parliamentary bodies along with the nobility and the Church. The cities had become "autonomous public corporations endowed with a large amount of autonomy".

The inhabitants of a city formed four almost 'parallel' strata: (i) the public officer (usually the count and his staff) (ii) the Church i.e., bishop, abbot, clergy, monks, nuns, etc., (iii) the "citizens": and, (iv) all others.

The final residential category consisted of journeymen domestic servants, menial workers, serfs, farmers within the city limits, permanent foreign residents and jews. The citizens were originally merchants but their rights were not autonomous.

Each group was under a different jurisdiction and the citizens thus acquired the right to order their own rights. An elected city council served as administrative and legislative agency. City guards and city armies were set up and thus city courts could acquire at least a limited jurisdiction.

As a result of the above developments a new social system, mercantile society was established. Peasantry was replaced by a new urban commercial class which finally became the third estate. Just like other societies the urban population also had its own system of vertical stratification. Basically the system was made up of four ranks.

i) Noblemen:

The first rank consisted of noblemen who were the residents of long standing: they were not in the service of the king, bishop or count. They owned land in the surrounding areas. This group was commonly found in Italian cities. They did not engage themselves in any trade, but were members of a city centred knighthood. Evidence shows that some noble families became traders. In Venice and Germany ministeriales who had been staff members of the ruler of the city were allowed to trade. The aristocratic stratum was not present in all cities.

ii) Merchants:

The second rank consisted of merchants who were eventually organized as guilds. Some other groups of bankers, physicians, lawyers etc., were also admitted to merchants guilds.

iii) Artisans:

The third rank included artisans-even important artisans like gold smiths, textile entrepreneurs held equal rank with merchants.

iv) Journeymen, Servants and manual workers:

Journeymen, servants, manual workers etc., constituted the fourth rank. Though they were free, they did not have the right to vote nor were eligible to any office.

In large cities there was also a little stratum consisting of people only with a few rights. They are those engaged in 'dishonourable' occupations such as grave diggers, hangmen, dog catchers, actors, landless peasants who had migrated to the cities, beggars, scavengers, prostitutes etc.

Competition existed among the upper three strata for political rights, to hold office and to vote. Sometimes one noble family assumed absolute rule and the nobility established its own oligarchy, at other times merchants and artisans combined in a kind of quasi-democracy against the families of nobles. Sometimes a combination of the three groups exercised power. Occasionally, the third rank deprived the upper two strata of their rule.

19.3.4 MODERN TIMES

In the final stage of the estate system though all the essential features remained unchanged, within the same framework several alterations have been made. Important changes took place in the political field; industrialization resulted in the abolishment of the estate system. These changes finally paved the way for the emergence of class system.

CHECK YOUR PROGRESS - 2

4. What are the four periods into which the history of European Estate System is divided.

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5. List out the main offices of nobles.

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.....

6. Who are Surfs.

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7. The components of feudalism are

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8. The free German peasantry consisted of three groups. What are they.

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19.4 SUMMING UP

The destruction of the Roman state resulted in the disappearance of its urban based stratification system and it was replaced by estate system. The feudal society contained three estates: nobility, clergy and peasantry. The History of European Estate System is divided into four periods. The four components of feudalism are the ecclesiastic, the military, the urban and rural orders. The ranks within the estate system were prone to change.

19.5 KEY WORDS

Princes	: The highest civilian elected from nobility who performed the administrative and Judicial functions.
Manumission	: It is a practice by which an individual slave became a free man.

19.6 SUGGESTED BOOKS

Melvin Tumin	:	Social Stratification.
Bernard Barber	:	Social Stratification.
P.C. Deb	:	Social Stratification.
K.L. Sharma	:	Social Stratification.
D.V. Glass	:	Social Mobility.
Melvin Tumin	:	Social Stratification.

19.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain the four periods of European estate system.
2. Explain the features of feudal society.

II. Answer the following in about 10 lines each.

1. Feudalism
 2. Antiquity
 3. Write briefly about the rural social strata and urban strata.
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19.8 ANSWERS TO CHECK YOUR PROGRESS

1. 1. The economic basis of the society was agriculture.
2. Legally prescribed rank, property and political rights and obligations.
3. Hereditary membership.
2. 1. nobility
2. clergy
3. peasantry
3. 1. Szlachta: priesthood
2. ranks
3. manumission
4. higher status
5. marriage
4. 1. Antiquity
2. The period of franks
3. Feudalism
4. Modern times
5. 1. rex-king
2. dux-military leader
3. princeps-highest civilian

6. Serfs were either manumitted slaves, freed ones with lesser rights or originally free peasants forced into serfdom mostly through economic pressure.
7.
 1. the ecclesiastic
 2. the military
 3. the urban and
 4. rural orders.
8.
 1. Peasants who were able to maintain their lands as well as their freedom.
 2. free peasants without landed property.
 3. peasants who earned their livelihood by working on others farms or as artisans.

BRAOU

UNIT-20 : SOCIAL CLASSES : LIFE CHANCES AND LIFE STYLES

Contents

- 20.0 Aims and Objectives
- 20.1 Introduction
- 20.2 Definition of Social Class
 - 20.2.1 Karl Marx's Definition of Class
 - 20.2.2 Marx Weber's Definition of Class
- 20.3 Social Class and life Chances
- 20.4 Social Class and life Styles
 - 20.4.1 Social Class and Political Ideology
 - 20.4.2 Style of life of House Wives
 - 20.4.3 Social Class and level of Gratification
 - 20.4.4 Occupational Choice and Style of life
 - 20.4.5 Life Style and Status Symbols
 - 20.4.6 Styles of life and Reading Habits
 - 20.4.7 Inheritance of Class Status
 - 20.4.8 Social Rank and Prestige
 - 20.4.9 Social Class and Power
- 20.5 Summing Up
- 20.6 Key Words
- 20.7 Suggested Books
- 20.8 Model Examination Questions
- 20.9 Answers to Check Your Progress

20.0 AIMS AND OBJECTIVES

The main purpose of this Unit is to acquaint you with the meaning of social class and the concepts of the life chances and life styles.

By the end of this unit you will be able to :

- * define social class,
- * explain the meaning of life chances,
- * explain the meaning of life styles.

20.1 INTRODUCTION

If you carefully examine human society you would notice that human beings differ from one another with respect to age, sex, property ownership, marital status, education, occupational status, the respect they receive from the fellow human beings and political power. Some of these are inherited (from parents or others). For example, property, habits, tastes, education etc., are

acquired characteristics. At any given point of time, we can find that members of a society are unequally placed with regard to property ownership, access to political power and status. The hierarchical division of society on the basis of these three variables is called social stratification.

20.2 DEFINITION OF SOCIAL CLASS

The social hierarchy which is based "primarily upon difference in monetary wealth and income is called class system. In societies characterized by class system the "differences in wealth and income are expressed in different ways of life, patterns of consumption, types of education, speech, manners, dress, tastes and other cultural attributes.

For example, all the top industrialists tend to form one social class and are different from low-income people who form another social class. Upper classes live in larger houses, send their children to better schools, wear costly clothes etc., and the lower classes reveal diametrically opposed life-styles. Though the number of social classes is not fixed the population of a society is divided into upper, middle and lower classes. They are further divided into upper-middle, lower-middle, upper-lower and lower-lower classes. Some sociologists tend to divide even the upper class into upper-upper, middle-upper and lower-upper. The top most upper-upper class consists of people who have a permanent upper class standing by virtue of their wealth and corresponding social prominence. In the lower-upper class are people whose riches are not permanent in nature and at the same time they do not have equal social prominence.

The upper-middle class generally consists of business and professional people with good family background and comfortable income. The lower middle class includes clerks, semi-professionals, supervisors and certain other white-collar workers. The upper-lower class consists of the regularly employed workers who are titled as 'working people'. The lower class includes irregularly employed migrant labour etc. The former category consists of workers who are not employed on full time basis. They generally work as casual labour in construction etc. The later category consists of seasonal migrants from villages. Hence, they cannot find proper placement in the modern industrial sector.

There is no consensus among writers as to the definition of social class. Broadly speaking there are two definitions of class: as defined by (1) Karl Marx, (2) Max Weber's definition.

20.2.1 KARL MARX'S DEFINITION OF CLASS

According to Karl Marx there is hardly any society without social classes and property ownership is a crucial variable which distinguishes the upper classes from the lower ones. By virtue of its ownership of property (means of production) the upper class dominates the property less class, the workers. A social class "constitutes those persons who share the, same function in a society's organisation of production". For example landlords, are the owners of agricultural land, and the agricultural workers do not own any property: they earn their daily bread by working for the land lord. Similarly, industries are owned by the capitalists and they employ workers to carry on the production of goods.

Marx's explanation of 'class-structure' is economic in nature because they come into existence in the process of satisfying basic necessities of life, such as, food, shelter, and clothing. To satisfy his material needs man has to work and in this process he comes in contact with other fellow men. This contact sometimes gives rise to co-operation and certain other times to conflict. All those who perform the same function in the production process constitute a social class. For instance, those who own the means of production called the bourgeoisie. As a consequence, they tend to have different life styles with regard to consumption, habits, attitudes, etc. According to Marx the relationship between the different classes is based on conflict. From his view point, the history of all hitherto existing societies has been the history of class struggle. It is true that different individuals in a given class are in constant competition with each other. But what is of importance here is different classes are in struggle with one another, for instance, the lower

classes are in constant conflict with the owners of means of production. This conflict is over economic matters; workers demand better wages which the owners of means of production are not prepared to concede.

20.2.2 WEBER'S DEFINITION OF CLASS

Weber's view of class is not basically different from that of Marx: A person's economic position constitutes the basis for inclusion or exclusion from a particular social class. According to Weber, members of a class share the same life chances with respect to "supply of goods, external living conditions, and personal life experience, in so far as this chance is determined by the amount and kind of power, or lack of such to dispose of goods or skills for the sake of income in a given economic order". The difference between them is that Weber recognises three dimensions of stratification class, status and power, which is not the case with Marx.

CHECK YOUR PROGRESS - 1

1. Define class system.

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20.3 SOCIAL CLASS AND LIFE - CHANCES

Weber's concept of life chances refers to the opportunity to acquire the valued material and non-material reward of the society. For Weber the very essence of class was the unequal distribution of these life-chances. The point here is that all people in society do not have the same opportunity of securing them. For example, only some people in society can purchase a car.

The class system greatly affects the life-chances of people. The members of a given class have more or less the same "life-chances", that is there exists the same probability of securing valuable things of life such as freedom, a high standard of living, leisure etc. The influential people in a society can acquire several enjoyable goods of life; poor people cannot acquire them.

Life chances of different classes tend to vary-say-between the rich and the poor. For example, the chances of survival in the first year of life, in case of a middle class infant or comparatively more than those born in lower-class families. Greater availability of medical care has no doubt decreased death rates. But inspite of all these measures the chances of survival of infants in the first year of life are far more ahead in upper classes than in lower one's. Some of the children from lower classes even when they survive owing to their sound physique fail to be successful as adults because of their lower economic and social status when compared to others at upper class levels.

There are marked differences in the incidence of various diseases among social classes for example, lower classes are more prone to diseases like tuberculosis (because they live in unhygienic conditions), pneumonia, pleurisy bronchitis etc. The upper classes are more prone to health problems like hypertension and certain cardiac disorders; blood pressure, diabetes etc.

Chances of social disorganization in the form of juvenile delinquency, truancy, destitution etc., are more among lower classes. The amount of happiness in relation to social class has been studied in several countries like U.S.A., Russia, Germany, Italy, Sweden, Norway etc. These findings have shown a definite relationship between ones social class position and the amount of happiness drawn. Generally people coming from higher classes as a rule proved to be more satisfied and happy when compared to those coming from lower classes.

There are also class-wise variations with regard to access to higher education and availability to justice. Chances of a boy or girl going to college are affected by social classes. Children coming from upper classes naturally have maximum chances of receiving higher level education. Among lower classes there are several dropouts at the school level itself. In spite of several facilities provided by the Government drop out rates have not declined among lower classes.

Even in the field of justice lower classes suffer from certain handicaps. Rich person can secure the expert lawyers, expert witnesses etc., and even if at last he is found guilty he may be simply fined and released (that is how white collar criminals coming from upper classes are protected). The same is not true of a man coming from the lower class, sometimes even an innocent person is punished and kept behind bars for no crime at all.

Certain studies have reported a low but positive relationship between social status and the measured personality adjustment of children. Personality test performance of middle class children proved to be higher than that of lower class children. It is therefore proved that the middle class children are better adjusted. These results are based upon the fact that, the early socialization in case of lower class children results in the internalization of lower class values. When they go out to schools they find altogether a different surrounding with different set of values, namely middle class values, sometimes of their teachers. This confrontation with new value system results in a conflict of psychological nature when such children compare their family background with that of the middle class school atmosphere. Unfortunately in the process of adjustment with these alien values children get maladjusted and suffer from several personality problems. This may also result in truancy and other type of social disorganization.

CHECK YOUR PROGRESS - 2

State True or False.

1. The hierarchical division of society on the basis of wealth, power and status is called social stratification. ()
2. The population of Society falls into three classes only. ()
3. The upper lower class employed workers are called working people. ()

3. Who are the bourgeoisie?

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4. What are the dimensions of stratification?

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.....
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5. What do you understand by the Concept of life chances?

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.....
.....

6. Who are elites?

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20.4 SOCIAL CLASS AND 'LIFE STYLES'

There are class-wise variations with respect to "pursuit of leisure and forms of recreation, aesthetic taste and preferences, ways of entertaining religious differences, moral outlook and political values and also patterns of family life, marital relations, and child raising". The lower class people are so much involved in earning next day's food that they hardly think about fashions, education for their children etc. Whereas, the upper classes have so much money they devote much time to acquire several new material goods and readily spend money for expensive entertainment.

Social classes are generally described in terms of their different 'styles of life'. There can be different styles of life; for example, nobility was a style of life specific to one particular social class that lived in leisure on the returns from its landed estates. The same was not true of the bourgeoisie who were engaged in commercial or industrial activities, of course as long as they were engaged in earning their fortunes. Once they amassed wealth they also tended to retire from work, bought lands and led leisurely noble style of life. The style of life of broad social classes (as found in the case of nobles and bourgeoisie) are not much different from each other. In modern industrial societies where people are expected to take up jobs and work hard, the class differences appears to be subtle. But one thing should be noted that there are still differences with regard to the acquisition of status symbols that determine ones social class. These differences are therefore useful indicators for laymen as well as social scientists and they are utilised to assign class position to individuals.

20.4.1 SOCIAL CLASS AND POLITICAL IDEOLOGY

An individual's class position tends to influence his political ideology in general and voting behaviour in particular. Big business entrepreneurs tend to vote only those political parties that encourage capitalistic tendencies and lower classes consisting of mostly skilled, semi-skilled and unskilled workers (those who are in constant struggle for economic upliftment) tend to vote for parties that at least preach economic equality (pertaining to communism) and classless society.

20.4.2 STYLE OF LIFE OF HOUSE WIVES

Style of Life of house wives coming from different classes also varies; for example lower class house wives are always busy with their domestic work and hardly find any leisure for entertainment, recreation etc. At the same time they do not have any scientific knowledge regarding child rearing practices etc. The position of house wives among middle classes is also somewhat the same except that they find some free time for recreation, reading (magazines, novels and also newspapers sometimes), knitting, sewing etc. Sometimes they are also working women who have to adjust themselves to the domestic as well as official fronts. They have different outlets like movies and T.V. There is another category of typical upper class style of life of women, where they are generally members of several recreational or literary clubs, associations and organizations. They do not attach much importance to domestic work (of course they are good managers and supervisors and guide their domestic servants in their work). They are very status and fashion conscious individuals. They are independent in their thinking and seek wider experience in different social activities. It is generally found that in the absence of any organized formal recreation and activities, lower classes tend to associate more with their kin. Other higher classes are generally members of different formal associations.

20.4.3 SOCIAL CLASS AND LEVEL OF GRATIFICATION

There is a definite relationship between life style and the level of gratification i.e., the level of ones satisfaction. It is believed that lower classes stress more on the present and go for immediate gratification. "There is less general tendency in lower class families to be willing to defer gratification". It is also generally believed that the lower class wife shows greater interest in taking decisions pertaining to the household. This does not seem to be the case with middle and upper classes. Generally speaking, they tend some more for the future and are prepared to postpone some of their requirements. Some American data reveal that no disciplined training pattern is found in lower classes that can orient them towards general discipline in all the walks of life. Thus it may be said that learning to discipline the gratification is associated with socio-economic level of an individual.

20.4.4 OCCUPATIONAL CHOICE AND STYLE OF LIFE

As far as occupational choice is concerned lower and middle classes prefer jobs that give more security. Sometimes they do not carry higher emoluments. They do not venture to take vacation that involve risk namely; where a person may tend to occupy a job of higher economic status at one point of time and tend to loose the same certain other times. Businessmen are affected in this fashion by certain business fluctuations. In order to avoid these unpleasant situations workers among lower classes prefer security of job over earnings.

20.4.5 "LIFE STYLE" AND STATUS SYMBOLS

Certain material status symbols add to the 'Life Style' of Classes. Thus upper class "Style of Life" emphasise a big house with seven or eight rooms-a big dining hall, a living room, separate rooms for children to play and study. Added to this a special attention is given to decoration of the house with expensive paraferalia, such as expensive carved wood furniture, colour T.V. sets, refrigerators, and a number of other decorative show pieces (preferably the imported ones).

Exactly on the opposite side there are lower classes who lead life in slums who live in slums which sometimes do not possess minimum requirements of life.

20.4.6 STYLES OF LIFE AND READING HABITS

Reading habits also differ among different classes. For example, mostly for entertainment middle and upper classes read literature that provides them entertainment as well as knowledge, scientific as well as general knowledge.

20.4.7 INHERITENCE OF CLASS STATUS

Class membership obtained ones is socially inherited. Upper class position is often retained by families that once had wealth but are no more weathly. Upper class status does not require the continuous economic eminence. For example kings who have lost their economic standing as well as power still continue to enjoy social status that was once acquired by their forefathers.

20.4.8 SOCIAL RANK AND PRESTIGE

The amount and kind of attention one receives is determined by ones rank and prestige within the stratification system. The person with higher status tends to receive attention from the masses. People with inferior position tend to yield to the wishes, opinions, or judgement of the superior people. Superior position gives an individual exaggerated notion of his importance. Inferior classes suffer from an exaggerated sense of self-abasement. Superior classes always tend to over estimate their future performances and others also hold the same opinion about these people. No such tendency is found among inferior class, they do not tend to over rate their performance, even other people do not over-rate them. On the contrary they sometimes under-estimate their capacities.

20.4.9 SOCIAL CLASS AND POWER

Power and prestige are highly correlated, power is significant because it means influence over the services of others and command over goods. The power is differentially distributed among social classes. In any society whether it be a dictatorship, a monarchy, an oligarchy or a republic, the actual power is never in the hands of only one person. It is in the hands of a small group of people whom Pareto called "elites".

Sometimes the numerical strength of a given class plays an important role in the process. Economic and political power are unevenly distributed among different classes. If a given class tends to dominate on all the fronts or at least one or two among them, it also enjoys decisive dominance.

20.5 SUMMING UP

In the previous units we have studied about the different stratification systems. In this unit we have studied about the class system. The social hierarchy which is based primarily upon difference in monetary wealth and income is called class system. The population of society is divided into three classes upper class, middle class and lower class. The life chances depend upon the social class. The social classes are generally described in terms of their different styles of life. We have also discussed about the life styles of different categories of people.

20.6 KEY WORDS

Life Chances	:	It refers to the opportunity to acquire the valued material and non-material reward of the society.
Class System	:	The social hierarchy which is based primarily upon difference in monetary wealth and income is called class system.
Bourgeoisie	:	Those who own the means of production are called Bourgeoisie.

20.7 SUGGESTED BOOKS

Bernard Barber	:	Social Stratification.
K.L. Sharma	:	Stratification.
Melvin Tumin	:	Social Stratification.
P.C. Deb	:	Social Mobility.

20.8 MODEL EXAMINATION QUESTIONS

I. Answers the following in about 30 lines each.

1. Define class and explain the characteristics of class.
2. What do you understand by the concepts life chances and life styles.

II. Answers the following in about 10 lines each.

1. Explain the relationship between social class and life styles.
2. Explain the relationship between social class and power.

20.9 ANSWERS TO CHECK YOUR PROGRESS

1. The social hierarchy which is based primarily upon difference in monetary wealth and income is called class system.
2.
 1. True.
 2. True.
 3. True.
3. Those who own the means of production are called the bourgeoisie.
4. Class, Status and power are the three dimensions of stratification.
5. Life chances refers to the opportunity to acquire the valued material and non-material reward of the society
6. The small group of people who have the actual power in their hands are the elites.

BRAOU

UNIT-21 : CASTE SYSTEM - VARNA, JATI

Contents

- 21.0 Aims and Objectives
- 21.1 Introduction
- 21.2 Meaning and Definitions of Caste
- 21.3 Varna System
 - 21.3.1 Jati
- 21.4 Features of Caste System
 - 21.4.1 Caste is Innate
 - 21.4.2 There are laws Concerning Food
 - 21.4.3 Caste is Endogamous
 - 21.4.4 Hierarchical Social Structure
 - 21.4.5 Occupations are Fixed
 - 21.4.6 Caste Panchayat
 - 21.4.7 Taboos
- 21.5 Theories about the Origin of Caste System
 - 21.5.1 Divine Origin Theory
 - 21.5.2 Racial Theory
 - 21.5.3 Cultural Theory
 - 21.5.4 Features of Caste System by Hutton
- 21.6 Merits of Caste System
- 21.7 Demerits of Caste System
- 21.8 Changes in the Caste System
- 21.9 Summing Up
- 21.10 Key words
- 21.11 Suggested Books
- 21.12 Model Examination Questions
- 21.13 Answers to Check Your Progress

21.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with Caste system, its theories and the present position of this system in India.

By the end of this unit you will be able to :

- * define caste,
- * explain the concepts of Varna and Jati,
- * explain the characteristics of caste system,
- * explain various theories related to the Origin of caste system,
- * explain the merits and demerits of caste system,
- * explain the position of caste system in the present times,

21.1 INTRODUCTION

In India we come across a special type of social stratification known as caste system. Though some features of caste can be found in other parts of the world, what we find in India is basically different from all other forms of stratification one finds in the world. The Hindu-social organisation is based on caste system which is so rigid that one cannot change his caste.

21.2 MEANING AND DEFINITIONS OF CASTE

The word caste originated from the Spanish word "CASTA" which means breed, race, system or complex hereditary qualities. The Portuguese applied this term to the classes of people in India known by the name Jati. The English word 'caste' is an adjustment of the original term 'caste'.

Caste has been defined in various ways. Risley has defined caste as "a collection of families bearing a common name, claiming a common descent from a mythical ancestor human or divine professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community".

Martindale and Monochesi defined caste as "an aggregate of persons whose share of obligations and privileges is fixed by birth, sanctioned and supported by religion and magic". According to Kerker "a caste is a group having two characteristics- 1) Membership is confined to those who are born of members and include all persons so born. 2) The members are forbidden by an inexorable social law to marry outside the group".

For T.N. Madan and D.N. Majumdar "A caste is a closed group". Cooley says "when a class is some what strictly hereditary we may call it a caste".

MacIver and Page say "when status is wholly predetermined so that men are born to their lot in life without any hope of changing it, then class takes the form of caste". In spite of this, as Ghurye says "with all the labours of these students however we do not possess a real general definition of caste".

The best way to understand the term 'caste' is to examine the various factors underlying the caste system.

21.3 VARNA SYSTEM

The Hindu caste system is known as the 'varna' system. It is divided into four groups consisting of the Brahmins, Kshatriyas, Vaishyas and Sudras. That is why it is known as "Chatur varna" or the four fold divisions of the society. Recently one more division has been added to the already existing four and it consists of the Harijans or the untouchables.

21.3.1 JATI

Each caste is again sub-divided into various sub-castes and each sub-caste is known as 'Jati'. The 'Jati' is an endogamous group, or the sub-caste where in marriages are performed within it (the sub-caste or Jati).

CHECK YOUR PROGRESS - 1

Fill in the blanks:

1. The word caste originated from the spanish word _____
2. A caste is a _____ group.

3. An _____ of persons whose share of obligations and privileges is fixed b _____.

2. State True or False:

1. The Hindu caste system is known as varna system.()
2. Each sub-caste is known as Jati.()
3. The members are forbidden to marry outside the caste by social laws. ()
4. The four fold division of the society is known a Chatur Varna.()
5. Each Jati is not an endogamous group. ()

21.4 FEATURES OF CASTE SYSTEM

The Greek traveller Meghasthenes mentions two important features of caste system in India. They are, 1) there is no intermarriage and 2) there can be no change of profession. In addition, it has some other important features.

21.4.1 CASTE IS INNATE

The first distinguishing feature of caste system is its absolute rigidity and immobility. A man dies in the same caste in which he is born and it is the caste that determines his position in life.

21.4.2 THERE ARE LAWS CONCERNING FOOD

Caste prescribes certain types of food for different castes, for examples a Brahmin is not permitted to eat non-vegetarian food. Kshatriyas and Vaishyas are forbidden from taking certain kinds of food such as beef. But there are certain groups among sudhras who have the liberty to consume any type of food.

21.4.3 CASTE IS ENDOGAMOUS

Endogamy is the most important element of caste system and as wester Mark says, it is the chief characteristic feature of the caste-system. According to this each individual must marry within his own caste and that too within his own sub-group. This system has become so rigid that inter-caste marriages have been totally prohibited, and any violation of the rule involves ostracism i.e., loosing membership in the caste.

21.4.4 HIERARCHICAL SOCIAL STRUCTURE

The caste structure of society is based on the hierarchical system of super-ordination and sub-ordination held by the relation of superiority or inferiority with one another. At the apex are the Brahmins and at the lowest end are the harijans. After the Brahmins, the Kshatriyas, and next to them the Vaishyas are placed in the social structure of the society. At the lowest level are those castes from whom the higher castes cannot accept any food or drink. In some cases even the very touch of Harijans is supposed to involve pollution. Hence such groups of people came to be known as untouchables. As a result of the hierarchical system the Brahmins and the Kshatriyas enjoyed a number of social and religious privileges. Thus the fourth important feature of caste system is that it has a definite scheme of social precedence. The whole society is stratified into higher and lower castes.

According to 'Manu', the Brahmin is the lord of the whole creation because he is produced from the purest part of the supreme being namely the mouth. Feeding the Brahmin is one of the acknowledged or accepted forms of enjoying religious merits. A Brahmin is entitled to _____ and others live in his charity.

In contrast to the highest position enjoyed by Brahmins, the Harijans were subjected to manifold disabilities. Servitude or sub-ordination was a permanent condition for them, and they had no access to property and political power.

21.4.5 OCCUPATIONS ARE FIXED

Every caste regards some occupation as its own hereditary and exclusive calling, and tries to debar the others from exercising it. The original and exclusive occupation of a Brahmin was to perform priestly duties. The Kshatriyas and vaishya were to occupy themselves with defence and trade and the functions of sudras was to serve the other castes. But in course of time this arrangement experienced many changes. Though we are not sure whether or not this ideal system really existed, the present day India does not reveal these characteristics to any significant degrees.

21.4.6 CASTE PANCHAYATH

Another feature of caste system is the existence within it of an organisation having authority and used to compel obedience from its members. The caste panchayath usually exercises such authority and it is traditionally concerned with all matters belonging to the code and discipline of caste. It acts as a court of law to give its judgement and impose penalty for the cases of violation of caste practices.

21.4.7 TABOOS

There are several taboos which range from inter-caste interactions to food and occupational pursuits. Food taboo prescribes the kind of food that a man may eat or abstain from eating. Cooking taboo defines the persons who may cook the food for upper castes. Eating taboo lays down the ritual to be followed at meals. Commensal taboo is concerned with whom one may eat ones food with.

CHECK YOUR PROGRESS - 2

3. List out the important features of caste system.

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21.5 THEORIES OF ABOUT THE ORIGIN OF CASTE SYSTEM

The caste system is said to be a peculiar feature of Hindu society. Its origin cannot be traced to an exact point of time or source. There are various theories which deal with the origin of the caste system.

21.5.1 DIVINE ORIGIN THEORY

According to the upholders of this theory, caste system can be of divine origin. It is given a certain amount of sacrament. It is an arrangement made not by human beings, but by divinity. According to this theory the four Varnas evolved from the four different parts of the body of the celestial being of 'Mahapurush'. The Brahmins came out of the mouth whose duty is to preach. The Kshatriyas from the arms and are entrusted with the job of protecting and defending the land. The Vaishyas came from the thighs and are entrusted with the job of cultivation, trade and commerce. Finally, the sudras (who evolved from the feet of the primordial being, the Mahapurush) were given the duty to serve all the above mentioned three castes just like the feet which uphold the entire structure of the body. Even though this theory is mentioned in the Vishnu Purana and Vedas, it does not have any scientific validity.

21.5.2 RACIAL THEORY

As the very name of the theory indicates it is an ethnographic and cultural approach to the theory of the origins of caste system. Several anthropologists like H.H. Risley agreed with this theory. According to this theory due to inter-tribal conflicts each tribe in order to preserve its own characteristic features formed itself into a group and each group later became a caste. In order to preserve their identity they laid down certain restrictions and every member in the group had to adhere to these rules. In this way many castes came into existence.

21.5.3 CULTURAL THEORY

According to this theory advocated by S.C. Roy and his followers, in order to preserve their cultural heritage a group of people started trying to organize themselves into a caste. That is to say, each group had a cultural heritage of its own and it tried to preserve it; and in this process each group became a caste with its own culture.

In spite of these theories no single theory is adequate to explain the origin and development of caste system in India. From these theories certain important features of caste system have been formulated by Hutton.

21.5.4 FEATURES OF CASTE SYSTEM BY HUTTON

- 1) Caste system is conspicuous of the principle of endogamy. It is considered to be an essential aspect in the selection of a mate. One has to choose his or her mate within the caste.
- 2) It is conspicuous for its taboos on food, drink etc. It lays down strict rules with regard to the food to be taken, with whom it should be taken, with whom it cannot be taken, who has to cook it, the utensils to be used and the rituals to be followed at the time of eating and so on.
- 3) It is conspicuous for its association with a particular occupation. Each individual has to follow the same occupation which is prescribed by his caste. Hence, occupation is a hereditary aspect.
- 4) It is also conspicuous for the highest position given to the Brahmins. Brahmins are accorded the highest position in society and, as a generalization, there is no dispute over this aspect.

CHECK YOUR PROGRESS - 3

4. List out the various theories which deal with the origin of the caste system.

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21.6 MERITS OF CASTE SYSTEM

1. It has provided every individual with a fixed social environment. In the words of Hutton "individual is provided in this way with a permanent body of associations which control almost all his behaviour and contacts, his caste channelises his choice in marriage, acts as his trade union, his friendly and beneficent society, his estate, his club, his orphanage". It takes care of the sick man and, if it need be, "provides for his funeral".

2. Caste system has created the spirit of cooperation and fellow feeling among members of the same caste. By helping the poor and needy it has reduced the burden of the state in supporting the poor.

3. Caste system defines the economic pursuits of the individuals. Each caste has a fixed occupation so that the child's future is carved out for him. Ancient India had craftsmen and cultivators who were extremely skillful.

4. Racial purity is also preserved through caste system, especially the purity of the higher caste. This is done by forbidding indiscriminate inter-caste marriages. The habits of cleanliness are maintained by insisting on ritual purity.

5. Caste system also influences intellectual mobility. It influences the intellectual makeup of an individual. Since the caste dictates to each of its members customs to be observed in the manner of diet, ceremonies, or marital alliances, his views on social and political matters are bound to be influenced by the caste customs. The spirit of equality is nourished within the group. Caste system develops class consciousness without breeding class struggles. It has created an efficient organisation of Hindu society without giving any chance to class frictions and struggles. It has the best device to organise within one society, people of different cultural levels. It prevented the country from splitting up into different racial units. It has integrated Indian society into one vast community and provided the country with a stable and orderly organisation of society.

6. Caste system also helps in cultural diffusion within the group i.e., the caste customs, traditions, beliefs, behaviour, skills, ideas, trade secrets are passed on from one generation to the other. In this way culture is carried on from one age to the other.

7. Various functions which are necessary in the life of an individual are provided by caste system. Functions ranging from education to scavenging, from government to domestic service, are made under the sanction of a religious dogma.

21.7 DEMERITS OF THE CASTE SYSTEM

1. There are also demerits in the caste system. Since the individual has to follow the caste occupation and cannot change it according to his likes and dislikes leads stagnation. It deprives him from doing a job of his choice. Irrespective of ones likes and dislikes one has to continue only his traditional hereditary occupation.

2. Caste system also leads to untouchability. According to Gandhiji "untouchability is the hatefulest expression of caste". A large section of people are reduced to the state of virtual slavery due to the caste system. Certain section of the people in the society are branded as untouchables. They were made to live in seclusion and they were deprived from enjoying even the meagre necessities of life. They are actually made to rot in life.

3. Solidarity is also retarded in the caste system. It obstructs the growth of solidarity and brotherhood in the Hindu society by rigidly separating one caste from another and denying any type of social intercourse between them.

4. Caste system often results in putting a man in the wrong occupation. The caste in which one is born always decides ones position in life or his occupation. He is not permitted to take up any other profession though he may possess the skill and may like that job.

5. Caste system is also an obstacle to national unity. Caste system has proved an obstacle for the growth of national unity as people from a lower caste have always felt discontented at the place given to them in society. According to G.S. Ghurey "It is the spirit of caste patriotism which endangers opposition to other castes and creates an unhealthy atmosphere for the growth of national consciousness."

6. The social and economic progress of the nation is also hampered due to the caste system. Since people believe in the theory of Karma they become conservative in their ideas.

7. Caste system is also undemocratic because it does not give equal rights to all people irrespective of their caste, creed or colour. Social barriers are created in the way of lower caste individuals who are not given any freedom in their all round development, and they are not provided with any opportunities for such developments. It is on this account that modern democracies have discouraged the caste division of society.

As James Bryce says, "social structure is an important factor where men are divided by language, or by religion, or by caste distinctions grouped on race or on occupation. There are grounds for mutual distrust and animosity which make it hard for them to act together or for each section to recognise equal rights in the other. Though they may not avert class wars it helps each class of the community to understand the mind of the other and creates a general opinion in the country."

CHECK YOUR PROGRESS - 4

5. What are the merits of caste system?

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6. What are the demerits of caste system?

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21.8 CHANGES IN SYSTEM

From time to time the Indian caste system has been attacked from various quarters. To it have been ascribed all the evils from which Indian society is suffering.

In spite of these attacks many aspects of caste system continue to exist, though, as stated earlier, major changes have occurred in it in the past three decades or so.

During the last thirty years specially since India attained independence the caste system has undergone great modifications. Untouchability, the most undesirable feature of caste system has received a severe set back. People like Mahatma Gandhi worked hard for its abolition. The enforcement of disability arising out of untouchability shall be an offence punishable in accordance with law. Neither the movement against untouchability nor its banishment in the constitution are just symbolic gestures. It is true that it still lingers and will be there for some more time. But it is, in general, disappearing. The temples have been thrown open to the hitherto untouchable or depressed classes. Wells in the villages can be used by all. In public places, recreational centres, schools, college and the universities, no discrimination is observed.

Criminal castes or criminal tribes slowly started disappearing. The Scheduled Castes and socially, educationally, economically backward castes are receiving special attention from the state as it is prescribed in the Constitution.

All these accomplishments are on the whole highly successful and encouraging as they speak volumes for the integrity of the Indian masses.

The spread of communication and the consequent multiplication of personal contacts have been particularly instrumental in changing the attitudes which separated caste from caste. Men

have come to know one another better so their prejudices and mutual suspiciousness are more liable to vanish. But the development of communication is only a part of such vaster movements which will, and which are already making a profound impact on the social structure of modern India.

Due to Westernization, Industrialization and Sanskritization the old types of occupation arrangements are disappearing. Many new occupations are being created wherein the Brahmins, the Kshatriyas and the Harijans freely meet and mix. The onward march of industrialization is making even this exclusiveness or the feeling of exclusion more difficult and is opening the doors to an ever-widening range of choice and change of occupation.

Due to the developments which are taking place in modern times, many functions which caste used to perform have been taken over by other institutions. The caste panchayaths are losing their grip on the members. The Brahmins in general have largely losing their monopoly over certain functions. The Chambers of Commerce, trade unions, employers unions and the state are passing into the hands of people drawn from different castes. Many legislations have been passed enabling widows to remarry, abolishing child marriages, removing the Purdha system etc. New bases of stratification have already emerged and they are likely to become more important than the caste divisions.

21.9 SUMMING UP

In this unit we have studied about caste system which is the most prevalent form of stratification system of Indian society. The Hindu caste system is known as the Varna system. Each of these castes are sub divided into various sub-castes and each sub-caste is known as jati. We have also studied the important features of caste system and also some important theories. After independence changes have taken place in the caste system.

21.10 KEY WORDS

Endogamy	:	According to this each individual must marry within his own caste and that too within his own sub-group.
Sanskritization	:	It is the process by which a low Hindu caste or tribal group, changes its customs, tribal, ideology and way of life in the direction of a high and frequently 'twice born' caste.

21.11 SUGGESTED BOOKS

1. David Mandelbaum : Society.
2. M.N. Srinivas : Social Change in Modern India.
3. Hutton J.H : Caste in India.
4. Dutta N.K : Caste in India.
5. Ghurye G.S : Caste and Class in India.

21.12 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Explain the important features of Caste Systems.
2. Explain the theories about the origin of caste system.
3. Explain the merits and demerits of caste system.

II. Answer the following in about 10 lines each.

1. Explain the present position of caste system.
2. Explain in brief about the varna system.

21.13 ANSWERS TO CHECK YOUR PROGRESS

1. a. 'Casta'
b. closed
c. aggregate birth
2. a. True
b. True
c. True
d. True
e. False
3. a. Caste is innate.
b. There are laws concerning food.
c. Caste is endogamous.
d. Hierarchical structure.
e. Occupations are fixed.
f. Existence of caste panchayats
g. Taboos
4. a. Divine origin theory
b. Racial theory
c. Cultural theory
5. a. Caste system provides a fixed social environment.
b. It creates the spirit of cooperation and fellow feeling among the members.
c. It defines the economic pursuits.
d. Racial purity is preserved through caste system.
e. It influences intellectual mobility.
f. It helps in cultural diffusion within the group.
g. Functions which are necessary in the life of an individual are provided by caste system.
6. a. It leads to untouchability.
b. Solidarity is also retarded.
c. It results in putting persons in the wrong occupation.
d. It is also an obstacle to national unity.
e. Social and economic progress of the nation is hampered.
f. It is undemocratic.

UNIT-22 : MEANING OF SOCIAL MOBILITY- TYPES AND FACTORS

Contents

- 22.0 Aims and objectives
- 22.1 Introduction
- 22.2 Meaning of social Mobility
- 22.3 Difference between occupational and social mobility
- 22.4 Types of Social Mobility
 - 22.4.1 Horizontal Social Mobility
 - 22.4.2 Vertical Social Mobility
- 22.5 Quantitative Approach to Vertical Mobility
- 22.6 The General Industrial Context for Social and Occupational Mobility.
- 22.7 Factors of Social Mobility
 - 22.7.1 Education and Social Mobility
 - 22.7.2 Class Position and Social Mobility
 - 22.7.3 Caste and Social Mobility
 - 22.7.4 Migration and Social Mobility
 - 22.7.5 Other Factors of Vertical Mobility
- 22.8 Summing Up
- 22.9 Key Words
- 22.10 Suggested Books
- 22.11 Model Examination Questions
- 22.12 Answers to Check Your Progress

22.0 AIMS AND OBJECTIVES

The purpose of this unit is to discuss the meaning of social mobility, analyse different types of mobility and explain the factors of social mobility.

By the end of this unit you will be able to:

- * define social mobility,
- * explain the difference between occupational mobility and social mobility,
- * discuss the different types of social mobility,
- * explain the factors of social mobility,
- * discuss how industrial development offers opportunities for occupational and social mobility.

22.1 INTRODUCTION

In the last three Units we have studied the different types of social stratification systems i.e the estate system, the caste system and the class system.

22.2 MEANING OF SOCIAL MOBILITY

The term social mobility refers to the process by which individuals move from one social position to that of the other. These positions have their own hierarchical values.

Social mobility can be treated as one aspect of broader concept of 'social change'. Certain forces of stability always operate within the society and try to maintain solidarity. There are certain other forces of 'mobility' that bring about change in the society.

22.3 DIFFERENCE BETWEEN OCCUPATIONAL AND SOCIAL MOBILITY

The process of social mobility in any society can be examined in the context of the patterns of stratification and occupational structure. There is a tendency among authors, on mobility to differentiate between 'social' and 'occupational' mobility. But it should be noted that these two terms are complementary to each other. Thus, the term 'mobility' may also be applied to changes in 'occupations'. It is to be noted here that the concept of social mobility is very broad based and includes not only changes in economic and political status of individuals or groups but also occupational changes. Hence occupational mobility may be treated as one aspect of social mobility. This particular aspect is very important in the analysis of social mobility because it is the most authentic indicator of income, economic status and rising standard of individuals.

As the process of 'social mobility' is wider in nature, researchers tend to evolve a definite classification of occupations to measure the rate of occupational mobility among the individuals. This classification includes certain traditional as well as modern occupations. As we are always aware nearly 70% of Indian population despite industrialization and urbanization depends on agriculture. Based on vocations we tend to include certain agricultural occupations that are included in the classification. Some of the modern industrial occupations that are included in the classification include managerial, professional, semi-professional and other white collar positions. We also include skilled, semi skilled, unskilled jobs in the classification, that are found in the industrial sector. At another level we include farm occupations-consisting of land owners, land tenants, farm labourers etc.

Thus from the above examples we may infer that though for purposes of scientific analysis we differentiate occupational mobility from that of social mobility, there is a definite positive correlation between the two. Social mobility as a dependent variable is influenced by 'occupational mobility' an independent variable. But ultimately it may be safely said that they are interdependent concepts.

22.4 TYPES OF SOCIAL MOBILITY

There are two principal types of social mobility : (i) Horizontal and (ii) Vertical.

22.4.1 HORIZONTAL SOCIAL MOBILITY

It refers to the transition of an individual or social object from one social group to that of the other situated at the same level (Sorokin 1959 :133). Some of the examples of Horizontal mobility are movement of an individual from one family to another by marriage, from one citizen to another or from one occupational situation to that of the other (on the same level). A manual worker becoming a rickshaw puller is an example of horizontal occupational mobility. In such transitions shifting takes place without any distinct transformation in the social status of an individual or social object in the vertical direction.

In Indian conditions people without adequate level of formal education and training tend to take up their parental occupations that are very often manual in nature. Such people even when they migrate to urban areas cannot move into a nonmanual jobs that need technical training and education.

In a study conducted on 'Occupational mobility' among the Bhojpuri migrants in the city of Hyderabad it was found that at the second generation level nearly 65% of people have horizontally shifted from manual to manual occupations, that is, they moved from agriculture (manual) into unskilled manual occupations such as casual labourers construction workers etc.

22.4.2 VERTICAL SOCIAL MOBILITY

It refers to transition of an individual or social object that results in a shift from one social stratum to another. Vertical mobility takes place in two different directions viz. (i) **ascending** or **upward**, and (ii) **decending** or **downward** mobility. Sorokin treats them as different modes of **social climbing** and **social sinking**. Depending upon the nature of the stratification there are certain **ascending** and **decending** currents of vertical social mobility economic, political, occupational etc. The **ascending** or **upward mobility** is further divided into two types in which (i) at the **first level** the infiltration of the individual of a lower stratum into an higher one takes place, which at the (ii) **second level** results in the creation of a new group. This newly formed group is eventually being accepted by the higher stratum. Individual infiltration is of common occurrence particularly in modern industrial societies which permit individuals to move up the ladder by virtue of their merit.

The **decending** or **downward** current also has two different phases (i) **the first**, results in dropping of individuals from higher stratum to that of the lower without causing any damage to the prestige of their original group, (ii) **the second** process results in the total break down of the social group as a whole which loses its prestige into.

CHECK YOUR PROGRESS - 1

1. Define social mobility.

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2. What are the different types of mobility.

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22.5 QUANTITATIVE APPROACH TO VERTICAL MOBILITY

Thus in quantitative terms a further distinction can be made between (i) intensiveness and (2) generality of vertical mobility.

(1) **Intensiveness** can be measured in terms of social distance and the number of strata moved by an individual in the process of upward and downward mobility in a given period of time, for eg:- when we compare monetary gains of a businessman whose income rises from Rs. 500/- to Rs.50,000/- in a year, with that of another man whose income rises from Rs.500/- to just Rs.1000/- the intensiveness of the economic climbing in the former case will prove to be 50 times greater than the latter one. Similar principles can be applied to measure intensiveness of the vertical mobility in any other field viz., occupational, political etc. In occupational fields there are people who move fast in their status attainment and there are others who move slowly.

(ii) **The generality** of the vertical mobility refers to the number of individuals who have changed their social position in the vertical direction.

number of these individuals indicates (a) **absolute generality** of the vertical mobility in a particular universe. The proportion of such individuals to the total number of target population indicates (b) **the relative generality of the vertical mobility**.

In the final stage of the analysis by combining the data of intensiveness and relative generality of the vertical mobility, the aggregate index of the vertical mobility can be computed.

The above procedure is useful in comparing different societies or the same society at different times. The magnitude of the aggregate mobility between different societies or within the same society can therefore be reasoned accurately.

22.6 THE GENERAL INDUSTRIAL CONTEXT FOR SOCIAL AND OCCUPATIONAL MOBILITY

As has been emphasised by a number of authors like Lipset and Bendix, industrial society has offered many opportunities for occupational change and mobility and many of them require formal education and technical training. With the advent of industrialization a new occupational structure has been evolved consisting of modern industrial occupations. This has also resulted in economic and social transformation. The feudal landlords and princess lost their previous status and most of them have disappeared. Industrial development paved the way for the emergence of a new type of occupational structure and partly as a result of which traditional occupations have lost their status. Modern industrial economy has accelerated the pace and degree of vertical mobility.

In traditional Indian caste system which was closed and ascriptive, the occupational status of an individual was determined by his birth in a particular caste. He was forced to accept his parental occupational status in whatever form it was assigned to him. There was no place for individual achievement and merit.

With the growing industrialization and formal education a new trend towards vertical occupational mobility has emerged which is becoming a major channel for status change. In the process of vertical mobility an individual sometimes moves in an upward direction. This is true in the case of people who have attained formal education. There are cases of downward mobility; this occurs when people move from higher status occupations to lower ones.

22.7 FACTORS OF SOCIAL MOBILITY

In an industrial atmosphere social mobility in general and occupational mobility in particular results as a result of the influence of a number of factors. Some of them are : (i) the level of formal education (ii) individual's class position, namely his economic status, (iii) caste background and (iv) migration.

As indicated in the preceding discussion the process of social mobility results from several factors. For example, migration not only results in spatial or physical mobility but also occupational change and mobility.

22.7.1 EDUCATION AND SOCIAL MOBILITY

Education and Social Mobility: By and large education is the major means through which people are able to improve their overall position in society. Whatever the individual learns in school and at home determines his further social roles. The type of training an individual receives in school determines whether the individual will be able to retain the social class position in which he is born or sink into a lower one or move into a higher one.

Peer group also has a definite impact on social mobility, for example, lower class youngsters become oriented towards upward mobility because of their contact with middle class peers who orient them into higher occupational and educational aspirations. Thus, education is important in the maintenance or achievement of relatively high social status. Not only the amount but the

quality of education is positively correlated with occupational achievements and opportunities for occupational mobility. For instance, children from upper class generally receive better quality of education than those coming from lower classes.

Over the past five decades or so important changes have been brought about in the educational system of India. Due to the spread of formal education the level of literacy has gone up in the past four decades. This is particularly so in the case of lower classes/castes and this has helped them in attaining higher status occupations.

22.7.2 CLASS POSITION AND SOCIAL MOBILITY

Besides education there also exists a relationship between one's class position and occupational rank. Class position of each generation determines the change in the occupational placement of the future generations. Many sociologists have argued that upper class people (with high economic as well as social position) can afford to aspire for higher occupational positions for their children when compared to middle and lower classes.

23.7.3 CASTE AND SOCIAL MOBILITY

Like the class, caste also tends to influence one's social mobility. The caste as a stratification system provides room for social as well as occupational mobility.

There are two conflicting views about the relationship between the caste system, occupational choice and social mobility.

According to one group of writers, the caste system not only assigns a definite occupation to each individual but imposes certain restrictions on the change of occupation. The opposite view point stresses that the caste system has been dynamic in nature and that except for a few occupations, others have been open to all castes. 1931 census of India show that only half of the male workers were engaged in occupations traditionally associated with their caste. (Kingsley Davis : 1951 ; p.168). Two surveys conducted by Gist and Driver in Bangalore and Mysore show that over 40 per cent of respondents have deviated from their father's occupations. Driver described the relationship between caste and occupational structure in urban rural Nagpur. On the basis of their studies Srinivas and Driver confirm the view that the caste system does not obstruct occupational change. Moreover, agriculture has been an open occupation in the sense that all castes are free to take this occupation.

Authors like Beteille argue that in traditional system birth in a particular caste determined ones ritual as well as economic status. Political positions were also determined on the basis of caste. For example, Brahmins were generally appointed as Royal Priests and enjoyed certain political privileges. Kshatriyas tend to control the governmental machinery by virtue of their placement as Rajanayas or Rajas, as explained by Hutton. Unlike previous days today it is possible to achieve positions in economic and political fields irrespective of one's caste background.

In spite of above flexibility in the system, certain bottlenecks were created with regard to individual achievement. The caste system did not really offer equal opportunities to all members of society. The lower castes had been prevented from acquiring education and several economic and social opportunities that are basic pre-requisites of social mobility.

22.7.4 MIGRATION AND SOCIAL MOBILITY

There is a close relationship between spatial mobility or migration and social mobility. As an independent variable migration has an important influence on one's social as well as occupational mobility. Migration is defined as the **relatively permanent** movement of persons over a **significant distance**.

On the basis of different studies conducted in the field of migration certain generalizations have been drawn by D.S.Thomas (1938) and Peterson (1961) which indicate that it is generally

the youngsters who predominate the stream of migration. The attractive urban environment works as a 'pull' factor on them in other words they are attracted by the jobs available in urban areas. It may be stated here migration in itself does not involve status change. What happens very frequently is that some of the rural migrants migrate to cities after acquiring a certain level of formal education which helps them in securing a higher status occupation. Consequently, they not only deviate from their father's occupation but secure a job which is superior to that of their father. This process is called upward occupational mobility.

22.7.5 OTHER FACTORS OF VERTICAL MOBILITY

According to Sorokin there are certain other factors of social mobility. Some of them are:

i) **Demographic Factors** : As a result of lower birth rates or higher mortality rates the size of upper class may decrease or it may even get extinct. Eventually the positions thus vacated by the upper classes are filled by the lower and middle classes.

ii) **Dissimilarity of parents and children** : is also responsible for downward as well as upward social-mobility as several instances have supported the fact that the children of prominent parents happened to possess below normal capabilities. In certain other cases children of parents with an average calibre proved to be geniuses for example, leader like Abraham Lincoln could come up to highest level of social and political positions inspite of their low class family background. Such people are self-made individuals who achieve their social position on their own accord.

iii) **Change of environment** also results in vertical social mobility for example, any invention, change in the modes of production, in mores, beliefs, standards, dressing pattern, in the field of Science and Arts means of transportation in any walk of social life may tend to destroy one group of individual (resulting in downward mobility) and promote another (a case of upward mobility).

iv) **Defective social distribution of individuals** within social layers also results in vertical mobility.

In every society there are certain defects traced with regard to the distribution of members according to their merit and qualities. Sometimes people with suitable qualifications and merit are prevented by circumstances to move higher in the social ladder to the position for which they are suitable. There are certain other individuals who are placed in positions for which they are not suitable.

The defective distribution of individuals sometimes results in a violent when the deprived lower strata consisting of energetic climbers tend to push the upper ones. This process results in fresh social re-distribution of people in the stratification system.

CHECK YOUR PROGRESS - 2

3. How can you measure the intensiveness of vertical mobility ?

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4. List out the factors of social mobility.

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22.8 SUMMING UP

In this unit we have studied about the concept Social mobility. It refers to the process by which individuals move from one social position to another. There are two principle types of social mobility- Horizontal and Vertical. Vertical Mobility is again of two types ascending vertical mobility and decending vertical mobility. We have also studied the factors which bring about social mobility.

22.9 KEY WORDS

- Social Mobility : It refers to the process by which individuals move from one social position to that of the other.
- Horizontal Social Mobility : Transition of an individual or social object from one social group to that of the other situated at the same level.
- Vertical Social Mobility : It refers to transition of an individual or social object that results in a shift from one social structure to another.

22.10 SUGGESTED BOOKS

1. Bernard Barber : Social Stratification: A Comparative Analysis of Structure and Process.
2. Bergel E.E. : Social Stratification.
3. Bendix and Lipset S.M. : Social Mobility in Industrial Society.
4. Dubey S.M. : Social Mobility Among the Professions: Study of the Professions in a Transitional Indian city.
5. Goldhamer Herbert : 'Social Mobility' -International Encyclopaedia of the Social Sciences.
6. Sorokin P.A., : Social and Cultural Mobility
- 7 Srinivas M.N. : Social Change in Modern India
8. Dutta N.K. : Caste in India
9. Ghurye G.S. : Caste and Class in India
10. Hutton J.H. : Caste in India
11. Ogburn and Nimkoff : A Handbook of Sociology

22.11 MODEL EXAMINATION QUESTIONS

- I. Answer the following in about 30 lines each.
1. Explain the meaning of social mobility and differentiate between occupational and social mobility
 2. Identify various factors that influence social mobility.
- II. Answer the following in about 10 lines each.
1. Explain the relationship between migration and social mobility
 2. Explain the factors of vertical mobility as suggested by Sorokin.

22.12 ANSWERS TO CHECK YOUR PROGRESS

1. Social mobility refers to the process by which individuals move from one social position to that of the other.
2.
 1. Horizontal social mobility
 2. Vertical social mobility
3. Intensiveness can be measured in terms of social distance and the number of strata moved by an individual in the process of upward and downward mobility in a given period of time.
4.
 1. Education
 2. Class position
 3. Caste
 4. Migration

BRAOU

BLOCK IX

FAMILY

Unit 23: Characteristics and types of marriage, family and kinship.

Unit 24: Functions of Marriage, family and kinship

UNIT-23 : MARRIAGE, FAMILY AND KINSHIP

Contents:

- 23.0 Aims and Objectives
- 23.1 Introduction
- 23.2 Meaning and Definition of Marriage
- 23.3 Meaning and Definition of Family
- 23.4 Meaning and Definition of Kinship
- 23.5 The Origin and Importance of Marriage, Family and Kinship
- 23.6 The Rules of Marriage
 - 23.6.1 Exogamy
 - 23.6.2 Endogamy
 - 23.6.3 Preferential or Prescriptive rules of Exogamy and Endogamy
- 23.7 Types of Marriages
 - 23.7.1 Monogamy
 - 23.7.2 Polygamy
 - 23.7.3 Group Marriage
- 23.8 Types of Family
 - 23.8.1 Based on Composition of Members-Nuclear and joint
 - 23.8.2 Based on Authority-Patriarchal and Matriarchal
 - 23.8.3 Based on line of Descent-Patrilineal and Matrilineal
 - 23.8.4 Based on Rules of Residence
 - 23.8.5 Based on Relationship
 - 23.8.6 Based on marriage-mogamous and polygamous
- 23.9 Rules of Residence
 - 23.9.1 Patrilocal
 - 23.9.2 Matrilocal
 - 23.9.3 Bilocal
 - 23.9.4 avunculocal
 - 23.9.5 Neolocal
- 23.10 Types of Kinship
 - 23.10.1 Consanguineal
 - 23.10.2 Affinal
 - 23.10.3 Types of Unilineal Groups-lineage, Clan, Phratry and Moiety
- 23.11 Types of Descent
 - 23.11.1 Patrilineal
 - 23.11.2 Matrilineal
 - 23.11.3 Double Descent
- 23.12 Degree of Kinship

- 23.12.1 Primary
- 23.12.2 Secondary
- 23.12.3 Tertiary kin
- 23.13 Kinship Usages
 - 23.13.1 Deference
 - 23.13.2 Avoidance
 - 23.13.3 Joking Relations
- 23.14 Summing Up
- 23.15 Key Words
- 23.16 Suggested Books
- 23.17 Model Examination Questions
- 23.18 Answers to Check Your Progress

23.0 AIMS AND OBJECTIVES

The main aim of this Unit is to acquaint you with the important institutions Marriage, Family and Kinship which form an important aspect of the study of sociology.

By the end of the unit you will be able to :

- * define marriage, family, and kinship,
- * explain the origin and importance of these institutions,
- * explain the different types of family,
- * explain the rules of residence,
- * explain the different types of kinship,
- * explain the concept descent.

23.1 INTRODUCTION

Marriage, family and kinship form an important aspect of the study of sociology. These three institutions are closely interlinked and one cannot understand fully the meaning and importance of any of these institutions without knowing fully about the other institutions. Marriage is primary for the establishment of a family and both these are responsible for the innumerable kinship ties that are found in society. Kinship in turn determines or rather restricts the choice of marriage partners. The reason for these can be understood after a thorough study of these three institutions.

23.2 MEANING AND DEFINITION OF MARRIAGE

Marriage as a social institution has existed in society from time immemorial and it is most universal in present day society. However, with regard to the question as to why marriage is a necessary institution originated in human society and the reasons for its continuation, there is no unanimous opinion among sociologists and other social scientists. We shall discuss the origin of marriage and family at a later stage. Before we proceed any further, a clear idea as to what is really meant by marriage is necessary and you should be aware of the social significance, meaning and definition of marriage.

Marriage is universal but the way in which it is performed, the reasons for its existence and its significance differ from one society to another. Therefore, strictly speaking, it is

no definition which covers all types of human marriages. Westermarck who has written several volumes on the history of human marriage defined marriage "as the more or less durable union between male and female lasting till after the birth of offspring". Malinowski defined marriage as a contract for the production and maintenance of children. Lundberg talks of marriage as consisting of rules and regulations which define, rights, duties and privileges of husband and wife with respect to each other. Marriage has also been defined as the socially sanctioned union of male and female for the purpose of procreation.

In all these views, marriage is considered to be the union between male and female which is socially sanctioned. This is, in general understood to be permanent in nature unless dissolved by death or divorce of either partner. As marriage is considered to be the socially sanctioned union of male and female, it is also thought of as the licence of parenthood as it is only through the institution of marriage that a family is set up. Children born to parents who are not married are not socially accepted. Therefore, marriage may be considered to be the basis for the formation of the family. These two go together, because the institution of marriage arises from facts of human procreation and rearing of children, from the lengthy period of dependence of children on their parents and the need for prolonged parental care and training. It is the combination of mating with parenthood which constitutes human marriage as Westermarck has put it - Marriage is rooted in the family rather than the family in marriage.

From the societal point of view in addition to sexual and parental ideas, marriage is given the hallmark of social approval, it becomes a legal contract, it defines the relationship between husband and wife and between parents and children. It has to be performed in public and in sacred manner sometimes receiving as a sacrament, the blessings of religion.

Therefore we may define marriage as a socially sanctioned union of one or more men with one or more women with the expectation that they will play the role of husband and wife. It is a special type of personal relationship involving mutual rights and obligations. It is primarily a means of regularising sex relations. It is the institution which is fundamental to the organization of the family.

Hence before we proceed any further on this topic of marriage we should try to gain some knowledge on the other aspect which is basic to society that is, the family.

CHECK YOUR PROGRESS - 1

1. Define marriage.

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23.3 MEANING AND DEFINITION OF FAMILY

Family is considered to be the basic unit of social organization. Some form of family is found in all societies, the world over. As has been discussed earlier the marital bond between two or more members of the opposite sex is the formation of the family. This bond helps in the multiplication of numbers within the family and is socially recognised. The family is the smallest and most intimate group of society.

Ever, the task of finding one single all comprehensive definition of the family is not an easy one. This should be more clear to you if we go through some of the definitions of the family given by biologists. Burgess and Locke defined family as a group of persons united by ties of marriage, blood or adoption, constituting a single household interacting or inter-communicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture (Burgess and Locke 81). Accord

to MacIver family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. (MacIver: 230) Kingsley Davis considers a family to be a group of persons whose relations to one another are based upon consanguinity and who are therefore kin to one another.

Elliott and Merrill call family a biological social unit composed of husband, wife and children. According to the American Bureau of Census the family is a group of two or more persons related by blood, marriage or adoption and residing together.

Thus the family is a biological unit implying institutionalised sex relationship between husband and wife. It is considered to be the smallest and the most intimate group of society.

Murdock talks of family as a social group characterised by common residence, economic cooperation and reproduction (Murdock:1). He also distinguishes the family from marriage which he calls a complex of customs centering upon the relationship between a sexually associating pair of adults within the family. Marriage according to him defines the manner of establishing and terminating such a relationship, the normative behaviour and reciprocal obligations within it, and the accepted restrictions upon the members.

Thus, marriage and family are closely linked with one another. Again, human marriage has also been universally recognised not merely as a relationship which provides for the adequate rearing of legitimate offspring, but also as an institution which establishes legal, moral, social and economic link between the kin groups of the spouses.

Therefore, the importance of the study of kinship cannot be minimised. Therefore we should first understand the meaning of kinship and its importance for the study of marriage and family.

CHECK YOUR PROGRESS - 2

2. Define family.

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23.4 MEANING AND DEFINITION OF KINSHIP

Kinship is a social relationship based on real or fictive consanguinity. Thus a parent and child are kin, when the relationship is not directly traceable but where members believe that they are related to one another through a distant ancestor, then also the members are considered to be kin members. This is more true of the tribal society. In contemporary society, kin members are considered to be those members who have descended from a common ancestor.

A kinship system is not a group like family nor is it a set of institutionalised rules like marriage. Murdock defines it as a structured system of relationship in which individuals are bound to one another by complex interlocking and ramifying ties. (Murdock: 92). Kinship bonds isolated from others may unite individuals into social groups like the near family.

Hence, kinship is considered to be the most basic bond based upon reproduction which binds people together. Blood relationship binds people more than any other kind of relationship and this kind of relationship is called consanguineous kinship. The other kind of relationship which is also very important in the life of the individual is one that is brought about by marriage and is called affinal kinship. This is brought about by socially or legally defined marital relationship. We shall discuss in more details the consanguineal and the affinal kinship at a later stage in

this lesson. The point that is to be emphasized here is the social recognition of these bonds more than any kind of relationship. For example, an adopted child is treated as one's own kin. Again, in primitive societies where the role of the father in the reproduction system is not clearly known, any person performing special social ceremonies is considered to be the father of the child. This is especially true in those societies where marriage norms permit a woman to have more than one husband. We shall discuss this in detail when we deal with these types of marriage.

CHECK YOUR PROGRESS - 3

3. Define Kinship.

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23.5 THE ORIGIN AND IMPORTANCE OF MARRIAGE, FAMILY AND KINSHIP

As we have discussed earlier, marriage and family are closely related and one depends upon the other. Hence, any speculation about the origin of either family or marriage would include both aspects. Here, we use the term speculation because sociologists are not of the same opinion about the actual origin of marriage and family.

The earliest social thinkers, Aristotle and Plato, firmly believed that the earliest type of family was the patriarchal kind of family based upon marriage between one man and one woman. The father was the authoritative figure in the family.

Then comes the evolutionists like Morgan, Spencer and others who tried to interpret the origin of marriage and family in an evolutionary manner. Their contention was that the earliest social order was one of promiscuity where sexual relationship between members of the opposite sex was permitted without many restrictions and the children were considered to be the children of the group. Therefore, the evolutionists tried to emphasize that there was no form of marriage in the earliest of societies and consequently no form of family as we understand the terms in modern times.

The children were brought up by the mother and they grew to know only the mother who looked after their basic needs. The father was unknown as also the role of the father in the process of reproduction. Hence, if at all, any resemblance of family was to be found in the earliest societies, it was the mother-centered family without any importance attached to the father.

But However, as mankind progressed, the possessive instinct in man increased and man started thinking in terms of his wife, his children and even considered them to be his property. At this stage, the one man one woman relationship and the father - centered family began. In some societies man's prestige increased if he had more than one wife. Therefore, he started having more than one wife leading to a different kind of marriage pattern - **Polygamy**. We shall discuss this under the types of marriage.

However, Westermarck holds the view that man has and will always be monogamous that is, one man marrying one woman. All other kinds that is promiscuity or multiple spouses, are all passing phases and are not included in the norms of the institution of marriage.

Other thinkers like Briffault feel that the role of the mother has always been more important and therefore mother - centered families were the first type and the other form that is father centered is only a later development.

Due to the various opinions on the origin of family, modern sociologists are not much concerned with this aspect. It is felt that whatever the earliest form of family, the family as a basic social unit, satisfying the biological drives of man through the institution of marriage, has always existed. The type of institutionalised marriage norms, of the type of family established would depend upon the existing socio-cultural milieu and therefore vary from time to time and place to place.

Hence, without going into too many details the origin of marriage or family, we may say that the necessity of these for the survival of a society is very vital. Marriage is fundamental to the organisation of family and it is the vital social institution through which the relationship between man and woman is socially recognised.

As you must be aware, man by nature is social. He cannot and does not live in isolation. The individual at the time of his birth is dependent upon his parents for the satisfaction of basic needs both physical and social. Therefore, if there is no established organisation it is not possible to fulfill these needs. Through the institution of marriage some kind of order in sexual relationships is established and through family the individual comes to widen his group of relatives on whom he is dependent for several things. For an individual apart from the immediate family members, his kin members are considered to be his second line of defence who would assist the individual in times of need. He would turn to them in times of any unforeseen circumstances like death or in times of ceremonies like marriage, birth of children and so on. Of course, this attitude towards one's kin is declining to an extent in present day society and one does not bother too much about one's relatives. Nevertheless, the importance of kind for the individual cannot be under-estimated. We shall discuss this later in greater detail about the functions of marriage, family and kinship.

23.6 THE RULES OF MARRIAGE

Marriage maintains some kind of order as far as sexual relationships are concerned. If there were no marriage norms it would be total confusion and chaos in society and one would not be able to draw a line between one's blood relatives and others. In order to prevent what sociologists term as incest that is, sexual relations with one's near kin, certain restrictions are laid on the choice of marriage partners. There are other reasons also as to why some kind of limitations are laid on the choice of marriage partners. They are laid down in two aspects of marriage rules which are termed as exogamy and endogamy.

23.6.1 EXOGAMY

Exogamy is the practice of marrying outside a socially defined group. Exogamy, is in general, compatible with incest taboos which exist in all societies. This taboo, as we have mentioned earlier forbids marriage and in general, sexual relations between the members of a nuclear family. In ancient Egypt, brothers and sisters married but this is an exception. To this extent, exogamy exists because the family is an organised group in which members occupy a definite set of mutual statuses and interact according to definite behavioural patterns. If the incest taboos do not exist, it would lead to confusion of different statuses, roles and relationships.

Apart from this, exogamy enables men to establish contacts and relationships which foster a sense of social solidarity. It tends to multiply the bonds that unite the members of society together.

In India, in the Northern States, a girl and boy from the same village are not permitted to marry because the village is considered to be one unit and all the people are considered to be belonging to one large family. Again, among Hindus, it is customary to marry outside the gotra because people of the same gotra are considered to be blood relatives from the paternal side. This makes relations fraternal.

of relatives and also maintains some kind of order in the group.

23.6.2 ENDOGAMY

Endogamy is the practice of marrying within a socially defined group for instance a class, a caste or a tribe. Marriage with members outside the group is prohibited. Endogamy is preferred so as to maintain the purity of the group, its homogeneity, its numerical strength, its unity and also to keep its property intact. Among certain groups, especially among tribals, fear of the unknown prevents people from selecting marriage partners from outside the group. Hindus prescribe caste endogamy in order to maintain the purity of the caste. For this reason, even today among several sections of Hindus, inter caste marriages are looked down upon. The other factors favouring endogamy are the territorial and linguistic facts which impose limitations on the communication of thoughts between the various groups.

23.6.3 PREFERENTIAL OR PRESCRIPTIVE RULES OF EXOGAMY AND ENDOGAMY

The rules of exogamy and endogamy may be preferential or prescriptive leading to the following types of marriage that is, the individual may choose a marriage partner from among a given circle of relatives or he may be bound to choose only one such relative.

- 1) Cross cousin marriage. 2) Parallel cousin marriage 3) Levirate 4) Sororate

In other words the individuals in these types of marriages may be forced to marry only particular relatives or may prefer particular relatives over other. Let us discuss each of these now.

i) **Cross cousin marriage.** Cross cousin marriage is the marriage of two individuals who are children of siblings of opposite sex. For instance when a man marries his mother's daughter or his father's sister's daughter it is called a cross cousin marriage. This kind of marriage is sometimes insisted upon and man has no choice except to marry his cross cousin. This is often explained to be a device for avoiding payment of a high bride price especially among the tribals and also for maintaining property in the household. Also as Levi-Straus has said, its main purpose is the strengthening of solidarity of the group. In India, in the southern states cross cousin marriages were the most preferred type of marriage till recently. In recent years, other considerations like education, wealth and the like have gained an importance and individuals have started marrying outside.

ii) **Parallel cousin marriage.** This is the marriage of two individuals who are the children of siblings of the same sex. For instance when a man marries his mother's sister's daughter or his father's brother's daughter it is called parallel cousin marriage and refusal to marry her to him could result in bloodshed.

iii) **Levirate:** Levirate is the practice of marrying the deceased husband's brother. This practice is preferred due to the desire of preserving the family name, property and also for providing security to the wife and the children.

iv) **Sororate.** Sororate is the practice of marrying the deceased wife's sister. This is mainly for the purpose of avoiding payment of bride price and also for the protection of the children.

Levirate and sororate emphasize the acceptance of inter familiar obligations and the recognition of marriage as a link between two families rather than only between two individuals.

These preferential or prescriptive marriages thus limit the range of choice of marriage partners.

CHECK YOUR PROGRESS - 4

4. What is Exogamy?

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5. What is endogamy?

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6. What is levirate marriage?

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7. What is sororate marriage?

23.7 TYPES OF MARRIAGES

Marriages may be classified on the basis of number of partners into monogamy and polygamy.

23.7.1 MONOGAMY

Monogamy is the practice of one man marrying one women. This kind of union is accepted universally and many societies the world over prescribe and prefer this kind of marriage for reasons of preserving family harmony, restricting the distribution of property and also for providing proper emotional security for the children.

Also from the economic point of view, monogamous marriages are preferred. In some societies even though a man is permitted to have more than one wife, he prefers to marry only one woman at a time. Monogamy has become the order of the time in most of the contemporary societies.

23.7.2 POLYGAMY

Polygamy is the practice of marriage between a member of one sex and two or more members of the opposite sex. That is, in polygyny an individual would have more than one spouse at a time. Polygyny may be of two types 1) Polygyny and 2) Polyandry.

Polygamy is the practice of one man marrying more than one women at a time. This practice was prevalent in ancient India, when the kings were permitted to marry women from different castes. However, this kind of marriage is no longer permitted. Muslim men are permitted to marry four women at a time and the reasons are laid down by their prophet for such marriages. However, not all muslim men marry more than one woman. polygyny is also found in the tribal societies in India and elsewhere where woman are considered to be the property of men-the more the number of wives the more the prestige of the man.

Polygyny usually arises when there are surplus of women over men that is, when the sex ratio is disproportionate. -Also in the societies where men desire more number of children polygyny is practised. The desire for variety also gives way to polygyny. The need for more number of wives to help in the fields and in the rearing of children make men marry more than one woman.

However, there is very often jealousy and rivalry among the wives. This is especially true when the husband does not show equal affection to all his wives. However, these are minimised to a great extent by certain rules like treating the first wife as primary wife by taking the consent of the first wife to marry again and so on. Some times the co-wives may be sisters leading to a particular form of polygyny known as **sororal polygyny**. Hence the jealousies and quarrels are reduced because there is some adjustment made among the sisters.

Polyandry: Polyandry is the practice of one woman marrying more than one man at a time. When all the co-husbands are brothers, it is called **fraternal polyandry**. This practice is found among Todas a tribe of Southern India. But it is not necessary that they should always be brothers, Polyandry as a form of marriage is less common than polygyny. Apart from disproportionate sex ratio where men out-number women, poverty seems to be the main cause of polyandry, where the men are unable to maintain more number of wives. Among those groups where the men have to be away from the house for long periods, presence of other husbands provides some kind of security and protection for the wife and children. As we have mentioned earlier, in those societies practising polyandry, as the actual father of the child is unknown, the man performing the particular ceremony is assigned the sociological fatherhood of the child. For example among the Todas, any one of the husbands may place a bow and an arrow outside the place of delivery of the child at the time of delivery and he is considered to be the father of that child and the other children born till another man performs that ceremony.

Thus Polyandry is found in some societies to preserve family property and maintain the family solidarity.

23.73 GROUP MARRIAGE

The other kind of marriage called group marriage where several men marry several women which earlier writers postulated as the original form is rarer than polyandry. It occurs frequently among the Kaingang of Brazil (Johnson-152).

Marriage in some form is vitally universal in human society. The only exception is Nairs of South India where marriage in the strict sense did not exist atleast in the past. The husband left the bride three days after the wedding ceremony and the woman was free to have sexual relationship with any man, after that, but the original husband was considered to be the father of the children. The Children were looked after by the mother's brothers. We have given this example because this is an exception to the general view that marriage is universal. Today however, this practice is fast declining even among the Nairs. So we can say that marriage is more or less universal (From this discussion on the types of marriage we shall go on to the types of family which is also dependent upon the types of marriage and other criteria.)

23.8 TYPES OF FAMILY

Families are of different types based on the composition, authority, descent, residence, relationship and marriage.

23.8.1 BASED ON COMPOSITION

Based on the basis of composition of members, family may be divided into nuclear, extended and joint types.

The Nuclear Family: The nuclear family is a universal social grouping. As Murdock puts it—either as the sole prevailing form of the family or as the basic unit from which more complex familial forms are compounded, it exists as a distinct and a strongly functional group in every known society (Murdock, 2). The nuclear family is a small group composed of husband, wife and children. This kind of family is the result of the growth of individualism reflected in property rights and general social ideas of individual happiness and self fulfilment and also due to geographical and social mobility. The solidarity of the nuclear family is largely dependent upon the sexual attraction and companionship between husband and wife and between parents and children but as the children grow older this bond tends to weaken, and separate families may be established by the individual after they get married.

By virtue of this, a family may again be of two types one is the family of orientation into which an individual is born and which includes his parents, brothers and sisters. The second is the family of procreation which he sets up after his marriage and which includes his spouse and children.

The extended family: The extended family consists of two or more nuclear families affiliated through an extension of the parent child relationship that is by joining the nuclear family of the married adult to that of his parents.

The Joint family: The joint family is also a kind of extended family of larger size. It includes the families of several brothers and the families of their children which is characterised by common residence, common hearth, joint property and common family cult and the like. Karve, defines the joint family as a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common family worship and are related to each other as some particular type of kindred. (Karve : 10). This type of family is declining giving way to nuclear type of family mentioned above.

23.8.2 BASED ON AUTHORITY

Another classification of family is based on authority that is the controller of the family, and the dominating figure in the family. One such family is the patriarchal family in which the authority rests with the male members. All the authority is exercised by the eldest male. The matriarchal family is the family in which authority lies with the eldest female member. Authority in the matriarchal family may also be exercised by the eldest brother of the female who looks after her children's needs. Families the world over are in general patriarchal.

23.8.3 BASED IN DESCENT

On the basis of descent that is the type of relationship (We shall discuss this under kinship) families may be either patrilineal or matrilineal. When descent is traced through the mother it is known as matrilineal descent. The Khasis in India are matrilineal. However, families are in general patrilineal. They take the father's family name and are regarded as the descendants of the fathers' family. Descent is the cultural rule that affiliates an individual with a particular line of relatives.

23.8.4 BASED ON RESIDENCE

In terms of residence, which we shall be discussing in more detail below, families may be patrilocal or matrilocal. When after marriage, the bride goes to live with the bridegroom and his parents, it is known as patrilocal family, on the other hand if the bridegroom goes to live with his bride and her parents it is known as matrilocal family.

Families which are patriarchal in general are patrilineal and patrifocal. The same may be said of matriarchal families too.

23.8.5 BASED ON RELATIONSHIP

A family may as Linton says, be organised on a conjugal basis (non-blood relationship) or on a consanguine basis (blood relationship). The consanguine family is "a nucleus of blood relatives surrounded by a fringe of spouses. The brothers, sisters representing the core of the family unit. The Nayar family was a typical example. This is in contrast with the conjugal family which is a nucleus of spouses and their offspring surrounded by a fringe of relatives. This form is almost universal (Linton : 1936).

23.8.6 BASED ON MARRIAGE

Again, depending upon the type of marriage, the family may be called a monogamous family or a polygamous family. If the family consists of one man and several wives it may be called a polygynous family and if in contrast it consists of one woman and several husbands it may be called a polyandrous family. The organisation of the family in each of these family types would be different with the authority lying with different persons which is necessary for maintaining peace and harmony within the family.

23.9 RULES OF RESIDENCE

A proper understanding of the family requires some insight into the rules of residence. Therefore, in this part we shall discuss some of the prevalent rules of residence. As we have discussed earlier the incest taboo that is, prohibition of sexual relationship among certain relatives is one of the most universal norms of society. As a consequence of the incest taboo, atleast one of the partners in a marriage must leave the household of the family into which he was born and move into a different household. (The only exception was the Nayar System). The pattern in accordance with any group lays down the rule of residence. Couples decide where to live, is known as the rule of residence.

There are five basic rules of residence.

23.9.1 PATRILOCAL RESIDENCE

Patrilocal residence is the rule by which the bridegroom after marriage establish their house with the parents of the bridegroom. That means the bridegroom does not leave his place. He only brings the bride to his place. This practice is common in India.

23.9.2 MATRILocal RESIDENCE

This is the rule by which the married couple live with the parents of the bride. This practice is found more frequently among the tribals. The Khasis and Garos of Assam follow this practice.

23.9.3 BILOCAL RESIDENCE

By this rule the married couple may choose between establishing their residence with the bridegroom's, parents or with the bride's parents. This is found among those societies where for financial reasons one group is unable to support the newly married couple.

23.9.4 AVUNCULOCAL RESIDENCE

This is the rule by which the bride and bridegroom go to live with the bridegroom's maternal uncle that is, the brother of the bridegroom's mother. This is found among the Dobuans of Melanesia where there is a rule that the couple must live in alternative years with the bride's parents and the bridegroom's maternal uncle. This is a combination of matrilocal and avunculocal residence (Johnson : 154).

23.9.5 NEOLocal RESIDENCE

Where the rules of the society permit the bride and bridegroom to establish their own separate residence it is known as "Neolocal residence". This is found in most American families and also in several Indian families today.

It is found that in general, in all societies the married couple are expected to follow the norms laid down but deviations from the set pattern are not infrequent. Thus in India although patrilocal residence is the expected system, sometimes we do find matrilocal residence and more frequently neolocal residence.

It is found that matrilocal residence is to be found more in settled agricultural societies in which women own the fields and play a dominant role in agricultural work. In those societies where men's rule is important like in hunting, warfare and the like, patrilocal residence is more common.

CHECK YOUR PROGRESS - 5

8. What are the types of marriages based on the rules of exogamy and endogamy.

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9. List out the rules of residence.

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23.10. TYPES OF KINSHIP

Earlier we have discussed the meaning of kinship. Now we shall discuss some aspects of kinship. First we shall discuss the types of kinship. Two types of kinship bonds are universally recognised. One is the consanguineal kin group and the other is the affinal kin group.

Consanguineal kin group : The members of the consanguineal kin group are bound to one another by the consanguineal kinship ties. That is, they are related to one another by blood relationship. Therefore in a family except the members brought into the family from outside through marriage, all the others are consanguineal kin members. Thus in a patrilineal group, the wife would be the outside member and not a blood relative because incest taboo prevents marriage between blood relatives. The wife would belong to the second type of kinship that is the affinal kin group.

Affinal kin group: Marriage brings about affinal kinship. When an individual marries it is not only the union between two members, rather it is the union of two families. Hence, as soon as a marriage takes place, a whole chain of relationships are created linking the two families together. As we have said earlier, a great deal of importance is attached to the choice of marriage partners because it links up and brings two families and their kin together.

23.11 DESCENT

Descent is the cultural rule which affiliates an individual at birth with a particular group of relatives. By virtue of the incest taboo which universally prevents marriage within the nuclear family the father and mother cannot have the same kinsmen (Murdock). If the child were to

be affiliated with the relatives of both the parents, the number of relatives would multiply and would become unwieldy in size. Therefore, it is felt that it is necessary to restrict the size of the kin group. To accomplish this some of the members of the parents kin group must be eliminated. According to Murdock there are three principal ways in which this can be done, and they constitute the three primary rules of descent.

(1) **Patrilineal Descent:** In the rule of descent the mother's kin group are discarded and the child is affiliated solely with the consanguineal kin group of the father.

(2) **Matrilineal Descent:** Here the father's kin group are eliminated and the child is affiliated to the mother's kin group.

(3) **Bilateral Descent:** The same result is accomplished by this rule which excludes some of the members of the father's kin group and some of those of the mother's and affiliates the child with a selected group of relatives from both sides. Some times some societies combine two rules of descent and use patrilineal and matrilineal descent alternatively. For instance, among Apinaye of Brazil matrilineal descent prevails for females and patrilineal for males.

When patrilineal and matrilineal are applied together and not alternatively it is known as double descent. In this case a person is affiliated at the same time with the patrilineal kin of his father and the matrilineal kin of his mother.

In general, present day society is characterised by bilateral descent and by the presence of kin groups technically called **kindred** but more popularly known as relatives. You must be treating your mother's and father's close relatives as your relatives and treat them as your own people. For example your father's father and mother's father may be equally important and close to you. Same is the case with father's brother and mother's brother and so on. They may have different kinship terms but they are affiliated to you, through the rule of bilateral descent.

We shall next discuss lineage. **Lineage** is a consanguineal kin group produced by either rule of unilineal descent and it includes only those persons who can actually trace their common relationship through a specific series of genealogical links.

If the members of an unilineal kin group cannot actually trace their relationship but only acknowledge a common descent from a known or a fictional ancestor-the group is called a **clan** or a **sib**. This group usually includes several lineages.

When two or more clans recognise a purely conventional unilineal bond of kinship the group thus formed is known as a **phratry**.

If a society has only two sibs or phratries so that every person is a member one of the two, the dual division is known as **moiety**.

We are not discussing the various unilineal groups in detail here because you will be knowing about them in your paper on social Anthropology. But as you should be familiar with the terms, mention has been made here.

23.12 DEGREE OF KINSHIP

Every individual is bound to the different members of his family through a series of kinship ties. Through these ties some members are considered to be closely related to the individual and others are regarded as distantly related. As we have mentioned earlier, every individual, in the normal course of his life-time belongs first to his **family of orientation** into which he is born and then to the **family of procreation** which he sets up after his marriage. All the members of these two families are known as the **primary relatives**. That means, for any individual, his father, mother, brothers and sisters in the family of orientation and wife, husband and children in the family of procreation are his primary relatives. These relatives are therefore very closely related to the individual.

Each of these primary relatives of the individual will naturally have their own primary relatives and these are considered to be his **secondary relatives**. That means, for any individual his father is a primary relative, for his father, his father is his primary relative and for the given individual his father's father would be his secondary relative. Thus, for any individual his mother's brother, father's sister, wife's father or son's wife would all be secondary relatives.

The third category of relatives are known as the **tertiary relatives**. These are the primary relatives of any individual's secondary relatives. For instance for an individual his grand father that is, either his mother's father or father's father is his secondary relative. His grand-father's brother would be his tertiary relative.

In this way kinship ties can be traced to several degrees but all the other categories of relatives are usually labelled under the term **distant relatives**.

The kinship ties result in a set of culturally patterned relationships between kinsmen and use of particular kin terms to address particular relatives. The terms often reflect the attitude towards the kinsmen. For instance, in some societies the same term is used for father's brother and mother's sister's husband, thus indicating the similar kind of respect for both.

Mention should be made here of some of the patterns of behaviour among the kin members. These are normally grouped under the terms kinship usages. Among the common kinship usages are deference, avoidance and joking relations.

Deference: is the show of respect towards particular group of relatives. This is reflected in the way an individual behaves in the presence of elder members of the family like standing up when elders come in and so on.

Avoidance: Avoidance of any kind of interaction between certain relatives like mother-in-law and son-in-law, daughter-in-law and father-in-law and so on. Several explanations about this behaviour pattern of relatives are offered by sociologists. One such explanation is that it is a mechanism to preserve peace in the family therefore her interaction with other members of the family is restricted so as to limit the amount of her outside influence on the family.

Joking relations: Joking relations indicate an extreme degree of familiarity due to the feeling of equality and mutual reciprocity. These are found among certain kinds of relatives like between a man and his wife's younger sister.

CHECK YOUR PROGRESS - 6

10. What is lineage?

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23.14. SUMMING UP

In this unit we have studied the meaning and definition of marriage, family and kinship. Marriage as a social institution has existed in society from time immemorial and it is in general Universal. In present day society family is considered to be the basic unit of social organization. Some form of family is found in all societies the world over. Kinship is a social relationship based on real or fictive consanguinity.

23.15 KEY WORDS

Marriage : It is considered to be the union between male and female which is socially sanctioned.

Family	:	It is a group of two or more persons related by blood, marriage or adoption and residing together.
Kinship	:	It is Structured system of relationship in which individuals are bound to one another by complex inter taking and ramifying ties.

23.16 SUGGESTED BOOKS

MacIver and Page	:	Society
Harry. M. Johnson	:	A Systematic Introduction
Kapadia K. M.	:	Marriage and Family in India
Jon. M. Shepared	:	Sociology
Metal Spencer and Alex Inkeles	:	Foundations of Modern Sociology
William. F. Kenkel	:	Society in Action: Introduction to Sociology
Wilbert. E. Moore	:	Family.

23.17 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define Marriage and Explain the different types of Marriage.
2. Define family and Explain the different types of Families.
3. Define Kinship and explain the different types of Kinship.

II. Answer the following in about 10 lines each.

1. What are the different rules of Marriage.
2. What do you understand by the term kinship usages.

23.18 ANSWERS TO CHECK YOUR PROGRESS

1. Marriage is defined as a socially sanctioned union of one or more men with one or more women with the expectation that they will play the role of husband and wife.
2. Family is a group of two or more persons related by blood, marriage or adoption and residing together.
3. Kinship is defined as a structured system of relationship in which individuals are bound to one another by complex interlocking and ramifying tie
4. Exogamy is the practice of marrying outside a socially defined group.
5. Endogamy is the practice of marrying within a socially defined group
6. The practice of marrying the deceased husbands brother - levirate.
7. The practice of marrying of marrying the deceased wife's sister sororate.

8.
 1. Cross cousin marriage.
 2. Parallel cousin marriage.
 3. Levirate and
 4. Sororate are the four types of marriages based on the rules of exogamy and endogamy.
9.
 1. Patrilocal residence.
 2. Matrilocal residence.
 3. Bilocal residence.
 4. Avunculocal residence.
 5. Neolocal residence.
10. Lineage is a consanguineal kin group produced by either rule of unilineal descent and it includes only those persons who can actually trace their common relationship through a specific series of genealogical links.

BRAOU

UNIT-24 : CHARACTERISTICS AND FUNCTIONS OF MARRIAGE, FAMILY AND KINSHIP

Contents

- 24.0 Aims and Objectives
- 24.1 Introduction
- 24.2 Characteristics and Functions of Marriage
- 24.3 Characteristics and Functions of the Family
- 24.4 Kinship
- 24.5 Summing Up
- 24.6 Key Words
- 24.7 Suggested Books
- 24.8 Model Examination Questions
- 24.9 Answers to Check Your Progress

24.0 AIMS AND OBJECTIVES

In the previous Unit we have studied the origin, development of marriage, family and kinship. In this unit we will study the functions of marriage, family and kinship.

By the end of this unit you will be able to:

- * explain the functions of marriage, family and kinship.
- * discuss the characteristics of marriage, family and kinship.

24.1 INTRODUCTION

As we have discussed elaborately in the previous unit, marriage is a vital social institution. It is through marriage that the relationship between man and woman is socially recognized. Marriage implies a ceremony, a union with social sanctions, a recognition of obligations to the community assumed by those entering into this relationship. As Malinowski has pointed out marriage among human beings is always in the mores. Every human society in the past and throughout the world has regarded marriage as important for the welfare of society.

24.2 CHARACTERISTICS AND FUNCTIONS OF MARRIAGE

1. Marriage is universal.
2. Marriage is basic for the formation of the family.
3. Marriage forges a new social link.
4. The sexual desire of individuals is regulated through marriage.
5. Marriage fixes the responsibility of bringing up children on the parents.
6. Marriage places a child at a definite place in society.

1. Marriage is universal

The institution of marriage is as old as human history. However, as was discussed in the previous lesson, promiscuity might have been prevalent among primitive people but it gradually gave way to the establishment of the institution of marriage. Once marriage as an essential institution for the union of two individuals of opposite sex was established, it has continued to exist in societies all over the world.

2. Marriage is basic for the formation of the family

It is through this institution of marriage that the family comes into existence. A man and a woman living together outside the union of marriage are socially condemned and the children born out of such a union are not accepted socially or legally. Hence, for the establishment of the family, the marriage ceremony is an essential condition. For, without this basis, the family cannot come into existence.

3. Marriage forges a new social link

Again, marriage forges a new social link by merging or bringing together two groups of families. Through marriage one family in the society may improve its social status if one of its members is linked in the marital bond with another individual from a family with a high social status. In general, however in countries like India where marriages are arranged by the elders of the family, the family background and the status of the two families are given due consideration. Nevertheless after the marriage ceremony is performed the two families (excluding some petty disputes) are brought closer to one another. Hence marriage is considered to be a link not only between the marrying partners but between the families of the two partners. Therefore it strengthens social solidarity.

4. The sexual desire of individuals is regulated through marriage

It is through marriage that the sexual desire of individuals is regulated. As stated earlier every society lays down some restrictions on the choice of marriage partners with a view to prevent incest. Therefore marriage prevents confusion and chaos which would result if no restrictions were placed on the choice of marriage partners. Extra marital and premarital sexual relations are condemned by society and marriage gives certain rights to individuals by which they can satisfy their sexual desire.

5. Marriage fixes the responsibility of bringing up children on the parents

Marriage also fixes the responsibility of bringing up children on the parents. It defines the role and obligations of the parents. Marriage is, in general performed with a view to satisfy the sexual desire in man and also for the purpose of procreation. The birth of an heir to continue the family name and to inherit the property of the family is an event to rejoice about. In the Hindu society, the birth of a son is considered to be an absolute necessity. Among Muslims procreation is considered to be the duty of all individuals. For this reason a man is permitted to marry more than one woman at a time.

6. Marriage places a child at a definite place in society

Marriage also places a child at a definite place in the society and that placement determines all his other social relations. Marriage as Malinowski puts it, is the licensing of parenthood. It expresses the universal social rule that each child must have a sociological father and that he is the protector of the child. A child is ascribed a particular social status by virtue of his birth to particular parents who are members of a given family.

Therefore, every society has some form of marriage. Marriage, in general, involves a social or religious ceremony or a legal contract or both. Customs vary from society to society but no society leaves marriage unregulated. It is important that as says Johnson, children be properly

cared for and properly trained, that there are always norms concerning what persons, under what conditions, and in what manner may establish a marriage relationship, what they will be expected to do once they are married, and how they dissolve their relationship (if at all) and under what conditions. The total pattern of these norms for a particular society is the institution marriage (Johnson:149:1973).

Thus marriage is a basic social institution which establishes the family. Without marriage a family cannot come into existence. Therefore, we may say that a family comes into existence when a man and a woman establish a sexual relationship between them through the institution of marriage.

CHECK YOUR PROGRESS - 1

1. Define Marriage.

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2. State true or false

1. Family is the basic unit of social organisation. ()
2. Family is the intimate group of society. ()
3. Family is rooted in marriage rather than marriage in family. ()
4. Marriage is a means of regularising sex relations. ()

3. Define Family.

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4. Define kinship.

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5. What are the important functions of marriage

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24.3 CHARACTERISTICS AND FUNCTIONS OF THE FAMILY

Every family is known by a name and has its established way of acknowledging descent. As pointed out in the previous unit descent may be traced from the male line or the female line,

and, depending upon the particular line of descent the family takes the name of the original descendants of the family.

1. Fixed habitation

Again, every family has a fixed place of habitation. In order to perform certain basic functions every family has to have a home where the essential functions of the family can be carried out.

2. Financial provision

There is some kind of financial provision made in every family so that all the basic requirements of the family can be met.

3. Universal

Therefore, the family is considered to be Universal. It has existed in every age and in every society. Every individual is a member of one family or the other.

4. Nucleus of other social groups

The family is the nucleus of all other social groups and is limited in size. It is considered to be the smallest kinship group. It begins when two individuals marry and it may change when the children born out of this union grow up and get married and establish their separate families.

The type of family may vary from society to society depending upon the social customs, the traditions, the rules of residence and the type of marriage. You may refer to the previous unit for the details on the type of families. However, the basic characteristics and functions of any of the types of families, remain the same everywhere. There may be some variations in the manner in which some of the functions are performed but the essential requirements remain the same.

FUNCTIONS OF THE FAMILY

The family performs several important functions of which the biological function is considered to be the most important. In order to continue human reproduction the sexual relationship of husband and wife within the family is absolutely essential.

Different sociologists have classified the functions of the family in different ways. Kingsley Davis has divided the main social functions of the family into reproduction, maintenance, placement and socialization of the young. Ogburn and Nimkoff gave a six fold classification of family functions. They are (1) Affectional, (2) Economic, (3) Recreational, (4) Protective, (5) Religious and Educational. The affectional function includes sympathetic understanding between the members of a family and it provides an individual with a feeling of security.

Within the family, the husband and wife divide the work by assuming certain responsibilities. From traditional times the man's work has been to provide the financial requirements of the family and the woman was to look after the other needs of the family. The needy members of the family who cannot look after themselves are looked after by the family.

The family provides the means of recreation for the members and protects them emotionally.

Again, the family is the centre of religious worship. The religious function of the family differs from one family to another but all families are the means by which the culture of the family is transmitted from one generation to another. The family socializes the child and trains him to be a fullfledged member of the society.

MacIver divides the functions of family into essential and non-essential functions. Under essential functions he includes three functions namely 1. stable satisfaction of sex need,

2. production and rearing of children. and 3. provision of home. Under the non-essential functions, he includes religious, educational, economic, recreational and other functions.

Thus any kind of family would perform all the above mentioned functions. However, in modern times, some of the functions of the family have been taken over by other outside agencies. For instance, the recreational and the educational functions have been taken over by outside agencies like the club, schools, etc.

In modern times there is a tendency for the consanguinous family to disappear (especially in the Western societies) and the conjugal family to take its place. In the early pre-industrial cities, the extended family continued mainly among the upper classes but with the advancement of industrialization even in agrarian societies like India and China the small independent family is becoming more common.

With the spread of industrialization and urbanization the system of production changed and more and more functions of the family were transferred to large scale organizations.

One important consequence of this change has been a reduction in the size of the family. The family is now organised more closely than before around the married couple. The economic activities of the family no longer require the help of relatives therefore there is no need of their presence within the household.

However, as pointed out by Ogburn this contract in household size does not necessarily imply a decline in the importance of the extended family the wider kinship group which includes grand parents, brothers and sisters and other kin-members. There is evidence that kinship is still significant (Ogburn and Nimkoff: 500:1964).

Another recent trend in the functions of family is the reduction in parental function due to the practice of birth control. The time spent in rearing children has been considerably reduced. Studies in the American Families indicate that about 50 percent of urban families in the United States have no children living at home (Ogburn and Nimkoff : 501:1964). Many of the economic functions have been transferred to non-economic establishment so that the economic functions left are few. The same is also true of the educational, religious, recreational, and protective functions. The presence of large number of schools, churches, recreational agencies etc., confirm this aspect. As a result, the main function, of several families today, is that of providing affection between the family members.

However, one point that is to be emphasized here is that although many functions have been shifted to outside agencies, we cannot say that the family does not perform any of the functions that it used to perform earlier. For example, the presence of radio, television, video and the like may bring back, with greater force, the educational and the recreational functions of the family.

Thus the importance of the family for the individual cannot be over emphasized. With all its changes. the family has been, and will always remain the most important primary group for the individual. From here we go to the other basic institution in the life of an individual that is kinship.

CHECK YOUR PROGRESS - 2

6. What are the functions of family.

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24.4 KINSHIP

As we have said earlier, the kin group is an important group for an individual apart from his immediate family. Although we say that the importance of the other members of the family who are not the immediate family members is declining, we cannot entirely eliminate or disregard the importance of the kin-group for an individual.

By virtue of the incest taboo the husband and wife cannot belong to the same kin-group. The consanguineal kin members are all related by blood and this bond unites the members especially in times of need.

While we were discussing the functions of the family, it was mentioned that, earlier, when the family was the unit of production, consumption and distribution the role of the kin members was very significant. The presence of all types of relatives was necessary to help the family in performing its functions. However, even with the decline in some functions like the educational functions which has been shifted to outside agencies like the school, the early years of a child are spent almost exclusively in the family and even when the child has grown the protection and guidance of the family still continues. Similarly although several recreational agencies have sprung up the family still continues to provide some kind of solace and relaxation to the members of the family. Especially in those families where the relations among members are normal, the family members exchanging their daily activities and views could prove to be an important source of recreation.

To conclude, we may say that the family has proved to be a very resilient and flexible institution. Despite radical changes in form and functions the family has continued to exist in every known society. As Ogburn and Nimkoff have said, the craving for affection and the need of rearing children have undoubtedly been fundamental factors in making the family an omnipotent and enduring social institution (Ogburn and Nimkoff : 514: 1964).

An important occurrence has been the decline of the family as an economic institution with the consequent loss of many social functions. These social functions of the family have not entirely disappeared but relatively speaking, there has been a decline. The important functions of the family appear to be the provision of marital happiness and the rearing of children.

The development of technology may have far-reaching effects upon the functioning of the family. With a change in the type of family resulting from the growth of independence and individuality among the individuals the importance of the kin members may be declining.

But all this is not to say that kinship is not significant for the individual. The kin members form the immediate group of close relatives on whom the individual depends in times of need. On certain occasions the individual cannot get along without the presence of his relatives. This is especially true of simple societies where a person's problems are considered to be the problems of the entire group. For example, in the tribal societies if one individual is wronged or injured his entire kin group would take their revenge on not only the wrong doer but on his family and other kin members. If a person commits some wrong the consequence of this affects the entire group and if the wrong is absolutely irreparable the wrong doer is even vanished from the group to prevent further damage to the group. Therefore, abiding by the general norms and also the norms laid down by the kin members is considered to be the absolutely essential for every individual.

Apart from this even the members who are related as a result of marriage are treated as one's kin members. The two groups are considered to be merged into one resulting in increased social solidarity and both the groups would provide mutual aid and security to its members.

One may argue that with the growth of nuclear families the importance of the kin group is declining but as stated earlier in the last lesson the feeling of closeness to one's kin members is declining and one no longer cares much for one's own kinsmen. But we cannot say that trend

is towards merely establishing the nuclear family and forgetting the role of or the importance of the kin members. We may say that one no longer depends upon ones kin for all kinds of problems but nevertheless in times of need one does turn to one's kinsmen and due importance is given to them.

24.5 SUMMING UP

In this unit we studied the important functions of marriage, family and kinship. Every human society in the past and throughout the world has regarded marriage as important for the welfare of society. Marriage is a basic social institution which established the family. Family comes into existence when a man and a woman establish a sexual relationship between them though the institution of marriage family also performs some important functions. Some of these functions of the family have been taken over by other outside agencies. Kin group is an important group for an individual apart from his immediate family.

24.6 KEY WORDS

Marriage	:	It is considered to be the union between male and female which is socially sanctioned.
Family	:	It is a group of two or more persons related by blood, marriage or adoption and residing together.
Kinship	:	It is structured system of relationship in which individuals are bound to one another by complex inter looking and ramifying ties.

24.7 SUGGESTED BOOKS

MacIver & Page	:	Society
Harry. M. Johnson	:	A systematic Introduction
Kapadia. K. M.	:	Marriage and Family in India
Jon M Sheperd	:	Sociology
Metta spencer & Alex inkles	:	Foundations of Modern Sociology
William. F. kenkel	:	Society in Action : Introduction to sociology
Wilbert E. Moore	:	Family

24.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define marriage and family. How are they interrelated?
2. Discuss the origin of marriage and family.
3. Discuss the types of family.
4. Discuss the characteristics and functions of marriage.
5. Discuss the characteristics and functions of kinship.
6. Discuss the changes in the functions of family in recent years.

II. Answer the following in about 10 lines each.

1. Rules of residence

2. Kinship usages
3. Classification of the functions of family according to MacIver.
4. Importance of the family for the individual.
5. Importance of the institution of marriage for society.

24.9 ANSWER TO CHECK YOUR PROGRESS

1. Marriage is defined as more or less durable union between male and female lasting till after the birth of off-spring. It is a socially sanctioned union.
2.
 1. True
 2. True
 3. False
 4. True
3. family is a group of persons related by blood, marriage or adoption and residing together.
4. Kinship is defined as a structured system of relationship in which individuals are bound to one another by complex inter-locking and ramifying ties.
5. The important functions of Marriage are as follows:
 1. Marriage is universal.
 2. Marriage is basic for the formation of the family.
 3. Marriage forges a new social link.
 4. The sexual desire of individuals is regulated through marriage.
 5. Marriage fixes the responsibility of bringing up children on the parents.
 6. Marriage places a child at a definite place in society.

BLOCK V
ECONOMIC INSTITUTIONS

Unit 25. Technology, Economic Activity and Types of Economy

Unit 26. Property as an institution - Types and inheritance.

UNIT-25 : TECHNOLOGY, ECONOMIC ACTIVITY AND TYPES OF ECONOMY

Contents

- 25.0 Aims and objectives
- 25.1 Introduction
- 25.2 Meaning of Economic Institution
 - 25.2.1 Production
 - 25.2.2 Distribution
 - 25.2.3 Consumption
- 25.3 Technology
- 25.4 The Social Consequences of Technology
 - 25.4.1 Consequences of Technology on Division of labour
 - 25.4.2 Consequences of Technology on Interaction
 - 25.4.3 Consequences of Technology on Occupational Structure
 - 25.4.4 Consequences of Technology in the Development of automation
 - 25.4.5 Consequences of Technology on Social Institutions
- 25.5 Division of labour
 - 25.5.1 Durkheims view on Division of labour
 - 25.5.2 Karl Marx's view on Division of labour
- 25.6 Economic Activity
- 25.7 Types of Economy
 - 25.7.1 Primitive and Communal Economy
 - 25.7.2 Federal Economy
 - 25.7.3 Capitalist System
 - 25.7.4 Socialist System
 - 25.7.5 Communism
 - 25.7.6 Industrialism
- 25.8 Summing Up
- 25.9 Key Words
- 25.10 Suggested Books
- 25.11 Model Examination Questions
- 25.12 Answers to Check Your Progress

25.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with economic institutions, and to enable to understand the significance of technology as part of economic institutions and the different types of economies present in the society.

By the end of this unit you will be able to :

- * explain the meaning of economic institution.
- * explain the meaning of technology.
- * explain the significance of technology.
- * explain the Social consequences of technology.

25.1 INTRODUCTION

In this unit we will study the Meaning of economic institutions and Technology and its consequences. We will also study the different types of economic institutions.

25.2 MEANING OF ECONOMIC INSTITUTIONS

Here economic institutions are discussed and analyzed as parts of social institutions. In the words of Dressler the economic institution is the cultural system of society directly concerned with the production, distribution and consumption of goods and services. The main function of the economic institution is to provide the means by which the members of a society may survive and maintain themselves. The structure of an economic system is based on the functions of production, distribution and consumption.

25.2.1 PRODUCTION

Land, Capital and Labour are required for production. Land includes the resources it contains like fish, forests mineral and water power along with the physical territory. Capital consists of the means of production. It may include finances, tools, buildings and machinery depending upon the particular society. In an industrial society the capital of an entrepreneur may be vast and in other societies it may consist of a few simple tools. Labour means the physical and mental manpower required to produce goods and services.

25.2.2 DISTRIBUTION

A system of distribution is necessary for goods and services to reach the consumer. Some means of exchange is a must for distribution. In traditional societies when money had not gained in importance, goods were exchanged for goods. For instance, a farmer would, exchange rice for pulses and the like. This, the barter system, is found in many simple societies where there is no currency. In contemporary societies money is the only means of exchange.

25.2.3 CONSUMPTION

To ensure an orderly economy a balance between production and consumption of goods and services is essential. In a highly developed society some accumulation of goods and capital is inevitable but a serious imbalance would upset the economy, force prices down and create unemployment and economic recession.

In any society therefore, as Mackee points out, the economy needs to be viewed for Sociological purposes in two related ways (1) as a complex process for accomplishing certain functions for that society; and (2) as a social process thoroughly interwoven with the non-economic processes of the society. The economist is concerned with those activities having to do with production, distribution, exchange and consumption of goods.

Thus, for any human being, there should be some means of satisfying the material wants like food, clothing and shelter without which man cannot survive. In all human societies therefore, there is some social organization that is concerned with the carrying out of activities that provide

the basic material needs of life. There is an interplay of roles, norms and social relations for the economic activities.

The productive processes result in an organization of work which in turn produces a division of labour and a system of occupation. Work is usually done in groups in the family, in the factory and so on. The existing state of technology determines the division of labour and also the size and type of social units. The existing socio-cultural milieu (including values) influence the way in which work is organized.

The distributive processes determine the claims of each person to the products of the collective efforts of the group. The distribution has always been unequal because of scarcity of available goods. The distribution of goods is therefore dependent upon the distribution of power.

Economists often talk of consumption, that is, the using up of that which has been produced. Sociologists, have however, been more concerned with the productive function.

However, it may be said that the economic activities are fundamental in society. Man spends most of his time trying to find some means of livelihood. The nature of man's working life is determined by the economic institutions.

Economic institutions are closely interwoven with other institutions. The family was an important institution for economic production before the development of trade and manufacture lead to industrialization and urbanization.

As mentioned earlier, technology determines the economic organization of any society. Hence, before we proceed any further with the other aspects of economic institutions we shall discuss the impact of technology upon economic institutions.

CHECK YOUR PROGRESS - 1

1. Define economic institutions.

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2. What is the functions of economic institution?

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3. Fill in the blanks

1. _____, _____, and _____ are required for production.
2. A system of _____ is necessary for goods and services to reach the _____.
3. _____ system is found in societies where there is no _____.

25.3 TECHNOLOGY

The relevance of technology for the division of labour and the effect of division of labour for producing social differences had been recognized by social thinkers. Karl Marx stressed the development of technology as crucial in shaping division of labour that formed the social

classes whose ultimate conflict would lead to a revolution that could change society. Thorstein Veblen also gave attention to the significance of technology for social life. Veblen defined profit capitalism as basically an irrational mode of behaviour that would in time be replaced by rational mentality induced by modern science and technology. He hoped for an increasing rationalization of the modern world.

The common determinants of division of labour in the traditional societies were age, sex and social rank and sometimes differences of skill. The work was mostly carried out in the family with the work allotted to different individuals. The home was the place of residence as well as the place of work.

However, the introduction of industrial technology radically altered the customary pattern around which work was organized. Work was removed from the household of craftsmen and peasants and organized around more complex machinery located in a central place, thus the factory came into being. Neither the paternalistic authority nor kinship, nor the guild-based authority of the master of household crafts prevailed. Industrial capitalism replaced these with a rational system of control organized around two imperatives - the character of the technological system and the impersonal process of supply and demand in a capitalist market. Work relations were shaped by how men were grouped in order to use the new machinery efficiently. The principles of supply and demand impersonally set the wages. The authority of the employer was supreme.

25.4 THE SOCIAL CONSEQUENCES OF TECHNOLOGY

Industrialization was accompanied by a social reorganization of work brought about by the introduction of new and complex machinery. The technology itself is not as significant as the many social consequences which have arisen as a result of the move from simple to highly productive technology. Technology cannot be separated from the society of which it is a part and includes the social uses to which it is put, the social value placed upon its productivity, the socially trained expertise that operates it and the knowledge out of which it was created.

25.4.1 CONSEQUENCES OF TECHNOLOGY ON DIVISION OF LABOUR

The most significant social consequences of modern technology may be considered to be its impact upon the division of labour. Technology automatically implies specialization of work. In earlier days the entire product or object was made by the craftsman who knew the entire procedure and did everything by hand at a slow pace. However, as technology involves specialized skill each part of the work is done by the person having that particular knowledge. Therefore, each person contributes one small part to the finished product.

25.4.2 CONSEQUENCES OF TECHNOLOGY ON THE MODE OF INTERACTION WITH IN THE WORK PLACE

Again, technology also affects the mode of interaction and communication within the work place. This depends upon how far away or how close to one another the machines are placed. The persons operating the machines may be completely cut off from the rest or be placed in a position where they can come into contact with as many people as possible. This hampers or helps the formation of small groups. It has been proved by a series of experiments conducted in the Industrial Organizations that the creation of small groups and the presence of informal codes of conduct have a definite impact upon the productivity in any organization.

25.4.3 CONSEQUENCES OF TECHNOLOGY ON THE OCCUPATIONAL STRUCTURE

Again, technology shapes and reshapes the occupational structure. Every change in technology modifies occupations, even eliminates some and creates new ones. Early industrialisation created a small group of technically skilled occupations and a large number of unskilled. Ones Technological changes created more and more semi skilled occupation found in mass production.

25.4.4 CONSEQUENCES OF TECHNOLOGY IN THE DEVELOPMENT OF AUTOMATION

Another glaring consequence of technology has been development of automation. Automation means the replacement of manpower by machines. Of course, it does not mean simply a more advanced mechanization. It is based firstly, on an ongoing process of reproduction by which parts controlled by machines move from one point to another without being touched by human hand, and secondly self control by means of a feedback process in which machines provide information on which decisions can be made.

There is often a controversy over automation because it is considered to be displacing labour. Automation eliminates many of the machine operative positions that once provided most of the jobs. Automation reduces the need for lesser skills and increases the need for more technically skilled people. As a result of automation, within the factory technicians replace unskilled and semi- skilled employees. Moreover, it reduces the amount of physical labour.

Another significant consequence of automation has been the reduction of interaction among co-workers. The automated work requires more interaction with superiors and less with one's fellow men. The primary group which regulates behaviour and controls job performance becomes less significant as a result of automation. Moreover, as machines are controlled automatically work groups have less control over out-put. All these factors put together have altered the basic functioning of economic institutions and the way in which work is done.

25.4.5 CONSEQUENCES OF TECHNOLOGY ON THE SOCIAL INSTITUTIONS

The effects of technology can also be felt on other major social institutions. For instance, modern technology has changed the family organization and relations in several ways. It has firstly led to the disintegration of the joint family system. Moreover, the employment of women in factories and offices has in turn, affected the functions carried out by the family. You have come across this aspect in the unit- the functions of the family. The role of the family as the controller of the behaviour of individuals has also decreased with more and more individuality growing among the members of the family. Marriages which were earlier arranged by the elders in the family are now arranged by the individuals themselves on the basis of personal likes and dislikes. This, indirectly, is an effect of technology which has brought closer contacts between different societies through several media of communication. Exposure to the way of life of individuals in other societies has made people change their attitudes towards certain social values.

Again, as mentioned earlier, the industry that is, the economic function, has been taken from the household and new types of economic organizations like factories stores and banks have come up.

Industrialization has also led to the mass exodus of people to cities resulting in rapid urbanization. This has, in turn created housing problems like over crowding, lack of hygiene, lack of gainful employment and consequently deviant behaviour like crime and prostitution.

The increasing mechanization of factories has also increased the mortality rates because the risk of death in industrialized societies as a result of industrial accidents is more common.

The effect of technology has also been felt upon the State. A large number of functions of the family have been transferred to the State. The activities of the state have increased and the idea of a social welfare state is also a result of technology. The workers in the factory are provided with several fringe benefits and other welfare measures are extended to them by the State.

Further, the emergence of industrialization has created deep concerns about the integration of society. An analysis of the economic order brings to the fore the problems of conflict and integration in industrial society. The most conspicuous struggles that have occurred in

the industrial societies have been between the workers and their employers. Workers have organized themselves into unions for the sake of power and sometimes this has led to worker based political parties.

CHECK YOUR PROGRESS - 2

State True or False

1. Technology affects modes of interaction and communication within the workplace.
2. Automation means replacement of man power by machines.
3. Automation does not reduce interaction among co-workers.
4. Modern technology has not changed the family organisation.
5. The increasing machanization of factories has also increased the mortality rates.
6. The idea of a social welfare state is the result of technology.

25.5 DIVISION OF LABOUR

It is an accepted fact that the integration of human society is related to the division of labour. In the traditional societies the division of labour was minimal and was mainly between sexes or by age.

25.5.1 DURKHEIMS VIEW ON DIVISION OF LABOUR

The contributions of Durkheim (an eminent French sociologist of the late 19th and early 20th Century) to discussions about the division of labour are significant. Durkheim felt that in a homogeneous society there were structurally identical kinship units, and any one of them could replace any other in the division of labour. The basic values were shared collectively and this homogeneity contributed to the integration of society.

In modern society, however, the division of labour, according to Durkheim, has created a society of highly differentiated groups with multiple economic and political interests, specialization of functions and heterogeneity in values and attitudes. In such a functionally differentiated society there is a problem of social integration, but there is a high degree of interdependence in such societies.

Types of solidarity

While analysing the social functions of division of labour, Durkheim sought to show how in modern societies the division of labour is the principal source of social cohesion and solidarity. He distinguished two types of solidarity, **mechanical** and **organic**. In primitive societies the lack of or a slight division of labour led to mechanical solidarity based on the mental and moral homogeneity of the individuals. When there is an extreme division of labour it leads to specialization of work and the disappearance of mental and moral homogeneity of the individuals. This results in organic solidarity. In this system relations are less intimate and less personal and individuals are bound to one another mainly by common interests.

But, as discussed earlier, Durkheim also points out that division of labour may diminish rather than promote social cohesion in modern industrial societies. He distinguishes two principal abnormal forms of division of labour the '**anomie**' and the '**forced**' division of labour. The '**anomie**' division of labour is the condition of extreme specialization of labour in which the individuals become isolated in their specialization. It refers particularly to a condition in which there is a division between labour and capital. The second form refers to a condition in which the individuals do not freely choose their occupations but are forced into them. These conditions lead to conflicts. Durkheim suggested that these abnormal forms of division of labour could

be remedied by regular and prolonged contacts with professional associations and corporations through the development of methods for discussion and negotiation between capital and labour. Durkheim's proposals have been introduced in many industrialised societies of the West as well as in our own society. As a result although the trend towards disintegration may be diminished, it still threatens the existing socio-economic structure.

25.5.2 KARL MARX'S VIEWS ON DIVISION OF LABOUR

Karl Marx's views on the division of labour are also significant. According to Karl Marx, the division of labour within a nation leads first to the separation of industrial and commercial labour from agricultural labour, and hence to the separation of town and country resulting in a conflict of interests. Its further development leads to the separation of commercial from industrial labour. At the same time, as a result of division of labour within these various branches, there develop various divisions among the individuals co-operating in different kinds of labour. The various steps of development in the division of labour, according to Marx, are the different forms of ownership. In other words, the existing stage in the division of labour determines also the relations of individuals to one another with reference to the instruments of production and product of labour. In this way, Karl Marx analysed the crucial role of division of labour in the development of different socio-economic systems and in bringing about social structure.

Moreover, the division of labour in modern capitalist societies has other social consequences. It has increased man's productive efficiency and as a result increased the quantity of goods produced while providing more leisure to the individuals. However, under capitalism the division of labour has a dehumanizing influence. It has brought about "alienation". Specialization has forced man to subject himself to processes not of his own making. The ruling entrepreneurs decided everything and the worker was powerless even to control his own work. That is why, as Marx said, work becomes external to the worker. He does not satisfy himself at work. He feels at home only during his leisure, whereas at work he feels homeless. His work is not voluntary but imposed, forced labour.

Though the division of labour in our country has not become as extensive as in the developed countries, rapid industrialisation is leading to similar kinds of problems. In our society, the division of labour is of particular significance from the point of view of its effect upon the caste system. Changes in techniques of production have given rise to many new industrial occupations but these have not created new castes as has happened in the past. Though casteism is still predominant in our social life, caste divisions are gradually giving way to trade unions and class divisions. The division of labour based upon specialised knowledge is increasingly replacing the caste system as a force in bringing about social cohesion.

25.6 ECONOMIC ACTIVITY

Anthropologists studying simple societies often cannot clearly distinguish an economic activity from a religious or a political one. Malinowski was one of the first to study primitive economics and he found that among the Melanesian tribes where he conducted his studies, economic processes were thoroughly interwoven with the entire social life of the society. Kinship was the dominant factor in the organization of work and there was communal labour based upon the obligations of kinship. The assistance in building a canoe for example was not similar to the ways adopted by the modern industry. It was a communal enterprise without economic motives or wage payment. Magic provided the integrative force and psychological confidence in the craftsmanship that went into the construction of the canoe.

An analysis of the relationship between economy and the other aspects of social structure is based upon the fact that the modern trend is towards an increasing differentiation of economic processes into separate institutional arrangements and economic groups, less attached to the social processes and values of other institutions. In traditional societies the economical outlook did not permit the pursuit of economic gain disregarding other values and its related economic

activity more closely to religious conduct and family activities. In modern societies, therefore, the economic activity is considered to be highly differentiated, operating an elaborate credit system with a monetary system of exchange, and a market organised around a price structure. These principles however do not apply to all those traditional societies in which these conditions are present. In modern times although economic activity is highly differentiated and specialized, consisting of several social units into which economic activity is organised, (for instance, factories and banks) the economic order is linked with several ways with various non-economic institutions and activities, and is in turn influenced by them.

25.7 TYPES OF ECONOMY

The classification of types of economy is quite complex. However four kinds of economic system through which mankind as a whole has so far passed may be distinguished (1) the Primitive and Communal, (2) the Feudal (3) the Capitalist system, and (4) the Socialist system.

25.7.1 PRIMITIVE AND COMMUNAL ECONOMY

In the Primitive times man satisfied his hunger by searching for food and living upon what he could gather. Simple weapons were invented to hunt animals so as to procure food. Animals were domesticated and the sexual division of labour prevailed. Property was owned by the group and everything was regarded as common property.

Development of agriculture accompanied this and new implements for cultivation were invented. Till the 18th Century agriculture was the main occupational activity of mankind. With the industrial revolution and the manufacture of tools on a large scale there developed a new type of agriculture. The division of land into farms under independent ownership became common.

25.7.2 FEUDAL ECONOMY

The manorial or feudal system prevailed in Europe. The Manor consisted of a vast amount of arable land ruled over by feudal lords and cultivated by their tenants who were either serfs or free men. The manor was practically a self contained unit made up of land cultivators. Almost everything needed for sustenance was produced at home and some surplus remained for trade or exchange. The labourers were required to devote a part of their time to cultivate the lord's fields or give him a part of their products.

The rise of towns was favourable to the serfs who could obtain their freedom by taking refuge in them, and with this, the feudal system gave way to the **guild system**.

The **guilds** were a combination of trade unions, professional organizations and mutual benefit societies which regulated not only the quantity and quality of goods to be produced but also their prices and the tools that could be used. They functioned harmoniously in the traditional self-directing economy where all the people were considered equal. The guilds were concerned with the economic interests of their members and also discharged social, political and religious functions.

After the guilds system began to disintegrate a kind of precapitalism arose called the 'putting-out system' or the domestic system. The techniques of production were similar to those of the guild but without the guild structure. The family headed by the father or master and usually helped by other members worked on the raw materials and sold the finished goods to the customers. The worker was his own master subject to only his own wishes and to the requirements of the situation which often implies hard work to make ends meet.

As the population increased and the demand for goods increased, the factory system which was based upon the application of mechanical power and the concentration of wealth, evolved.

The emergence of the factory system led to the development of modern economic systems-capitalism and socialism.

25.7.3 CAPITALIST SYSTEM

Capitalism is essentially a product of the 18th Century. Capitalism is based upon the philosophy that wealth is primarily the private property of an individual and not that of the State or of the people as a whole. The individual is the capitalist who has invested his property in the hope of gaining more property by his own enterprise, initiative and ability.

Capitalism, in its fully developed state is characterised by a high degree of specialization, division of labour and extensive use of money.

Capitalism thrives on competition. When two manufacturers are permitted to compete for markets with no restriction on what they may pay for labour, or ask for their products, the consumer benefits alone with the enterprenuer. The consumer gets the best possible product for the lowest possible price since each manufacturer strives to produce as cheaply as possibly in order to sell the same product for less than his competitor.

Sidney Webb defines capitalism as a particular economic system where a small part of the population of a society owns and controls the organization of the land, machinery and labour force of the community, and the bulk of the workers who do not own the means of production become wage earners.

Capitalism has also brought about great changes in the related social institutions. Changes in family functions, urbanization resulting in related developments and problems are consequences of capitalism. The society is divided into two main classes-the capitalists and the workers who are constantly at war with each other. The conflict has led to an extension of commercial control by legislative and administrative regulation tending to reduce gross inequalities in wealth and power.

25.7.4 SOCIALIST SYSTEM

Socialist system is based on the public ownership of the instruments of production. Private ownership is permitted and individual enterprenuers are permitted to amass wealth, own private property and sell for profit provided this does not work against the general welfare.

Again, the government representing the society, owns the state's productive resources, including key industries such as rail roads, coal and steel which are classed as public utilities. Private capital can be invested in them and they can be operated by private enterprenuers but these utilities are operated by the government in the interest of all the people. Gradually public utilities are nationalised entirely. Private capital is no longer invested in them and the government eventually controls and operates them.

Moreover, production for use rather than profit has generally been advocated by socialistic thinkers. Also the government at the appropriate time in the evolution of the socialist state can use its taxing power to reduce inherited wealth and high incomes. Social security benefits and welfare services, financed by taxation are made use of to redistribute the national wealth and to increase the well being of the less privileged.

Thus under socialism, unrestricted private property would not be allowed. Private enterprise would be regulated much more than under any capitalistic system. Accumulation of wealth is opposed and the objectives are sought to be achieved gradually by peaceful revolution.

25.7.5 COMMUNISM

Communism as envisaged by Karl Marx was a scientifically based programme by which workers would destroy capitalism by revolution, seize control of the tools of industry, and build an economic system based on the proposition that wealth belongs to all the people. There would be no gradual move towards the abolition of private property as under socialism. There would, in fact, be no private property as under socialism and capitalism. The government, on behalf of the people, would own and control all property and determine how best to distribute income for the welfare of all. There would be only one class not an exploiting and an exploited class.

There is however, no pure communist economy except perhaps in some relatively simple society. The Soviet Union is said to have a communistic economy but it is not the same as Marx envisaged it. The economy of the Soviet Union has elements of communism, socialism and capitalism.

25.7.6 INDUSTRIALISM

Much emphasis has been placed on the development of an industrial economy in some societies especially the United States of America. A vast programme of industrialization has been embarked upon during the 19th Century resulting in mass production, elaborate occupational specializations and automation. Industrialization on such vast scale has taken place solely because people feel that must have goods and services and the existing values in some societies have made it possible for industrialization to play a predominant role.

Thus these are the major types of economies found in the modern world. In the next unit we shall discuss property as a major economic institution.

CHECK YOUR PROGRESS - 3

5. What are four kinds of economic systems through which mankind passed?

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6. Define capitalism.

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7. What are the consequences of capitalism?

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8. What are the characteristics of Socialist system?

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25.8 SUMMING UP

In this unit we have attempted to enable you to understand the meaning of economic institution and the different types of economic institutions. We also studied Technology and its impact and consequences, on different aspects of Society.

25.9 KEY WORDS

Economic institution	:	It is the cultural system of society directly concerned with the production, distribution and consumption of goods and services.
Automation	:	It means the replacement of manpower by mechanization. It is based firstly, on an ongoing process of reproduction by which parts controlled by machines move from one point to another without being touched by human hands, and Secondly self control by means of a feed back process in which machines provide information on which decisions can be made.

25.10 SUGGESTED BOOKS

Kingley Davis	:	Human Society.
Harry M. Johnson	:	A Systematic Sociology
Maclver & page	:	Society.
Neil J. Smelser	:	Economic institution.

25.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Discuss the nature & meaning of economic institutions.
2. Discuss the meaning and importance of technology.
3. Discuss the social consequences of technology.

II. Answer the following in about 10 lines each.

1. Discuss Durkheims views on division of labour.
2. Discuss Karl Marx's views on division of labour.
3. What do you understand by the term automation.

25.12 ANSWERS TO CHECK YOUR PROGRESS

1. Economic institution is the cultural system of society directly concerned with the production, distribution and consumption of goods and services.
2. The main function of economic institution is to provide the means by which the members of a society may survive and maintain themselves.
3.
 1. Land, Capital, Labour
 2. distribution; consumer
 3. Barter; currency
4.
 1. True
 2. True
 3. False

4. False
5. True
6. True
5. Capitalism is defined as economic system where a small part of the population of a society owns and controls the organization of the land, machinery and labour force of the community and the bulk of the workers who do not own the means of production become wage earners.
6. Changes in family functions, urbanization resulting in related developments and problems are consequence of capitalism. The society is divided into two main classes - the capitalists and the workers.
7.
 1. Socialist system is based on public ownership of the instruments of production.
 2. Private ownership is permitted and individual entrepreneurs are permitted to amass wealth, own private property and sell for profit.
 3. The Government owns the state's productive resources.
 4. Production for use rather than profit is advocated.

BRAOU

UNIT-26:PROPERTY AS AN INSTITUTION, TYPES OF INHERITANCE

Contents

- 26.0 Aims and objectives
- 26.1 Introduction
- 26.2 Meaning of Property
- 26.3 Evolution of Property
- 26.4 The Nature of Property Rights
- 26.5 Types of Property
- 26.6 The Rationale of Property
- 26.7 Inheritance
 - 26.7.1 Inheritance Rules (Dayabhaga and Mitakshara Systems)
- 26.8 Summing Up
- 26.9 Key Words
- 26.10 Suggested Books
- 26.11 Model Examination Questions
- 26.12 Answers to Check Your Progress

26.0 AIMS AND OBJECTIVES

The purpose of this unit is to discuss the economic structure of society with special attention given to the institution of property and the types of inheritance.

By the end of this unit you will be able to :

- * give the meaning of property,
- * discuss the characteristics of property rights,
- * explain the types of property,
- * explain the rationale of property,
- * define inheritance,
- * explain the types of inheritance.

26.1 INTRODUCTION

In the last Unit we have discussed the meaning of economic Institution and the different types of economic institutions. In this unit we will study the economic structure of society with special attention to the institution of property and the types of the inheritance.

26.2 MEANING OF PROPERTY

The conception of property is basic to the study of economic institutions. Property rests upon the existence of scarce resources, for, if resources were unlimited and available abundantly, there would be no need to consider the problem of ownership. The most common misconception about property is to conceive of it as material objects like land or things but it actually refers to

one's rights to material objects. Property is sometimes conceived of in terms of the control of man over things, a control which is recognized by society, more or less permanent and exclusive. Therefore, this right to goods or resources may be said to be manifested in the value system of the society, in its norms and customs and may become an institutionalized expression of how the goods and resources of that society can best be utilized. Hence, the essential point in the notion of property is that there is recognized right of control over things vested in a particular person or person, a right, with certain limits, is free from the interference of others. Property thus, does not refer to things owned but to the rights which constitute the ownership. It is social because it is rooted in custom and protected by law. The definition of property that prevails in society then reflects the very structure of society and the cultural experiences of the group.

CHECK YOUR PROGRESS - 1

1. Define Property?

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26.3 EVOLUTION OF PROPERTY

A number of writers have attempted to point out the important stages in the development of property. Karl Marx and his associates have distinguished three principle phases in the evolution of property. In the beginning there was the class-less society where all things were held and shared in common. This is termed "Primitive Communism". It passed into various forms of class differentiation and individual private ownership in the means of production. This was to eventually return to a class-less society at a higher level.

Hobhouse also points out three stages. In the first, there is little social differentiation or inequality and the means of production are owned in common or are strictly controlled by the community. In the second stage, wealth increases and society becomes differentiated into the rich and the poor, and individual ownership in the means of production becomes predominant. In the final phase he pointed out that there would be a combination of high industrial organization and equality, freedom and community control. Hobhouse's scheme, then closely follows the Marxist classification.

In general, it can be said that as agriculture, manufacture and commerce developed, there came into existence, individual or collective ownership of production. But some common ownership still continued in some societies, for example in the Manorial system of feudal Europe where the community used to exercise control over cultivation and certain rights in the settlement of disputes. Another example is that of the Todas of Nilgiri Hills in South India. Among them certain types of property was held by the clan. The ownership of property was based upon three basic principles - first, the individual - owned clothing, ornaments and other household possessions over which he had exclusive rights and which he could dispose off as he pleased, second, the family- owned buffelows (upon whom the Todas survived) and third, the dairies, land and chief villages which were owned by the clan.

Every member had the right to graze his cattle on the land held by his clan, live in the villages, used the dairies for ritual and religious purposes. However, none of them had the right to sell any of these. Thus, even where individual ownership was highly developed there remained some community control. It is however the capitalist system which has given rise to property for power and unlimited individual acquisition of wealth. In recent times, attempts are being made to reimpose community restraints upon the individual owners of economic resources. There has also been an extension of the collective types of property in the form of cooperative systems and public ownership. In India, both individual and public ownership of the economic resources

of society are found, the former occupying the dominant position. The property system in the Soviet Union stands in sharp contrast to the other existing systems. There are both public and collective ownerships in the economic resources of the society, the former occupying the dominant position. Thus different societies have different systems of ownership of property.

CHECK YOUR PROGRESS - 2

2. What are the three stages in the development of property?

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26.4 THE NATURE OF PROPERTY RIGHTS

Property rights have certain characteristics which are peculiar to this institution. Kingsley Davis (453-456: 1960) enumerates these characteristics :-

1) Property rights are transferable. Property can be sold or transmitted from one generation to the next. This involves the transfer of property rights from one person to another. In some cases there may exist some restrictions on the sale of property. Such restrictions apply to particular groups for example, among Khasis a tribe of Assam, the youngest daughter inherits all the property and she is the custodian of the family property but she cannot dispose it off in any manner. Among Garos, a tribe of the same region, any one of the daughters selected by the parents inherits the family property but the property is controlled by the husband who does not have the right to sell it or dispose it off in any manner. Thus the individual members of the group cannot sell the property. However, such restriction on sale does not prevent transmission of property from generation to generation within the group. In any case, the concept of property implies that except some restriction on sale or transmission it could be transferred.

2) Property rights involve an important distinction between ownership and possession of a thing. A person may own a thing but he may not actually enjoy and use it. Another person may steal it to use and enjoy it or borrow it with the owner's consent. A person may own a building, but it may be in the possession of another person (tenant) at a cost.

3) The third characteristic of property is its power aspect. As a social institution property gives power not only over things but through things also over persons. It has been an instrument through which the owners can control those who do not own it.

Property rights, then, are normative definitions sustained by collective agreement within society and backed by legitimate forms of power and authority. Property exists mainly because there are collective agreements about rights to scarce resources. This is also true of private property which allocates such rights to individuals. However, a person has private property right mainly because the laws of the State protect and enforce and rights.

Again, property rights are always limited, mainly because it is a system of rights that is socially defined and enforced. The owner cannot always do anything that he might choose with his property. There are always limitations on this right and these depend upon the social value and relative scarcity of the objects of the rights. There have always been laws to regulate the moral use of property and in modern times several restrictions are placed on private owners fire and health regulations, safety regulations which lay some restrictions on the right to the object that the private owner enjoys. Moreover, property may be taken for public use under controlled and specified circumstances as when buildings are taken in order to build highways, also the owners of property have to pay taxes, failing which the property rights may be forfeited.

CHECK YOUR PROGRESS - 3

3. List out the characteristics of property rights.

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26.5 TYPES OF PROPERTY

Private property is only one form of property rights and even in those societies where there is the maximum of private ownership, the other forms of ownership are inevitable.

As mentioned earlier, among traditional societies, the communal sense of property has always existed. For instance the land for tilling or for hunting was regarded as the land for the entire group. Public ownership means the placing of rights of property in the name of a political collectivity : the State or some part of the State. Socialization of the means of production has been the basis of socialism. This has been the key principle in Marxist Socialism. From the Marxist perspective two assumptions were made. First, that the right to property created two basic classes-those who owned property and those who did not, and the former therefore had power. Control of the scarce resources necessary for human subsistence has always created a powerful social class in any human society whether agrarian or industrial. A second assumption was that ownership meant actual control and operation. This was partly true in the 19th Century, but in the 20th Century this assumption is no longer valid mainly due to the rise of the corporation.

The convention of the legal corporation created a significant means for raising capital for investment for it permitted the pooling of the capital of many instead of depending upon the ability of a few. However, a consequence of this which was immediately felt was that, the ownership was separated from the actual operating control of the enterprise. The actual decision-making was made by the management which directed and supervised the employees and also made fundamental policy decision for the firm. The emergence of a professional management, exercising a decision making power for which there is no legitimacy under the existing conception of private property is one of the changes of significance in modern times.

Property rights do not necessarily mean use. Property can be loaned, rented, leased or otherwise used by others. The separation of ownership and control in the modern corporation alters the basic significance of property rights.

Ownership in the industrial system has significant ideological and political functions, symbolizing the existing political ideology of the society but not the actual directive processes. The stock holder in the United States now merely regards himself as the investor not an owner. Similarly public ownership of the means of production in the Soviet Union does not place actual control in the hands of the public but it remains in the hands of the Communist Party.

In the 19th Century the challenge of socialism was manifested in the symbolic pairing of capital and labour but in the 20th Century the contrast is between management and labour.

26.6 THE RATIONALE OF PROPERTY

The institution of private property has been defended and attacked on various grounds.

John Locke was one of the first to defend private property. He argued that property is natural to man. According to him, in the state of nature all things are common, no man has any exclusive right of dominance over others. By nature, every man is his own master and nothing more, but when he applies his own labour to any particular object he makes his

particular property. Thus, the right to private property, according to Locke, man extends his own personality into the objects produced. Like the right to life and liberty, the right to property is also the fundamental inalienable right of an individual. No person and no Government can rightfully infringe upon it. Such is the doctrine of the natural right to property which has been one of the chief pillars of individualism. The individualists therefore claim that property is necessary for the rational existence of man. It is necessary for the free play of individual capacities.

But others argue that the right to property is not natural. All rights, including the right to property are a gift of society at a particular stage of development and can be effected only through the society. Man is an integral part of society and cannot have any inviolable rights against society. The right to property must therefore be related to the performance of one's duty to the State.

As against the doctrine of natural rights Proudhon declares that property is a theft. Proudhon's proposition is self contradictory because if the right to property is not recognized there cannot be any theft. Moreover, Proudhon fails to realize that all property is social in character, being a part of, and dependent upon, social system.

In his account of the development of property, Hobhouse observes that there is some personal private property in all societies, but that in many primitive societies the principal economic resources are communally owned (hunting land, pastures and the like) by the tribe, class or group. In more developed agricultural societies private ownership is predominant.

Lowie also presents the same view. He points out that among all primitive people, there is private property in personal matters like gifts, weapons, dress, ornaments and household implements. As far as the means of production are concerned, among hunters and food gatherers, land is tribal property. Individual property is frequently found among agriculturists and among the pastoralists land, and not the live stock is communally owned.

In general, common ownership by a joint family is found in many societies. Even in the socialist society of the Soviet Union the right to personal private property is generally recognized. Therefore, we may say that the so called communism with no personal right to property never occurs, though among the primitive people collective ownership of the means of production was common, as today. In the Soviet Union, it is the rule. In capitalist societies, private property rights are also regulated by the State.

Thus, as Kingsley Davis declares, property cannot be abolished. Even a Communist Society based on equality will have to recognize the right to personal property. The Soviet Union illustrates well enough the fact that all the essential functions in society can be performed without anybody having the rights of private ownership in productive technology. Hence, property in general, is neither natural to man nor is it a theft.

Again, other social scientists argue that man needs an incentive to work. The power to acquire property provides such an incentive. It makes man work keeping in mind the social good. This is not always true and this argument is not entirely acceptable.

The right to property has always been defended on the ground that property is the return made to the individual for effort. However, the supporters of this ethical argument have failed to consider other factors. They cannot explain why millions who are working unceasingly never become millionaires. Property, only then, would be the reward for ability.

Ethically, the function of property is to provide the material conditions for a free secure and purposeful life. In reality most economic systems including the capitalist economy have failed to achieve this object. In the capitalist economy as far as the masses of workers are concerned, property cannot be said to have fulfilled its primary social functions of providing security and permanence. The present system of property cannot therefore be justified because

the possession of property by a few individuals hampers directly or indirectly the realization of the needs of others.

The existing systems of property are psychologically inadequate because for most individuals it inhibits the exercise of those qualities which would enable them to live a full life. It is morally inadequate because it has created a leisure - living parasitic class who simply live by owning luxuries and consequently their rights to property have no proportionate relevance to social value. It is socially and economically inadequate because it fails to distribute the wealth it creates so as to offer the necessary conditions of a free, secure and purposeful life to those who live by its processes.

But this does not mean that property should be abolished. Some thinkers insist that the right to property is justified only when it results from personal effort. That is to say, property must be derived from personal effort organised in such a manner as to give everyone an equal and adequate opportunity to make such an effort.

26.7 INHERITANCE

Inheritance is the transmission of property from one generation to another, a process that is often tied up in complex institutional rules.

26.7.1 INHERITANCE RULES

The most elaborate and complex system of inheritance rules is found with respect to the Hindu Joint Family. The two men whose interpretations have determined the practice as regards inheritance and the rights to property of different members of the Hindu Joint family were Vignaneswara from Andhra and Jeemutavahana from Bengal. The Hindu law administered by the British was based on the works of these two authors and their commentators and followers. Vignaneswara wrote a commentary on the Yajnavalkya smriti. This commentary is called Mitakshara- measured words.

In all the smritis there is a section on inheritance. Mitakshara has interpreted the Yajnavalkya Smriti but also quotes other smritis as its authority. Jeemutavahana wrote on inheritance only. He asserts that his authority is Manu. He also quotes other smritis. His book called Dayabhaga (division of inherited property) has been an authority in Bengal and Eastern Bihar. Mitakshara has been an authority for the rest of India with certain minor regional deviations.

In the smritis different types of property are mentioned (a) Property earned by oneself, by conquest or as gifts for learning (land, cows, cash) and (b) ancestral property. This property was owned by men. Women, under certain circumstances had interest in landed property but did not own property. Property like clothes, jewels, and gifts given at the time of marriage were supposed to be owned by a woman and she could pass them to her daughter. Whatever gift was given by a man to his wife was supposed to be her property, but the right of giving gifts seems to have been restricted as regards ancestral property.

Jeemutavahana enunciated the principle of ownership of property by death which meant that the right to ancestral property accrues only after the death of the person who is in possession of it. That is, the proper time of division of property was at the death of the owner.

As against this stand Vignaneswara upheld the principles of ownership by birth - That is, ancestral property was held in common by a man and his descendants - they were co-sharers and co-holders of the property. The proper time for the division of property was any time the co-sharers in the property wished to effect a partition.

Thus, in the Daya-bhaga system, whenever a man died the property held by him was divided equally among his sons. If he was holding property in common with the brothers then the property (a share equal to his own) of the brothers would be set aside, and his share would be divided between the sons. In the Mitakshara system the division of property was same as the Dayabhaga, that is equal shares for the sons of a man, but it could be divided at any time.

As regards the question of inheritance Jeemutavahana said that the property of a dead person went to the person who brought him the greatest spiritual benefit. A dead person got spiritual benefit when was offered pinda (food) on certain days prescribed by Hindu ritually. Those who gave and received pinda were called sapinda. According to Vignaneshwara the principle of inheritance rested upon consanguinity more than any thing else.

In India today, the property of the family is divided among the sons. The inheritance rules are based upon the Hindu Succession Act.

CHECK YOUR PROGRESS - 4

4. Define inheritance.

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26.8 SUMMING UP

In this Unit we have studied the meaning & nature of property, types of property and Inheritance. Property does not refer to things owned but to the rights which constitute the ownership. It is social because it is rooted in custom and protected by law. Inheritance in the transmission of property from one generation to another, a process that is often tied up in complex institutional rules. Dhayabhaga and Mitakshara are the two systems of inheritance rules found in the Hindu joint family. In India today the property of the family is divided among the sons. The inheritance rules are based upon the Hindu succession Act.

26.9 KEY WORDS

Property	:	Property does not refer to things owned but to the right, which constitute the ownership.
Property Rights	:	They are normative definitions sustained by collective agreement within society and backed by legitimate forms of power and authority.
Inheritance	:	It is the transmission of Property from one generation to another.

26.10 SUGGESTED BOOKS

Kingsley Davis	:	Human Society
C.T. Hobhouse	:	Social Development
R.h. Lowie	:	Primitive Society
L.T. Hobhouse	:	"The Historical Evolution of Property in Fact and in Idea" in property, its Duties and Rights.
Prabhu P.N.	:	Hindu Social Organization.

26.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. What is meant by property? Discuss the evolution of property?
2. What is meant by Inheritance? Discuss the different types of inheritance.

II. Answer the following in about 10 lines each.

1. Discuss any one type of property.

26.12 ANSWERS TO CHECK YOUR PROGRESS

1. Property refers to the rights which constitute the ownership. It is social because it is rooted in customs and protected by law.

2. **According to Karl Marx**

1. the first phase is primitive communism
2. in the second phase various forms of class differentiation and individual private ownership in the means of production takes place.
3. Class less society

According to Hobhouse

1. in the first phase there is little social differentiation or inequality and the means of production are owned in common.
 2. wealth increase and society becomes differentiated into the rich and the poor, and individual ownership in the means of production becomes predominant.
 3. A combination of high industrial organization, equality, freedom and community control.
3. 1. Property rights are transferable
 2. Property rights involve an important distinction between ownership and possession of a thing.
 3. Property gives power.
4. Inheritance is the transmission of property from one generation to another, a process that is after tied up in complex institutional rules.

POLITICAL INSTITUTIONS

Unit 27. State and Society - Forms of State.

Unit 28. Social Basis of Politics.

UNIT-27 : STATE AND SOCIETY

Contents

- 27.0 Aims and Objectives
- 27.1 Introduction
- 27.2 Meaning of State
- 27.3 Definitions of State
- 27.4 Elements of State
- 27.5 The State and Society
- 27.6 The Functions of the State
- 27.7 Kinds of States
 - 27.7.1 The Social Service State
 - 27.7.2 The Production State
 - 27.7.3 War State
- 27.8 Government - its Meaning
- 27.9 Forms of Government
 - 27.9.1 Monarchy
 - 27.9.2 Democracy
 - 27.9.3 Dictatorship
- 27.10 Summing Up
- 27.11 Key Words
- 27.12 Suggested Books
- 27.13 Model Examination Questions
- 27.14 Answers to Check Your Progress

27.0 AIMS AND OBJECTIVES

The purpose of this Unit is to acquaint you with the concept of state, its functions and types and also the different forms of governments.

By the end of this unit you will be able to:

- * explain the meaning of State,
- * discuss the differences between State and Society,
- * discuss the functions of State,
- * explain the different types of States,
- * explain the different forms of government.

27.1 INTRODUCTION

The political institution is a cultural sub-system of society establishing relatively formal methods for acquiring and exercising power within a given jurisdiction through agencies deemed to have ultimate authority (Dressler : 734 : 1969). Political institution thus deals with the

distribution of power in society. The state as a distinctive form of association occupies a key position in the scheme of societal distribution of power and acts as one of the important agencies of social control.

27.2 MEANING OF STATE

According to Max Weber the State is an association that claims the monopoly of the legitimate use of violence and cannot be defined in any other manner. As for its origins the State arises out of centralised power in Government. Some scholars have claimed that war brings both centralised power and the State into being. War requires the discipline and obedience of the majority and invests the minority with authority and leadership. The rise of all modern States has been at least accompanied by conquest and resistance to conquest. All the modern nations State boundaries and the changes which occur from time to time within and across them have been formed through either war or the threat of war.

The State is therefore concerned with maintaining order in the society. Institutions other than the State are also concerned with orderliness in society, as for instance the family, the schools and the religious institutions. The State maintains order in the society through a government. There were several forms in which government was to be found before the State took definite shape of an organised government over a delineated territory. Several definitions of the state are given by sociologists.

27.3 DEFINITIONS OF STATE

According to Ogburn - a State is an organization which rules by means of a supreme government over a definite territory.

Laski defines the State as a territorial society divided into government and subjects claiming within its allotted physical area a supremacy over all other social institutions.

A State is also considered to be that agency in a society that is authorised to exercise coercive control within a given territory.

27.4 ELEMENTS OF STATE

The State consists of four elements population, territory, government and sovereignty.

Population : Population is the very basis of the State. Man cannot live alone. He lives together with other fellow beings and the characteristics and number of people living together would determine the nature of the State.

Territory : The State exists within a fixed territory which determines its area of authority.

Government : The Government constitutes the mechanism by which the State carries out its functions. The government includes all people and departments who are in charge of regulating the affairs of the State.

Sovereignty : Sovereignty is the most basic characteristic of the State. It is the authority which is supreme. All the people have to submit to the will of the State. The State is set apart from all other associations by virtue of this characteristic.

Thus, the State is a particular and special association of society. But the State is not the only association of which the individual is a member. He may also belong to many other associations within the State such as the church, a trade union, a political party, educational institutions and the like. These associations like the State have their own rules and regulations and exercise control over their members. As social beings human beings carry on many social activities. The State, then, is an association within society, and not society as a whole. The State is however, a special association with special attributes, special instruments and special powers.

The State is a way of organizing the collective life of a given society. It defines the terms of its legal postulates, the way of life to which both individuals and other associations must conform. It possesses supreme coercive powers and can punish those who violate its laws. That is to say, the State possesses the power of enforcing its orders and laws upon all within its jurisdiction.

Thus, we may talk of the State as an association of people inhabiting a territory and living under a sovereign Government. MacIver talks of the State as having special attributes, special instruments and special powers.

Membership in a State is compulsory. All the people living in a country are its members. Every individual has to be a member of the State and no individual can be a member of more than one State. In order to fulfil some of his basic needs every individual has necessarily to be a member of the State.

The State enjoys supremacy over all other associations, in that it has the power to coerce its members to obey. The State alone can compel the member and use force to punish those who violate its rules.

The State is thus an agency of social control and it differs from other associations like the family and church which also exercise control, in that it has the power to regulate the relationship among all the members of a group. It is therefore a sovereign political organization designed primarily to protect its members who constitute a nation, from the encroachment of other similar political organisations and to ensure orderliness within its boundaries.

Sociologists conceive of the State as a man-made device and not a supernatural power as envisaged by some thinkers like Hegel who spoke of the State as a completely independent reality and the march of God on earth. However, we cannot say with certainty how the State originated. Therefore, only certain generalizations regarding the origin of the State can be made. In general kinship, religion, war and political consciousness contributed to the development of the state.

CHECK YOUR PROGRESS - 1

1. What is a political institution?

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2. What are the elements that constitute a state.

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3. Define a state.

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27.5 THE STATE AND SOCIETY

Earlier thinkers like Aristotle did not make any distinction between the State and Society. This was to an extent true in the case of Greek city states which were small in size. These city states could include the entire activities of men and as the problems faced by them were less intense, they could be managed easily.

However, today we cannot merge the society and the State because of the complex nature of present day society, the State is an association which is politically organized. It is different from society in several aspects. The first and foremost among these is the fact that the society existed much before the State evolved as an organization. The state is organized or unorganized. Control in the society is exercised through informal means like customs but the state exercises its authority through laws, and it can be rigid in the enforcement of its laws.

The State is territorially limited and it can exercise authority only within a limited area. However, there is no fixed territorial limitation for the society which may even cut across national boundaries.

The whole life of man is the concern of society whereas the State concerns itself with only those activities and social relationships that express themselves through the Government.

27.6 THE FUNCTIONS OF THE STATE

There is a great deal of controversy with regard to the functions of the State. They vary from State to State, or from period to period. The views on the functions of State vary greatly. As contrasting view points we have the individualistic theories and the socialistic theories and in the midst is the opinion which is in favour of a considerable degree of State regulation and positive action for promoting common welfare.

According to the individualistic theory the only proper function of the state is to establish and maintain a universal order so as to enable individuals to achieve the highest fulfilment of life independently. Among all associations the State alone is suited to be the guardian of public order. The State must not go beyond this. Any further action on the part of the State for the promotion of general good will be a restriction of individual freedom.

But the State cannot be content with mere establishment of order. Order must conform to what men consider just. The order maintained by a state is always based on some principle of justice. However, individuals and groups differ in their conception of justice. The individualists believe that justice is rendered when the State protects and does not interfere in the property rights of the capitalists. The socialists hold that society will be based on justice only when individual ownership and control of the economic resources of society is replaced by State or public ownership and use of them, and when social needs and not private are the basis of production.

The prevailing opinion in capitalist societies, however attempts to strike a middle ground between individualism and socialism, between minimum and maximum state interference. It firmly believes in the value of private property and the control of economic resources of the society but it recognizes the necessity of State interference and regulation for the common good. According to the view, State ownership and operation of business is justified only where it cannot be safely left to private hands or can be effectively managed by the State. The vast economic and technological changes under capitalism have created enormous problems which the State alone can tackle. As a result of this, all States in the modern world have been increasing the number of their functions. These functions include a multitude of activities which may be grouped under three broad categories.

27.7 KINDS OF STATES

On the basis of these functions Ogburn and Nimkoff have distinguished three kinds of States-social service states, production and war states.

27.7.1 THE SOCIAL SERVICE STATE

The social service state gives financial help to the sick, the unemployed, the aged and the destitute. It tries to guarantee a minimum standard of living to the people and to bring about limited redistribution of income by means of graded taxation. But the measures are taken in such a way that the incentives to private enterprise are not removed. On the other hand it renders financial aid to business. The United States Government for example not only aids the sick, the unemployed, and the aged but also aids business enterprises. India also promises to be a social service state. Our constitution in the part dealing with Directive Principles of State Policy, enjoys that the State should provide adequate means of livelihood, distribute natural resources in such a manner that it serves the common good, secure the right to work, to education, and to public assistance in cases of unemployment, old age, sickness and disablement.

27.7.2 THE PRODUCTION STATE

In the Soviet Union there is supposed to be no private enterprise. The Soviet State owns productive technology. The production and distribution of economic goods is controlled and directed by the Government. In our country there is a mixed economy, private ownership and public ownership existing side by side, the former being predominant.

27.7.3 WAR STATE

According to Ogburn and Nimkoff the War State has three basic characteristics. (1) a vast expression of the function of the executive, (2) action with speed and (3) unity. The successful execution of war demands extreme concentration of power and unity. As a result the Government, in times of war, pervades the whole social life. Even during times of peace when there is active preparation for war the pervasive control of the Government over social life is not diminished. Preparation for war demands concentration of power and unity and this implies curtailment of some democratic procedures such as deliberation and debate. Such a State inevitably expands the power of the military industrial complex as in the United States and West Germany, which seriously threatens the basis of a free democratic society and the peace of the international community. Political institutions thus deal with the distribution of power in society. The State as a distinctive form of association is of great importance.

MacIver and Page suggest the following classification of the functions of the State:

1. Those functions peculiar to the State - Maintenance of order, the attainment of justice, and the protection of property under the particular property rights system in existence.
2. Those functions for which the State is well adapted including conservation of natural resources, control of monopoly, and maintenance of such public facilities as parks and playgrounds, museums and schools.
3. Those functions for which the State is ill adapted. These vary according to conditions. In general, they are functions that do not serve the needs of the entire community. In this category are religion, literary and artistic production and evaluation of cultural products.
4. Those functions that the State is incapable of performing such as controlling people's opinions and regulating morality. (MacIver and Page 1949 : 458 -463)

CHECK YOUR PROGRESS - 2

4. What are the functions of state.

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5. What are the different kinds of state.

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27.8 GOVERNMENT IT MEANING

Thus, the political institution decided who shall be accorded what power in Government and which is the chief agency of the State and when and how it should be accorded power. The persons so designated are the Government and as such, agents for the entire society.

Basic the government structure is the authority to command certain behaviour and to punish those who do not abide by government commands. If order must be maintained Government must have the authority to enforce law-breaking behaviour and therefore in principle, exercise monopoly in using force. The Government is limited by geographical boundaries, its Jurisdiction would extend only within these boundaries. Territorial jurisdiction has been a major problem in world affairs since time immemorial. Often it is a source of conflict between nations.

27.9 FORMS OF GOVERNMENT

There are many forms of Government. The more familiar ones are Monarchy, Democracy and Dictatorship. Each of these has several variants and the form of Government may be less significant than the specific political institutions that support it.

27.9.1 MONARCHY

Monarchy may be absolute or constitutional. Absolute monarchy stands for the law in its totality. This system was found in the past. The constitutional monarch rules by virtue of the authority vested in him by a legal document and may be limited in power by parliamentary constraints as is the case of Britain. Monarchy is based on the principle of heredity.

27.9.2 DEMOCRACY

Democracy is a political institution providing Government by the will of the people. Many types of Democratic Governments exist. In small tribal societies it is possible for all the members to convene and take decisions jointly on matters at issue. In a complex society government must be administered, not by the direct vote of the people on each and every issue but through representation. The elected representatives are authorized to act for the people. This type of Government is found in many societies the world over, including India.

27.9.3 DICTATORSHIP

Dictatorship is a political system in which one person or a small group of persons exercise all the powers of Government. Like in absolute monarchy, a dictator in principle, does not have to keep the public consensus in mind. Unlike an absolute or a constitutional monarch, accession

to a dictatorship is not usually on kinship basis. The dictator does not receive his authority by delegation from the people. He usually seizes power and destroys whatever democratic institutions exist.

All forms of Government are thus founded on power. A Democratic Government, to operate effectively, must have political competition and this requires some diversity of political groups rather than any one group exercising control. This is possible through the existence of the party system.

The political party is the most rational association oriented towards the acquisition of social power. Power has to be institutionalized and political institutions are normatively sanctioned to maintain social order within the society by containing conflict within manageable bounds so as to maintain the basic values that under lie the fundamental structures of the society.

CHECK YOUR PROGRESS - 3

6. What is government.

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7. What are the different forms of government.

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27.10 SUMMING UP

In this Unit we have studied about the state. The State as a distinctive form of association occupies a key position in the scheme of societal distribution of power and acts as one of the important agencies of social control. Population, territory, Government and Sovereignty are the four elements of State.

27.11 KEY WORDS

Political Institution	:	It is a cultural subsystem of society establishing relatively formal methods for acquiring and exercising power within a given jurisdiction through agencies deemed to have ultimate authority.
State	:	It is an association that claims the monopoly of the legitimate use of violence and cannot be defined in any other manner.

27.12 SUGGESTED BOOKS

Harry. M.Johnson	:	A Systematic Sociology.
MacIver and Page	:	Society.
Kingsley Davis	:	Society

27.13 MODEL EXAMINATION QUESTION

I. Answer the following in about 30 lines each.

1. Explain the functions of State.
2. Explain the different types of governments.
3. Give the meaning of State and Discuss its relationship with Society.

II. Answer the following in about 10 lines each.

1. What is a war State.
2. What is the difference between Monarchy and Dictatorship.

27.14 ANSWERS TO CHECK YOUR PROGRESS

1. The political institution is a cultural sub-system of society which deals with the distribution of power in society.
2. Population, territory, government and sovereignty are the four elements that constitute a state.
3. State is an association of people inhabiting in a territory and living under a sovereign government.
5. Government is the political organization of the State. It is the machinery through which the state functions.
6. The social service state, The production state, War state are the three kinds of states.

UNIT-28 : SOCIAL BASIS OF POLITICS

Contents

- 28.0 Aims and Objectives
- 28.1 Introduction
- 28.2 Power and Legitimacy
- 28.3 Theories of Distribution of Power
 - 28.3.1 Functional Theory
 - 28.3.2 Marxian Theory
 - 28.3.3 Elite Theory
 - 28.3.4 Theory of Pluralism
- 28.4 Relationship between Political Process and Social Institutions and Structural Factors
 - 28.4.1 Economic Development and Political Systems
 - 28.4.2 Education and Political Processes
 - 28.4.3 Class and Politics
 - 28.4.4 Caste and Politics
 - 28.4.5 Religion and Politics
 - 28.4.6 Interest Groups and Politics
- 28.5 Summing Up
- 28.6 Key Words
- 28.7 Suggested Books
- 28.8 Model Examination Questions
- 28.9 Answers to Check Your Progress

28.0 AIMS AND OBJECTIVES

The purpose of this unit is to enable you to understand the concepts of power and legitimacy, the relationship between distribution of power and structure of society the relationship of social structural and institutional factors such as education, religion, caste, kinship, interest groups etc with political processes.

By the end of this unit you will be able to :

- * give the meaning of power and authority,
- * identify the sources of authority,
- * explain the theories of distribution of power,
- * explain the relationship between political processes and social institutions & structural factors.

28.1 INTRODUCTION

We can look at the relationship between society and polity in two ways: (1) the ways in which political institutions affect social structures. For example, the form of state of a nation (either democratic or totalitarian) influences the distribution of resources and the system of

social stratification of a society, (2) the way in which social structure influences the form of the state, the organization and functioning of political parties. In the earlier unit we discussed about the relationship between state and society and the forms of state. In this unit we shall study how the social structural factors influence political and political parties and political or voting behaviour of people. According to many sociologists political sociology is the study of power in its broadest sense and politics is about power. From this view point any social relationship which involves power differentials is political and politics occurs when there are differentials in power. Let us discuss the concept of power in some what detailed manner, because power is such an important and basic concept of politics.

28.2 POWER AND LEGITIMACY

Power may be defined as "the ability to get one's wishes carried out despite opposition, if any". When such power is treated as legitimate by the others it becomes authority. Max Weber identified three sources of authority, namely, (a) traditional (b) rational-legal (c) charismatic. The political systems may gain legitimacy either through (a) traditional authority i.e., those in power are obeyed because their power is supported by tradition as in the case of monarchies, (b) or rational-legal authority i.e., those in power are obeyed because of an acceptance of the propriety of the system under which they occupied the seat of power, (c) or charismatic authority i.e., leadership is accepted because of certain special qualities in the leader are perceived by the ruled.

While monarchies are based on traditional authority, they may lose legitimacy if the faith of the people in tradition weakens. There were several causes of replacement of monarchies by rational-legal systems of governments or charismatic leaders in the recent political history of the world. The democratic governments are based on rational-authority. Some heads of such governments may have charisma which gives them greater legitimacy to their actions and policies. Those societies are undergoing revolutions and post revolutionary regimes are characterized by charismatic leadership. The governments which lack any of these three sources of authority will have to rely upon coercion to control the people and the society and hence cannot provide stability to the society.

Durable legitimacy can be achieved by satisfying the needs and fulfilling the expectations of major groups of society. There is no consensus among sociologists as to what extent the rulers in democracies use their power in the interest of the ruled, and to what degree power is concentrated in the hands of a few or distributed among various sections of people.

CHECK YOUR PROGRESS - 1

1. Define power?

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2. What is authority?

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3. What are the sources of authority?

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28.3 THEORIES OF DISTRIBUTION OF POWER

Distribution of power among social groups is an important aspect of politics. Let us discuss theories related to it.

28.3.1 FUNCTIONAL THEORY

The functional view point makes certain assumptions about social systems. Social systems are based upon commonly accepted values, and the political systems strives to achieve the goals of society. Because these goals are shared by members of society power will be used to achieve them. Power differentials are necessary to pursue the collective goals effectively. Because, the ultimate power is in the hands of the members, if the leadership fails to deliver goods, it will be rejected by them. This approach is criticised as too simplistic and it overlooks several situations where power is utilized to serve the interests of dominant groups.

28.3.2 MARXIAN THEORY

This theory is diametrically the opposite of functional theory of power. According to it in all stratified societies power is held by a minority which control means of production and employs power to serve its own interests and in this process the lower classes are exploited and suppressed. The power used by such groups is illegitimate and it obviously involves coercion. The ruling class ideology justifies the existence of all the institutions from which they derive benefits. All types of economic, political and social inequalities are called natural and the ruling class seeks the help of religion in justifying them. " A time will come in the evolution of society when the class struggle (Between the ruling and subject class) becomes inevitable and the struggle ends with the victory for the working class". This is expected to involve equal distribution of power.

28.3.3 ELITE THEORY

There are three branches of elite theory: (i) 'classical' elite theory of Vilfred Pareto and G. Mosca, (ii) elite theory of C.Wright Mills and Floyd Hunter as applicable to the U.S.A. and (iii) Elite theory as applicable to the communist societies.

(i) Classical Elite Theory

Pareto and Mosca reject Marxian theory arguing that a communist state is an utopia and an egalitarian society is an illusion. Irrespective of the difference in economic and political structures the states are ruled by an elite, a small minority of persons of superior personal qualities and attributes. One elite may replace another elite, (which is called 'circulation of elites') but elite rule is inevitable, which makes all the important decisions affecting people who form majority but are powerless. This theory does not see much difference between democracies, dictatorships, communist states, and feudal monarchies.

(ii) Elite Theory of C. Wright Mills

C. Wright Mills presents a theory of elite basing on his study of American society rather than psychological attributes of persons who constitute ruling elite. According to Mills those occupying top positions in three important institutions of American society, namely, the major corporations, the military and the Federal Government: are small in size but have similar interests.

Mills argues that "definitive power is held by a relatively small group of individuals who exercise control upon the established institutions. Membership in this small coalition emerges from the coalescence of power for each individual as he pools his influence with others to effect definitive control over the nation or community". Mills calls this ruling minority 'the power elite'. While the business and the military serves the needs of politicians, the politicians serve the needs of the other elites. In recent times federal government eroded the autonomy of the states leading to the centralization of political power, and centrally directed military organization replaced the state controlled military. Thus the decision-making power is centralized. Consequently, American society is dominated by these elite who enjoy unprecedented power without accountability. Mills does not see any difference between the Democrats and the Republicans with regard to their neglect of the interests of the society in the process of decision-making.

(iii) Elite theory and Communist societies

Some sociologists such as Bottomore, Aron, etc., argued that in communist societies political and military power is held by a small group of people (elite). A group which came to power with the support of working class and maintains itself in power mainly by virtue of being an organized minority and exploiting the unorganized majority. David Lane, a critic of this theory, argues that the elite rule is not exploitative and power is not concentrated in the hands of few people. Scientists and other intellectuals play key role in the decision making processes.

28.3.4 THEORY OF PLURALISM

While Marxian and elite theories maintain that power is concentrated in the hands of a minority, the pluralists theory argues that power is distributed among different groups more or less equally. Modern industrial nations are differentiated as many occupational groups which have strong organisation to represent their interests and exercise a great influence in the decision-making process. This involves participation of the representatives of various organisations, institutions of society and thus power is distributed. Hence it is not guided by the interests of one class but by the goal of balancing the conflicting interests of a variety of interest groups.

The critics of pluralism point out that (1) the government in capitalist and 'free' societies never tried to alter the basic economic structure and ignore the interests of the majority, (2) the public opinion in these countries do not represent the real interests of majority but reflect "false consciousness" (3) the policy making is influenced more by the interests of capitalists, rather than the workers and consumers.

28.4 RELATIONSHIP BETWEEN POLITICAL PROCESS SOCIAL INSTITUTIONS AND STRUCTURAL FACTORS

In the earlier section we discussed various theories which tried to explain the patterns of distribution of power in different societies. Now let us discuss how various social structural factors and non-political institutions influence various aspects of political institutions. In this section we shall study the relationship between political process and (a) economic development (b) education (c) class (d) religion (e) caste and kinship and (f) interest groups.

28.4.1 ECONOMIC DEVELOPMENT AND POLITICAL SYSTEMS

The stability of any political system and government depends on the degree of legitimacy it enjoys. The most important basis of legitimacy for the political system as well as the government is the economic development achieved by the nation under a particular system or government. Legitimacy is much more important to a democracy since it rests on consensus than on the autocracies. In democracies the effectiveness of the system itself as well as the performance of the government are often evaluated in terms of economic performance and economic development of the nation. Several studies have pointed out close relationship between the level of economic development, democracy and the existence of democratic political systems. Besides some of the economically developed countries have competitive political party systems as is the case with

Western Europe and North America. On the other hand, S.M.Lipset shows that many countries which have low economic development have either traditional or modern dictatorships. Several South American and African countries can be cited as examples.

In many democracies the performance of the ruling party is evaluated in terms of various aspects of economy such as rates of inflation, unemployment, quality of life, cost of living etc. In many democracies inefficient political parties are voted out of power and some other political party is elected hoping better economic performance from it.

28.4.2 EDUCATION AND POLITICAL PROCESSES

Democracy is a participative system of government, and the effectiveness of which is dependent upon higher degree of participation of people in political processes such as voting, public debates on crucial issues referendum etc. Higher educational levels of the citizens is an important prerequisite for effective and active participation of people in political processes. The more literate a country is the more likely that it will be a competitive party system. Education is presumed to help people make rational choice with regard to electing a particular party to power. Some studies have shown that higher educational levels often lead to greater commitment to democratic values, tolerance of dissent ethnic and racial minorities. However, education does not have an independent effect on political system and processes. For example, democracy has survived and taken roots in India, a country of low literacy rate whereas in many other countries with similar literacy rates democracy is either weak or replaced by different types of dictatorship. While the persons with higher educational levels in Western democracies are less favourable to socialist and communist political philosophies and parties in emerging nations of Asia, Latin America and Africa the highly educated are the strongest supporters of leftist and radical socio economic and political philosophies and policies.

28.4.3 CLASS POLITICS

In terms of class, perhaps with the exception of socialist countries, the other countries democratic as well as military dictatorships are highly stratified. The degree of political participation largely depends upon the class background of people and also the faith and respect for the democratic values. Various studies show that higher an individual's class position the greater his degree of political participation. Perhaps belonging to upper class tend to participate more in political activities especially running for political offices because (a) they are likely to have higher educational levels which help increase their awareness of political processes and mechanisms, (b) elections in many democracies require greater financial resources and (c) higher probability of rewards, for involvement in politics.

Similarly voting behaviour is also influenced by social class position. Lipset argues that in every developed country lower class by and large vote for parties of leftist ideology and programmes whereas the higher income groups vote for political parties, which stand for the institution of private property and conservative ideologies. However, several sociologists have argued that there are very little differences between various political parties in Western democracies with regard to their ideology and programmes because the parties have more or less similar views over the institution of private property. Indian studies show that the voting behaviour is influenced by such factors as caste, religion and economic issues.

28.4.4 CASTE AND POLITICS

Caste has occupied an important position in Indian politics. Caste and politics influence each other to a large extent. Not frequently do political parties depend upon caste exclusively as they contain people from different castes. It has however, been found that some times a particular individual gets elected because his caste in that constituency is dominating. With the introduction of Panchayat Raj, according to some, caste is given a new lease of life. It is also true that sometimes one finds keen competition between castes for power.

(i) Dominant Caste

M.N.Srinivas introduced the concept of 'dominant caste' to examine the political processes in India. A dominant caste is one which has reasonably high ritual status, numerical preponderance and enjoys political power at local as well as regional level which is disproportionate to their numerical strength. Caste has become a rallying point for various kinds of political action especially in the case of Backward and Scheduled Castes. It is entrenched into the Indian polity so much that to a considerable extent candidates in elections are picked up, by most of the political parties on the basis of caste. It is also true that ministerships are distributed at the state level on the basis of caste. Several caste groups organize themselves into associations which also serve important political functions. In recent times, such associations have also come up on All-India level where subcaste, regional and linguistic differences are ignored. These have become interest groups.

As stated earlier while no major political party is supported exclusively by a single caste, some political parties enjoy the support of some particular castes more than others. Some of these trends could be temporary and may change over a long period of time.

In India certain political parties came into existence mainly to protect the interests of Sudra castes, for example, the Justice Party in South India. The Dravida Munnetra Kazhagam was formed with an anti-Brahmin ideology. Republican Party of India has been deriving its support from the Scheduled Castes. Thus there are several cases where caste has become the basis for the organization of political parties in India.

28.4.5 REGION AND POLITICS

Differences between several regions in terms of culture, economic development, etc., gave rise to the emergence of political parties and movements demanding greater allocation in resources, separate statehood, etc. Shriwasena movement and Vidarbha movement in Maharashtra, Telangana movement and Andhra Movement in Andhra Pradesh may be cited here as examples. However these movements with or without taking the form of political parties enjoyed popular support for a short-time.

The recent political situation in the country shows two important trends: (a) the emergence of regional parties as an important political force, and (b) the decrease in the popularity of some national political parties whose popularity is restricted to certain States and these two trends are closely related to each other.

28.4.6 INTEREST GROUPS AND POLITICS

One important feature of the 'free' societies in the formation and functioning of interest groups. Earlier in this unit we discussed the role of interest groups in checking the political domination of a minority elite. The modern and modernizing societies are divided between various occupational groups such as trade unions and different types of socio-central associations. Sometimes religious groups are also treated as interest groups since they bargain with the Governments for certain social and religious concessions. The industrialists, merchants, farmers also form into interest groups and press political parties and the Governments for policies which benefit them. In democratic systems political parties whatever might be their professed ideology have to accommodate the demands of the interest groups.

CHECK YOUR PROGRESS - 2

4. How do political systems gain legitimacy?

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5. What are the various theories of distribution of power?

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6. State True or False

1. The stability of any political system and government depends on the degree of legitimacy it enjoys. ()
2. Legitimacy is important to democracy. ()
3. Democracy is not a participative system of government. ()
4. Countries which have low economic development have either traditional or modern dictatorship. ()
5. Voting behaviour is not influenced by social class position. ()

7. Define a dominant caste.

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28.5 SUMMING UP

In this unit we have studied about the relationship between society and politics. Political sociology is the study of power in its broadest sense. Power may be defined as the ability to get one's wishes carried out despite opposition. Power is treated as legitimate by the others it becomes authority. Traditional, rational-legal and charismatic are the three sources of authority. The political system gained legitimacy either through traditional authority or rational legal or charismatic authority.

We have also studied about the various theories of distribution of power how various social structural factors and non political institutions influence various aspects of political institutions.

28.6 KEY WORDS

Dominant Caste : A dominant caste is one which has reasonably high ritual status, numerical preponderance and enjoy political power at local as well as regional level which is disproportionate to their numerical strength.

28.7 SUGGESTED BOOKS

Vidya bhushan and Sach Deva : Introduction to Sociology
Harry. M. Johnson : Sociology

28.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Discuss the relationship between power and legitimacy.
2. Examine the elite theory as applicable to the U.S.A.
3. Outline the theory of Pluralism.
4. Bring out the relationship between kinship and politics.

II. Answer the following in about 10 lines each.

1. Discuss the Marxian Theory of power.
2. Explain the relationship between economic development and political systems
3. How does the class influence politics?
4. What is the relationship between religion and politics?

28.9 ANSWERS TO CHECK YOUR PROGRESS

1. Power may be defined as the ability to get one's wishes carried out despite opposition.
2. When power is treated as legitimate by the others it becomes authority.
3. According to Max Weber there are three sources of authority namely (1) traditional (2) rational-legal and (3) charismatic
4. The political systems may gain legitimacy either through
 1. Traditional authority
 2. Rational-legal authority
 3. Charismatic authority

Durable legitimacy is achieved by satisfying the needs and fulfilling the expectations of major groups of society.

5.
 1. Functional theory
 2. Marxian theory
 3. Elite theory and
 4. Theory of Pluralism
6.
 1. True
 2. True
 3. True
 4. True
 5. True

7. A dominant caste is one which has reasonably high ritual status, numerical preponderance and enjoys political power at local as well as at regional level, which is disproportionate to their numerical strength.

BLOCK VI

RELIGIOUS AND EDUCATIONAL INSTITUTIONS

Unit 29. Characteristics, forms and functions of Religion.

Unit 30. Functions of Educational Institutions.

UNIT-29 : CHARACTERISTICS, FORMS AND FUNCTIONS OF RELIGION

Contents

- 29.0 Aims and Objectives.
- 29.1 Introduction.
- 29.2 Definitions of Religion
 - 29.2.1 Elements of Religion
- 29.3 Religious Organisations.
- 29.4 Characteristics of Religion.
 - 29.4.1 Religion is a Group Phenomenon.
 - 29.4.2 It is Concerned with the Sacred and Supernatural.
 - 29.4.3 Religion involves a Body of Beliefs.
 - 29.4.4 Religion involves a Set of Practices.
 - 29.4.5 Religion has Moral Implications.
 - 29.4.6 Religion is strictly a Matter of Emotions.
- 29.5 Forms of Religion
 - 29.5.1 Superstition
 - 29.5.2 Animism.
 - 29.5.3 Magic.
 - 29.5.4 Difference between Religion and Magic.
 - 29.5.5 Magic and Science
 - 29.5.6 Totemism.
 - 29.5.7 Fetishism.
- 29.6 Social functions of Religion.
 - 29.6.1 Religion is an Instrument of Social integration
 - 29.6.2 Religion as a Source of Conflict.
 - 29.6.3 Meaning of Subjective Experiences.
 - 29.6.4 Religion as Consoler.
 - 29.6.5 Religion and the Unknown.
 - 29.6.6 It is one of the Means of Social Control.
 - 29.6.7 Normative Reinforcement Function of Religion.
 - 29.6.8 It Stimulates Aesthetic Expression.
 - 29.6.9 It is a Source of Social Welfare.
 - 29.6.10 It Strengthens moral values.
- 29.7 Summing Up
- 29.8 Key Words
- 29.9 Suggested Books.
- 29.10 Model Examination Questions.
- 29.11 Answers to Check Your Progress.

29.0 AIMS AND OBJECTIVES

The purpose of this unit is to acquaint you with the meaning of Religion from the point of view of sociology and discuss the characteristics, forms and functions of religious institutions.

By the end of this unit you will be able to:

- * discuss the meaning of Religion,
 - * discuss the characteristics of religion,
 - * explain the functions of religion,
 - * explain the different forms of religion.
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29.1 INTRODUCTION

Religion is one of the important Social Institution. In this unit we will understand the meaning of religion from the point of view of Sociology and also its characteristics, forms and functions.

29.2 DEFINITION OF RELIGION

It seems there is no scholarly agreement with regard to a comprehensive definition of religion, which would satisfy everyone. It is because (1) religion is diverse in historical development and it varies culturally. Many people think that their religion is true whereas all other religions are either non-religious or a set of superstitions or anti-religions. They also tend to think that their religion is superior to all other religion. Harry M. Johnson has expressed the difficulty in defining religion objectively. He says that religions vary so widely in doctrine and practice that they are difficult to describe objectively and any definition of religion will necessarily seem inadequate. Therefore, there are many definitions of religion given by social thinkers according to their beliefs. In view of this, let us examine some of the definitions of religion to arrive at an objective description of it. "Emile Durkheim had provided a workable definition of the term religion in his book. "The Elementary forms of religious life". Religion according to him, is based on a separation of all aspects of reality-thoughts, words, actions and objects-into two opposed categories, the sacred and the profane. Sacred things are set apart and forbidden whereas profane things are simply ordinary. An object considered as sacred in one society may be profane in another society. Sacredness does not reside in the object but in the values of a particular society. Durkheim's definition is based on the above distinction. He defined it as follows:

"A religion is a unified system of beliefs and practices relative to sacred things, beliefs and practices which unite into a single moral community called a Church" serving the needs of all those who adhere to them.

According to James G. Frazer "It is a belief in powers superior to man which are believed to direct and control the course of nature and of human life". As mentioned by Sheppard, Odom and Burton, it is a system of norms guiding behaviour related to man's search for ultimate meaning, a concern with ultimate meaning-a search for explanation for the meaning of life, death, and other difficulties, to explain events-is a basic theme in religious behaviour. Harry M. Johnson considered that 'Religion is more or less a coherent system, of beliefs and practices concerning a supernatural order of beings, forces, places or other entities".

29.2.1 ELEMENTS OF RELIGION

A perusal of the various definitions including the above reveals that there are some common elements found in the different forms of religion. Those elements will be discussed in the following paragraphs.

Most religions are the result of man's tendency to attach sacred significance to objects, ideas and occasionally even to human beings or animals. The creation and recognition of the sacred has been a motivating factor in the establishment of the world's religions. Anything that is considered sacred is elevated to a place of esteem in the minds of believers and it evokes an attitude of great respect or awe. The sacred is not ideological by utilitarian or rational standards. It evokes sentiments and emotions and it is considered immune to criticism.

In all religions, there are rituals which are outward symbolic expressions of beliefs. Offerings of food to the ancestors, a rain dance to the gods, a silent prayer before going to bed are examples of rituals. The ritual may be believed to have power in itself and produce certain results. They are intended to induce a feeling of respect and awe. Rituals are used to promote group unity.

Most religions have systems of beliefs which are considered important because they provide a foundation for religious behaviour and feelings. The behaviour takes religious beliefs seriously.

CHECK YOUR PROGRESS - 1

1. Define religion .

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2. What are the elements of religion.

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29.3 RELIGIOUS ORGANISATIONS

In all the religions, there is an Organisation, which is meant to promote the continuity of religion. The religious Organisations increase religious knowledge and it should be noted continually recruits new members. It should be noted here that the pattern of religious organisations differ from society to society and even within a single society. Social scientists distinguish between types of religious organisations. The Church, the Denomination and the Sect (Weber, 1947). According to Sheppard, Odom and Bruton, the Church, Sect and Cult are the three basic types of religious organisations. The Ecclesia and Denomination are sub-types of the Church. The Church has broadly been designed as any stable, well established religious group. It is also designed as the organised central religion or religions of a society, whether the society is a small primitive tribe or a modern industrial nation.

Distinction between Ecclesia, Denomination, sect, cult

The major distinction between Ecclesia and Denomination is made on the basis of their relationship to the political structure of a society. The Ecclesia is a form of religious organisation found in such of those societies in which political and religious institutions are closely integrated, whereas denomination is found in societies where there is a separation of religion and state. The concept of Ecclesia was modelled on the medieval European church. It is an ideal type. The Roman Catholic church of medieval Europe comes closest to this type of religious organization. Ecclesia is a large religious organisation that embraces all or almost all the members of a society. It is conservative and allied with secular authorities. Its organisation may be either national or international. It tends to attempt domination of an entire population in co-operation with the political authorities. A Denomination is fairly large, integrated and centralised. It falls between

Ecclesia and sect. Unlike Ecclesia, it does not seek to control nor monopolize a territory. The major distinction between a Church, and a Denomination is that a Denomination has doctrinal differences with other denominations in the same church.

Both church and denomination are distinct from the sect. The sect is small, diffuse and relatively unstructured. The system of beliefs of the sect is typically based on our interpretation of scriptures which differ from that of other religious organisations especially the large organisations from which the sect has dissented.

The cult is a small, rare and almost formless religious organisation. It is temporary in nature. Cult is at the farthest extreme from the Church. It may be private, limited to the family or a very small group. The beliefs of the cult are generally in conflict with the established churches and sects. It is esoteric and often mystical and highly ritualistic. Cult appears frequently in urban centres and it appeals to the people who experience loneliness and frustration as a consequence of urban life.

It is mentioned that sects and cults may become established sects, denominations or even churches through the process of the routinization of charisma. The routinization of charisma, according to Max Weber, is the process by which the leadership of a religious organisation shifts from a few charismatic persons to a much larger number of persons in official positions.

CHECK YOUR PROGRESS - 2

3. What is the function of religious organisation

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4. What are the different types of religious organisations.

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5. What are the sub types of church.

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6. What is ecclesia and Denomination.

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29.4 CHARACTERISTICS OF RELIGION

The following are the important characteristics of religion:

29.4.1 RELIGION IS A GROUP PHENOMENON

The assertion that religion is a group phenomenon is significant both for what it says and for what it fails to say, and for what it excludes. What it excludes is of course the individual aspect. Certainly religion is an individual matter in a number of ways. It involves personal emotions and thoughts, in so far as one's religion is purely a matter of personal beliefs, or in so far as individuals are free to commit themselves to whichever religious system they prefer.

29.4.2 IT IS CONCERNED WITH THE SACRED AND SUPERNATURAL

All the non-religious social institutions operate in the realm of the profane the realm of everyday life. For example, buying and selling, marriages, divorces, births (related to the family) legislation and education are all related to the realm of the profane. The province of religion is sacred, which according to Rudolf Otto is "The holy". There is a universal tendency for religion to express awe, reverence and fear regarding certain things, beings or situations and to distinguish them from ordinary, the mundane or the profane.

29.4.3 RELIGION INVOLVES A BODY OF BELIEFS

This characteristic is an extension of the sacred and the supernatural for in the act of endeavouring to deal with or justify these phenomena and experiences, religious groups develop explanations, work out rationales and discover facts that are eventually systematized into a body of beliefs.

Every major religion has its sacred book that spells out or at least provides the basis for determining the beliefs the group holds. Furthermore, every religion has beliefs in addition to those contained in such "official" or basic writings.

So far as the individual is concerned group beliefs properly fall under the heading of the norms established or accepted by the group. Norms in other words, specify not only how members of a group are expected to behave but also what they are expected to believe. The beliefs of the groups specifically are concerned with sacred and the supernatural.

29.4.4 RELIGION INVOLVES A SET OF PRACTICES

One of the most obvious functions of any religion is the performance of rituals and a host of other activities, generated by its beliefs. Rituals are the outward, symbolic expressions of belief, like food offerings to ancestors. It is important to understand that there is nothing intrinsically religious in a given act. An act or practice becomes religious only when the group defines it as such.

29.4.5 RELIGION HAS MORAL IMPLICATIONS

This is the most frequently cited characteristic of religion. A religion deliberately exerts influence on its adherents in an attempt to make them behave in prescribed ways everywhere, all the time in all situations. Religion is unique in claiming a 'higher' source or basis for its morality.

29.4.6 RELIGION IS STRICTLY A MATTER OF EMOTIONS

Many thinkers argue that the essence of religion lies neither in the intellect nor in the sphere of behaviour such as reflected by ethics, but in the realm of emotions or feelings.

CHECK YOUR PROGRESS - 3

7. What do you understand by routinization of charisma.

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8. What are the important characteristics of religion.

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29.5 FORMS OF RELIGION

In the following paragraphs, the different forms of religion are discussed in order to understand the concept of religion.

29.5.1 SUPERSTITION

Superstition is an ignorant and irrational belief in a supernatural agency, omens, divination, sorcery etc. It is widely held to be true in spite of objectively demonstrable facts to the contrary. For example, some students feel more confident of success when taking an examination if they write with a certain "lucky" pen. Similarly, Saturday is not a good day for sending a woman to her husband's house. We have quite a number of such superstitions in Hinduism.

29.5.2 ANIMISM

According to Tylor, it is a belief in the soul (anima) hence the name animism. According to him, animism was man's earliest form of religion. It is a belief that all objects, both animate and inanimate are permanently or temporarily inhabited by spirits or souls. The concept of soul first gave rise to religion. The spirits are conceived of as beings with an existence distinct from the objects they inhabit. In other words, it propounds the existence of some supraphysical being within the body of every living being. Often all activity is believed to be caused by these spirits. There is also a belief in the existence of other spirits or beings with powers over the lives of men. The spirits inhabiting objects of nature as well as those in the world of spirits may be worshipped or treated with fear, or awe and respect. The vitalizing factor in animism is the soul. The soul wanders irrespective of time and space. Thus, it is a belief in the spirits of the dead.

29.5.3 MAGIC

Magic is a technique for manipulating supernatural or natural forces by the application of certain ritual performances that are believed to assure desired results. The assumption is that the correct performance of a ritual or correct movement of a formula must bring about the desired result.

Both religion and magic are techniques of adaptation; the objective being to help man out of crisis situations and relieve his tensions. Though these two approaches seem to have existed together, the magical approach is more primitive than the religious approach. In primitive societies magic has been more organised and gives a specialized status to the magician. The role of the magician in such societies is not always distinct from that of a religious and medical specialist. Where religion and science fail to solve pressing human problems magic is probably likely to act as a substitute adjustment.

Types of Magic - White Magic and Black Magic

Magical formulae according to Frazer are based on the following principles. (1) Like produces like; and (2) once in contact always in contact. These miracles have been believed as though they are laws. The first one which Frazer calls the law of similarity, is associated with homeopathic, imitative or mimetic magic. Sympathetic magic is based on the belief that a magical practice performed on one object or in one situation can have an effect upon another object or situation, either because the two objects were once associated with each other or because they are similar. This magic includes contagious magic and imitative magic. Frazer labelled all types of magic as sympathetic because they are considered to be based on the principle of sympathy between cause and effect. Burning of effigies is another form of imitative magic. It is believed that when an effigy is burnt, its original person also will suffer likewise.

According to Frazer, the second law is called law of contact, contagion and the magic associated with it is called contagious magic. It is a type of sympathetic magic based on the assumption that once objects (or forms of behaviour) have been associated, or in contact with each other, a connection will continue to exist there after. It is believed that magical practice performed on an object will have an effect on another object with which it was formerly associated. For eg., magic might be performed on a lock of hair in order to harm the person to whom it previously belonged. The following are the other types of magic. **Black Magic** Magical practices that are harmful in intent, such as practices aimed at destroying or injuring others are called Black Magic. It is malicious and antisocial. It is condemned by society and those who practice black magic can be punished by law.

White Magic It yields good results. It is beneficial to the individual or sometimes to the whole society. White magic may be performed to cure an illness or bring success in some venture or bring rain or increase crop output, or protect people from evil forces or protect a person from bad luck. It is socially approved, and therefore encouraged.

29.5.4 DIFFERENCE BETWEEN RELIGION AND MAGIC

Though religion and magic are the two ways of tiding over a crisis there are subtle differences in approach. The basic difference between these two is that of coercion and submission. In the case of the religious approach, man approaches the superior power or powers by praying and offering worship to them while in the case of the magical approach he tries to coerce superior powers into service.

The other difference between these two is at religion is public and it has congregational aspect. Whereas magic is secret. Both the priest and magician mediate between the mundane world and the other. Magic is feared, where as religion is respected. Magic is malevolent while religion is benevolent.

Both religion and magic are imbued with the mystery of the world. Religion seeks an exploration in terms of spirits and gods, while magic does the same in terms of force. The roles of magician and priests are often combined in one person.

The performance of rites, both in magic and religion is governed by a traditional order which must be strictly followed. otherwise the efficacy is lost. A slight change in the formulation of words may convert a magical formula into a religious prayer.

29.5.5 MAGIC AND SCIENCE

Frazer says that magic is a 'Pseudo Science' (false science) or illegitimate science because like science it is based on the sequence of cause and effect, but the sequence of cause and effect relationships in science is logical and capable of empirical proof. Magic is based on wrong assumptions regarding causal relations. According to Frazer, magic is false and therefore, barren. Were it to become true and fruitful, it would no longer be magic but become science.

Science deals with the natural world whereas magic deals with the supernatural. Science assumes only natural causes while magic assumes occult causes. Science arrives at results after observation, experiment and verification whereas magic experiment and verification from its technique.

The application of magic is supposed to be done to rectify some error in the performance of a ritual or to counter magic by more powerful magicians. But in the case of science, failures are due to inadequate knowledge and these could be corrected by further research.

29.5.6 TOTEMISM

This is one of the elementary forms of religion found among the tribals. Totem refers to a class of objects, usually species of animals (sometimes a type of plant or inanimate object) that is regarded by a clan, lineage or other social group as having a special relationship to the social unit. For example, a tribe is supposed to be related to a totem towards which they naturally behave in a reverent manner. They adopt the totem's name and offer prayers to it. Members of a tribe strongly believe that they have descent from that totem. They carve out the representation of the totem over the doors of their houses. They do not kill or eat the totem and they attach to it super empirical meaning.

29.5.7 FETISHISM

Fetish refers to any revered object believed to have power to achieve the desired ends of the person who possesses or uses it. Fetishism is a religion that emphasizes the worship of fetishes frequently found in association with animism. A leaf or stone of unusual shape may be adored because of its mysterious powers. It is very popular among the pre-literate people.

CHECK YOUR PROGRESS - 4

9. What are the different forms of religion?

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10. What is magic?

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11. What are the principles on which magical formula are based.

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12. What is totem?

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29.6 SOCIAL FUNCTIONS OF RELIGION

Historically speaking the functions of religion have been of very high significance to society. According to some, religion has heavily contributed to the integration of society. Some people argue that it is primarily responsible for inequalities in society. In fact, it justifies unequal distribution of property. What cannot be forgotten is that, it also contributed to human welfare and peace of mind to the individual. Thus, a major question that has always interested sociologists and anthropologists is that of the functions of religion, both for society and to the individual. The following are the universal functions of religion.

29.6.1 IT IS AN INSTRUMENT OF SOCIAL INTEGRATION

The theory of religion as a major instrument for social integration and of social control was propounded by Emile Durkheim. He identified four primary social functions of religion and ceremonial rituals. They are: (1) Religion serves disciplinary and preparatory functions i.e. rituals impose a self discipline that is necessary for social life. (2) Ceremonial rituals perform a cohesive function i.e., it brings people together to reaffirm their common bonds, and reinforce social solidarity. By doing things jointly and repeatedly the members of the group strengthen their bonds of relatedness. (3) Religion serves as a revitalizing function i.e. it makes society aware of their common social heritage. It links them to the past. Such awareness can motivate and inspire people to carry on. (4) It also serves as Euphoric functions. Religion aids in establishing a pleasant feeling of social well being. This function takes on special significance when a group is faced with calamities, disappointments, losses of treasured members and other threats to its stability.

Talcott parsons, An American Sociologist, argues that religion no longer functions to promote social integration in the way Durkheim proposed, because contemporary society is becoming less and less cohesive and more and more individualistic. Nevertheless, Parsons sees religion as an instrument of social control in contemporary society just as it did in traditional society. Social control in the present society is not brought about through social cohesion but through individual control brought about by sense of individual moral responsibility.

29.6.2 RELIGION IS A SOURCE OF CONFLICT

Religion is not only a source of cohesion but also a source of conflict. The history of Christianity in Europe and other religions in Asia testifies to this. Religious wars have been brutal and bloody, because the commitment to a religion can lead to a struggle where sometimes many people die. Religious differences within a society often produce tension and conflict. They are disruptive rather than integrative for the society as a whole. The communal riots in India are the best examples to show that existence of various religious groups in a society contribute to conflicts.

29.6.3 MEANING OF SUBJECTIVE EXPERIENCES

Religion provides meaning to subjective experiences. It provides meaning in a variety of situations. Parson views religion as providing meaning and positive purpose in life in times of difficulties. Durkheim viewed religion as a means of consolation in times of bereavement and as a way of giving cultural meaning to the ultimate fact to human death.

Religion helps people grapple with emotional crisis, with death and bereavement, with uncertainties and disappointment of all kinds. Religion attempts to relativize human problems by placing them in a eternal perspective, interpreting events as God's will and providing answers for irrational events.

29.6.4 RELIGION AS CONSOLER

Religion is a consoler of the dispossessed, hungry or the angry. According to Marx religion is the opiate of the people which functions to lessen social discontent by promises of a better after life to come.

29.6.5 RELIGION AND THE UNKNOWN

Religion, according to some sociologists and anthropologists, is a response to the unknown such as birth, death, dreaming and natural events such as seasons, tides and volcanoes. These mysteries cannot be explained within the frame-work of other social institutions.

According to the psychological explanations, people relieve their anxieties through rites and other religious activities. People tend to have a blind faith towards religion because of the insecurity they experience in their lives. They turn to religion for help in times of difficulties and people indeed feel relieved of tensions and anxieties.

Religion in a way prepares people for the inevitable end of living beings, death. Beliefs about the meaning of death and what one can expect afterwards help people to adjust to it. Religious assertions about death as the beginning of a better life, death as having released and departed one from a world of toil and trouble, its assertion that death as a step up the ladder of Karma leading to ultimate Nirvana and the release of the dead from the seemingly endless transmigration of souls tend to minimise the sorrow of survivors. Christians use the term 'rested with the Lord' to inform death. The idea that the dead person is now better off reduces the intensity of the grief.

29.6.6 RELIGION IS ONE OF THE MEANS OF SOCIAL CONTROL

Religious belief can influence the conduct of the believers. Paul H. Landis has emphasized the role of religion in controlling the behaviour of individuals. He said that 'from a purely sociological view point, religion probably has been of greatest significance in human culture because of its influence in social control. Dealing with the inner life man, and connecting man with those powers which he conceives to control life and the universe, religion possesses potentialities for regulating man's conduct to a remarkable extent. Marx long ago made the classic statement that religion is 'the opiate of the people'. Thus one significant function of religion is to bolster up the status quo and to throw the fear of Divine wrath into those who would upset society and its conventions. Thus, it plays the role of a police man.

29.6.7 NORMATIVE REINFORCEMENT

Religion serves a reinforcement function in society to a degree that it teaches and emphasizes the same norms and values as the society's: For example, "Thou shalt not kill, steal or procreate illegitimate children" of the Bible can be viewed as an agency of socialization. Religion not only socializes people in the 'Thou Shalts' and thou shalt nots' of society in a reinforcing sense, but occasionally pushes those norms even further. For example, society has norms against murder but it does not usually try to control what you think about your neighbour so long as you do not harm him in any respect. Religious systems propagate certain values with a view to maintain stability and sanity in society. For example, 'Love thy neighbours', 'Do good to those who despitefully use you and persecute you' -directly contribute tolerance and human understanding.

29.6.8 STIMULUS TO AESTHETIC EXPRESSION

Another function that religion performs for societies is in the area of aesthetics. Aesthetic is not exclusively the province of religion, yet one may observe the great architectural monuments, musical compositions and fine works of sculpture and painting use religious themes and subjects. Admittedly religion has been a source of stimulus for aesthetic expression.

29.6.9 SOURCE OF SOCIAL WELFARE

Religious groups since time immemorial have known to encourage people to render a helping hand to those who are in need. For example, religious groups in the 19th century were in the forefront for establishing orphanages, schools for the deaf, blind and mentally retarded, hospitals and similar welfare and service institutions.

29.6.10 STRENGTHENING OF MORAL VALUES

Religion sets moral standards for persons and expects them to comply with them. Religion indicates the 'dos' and the 'Don't's' for the group. Moral values are an integral part of religious systems. In Hindu Religion the moral values used to be in consonance with the norms and values the society.

CHECK YOUR PROGRESS - 5

14. What is a fetish.

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15. What are the functions of religion?

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29.7 SUMMING UP

In this unit we have studied about Religion which is one of the important institution. Religion is defined as a unified system of beliefs and practices relative to sacred things, beliefs and practices which unite into a single moral community called church serving the needs of all those who adhere to them. In all religions there is an organisation which is meant to promote the continuity of religion. The church and the cult are the two basic types of religious organizations the ecclesia and denomination are sub types. Superstition, animism, totemism, magic and fetishism are the different forms of religion. The functions of religion have been of very high significance to society one of the important function of religion in that it was contributed to the integration of society.

29.8 KEY WORDS

Totem	:	class of objects, usually a species of animals that are regarded by a law, Lineage or other social group as having a special relationship to the social unit.
Fetish	:	It refers to any refered object believed to have power to achieve the desired ends of the person who possesses or uses it.

29.9 SUGGESTED BOOKS

Emile. Durkheim	:	Elementary Forms of Religion.
Hoebel	:	Anthropology
Frazer	:	Social Anthropology

29.10 MODEL EXAMINATION QUESTIONS

I. Answers the following in about 30 lines each.

1. Define religion and discuss its characteristics.
2. According to Emile Durkheim what are the important functions of religion.
3. Explain how religion is an instrument of Social Integration.

II. Answers the following in about 10 lines each.

1. What is meant by animism.
2. What is superstition.
3. What are the different forms of religion.

29.11 ANSWERS TO CHECK YOUR PROGRESS

1. A religion is a unified system of beliefs and practices relative to sacred things, beliefs and practices which unite into a single moral community called a church serving the needs of all those who adhere to them.
2.
 1. Sacred objects
 2. rituals
 3. system of beliefs
3. Religious organisation promotes the continuity of religion and increases religious knowledge.
4. According to Weber, the Church, the Denomination and the sect are the different types of religious organisations. According to shephard, Odom & Bruton, the Church, Sect and Cult are the three basic types of religious organisations.
5. The ecclesia and Demomination are sub-types of church.
6. Ecclesia is a form of religious organisation found in societies in which political and religious institutions are closely integrated and denomination is found in societies where there is a separation of religion and state.
7. According to Max Weber the routinization of charisma is the process by which the leadership of a religious organisation shifts from a few chairsmatic persons to a much larger number of persons in official positions.
8. The following are the important characteristics of Religion :
 1. Religion is a group phenomenon
 2. It is concerned with the sacred and supernatural
 3. Religion involves a body of beliefs
 4. Religion involves a set of practices
 5. Religion has more implications
 6. Religion is strictly a matter of emotions
9. The different forms of religion are :
 1. superstition

2. Animism
3. Magic
10. Magic is a technique for manipulating supernatural or natural forces by the application of certain ritual performances that are believed to assure desired results.
11. Like produces like, and once in contact always in contact are the two principles on which magical formulae are based.
12.
 1. Homeopathic or imitative magic
 2. Sympathetic magic
 3. Contagious magic
 4. Black magic
 5. White magic
13. Totem refers to a class of objects, specially animals that is regarded by a clan, lineage or other social group as having a special relationship to the social unit.
14. Fetish refers to any revered object-believed to have power to achieve the desired ends of the person who possesses or uses it.
15. The following are the important functions of Religion :
 1. It is an instrument of social integration.
 2. Religion is a science of conflict.
 3. Meaning of subjective experiences
 4. Religion as consoler
 5. Religion is a response to the unknown
 6. Religion is a means of social control
 7. Normative Reinforcement
 8. Stimulus to Aesthetic Expression
 9. Source of Social Welfare
 10. Strengthens moral values.

UNIT-30 : FUNCTIONS OF EDUCATIONAL INSTITUTIONS

Contents

- 30.0 Aims and Objectives
- 30.1 Introduction
- 30.2 Functions of Education in India during Different Periods of History
- 30.3 Universal Functions of Education
 - 30.3.1 Socializing the Young
 - 30.3.2 Conservation
 - 30.3.3 Preserving and Transmitting Culture
 - 30.3.4 Training and Allocation
 - 30.3.5 Brings about Social Change
 - 30.3.6 Education and Social Mobility
- 30.4 Summing Up
- 30.5 Key Words
- 30.6 Suggested Books
- 30.7 Model Examination Questions
- 30.8 Answers to Check Your Progress

30.0 AIMS AND OBJECTIVES

In this Unit we will discuss the functions of educational institutions.

By the end of this unit you will be able to:

- * explain the functions of education in India during different periods of history.
- * explain the universal functions of education.

30.1 INTRODUCTION

Society is made up of a number of social institutions, of which educational institutions are one and it is closely related to other social institutions. In contemporary world, the educational institutions are considered as key instruments of social purpose. Governments all over the world formulate educational policies and finance educational institutions liberally. It interlocks with economic, social and political development. Therefore, education is one of the central activities of modern society. As the process of educating people is one of the major tasks in modern society, it becomes necessary for sociology to examine education as one of society's institutions.

30.2 FUNCTIONS OF EDUCATION IN INDIA DURING DIFFERENT PERIODS OF HISTORY

Many writers have mentioned that it is difficult to give a list of specific functions performed by the educational institutions for all societies of all times. It means that the specific functions of educational institutions vary from society to society and from time to time. For example in traditional and preliterate societies, learning mainly took place within the family. Generally speaking, there were no regular teachers in the sense we understand now, and teaching was

a part of rearing of the young by the adults. No doubt, literacy was a developed skill in pre-industrial societies but it became the prerogative of some privileged groups like priests, aristocrats, rulers and the merchants. Obviously, the peasant majority remained illiterate. But a modern industrial society cannot function with widespread illiteracy because the requirements of the modern world are vastly different from those of the traditional society. We have today a highly institutionalized educational system. In order to manage the industries and Government Offices we need trained people. Knowledge of Science has increased and this has led to the establishment of specially designed educational institutions dealing with medicine, engineering and technology.

Let us now examine the functions of education in India during the different periods of its history. For example, ancient Indian life was influenced more by religious rather than political or economic requirements. Learning was to be pursued not for its own sake but for the sake of and as a part of religious learning. It was sought as a means for the ultimate end of life - **Mukti**. The main aim of education in ancient India was training of the mind as an instrument of knowledge and the discharge of one's **Dharma**. In Muslim India, the system of education conformed to the ideals and objectives of life as laid out in the **Koran** the religious scripture of the Muslims. Islamic education springs from the Mohammadan concept of God (Allah). Education in India during the British period aimed to fulfill the immediate needs of British bureaucracy. Education was not regarded as an instrument to bring about social transformation nor to educate the masses. It was not seriously undertaken to relate education to the economic, industrial and technological development. During the British period, schools, colleges and universities were theoretically thrown open to all sections of population but the institutions were mostly located in urban centres and helped the already educationally oriented castes/classes and the Christians; others were not substantially benefitted by these opportunities.

30.3 UNIVERSAL FUNCTIONS OF EDUCATION

Now, we shall pay our attention to the Universal functions of educational institutions:

30.3.1 SOCIALIZING THE YOUNG

The first universal function of education is to socialize the young. Educational institutions play a significant role in the process of socialization. Education is a controlled process whereby changes in behaviour are produced in the person. This leads not only impart knowledge and skills but also to the development of personality. The development of personality is due to the fact that education performs the very important task of transmitting cultural heritage to the child. The school is a specialized formal agency of education, where the child develops his personality. It socializes by imparting socially desirable knowledge, skills and experiences. It not only provides group life but also encourages social learning. The child during his stay at school accepts external controls like discipline, rules and regulations as something desirable. These become part and parcel of his personality and therefore become internal controls. It thus enables him to participate in the affairs of the society. Educational institutions also prepare individuals to develop initiative and meet problems independently.

30.3.2 CONSERVATION

The second universal function of education is conservative. The word 'Conservatism' is sometimes used in a derogatory sense. According to George A. Theodorson and Achilles G. Theodorson (1969 :73), conservatism is an ideological orientation that opposes social change, especially change away from traditional cultural values and mores and justifies its actions and values on the basis of the presumed accumulated wisdom of the past inherent in traditional forms. Conservatism certainly helps to maintain the status quo i.e., the existing order of things. But even the conservatives sometimes may be dis-satisfied with many aspects of the present as well as the past, and desire change and innovation, sometimes no less than the liberals do. Conservatism applies equally to both kinds of social systems reactionary and progressive.

30.3.3 PRESERVING AND TRANSMITTING CULTURE

One of the tasks of education is to preserve the culture or social heritage and transmit it to the younger generation. Thus, to some extent education is a conservative force. It does not mean that education opposes change. Schools are partially responsible for the transfer from one generation to the next of society's values, norms, beliefs, sentiments, knowledge, skills and attitudes. So that the young may contribute to the stability and preservation of society. This is an ongoing and continuous process. In the process is **perpetuates** culture patterns which are current and discourages any kind of deviation from them.

Any culture is not inborn, therefore it should be taught to each new generation. In traditional and pre industrial societies, culture was relatively undifferentiated and static. The task of transmitting the culture in these societies was accomplished without formal institutions like schools but through the institution of family. The family used to initiate the young into the distinctive culture of the group. But now culture has become more complex and differentiated that family can no longer transmit it to the younger generation.

Therefore, the transmission of culture from one generation to the next is more problematic. As a result of this, institutionalized transmission of cultures (i.e., through schools), becomes necessary. The scope of formal education has become much wider. In this basic process we teach to our youngsters to love and respect the established and traditional institutions of society like family, religion, the Government and the economic system. It also includes subjects like domestic science, health and physical education, training for citizenship, vocational preparation and so on, apart from the general subjects like languages, mathematics, science etc. The curricular and other cocurricular activities are designed in such a way that children develop attachments to these basic institutions before they are capable of rational evaluation and criticism. Schools encourage the expression of allegiance through various cultural activities like songs, drama, dances etc. For example everyday school activities start with singing the National Anthem, saluting the National Flag and taking a national pledge. This exercise makes the child emotionally understand the term allegiance but not cognitively. In the process of learning, children not only learn to respect established institutions but also the values on which these institutions are built. It is during childhood, according to Frederick Erikson and Gerald Homdel (1972) that individuals are most susceptible to value socialization. Schools make efforts to inculcate values like parliamentary democracy, secularism, equality, private property, law and order, individualism and traditional family, through their curricula. By doing this, schools serve as instruments of social control.

30.3.4 TRAINING AND ALLOCATION

The other important function of education in contemporary world is that of training and allocation of individuals for various positions. It is a known fact that educational credentials are not only symbols of high status but are closely linked to highly rewarding occupation. The link between educational credentials and occupational placement is because of the fact that the educational institutions teach the cognitive, technical and vocational skills which are required for job performance. Besides this, they also teach obedience to authority, punctuality, responsibility for one's work. This makes the workers to commit themselves to their careers and occupations. The link between education and occupation also highlights another important function of our educational institutions i.e., they play a role in the selection and allocation of individuals for various positions in society.

30.3.5 BRINGS ABOUT SOCIAL CHANGE

As mentioned earlier educational institutions are not only conservative but they can also bring about social change. This is a very significant function of our educational institutions. Today's popular slogan everywhere is education for social change. Educational institutions create new knowledge by constant research and the same is diffused. Towards this direction, Governments, industry, and other organizations sponsor research through the Universities and reputed research organizations. Today, several hundred crores are being spent on research. We cannot think of a major industry without a research and development wing. The newly

created knowledge is mostly diffused through professional journals, magazines, news papers and other mass media. These institutions are not only used to diffuse this new knowledge but also values, attitudes and ways of viewing the world that may facilitate social change. It has been well established that education has been used to diffuse new information and ideas. For example during periods of rapid industrialization and modernization in America, education has been used to teach new values such as achievement, competition and new habits, such as savings and punctuality in order to facilitate economic development. Whenever there is an emphasis on scientific thinking there is a tendency to undermine religious, and magical systems. The scientific orientations can undermine commitments to more traditional values and beliefs. This effect of education on traditional values and beliefs is another important way in which education can contribute to social change.

As mentioned by Parelins and Parelins (1978:30) education can promote a critical analysis of traditional institutions. In many countries, especially in the West higher education, particularly, involves an intense and often critical analysis of institutions and values. Any researcher believes that one effect of higher education is to create more skeptical attitude towards traditional institutions and liberalize social and political attitudes.

30.3.6 EDUCATION AND SOCIAL MOBILITY

It is a fact that in some cases, educational institutions have been responsible for the development of a new elite stratum. This happens more so under conditions of rapid modernization. For example; in India the spread of education among scheduled castes has helped them to achieve upward mobility and also to enjoy the status of elite. After the advent of independence in India the schools colleges and universities are thrown open to all sections of population, which made many people (irrespective of caste) to acquire scientific and technological skills. And many of them joined modern occupations which was impossible under the traditional system where it was monopolized by certain sections of the population. The development of this new educated stratum occurred so rapidly that our economic system is not in a position to employ all of them. Therefore, this stratum may be a source of unrest in contemporary India. It should be noted here that Universities throughout the world have often been centres for revolutionary ferment. Students often tend to be critical of the establishment because they are energetic, vocal and willing to take risks.

CHECK YOUR PROGRESS - 1

1. State True or False

1. Educational institutions are key instruments of social change. ()
2. Educational institutions interlocks with economic development only. ()
3. One of the major task of modern society is to educate people. ()

2. What are the universal functions of educational institutions?

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30.4 SUMMING UP

To sum up, the Universal functions of education are to help socialize the young and to transmit the culture from one generation to the other. They also act as a means of social control. The functions of education include the development of a competent and motivated work force. They are responsible for selecting and allocating individuals to various positions

within the society. Educational institutions also bring about social change. The institutions of higher learning on the one hand are the centres of creative activity and on the other they disseminate new knowledge and values to younger generations. Educational institutions are responsible for the development of 'new elite' stratum and promote social mobility. Education promotes critical analysis of traditional institutions and values. Thus they may become centres of revolution.

30.5 KEY WORDS

- | | | |
|--------------------|---|--|
| 1. Bureaucracy | : | "A trained and specialized administrative staff responsible for devising, overseeing and coordinating the activities of other participants in an organization. |
| 2. Elite | : | "A privileged group exercising the major share of authority or control within a larger organization such as a political system". |
| 3. Social Mobility | : | "Movement, either upward or downward, from one stratum to another within a stratification system". |
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30.6 SUGGESTED BOOKS

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|--------------------|---|--------------------------|
| Michael Harlambois | : | Sociology a new approach |
| John M Shepard | : | Sociology |
-

30.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. How does education help in the process of socialization.
2. Explain what are the universal functions of education.
3. Whatever the functions of education in ancient India.

II. Answer the following in about 10 lines each.

1. Explain the concept of conservation
 2. Explain the relationship between education and social mobility.
-

30.8 ANSWERS TO CHECK YOUR PROGRESS

1. 1. True
2. False
3. True
2. The following are the universal functions of educational institutions:
 1. Socializing the young
 2. Conservatism
 3. Preserving and transmitting culture
 4. Training and allocation of individuals
 5. Brings about social change

UNIT-31 : SOCIAL CONTROL - MEANING, DEFINITION AND AGENCIES

Contents

- 31.0 Aims and Objectives.
- 31.1 Introduction.
- 31.2 Meaning of Social Control.
- 31.3 Definition of Social Control.
- 31.4 Social Control and Self Control.
- 31.5 Socialization and Social Control.
- 31.6 Means of Social Control.
- 31.7 Agencies of Social Control.
 - 31.7.1 Group Control.
 - 31.7.2 Institutional Control.
 - 31.7.3 Art and Literature.
 - 31.7.4 Leadership.
 - 31.7.5 Public Opinion.
 - 31.7.6 Propaganda.
 - 31.7.7 Religion.
 - 31.7.8 Education.
- 31.8 Summing up.
- 31.9 Key words.
- 3.11 Model Examination Questions.
- 31.12. Answers to Check Your Progress.

31.0 AIMS AND OBJECTIVES

The main purpose of this unit is to acquaint you with the concept of social control, and discuss the means and agencies of social control.

By the end of this unit you will be able to :

- * explain the meaning of social control
- * explain the difference between self control and social control.
- * explain the relationship between socialization and social control.
- * explain the means and agencies of social control.

31.1 INTRODUCTION

In the previous units we have studied the different Social Institutions and their functions. In this unit we will study social control. Every Society makes attempts to control the behaviour of its members through various mechanisms. This Social control is necessary to maintain order in society and the absence of social control the Society would be reduced to a state of jungle.

31.2 MEANING OF SOCIAL CONTROL

Order in society exists when the majority of people conform to certain rules (norms) both written and unwritten. People internalize these social norms during their early years of primary socialization. In other words, people are expected to conform to the rules of Social life in the same way as the players in a cricket team are expected to conform to the rules of the game. The cricket player decides to bowl but the way he bowls must be in accordance with the rules of the game. Thus, conforming to the norms of society is the usual state of affairs and this ensures order and stability of social life. For example, we all know that milkman delivers milk everyday more or less at a fixed time. We also know that the local train arrives more or less on time to pick us up at the railway station. Students stand up when the teacher steps into the class room. All these are the examples of conformity to the rules (norms) of life. An important question here is that why some members of society do not comply with these norms. Some members of society do not comply with certain norms of life are called deviants. The term deviance covers a broad spectrum of behaviour ranging from most trivial to the most serious. The most trivial behaviour includes wearing Tee-shirt and Jeans in a formal party and cheating in the examinations. Whereas serious deviant behaviour includes, robbing a bank, or murdering someone.

tp Through the process of socialization individuals are encouraged to conform to social norms. That is not to deviate from the norms. But those who deviate are compelled to conform to norms. The chief aim of social control is to ensure conformity to society's norms and expectations.

Every society expects its members to behave in a particular fashion. It defines what is good and bad and also what to do and what not to do. Social control is the exertion of influence or pressure by individuals, groups, representatives of Government or groups, upon others to make them to conform to accepted social norms. This is essential for the stability and smooth functioning of a group or society. Social control is exercised for promoting relative stability or equilibrium in society. This is one way to maintain order in society.

CHECK YOUR PROGRESS - 1

1. What is Social Control.

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31.3 DEFINITION OF SOCIAL CONTROL

The following are some of the important definitions of social control. The term social control is used by sociologists in a broader context. According to Ogburn and Nimkoff, it is the patterns of pressure which a society exerts to maintain order and establishes rules. Similarly, Karl Mannheim emphasizes on two aspects of social control. According to Mannheim social control is the sum of those methods by which a society tries to influence human behaviour to maintain a given order. To MacIver it is the way in which entire social order coheres and maintains itself. E.A. Ross defines social control as a system of devices whereby society brings its members into conformity with the accepted standards of behaviour. Kimbal Young defines it as the 'use of coercion, force, restraint, suggestion or persuasion of one group over another or of a group over its members or of persons over others to enforce the prescribed rules of the game".

A perusal of the various definitions of social control reveal (1) that it is an influence which is exerted by the group or society (2) It is for the maintenance of social order in society (3) The maintenance of social order is necessary for the welfare of the group and society.

31.4 SOCIAL CONTROL AND SELF CONTROL

As discussed in unit dealing with the process of socialization, individuals internalize prevailing norms and values of society and they become their norms and values. As a consequence, individuals feel guilty when they violate them. This is how individuals exercise control over their behaviour. This is called self-control. It is otherwise known as internalized social control. Self control refers to the conformity to social norms not because of the expectation of sanctions by others but because of the individual himself accepts the norms as valid and proper. It is essential because society cannot police all its members so as to ensure their conformity to the expected standards of behaviour. Individuals come to conform to these standards more or less willingly and automatically. Hence, we become society's most powerful instrument of social control over ourselves. As shown earlier this is a result of socialization process. The only difference between social control and self-control is that social control is from without, whereas self-control is from within.

31.5 SOCIALIZATION AND SOCIAL CONTROL

As you know that social control is a part of socialization; they are closely related to each other. The various agencies of socialization such as family, school, peer group, state and mass media are also agencies of social control. It is to be noted here that the process of socialization is not uniform throughout the society. Modern societies contain many social groups and sub-groups and they do not internalize the norms of society equally; differential socialization is very much true. For example, certain families disapprove the violent behaviour of their children whereas others feel that children should resort to violence to get things done. As a result, those who do not resort to violent behaviour become conformists and the others, deviants. This clearly shows that there is a variability in behaviour because socialization is not uniform throughout the society. Therefore, there are certain mechanisms which curb the deviant behaviour.

31.6 MEANS OF SOCIAL CONTROL

Social control may be positive or negative and either of these may be formal or informal. The positive controls are meant to encourage socially approved behaviour, while the negative controls are to condemn socially disapproved behaviour. Positive controls include rewards, praise, suggestion, education, slogans etc., which make an individual to conform to the norms and expectations of a group of society. The negative forms of social control range from laws (formal) threatening death, imprisonment to folkways (Informal) the violation of which invites rejection and social disapproval.

The law is an important means of formal control. The authority of law in society is underpinned by a number of agencies such as the police, the courts, the legal profession and penal institutions. All these agencies attempt to ensure that the law is enforced and that those who break the law are punished.

The informal social control is generally manifested in the form of praise, public opinion, fashion, and gossip and they grow by themselves in society. No agency is required for their creation. It is exercised through gossip, public opinion, folkways and mores, the belief in the supernatural, traditions, movies and the like. Sometimes these are as powerful as the formal. In recent years however, some of them have been reflected by the formal means such as legislative measures; and several governmental agencies are generally involved in their implementation. Violation of informal means of social control involves loss of prestige. Ridicule, for example effectively threatens the individual's esteem. Likewise gossip is a powerful control mechanism. To avoid gossip about oneself one should avoid the type of behaviour which would encourage gossiping. People do something because 'it is a custom' or they do not do something because other people will not approve of it.

Informal means of social control operate extensively in tribal communities, in small rural communities and cohesive neighbourhoods where face to face contacts are possible. Informal social controls such as gossip, works very well in the tribal and rural communities just because the individual's conduct is noticed and taken seriously. When population increases and the traditional societies become large and replaced by complex urban centres the need for formal control has become necessary. In other words, the anonymity and impersonality of the city made informal control ineffective. Formal means of control such as law has replaced the informal controls; yet, for many urbanites, in India the neighbours are still feared.

CHECK YOUR PROGRESS - 2

2. State True or False

1. Conforming to the norms of society ensures order and stability of social life. ()
2. Those people who do not comply with certain norms of life are called deviants. ()
3. Social control is not a part of socialization. ()
4. Self control is from within. ()
5. Law is an important means of social control. ()

3.7 AGENCIES OF SOCIAL CONTROL

It is known to you that there is no human society without social control but the means of control employed vary with the culture of a particular society. There are many ways of classifying means of social control. They are generally classified into positive and negative, and formal and informal. All these means of social control are used by society in different situations. The following are some of the important agencies of social control.

31.7.1. GROUP CONTROL

Every group in society exercises control over its members so as to make them conform to the norms of society. But the degree of conformity varies from group to group, from society to society, and from time to time. For example, a primary group like family requires more conformity to the norms than work group which is a secondary group. In a family, social control is all pervasive and affects the total personality, while the work group is more concerned with the individual's punctuality and his performance in the organization. Similarly, family, and religious groups in India exercise more control over their members than they do in America. Political groups exercise greater control in totalitarian States like Russia and China than in democratic States. Primary groups are mainly informal, while secondary groups are mainly formal. Both the types of groups use positive and negative mechanisms to control the behaviour of individuals.

31.7.2 INSTITUTIONAL CONTROL

The difference between groups and social institutions is that the former are made up of people, while the later are established behavioural patterns which are imposed upon individuals by society. For example, when we think of family as a group we think of the individuals, but when we think of it as an institution, we are referring to the established cultural patterns of behaviour. Thus, we have institutions in society for all the major groups. Every institution has some rules which must be compulsorily obeyed by the individuals. Institutions are more stable than other means of social control. They establish routines of behaviour, which eventually become subconscious. Thus, Individuals do something out of habit. You may bear in mind that group and institutional control go together.

Institutions exert pressure on, so as to make the individual believe that the only ways of his society are 'right' and 'natural'. If there has to be any break away from the established thinking he has to make an intellectual effort to do so. In every society there is one institution

that demands more conformity than the others. Such an institution is called 'Pivotal Institution'. In India for example, the institution of caste was considered as a pivotal institution which dominated all other institutions in the society. The effectiveness of institutional control varies from society to society and from time to time, and also with the social groups. For example, in primitive societies, magico-religious institutions have enormous control over its members. Similarly, during the war military and political institutions will have upper hand over other institutions, thus they become very important means of institutional control.

31.7.3 ART AND LITERATURE

Art is expressed in the form of sculpture, painting, drawing, architecture, music and dance, while literature comprises poetry, drama and fiction.

There is a close relationship between art and social control. Any form of art can be an agent. There are many forms of art which have been agents of social control for several centuries. The magnificent cave paintings of the upper paleolithic age, show that they had some magico-religious purpose. Art played an important role among unlettered people as it does among civilized people. The less civilized groups pay more attention to artistic decoration than the highly industrialized countries. It would be impossible for the Navajo and other South West Indians to have any sort of religious ceremony or any other social activity without artistic expression like basketry, hand printing, woven blankets, silver jewellery, feather and bead work etc. Similarly, the predominance of religion in the middle ages was related to the magnificent churches and cathedrals. There is always a close relationship between the art of a period and the national life. W.M.F. Petrie, says that "the relationship between art and national life is so close that one may judge the degree of civilization of any specified time by an examination of its art". It is generally accepted that the artist is an exceptional agent of civilization.

Art exercises control over the members of a society in two ways. Firstly, it appeals to the emotions. Art arouses feelings which are common to all. It plays upon sentiments like love, fear, hate, and joy. Art is useful when people must be quickly fused into a living unit. For e.g. during war, Art by appealing to the emotions, binds people with a common feeling for a common cause.

Secondly, art sanctifies and glamorises social symbols. National anthems have stirring music, flags have pleasing colours and designs. The martial music arouses feelings of determination and strength. Bharatha natyam, an Indian classical dance creates in us an appreciation of our culture. A statue of Buddha teaches us the Chief tenets of Buddhism.

At the present time, more than ever before, literature is seen by many principally as a means of social control. For example, the generally accepted ideas of heaven and hell, it seems, are taken directly or indirectly from the description of Milton's Paradise Lost. It seems the Bible does not really offer such a concept. Similarly, Dickens changed the entire school system of Britain by writing David Copper Field.

31.7.4 LEADERSHIP

Leadership is the exercise of influence and authority within a social relationship or group by one or more members. The function of leadership is primarily the coordination of group activities toward group goals. It is a situation process allowing for the exercise of social control by an individual. The presence of leaders can influence people to accept the social norms and conform to standards of behaviour. Leadership in human societies can be of three types : (1) Positional leadership, (2) Personal leadership and (3) Managerial leadership.

i) POSITIONAL LEADERSHIP

This is a type of leadership which is usually ascribed; under this an individual is considered a leader because he belongs to a family that enjoys high status in society. The family may be a royal family, a family of important industrialist or a political family or a wealthy family. This

kind of leadership is not based on any particular ability or skill possessed by the individual. We find this kind of leadership usually in traditional societies.

ii) PERSONAL LEADERSHIP

This type of leadership is the opposite of positional leadership. It is achieved leadership in the sense that an individual is considered a leader because of his personal qualities. His achievements in his field of activity are high. This type of leadership can further be classified into (1) expert leadership, (2) charismatic leadership and (3) managerial leadership.

1) EXPERT LEADERSHIP

The atomic scientist, the leading neurologist or lawyer, the noted social worker, the film star, the prolific writer come under the category of expert leadership. They are leaders in their respective fields and they will exert influence on others. Their word is accepted without question, by others because they are experts in their respective fields. Thus, they indirectly influence thinking and action of others. For example, in traditional societies views expressed by religious leaders are usually accepted without reservations.

2) CHRISMATIC LEADERSHIP

"The charismatic leader may not always claim to have supernatural power, but he does claim to have some qualities, as a person, that distinguished him from ordinary people and justify his expectation of obedience." They have power because of the "personal devotion by the followers of the movement who impute to them great qualities". Thus, for example Mahatma Gandhi, was a charismatic leader. His followers believed in him so intensively that they accepted him in toto. Charismatic leaders feel that they are called upon to work for some great cause like economic equality, equal rights to women, human rights, conservation of forests, preserving wild life and now saving the earth from all kinds of pollutions.

3) MANAGERIAL LEADERSHIP

Another kind of leadership that is found in Government, industry and other organized system is called managerial leadership. He takes decisions expected of his roles and assumes responsibility for his actions, where necessary he delegates authority to others. Since he is an expert organizer, he makes people work together to achieve the goals of the organization.

31.7.5 PUBLIC OPINION

It refers to the "prevailing and predominant attitudes and Judgements of the members of a community on given issues of general controversy as determined by public opinion polls". The power of public opinion has been emphasized in recent years through the development of public opinion devices such as Gallup and Fortune, whose findings have shown predictive success in the election and advertising fields. Public opinion on any given issue actually consists of the judgements of people. Public opinion is a powerful factor in social control, especially in democratic countries. It is considered as the safest guide for larger national policies. One of the tasks of democracy is to improve constantly the mechanics by which public opinion can be permitted to guide public policy.

The role of public opinion as an agency of social control is prominent in village communities. Because the village community is characterized by face-to-face relationships it is difficult for a villager to go against the public opinion of the village. If he acts contrary to the public opinion of the village he will be inviting public ridicule and criticism. Because of this people keep away from anti-social activities. Usually persons behave according to social norms to win the public recognition and to avoid public criticism.

31.7.6 PROPAGANDA

"Propaganda is the deliberate effort to control the behaviour and relationships of social groups through the use of methods which affect the feelings and attitudes of the individuals who make up the groups".

Propaganda has got a bad reputation. Most people define it as the purveying of lies by conscientious writers and speakers, in reality it is neutral. It is neither good nor bad: We can use it to propagate a lie as well as truth. We can use it for both constructive and destructive purposes.

The nature of propaganda is aggressive. It seeks to uproot the existing feeling and attitudes or to create attitudes and feelings which did not previously exist. The two general aims of propaganda are negative and positive. The "negative" type of propaganda aims at weakening or dissolution of social group, where as "positive" propaganda aims at building of morale, and strengthening of the unity of the group.

Propaganda is the most effective tool in controlling behaviour and attitudes of people. The true aim of propaganda is to control the behaviour of the group. Propaganda tries to make individuals accept a particular point of view and act in conformity with it. It relies on the power or the word. Mass media of communication like Radio, T.V. and Newspapers have greatly increased the power of word and it tells people what has to be done.

31.7.7 RELIGION

Religion exercises a powerful influence upon individual's behaviour. Paul.H.Landis said that "religion has been of greatest significance in human culture because of its influence in social control. The significant function of religion is to bolster up the statusquo and to throw the fear of Divine wrath into those who would upset society and its conventions". The teachings of religion like, people should be honest and virtuous, one should limit one's desires, should not tell lies, should not cheat etc influence man's behaviour. Religion makes the believers charitable, benevolent, and truthful.

31.7.8 EDUCATION

Education is one of the important means of social control. The universal function of education is to transmit culture from one generation to the next and it partly involves transmission of norms and values. As discussed earlier, education controls the behaviour of people. One of the aims of education is to turn the new born individuals into the conforming adults, who usually carry out their functions satisfactorily. Education inculcates values of discipline, co-operation, tolerance and sacrifice. It also instills the qualities of honesty, fair play and a sense of right and wrong. It also prepares individuals to conform to the changing norms of the society.

CHECK YOUR PROGRESS - 3

3. What is leadership?

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4. What are the different types of leadership?

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5. Who is a charismatic leader?

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6. What is Propaganda?

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31.8 SUMMING UP

In this Unit we have studied about the concept of social control. Social control is the exertion of influence or pressure by the society for the maintenance of order in society. The maintenance of Social Order is necessary for the welfare of the group and society. Means of Social control may be positive or negative and either of these may be formal or informal. Group control, leadership, art and literature, public opinion, Education, Religion, Propaganda and Institutional controls are the important agencies of Social control.

31.9 KEY WORDS

- Social control : a system of device whereby society brings its members into conformity with the accepted standards of behaviour
- Self control : refers to the conformity to social norms not because of the expectation of sanctions by others but because the individual himself accepts to the norms as valid and proper.

31.10 SUGGESTED BOOKS

- R.N. Sharma : Principles of Sociology
- Vidya Bhushan and Sachdeva : An Introduction to Sociology
- Morris Ginsberg : Society

31.11 MODEL EXAMINATION QUESTIONS

I. Answer the following in 30 lines each.

1. Is social control necessary? Discuss.
2. How does social control differ from self-control?
3. What are the mechanisms through which social control is exercised?
4. Discuss and distinguish between group and institutional control.
5. How do art and literature influence the behaviour of the individuals?
6. Write an essay on agencies of social control.

II. Answer the following in 10 lines each.

1. What do you understand by social control.
2. Explain how public opinion acts as an agency of social control.
3. Does education exercise control in the same way as propaganda?
4. How do teachings of religion influence man's behaviour?

31.12 ANSWERS TO CHECK YOUR PROGRESS

1. Social control is exertion of influence or pressure by individuals, groups, representatives of governments or groups upon others to make them to conform to accepted social norms.
2. 1. True
2. True
3. False
4. True
5. True
3. Leadership is the exercise of influence and authority within a group by one or more members.
4. 1. Personal leadership
2. Managerial leadership
3. Positional leadership are the three types of leadership
5. Charismatic leader has some qualities by which he is distinguished from ordinary people and people believe him so intensively that they accept him in toto.
6. Propaganda is the deliberate effort to control the behaviour and relationship of social groups through the use of methods which affect the feelings and attitudes of the individuals who make up the groups.

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Dr. B.R. AMBEDKAR OPEN UNIVERSITY

FACULTY OF SOCIAL SCIENCES

UNDERGRADUATE PROGRAMME

SOCIOLOGY

Course - I Principles of Sociology

Block I

Sociological perspective

Definition, Nature and Scope of Sociology.

Sociology and other Social Sciences. - Social Anthropology, psychology, Political Science, Economics and History

Origin and Development of Sociology (Indicating the impact of Industrial and French Revolution on development of Sociology)

Block II

Sociology as Science

Nature of Scientific method (Deductive and Inductive logic)

Techniques of Data Collection, and Sampling Procedures.

Block III

Society and Social Interaction

Nature of Human Society, Distinction between Human and non-human Societies.

Social Structure - Norms, Values, Roles, Status, and Process of Institutionalization, and institutions.

Contact and Communication - Nature of Symbolic Interaction.

Forms of Interaction-Associative and Dissociative Processes.

Block IV

Social Groups

Meaning and functions of Social Groups

Groups - Major Typology

Block V

Community

Definition and Characteristics of Community

Types of Communities - Tribal (Folk) and Rural

Urban Community

Block VI

Socialization

Society and Individual: the Process of Socialization and Personality Formation

Theories of Socialization - (of C.H. Cooley Mead and Freud)

Agencies of Socialization

Block VII

Status and position

Status and Position - Ascribed and Achieved Status, Social Stratification and its Characteristics

Block VIII

Class Status and Power

Estate system - General Features

Social classes - life chances and life style

Caste system - Varna and Jati

Meaning of Social Mobility-Types and factors.

Unit 1

Unit 2

Block IX

Family

Unit 3

Marriage, Family and Kinship-Types and Characteristics.

Functions of Marriage, Family and kinship

Block X

Economic Institutions

Unit 4

Unit 5

Technology, Economic Activity and Type of Economy.

Property as an Institution-Types of Inheritance.

Block XI

Political Institutions

Unit 6

Unit 7

State and Society - Forms of State

Social Basis of Politics

Unit 8

Unit 9

Block XII

Religious and Educational Institutions

Characteristics, Forms and Functions of Religion.

Functions of Educational Institutions.

Unit 10

Unit 11

Block XIII

Social Control

Definition, Meaning and Agencies of Social Control.

Unit 12

Unit 13

Unit 14

Unit 15

Unit 16

Unit 17

Dr. B.R. AMBEDKAR OPEN UNIVERSITY

FACULTY OF SOCIAL SCIENCE

SECOND YEAR (3 year degree course) EXAMINATION

MODEL QUESTION PAPER

SOCIOLOGY - COURSE I

PRINCIPLES OF SOCIOLOGY

Unit 18

Unit 19

Time:3hours

Max. Marks: 100

Unit 20

Unit 21

Section A

Unit 22

I. Answer any four of the following eight questions in about 30 lines each:

Each question carries 15 marks.

1. Define Sociology and discuss its nature and scope.
2. Define human society and discuss its characteristics.
3. Discuss the advantages and disadvantages of interview technique of data collection.
4. Discuss the nature of scientific method.
5. Discuss the characteristics and functions of religion.
6. Define the political institution and discuss its major functions.
7. Discuss the theories of socialization.
8. Discuss the characteristics of caste system.

Unit 23

Unit 24

Unit 25

Unit 26

Section B

II. Answer any five of the following ten questions in about 15 lines each.

Unit 27

Unit 28

1. What are the functions of social conflict.
2. Discuss the role of religion as an agency of social control.
3. Discuss the nature of symbolic interaction.
4. What are the salient features of human society.
5. Examine the role of family in the process of socialization.
6. Define primary social group and discuss its functions in society.
7. How do social norms make it possible for the human organism to survive.
8. What are the characteristics of community.
9. Define social institution and discuss the process of institutionalization.
10. Discuss the characteristics of folk and rural communities.

Unit 29

Unit 30

Unit 31

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Dr. B.R. AMBEDKAR OPEN UNIVERSITY

UNDERGRADUATE COURSES II YEAR

SUBJECT : SOCIOLOGY

COURSE I : PRINCIPLES OF SOCIOLOGY

ASSIGNMENT II

N.B.

1. Do not copy the answer directly from any of the books.
2. As far as possible try to answer the questions independently in your own words.
3. If it is necessary to quote from any source give the correct reference.
4. Use your own foolscap pages for writing the assignment.
5. Leave sufficient margins for the comments of the evaluator.
6. Completion of this assignment should not take more than two hours time.

I. Answer the following questions in about 30 lines.

1. Critically examine the sigmund freud's theory of socialization.
2. Explain the different forms of Interaction.
3. Discuss the characteristic features of Social Stratification.

II. Answer the following questions in about 15 lines.

1. Discuss the characteristics of rural community.
2. Explain anticipatory socialization
3. Define downward Social mobility. Give three examples of downward mobility.

CUT HERE

BRAOU

Dr. B.R. AMBEDKAR OPEN UNIVERSITY

UNDERGRADUATE COURSES II YEAR

SUBJECT : SOCIOLOGY

COURSE I : PRINCIPLES OF SOCIOLOGY

ASSIGNMENT III

N.B.

1. Do not copy the answer directly from any of the books.
2. As far as possible try to answer to questions independently in your own words.
3. If it is necessary to quote from any source give the correct reference.
4. Use your own foolscap pages for writing the assignment.
5. Leave sufficient margins for the comments of the evaluator.
6. Completion of this assignment should not take more than two hours time.

I. Answer the following questions in about 30 lines.

1. Define family and discuss the changes that have occurred in the institution of family in the past three decades.
2. What are the characteristics of the institution of private property.
3. Explain the functions of Religion.

II. Answer the following questions in about 15 lines.

1. What are the functions of marriage.
2. What is inheritance of property.
3. What are the differences between endogamy and exogamy.

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