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UNIT I

(Sociology)

Unit Structure :

- 1.0 *Objectives*
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- 1.3 *Nature of Sociology*
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1.0 OBJECTIVES:-

- To give a basic understanding of sociology.
- To know the meaning and subject matter of sociology
- To understand the nature of scientific study
- To know the nature and scope of sociology
- To study the contribution of early thinkers towards the development of sociology
- To familiarize the students with various sociological perspectives

1.1. INTRODUCTION:

In the family of social sciences, Sociology is comparatively a new entrant. But because of its dealing with social problems, social relationships and social interactions the importance of the study of this subject has considerably increased. It has considerably developed in methodology, scope and approach. Attempts are now being made to study every social problem scientifically and objectively, eliminating subjectivity to the extent possible a distinctive way of examining human interactions. **Sociology** is the systematic study of social behavior and human groups. It focuses primarily on the influence of social relationships upon people's attitudes and behavior and on how societies are established and change. As a field of study sociology has a very broad scope. It deals with families, gangs, business firms, computer networks, political parties, schools, religions, and labor unions. It is concerned with love, poverty, conformity, technology, discrimination, illness, alienation, overpopulation and community.

1.3 Definition of Sociology:-

‘Sociology’ which had once been treated as social philosophy, or the philosophy of history, emerged as an independent social science in the 19th century. Auguste Comte, a Frenchman, is traditionally considered to be the father of sociology. Comte is accredited with the coining of the term sociology (in 1839). “Sociology” is composed of two words: *socius*, meaning companion or associate; and ‘logos’, meaning science or study. The etymological meaning of “sociology” is thus the science of society. John Stuart Mill, another social thinker and philosopher of the 19th century, proposed the word ethology for the new science. Herbert Spencer developed his systematic study of society and adopted the word “sociology” in his works. With the contributions of Spencer and others it (sociology) became the Permanent name of the new science.

The question ‘what is sociology’ is, indeed, a question pertaining to the definition of sociology. NO student can rightfully be expected to enter on a field of study which is totally undefined or unbounded. At the same time, it is not an easy task to set some fixed limits to a field of study. It is true in the case of sociology. Hence it is difficult to give a brief and a comprehensive definition of sociology.

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are

as many definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited here.

1. Auguste Comte, the founding father of sociology, defines sociology as the science of social phenomena “subject to nature and invariable laws, the discovery of which is the object of investigation”.
2. Kingsley Davis says that “sociology is a general science of society”.
3. Harry M. Johnson opines that “sociology is the science that deals with social groups”.
4. Emile Durkheim defines sociology as the “science of social institutions”.
5. Park regards sociology as “the science of collective behavior”.
6. Small defines sociology as “the science of social relations”.
7. Marshal Jones defines sociology as “the study of man-in-relationship-to-men”.
8. Ogburn and Nimkoff define sociology as “the scientific study of social life”.
9. Franklin Henry Giddings defines sociology as “the science of social phenomena”.
10. Henry Fairchild defines sociology as “the study of man and human environment in their relations to each other”.
11. Max Weber defines sociology as “the science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects”.
12. Alex Inkeles says, “Sociology is the study of system of social action and of their inter-relations”.
13. Kimball Young and Raymond W. Mack define sociology as “the scientific study of the social aspects of human life”.
14. Morris Ginsberg: Of the various definitions of sociology the one given by Morris Ginsberg seems to be more satisfactory and comprehensive. He defines sociology in the following way: “In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences”.

A careful examination of various definitions cited above, makes it evident that sociologists differ in their opinion about the definition of sociology.

Their divergent views about the definition of sociology only reveal their distinct approaches to its study. However, the common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

1.3. NATURE OF SOCIOLOGY

Sociology, as a branch of knowledge, has its own unique characteristics. It is different from other sciences in certain respects. An analysis of its internal logical characteristics helps one to understand what kind of science it is. The following are the main characteristics of sociology as enlisted by Robert Bierstadt in his book “The Social Order”.

1. Sociology is an Independent Science

Sociology has now emerged into an independent science. It is not treated and studied as a branch of any other science like philosophy or political philosophy or history. As an independent science it has its own field of study, boundary and method.

2. Sociology is a Social Science and not a Physical Science

Sociology belongs to the family of social science and not to the family of physical sciences. As a social science it concentrates its attention on man, his social behavior, social activities and social life. As a member of the family of social sciences it is intimately related to other social sciences like history, political science, economics, psychology, anthropology etc. The fact that sociology deals with the Social universe distinguishes it from astronomy, physics, chemistry, geology, mathematics and other physical sciences.

3. Sociology is a Categorical and not a Normative Discipline

Sociology “confines itself to statements about what is, not what should be or ought to be”. “As sciences, sociology is necessarily silent about questions of value. It does not make any kind of value-judgments. Its approach is neither moral nor immoral but amoral. It is ethically neutral. It cannot decide the directions in which sociology ought to go. It makes no recommendations on matters of social policy or legislation or programmed. But it does not mean that sociological knowledge is useless and serves no purpose. It only means that sociology as a discipline cannot

deal with problems of good and evil, right and wrong, and moral or immoral.

4. Sociology is a Pure Science and not an Applied Science

A distinction is often made between pure sciences and applied sciences. The main aim of pure sciences is the acquisition of knowledge and it is not bothered whether the acquired knowledge is useful or can be put to use. On the other hand, the aim of applied science is to apply the acquired knowledge into life and to put it to use. Each pure science may have its own applied field. For example, physics is a pure science and engineering is its applied field like business, politics, and journalism respectively. Sociology as a pure science has its applied field such as administration, diplomacy, social work etc. Each pure science may have more than one application.

Sociology is a pure science, because the immediate aim of sociology is the acquisition of knowledge about human society, not the utilization of that knowledge. Sociologists never determine questions of public policy and do not recommend legislators what laws should be passed or repealed. But the Knowledge acquired by sociologists is of great help to the administrator, the legislator, the diplomat, the teacher, the foreman, the supervisor, the social worker and the citizen. But sociologists themselves do not apply the knowledge to life and use, as a matter of their duty and profession.

5. Sociology is Relatively an Abstract Science and not a Concrete Science

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

6. Sociology is a Generalising and not a Particularising or Individualising Science

Sociology tries to find out the general laws or principles about human interaction and association, about the nature, from, content and structure of human groups and societies, it does not study each and every event that takes place in society, It is not possible, also. It tries to makes generalizations on the basis of the study of some selected events. For example, a sociologist makes generalisations about the nature of secondary groups. He may conclude that secondary groups are comparatively bigger in size, less stable, not necessarily spatially limited, more specialized, and so on. This, he does, not by examining all the secondary groups but by observing and studying a few.

7. Sociology is a General Science and not a Special Social Science

The area of inquiry of sociology is general and not specialized. It is concerned with human interaction and human life in general. Other social sciences like political science, history, economics etc., also study man and human interaction, but not all about human interaction. They concentrate their attention on certain aspects of human interaction and activities and specialize themselves in those fields. Accordingly, economics specializes itself in the study odd economic activities, political science concentrates on political activities and so on. Sociology, of course, does not investigate economic, religious, political, legal, moral or any other special kind of phenomena in relation to human life and activities as such. It only studies human activities in a general way. This does not, however, mean that sociology is the basic social science nor does it imply sociology is the general social science. Anthropology and social psychology often claim themselves to be general social sciences.

8. Finally, Sociology is Both a Rational and an Empirical Science

There are two broad ways of approach to scientific knowledge. One, known as empiricism, is the approach that emphasizes experience and the facts that result from observation and experimentation. The other, known as rationalism, stresses reason and the theories that result from logical inference.

The empiricist collects facts; the rationalist co-ordinates and arranges them. Theories and facts are required in the construction of

knowledge. In sociological inquiry both are significant. A theory unsubstantiated by hard, solid facts is nothing more than an opinion. Facts, by themselves, in their isolated character, are meaningless and useless. As Immanuel Kant said, "Theories without facts are empty and facts without theories are blind". All modern sciences, therefore, avail themselves of both empirical and rational resources. Sociology is not an exception.

It is clear from the above that sociology is an independent, a social, a categorical, a pure, an abstract, a generalizing, both a rational and empirical and a general social science.

1.4 SUBJECT-MATTER AND SCOPE OF SOCIOLOGY

Major Concerns of Sociology (Subject-Matter of Sociology)

Ever since the beginning of sociology, sociologists have shown a great concern in man and in the dynamics of society. The emphasis has been oscillating between man and society. "Sometimes the emphasis was on man in society, at other times, it was on man in society. But at no stage of its development, man as an individual was its focus of attention. On the contrary, sociology concentrated heavily on society and its major units and their dynamics. It has been striving to analyse the dynamics of society in terms of organized patterns of social relations. It may be said that sociology seeks to find explanations for three basic questions: How and why societies emerge? How and why societies persist? How and why societies change?

An all-embracing and expanding science like sociology is growing at a fast rate no doubt. It is quite natural that sociologists have developed different approaches from time to time in their attempts to enrich its study. Still it is possible to identify some topics which constitute the subject-matter of sociology on which there is little disagreement among the sociologists. Such topics and areas broadly constitute the field of sociology. A general outline of the field of sociology on which there is considerable agreement among sociologists could be given here.

Firstly, the major concern of sociology is sociological analysis. It means the sociologist seeks to provide an analysis of human society and

culture with a sociological perspective. He evinces his interest in the evolution of society and tries to reconstruct the major stages in the evolutionary process. An attempt is also made “to analyse the factors and forces underlying historical transformations of society”. Due importance is given to the scientific method that is adopted in the sociological analysis.

Secondary, sociology has given sufficient attention to the study of primary units of social life. In this area, it is concerned with social acts and social relationships, individual personality, groups of all varieties, communities (urban, rural and tribal), associations, organizations and populations.

Thirdly, sociology has been concerned with the development, structure and function of a wide variety of basic social institutions such as the family and kinship, religion and property, economics, political, legal, educational and scientific, recreational and welfare, aesthetic and expressive institutions.

Fourthly, no sociologist can afford to ignore the fundamental social processes that play a vital role. The social processes such as co-operation and competition, accommodation and assimilation, social conflict including war and revolution; communication including opinion formation, expression and change; social differentiation and stratification, socialization and indoctrination, social control and deviance including crime, suicide, social integration and social change assume prominence in sociological studies.

Fifthly, sociology has placed high premium on the method of research also. Contemporary sociology has tended to become more and more rational and empirical rather than philosophical and idealistic. Sociologists have sought the application of scientific method in social researches. Like a natural scientist, a sociologist senses a problem for investigation. He then tries to formulate it into a researchable proposition. After collecting the data he tries to establish connections between them.

Sixthly, sociologists are concerned with the task of “formulating concepts, propositions and theories”. “Concepts are abstracted from concrete experience to represent a class of phenomena”. For example,

terms such as social stratification, differentiation, conformity, deviance etc., represent concepts. A proposition “seeks to reflect a relationship between different categories of data or concepts”. For example “lower-class youths are more likely to commit crimes than middle-class youths”. This proposition is debatable. It may be proved to be false. To take another example, it could be said that “taking advantage of opportunities of higher education and occupation sounds debatable; it has been established after careful observations, inquiry and collection of relevant data. Theories go beyond concepts and propositions. “Theories represent systematically related propositions that explain sociological perspective becomes more meaningful and fruitful when one tries to derive insight from concepts, propositions and theories.

Finally, in the present era of explosion of knowledge sociologists have ventured to make specializations also. Thus, today good numbers of specialized fields of inquiry are emerging out. Sociology of knowledge, sociology of history, sociology of literature, sociology of culture, sociology of religion, sociology of family etc., represent such specialized fields., This field of sociological inquiry is so vast that any student of sociology equipped with genius and rich sociological imagination can add new dimensions to the discipline of sociology as a whole.

SCOPE OF SOCIOLOGY

Every science has its own areas of study or fields of inquiry. It becomes difficult for anyone to study a science systematically unless its boundaries are demarcated and scope determined precisely. Unfortunately, there is no consensus on the part of sociologist with regard to the scope of sociology. V.F. Calberton comments. “Since sociology is so elastic a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology becomes sociological theory something, which is impossible to decide”.

However, there are two main schools of thought regarding the scope of sociology: (1) The specialistic or formalistic school and (2) the synthetic school.

(1) The Specialistic or Formalistic school

This school of thought is led by the German sociologist George Simmel. The other main advocates of this school are Vierkandt, Max Weber, Small, Von Wiese and Tonnies.

Simmel and others are of the opinion that sociology is a pure and an independent science. As a pure science it has a limited scope. Sociology should confine itself to the study of certain aspects of human relationship only. Further, it should study only the ‘forms’ of social relationships but not their contents. Social relationship such as competition, sub-ordination, division of labour etc., are expressed in different fields of social life such as economic, political, religious, moral, artistic etc. Sociology should disentangle the forms of social relationships and study them in abstraction. Sociology as a specific social science describes, classifies and analyses the forms of social relationships.

Vierkandt says that sociology concerns itself with the ultimate form of social relationship which links men to one another in society. He maintains that in dealing with culture, sociology should not concern itself with the actual contents of culture evolution but it should confine itself to only the discovery of the fundamental forces of change and persistence. It should refrain itself from making a historical study of concrete societies.

Max Weber opines that the aim of sociology is to interpret or understand social behavior. But social behavior does not cover the whole field of human relations. He further says that sociology should make an analysis and classification of types of social relationships.

Small insisted that sociology has only a limited field. Von Wiese and Tonnies expressed more or less the same opinion.

CRITICISM: The views of the Formalistic School are widely criticized. Some critical remarks may be cited here:

Firstly, the formalistic school has unreasonably narrowed the field of sociology. Sociology should study not only the general forms of social relationships but also their concrete contents.

Secondly, the distinction between the forms of social relations and their contents is not workable. Social forms cannot be abstracted from the content at all, since social forms keep on changing

when the contents change. Sorokin writes, we may fill a glass with wine, water or sugar without changing its form, but I cannot conceive of a social institution whose form would not change when its members change”.

Thirdly, sociology is not the only science that studies the forms of social relationships. Other sciences also do that. The study of international law, for example, includes social relations like conflict, war, opposition, agreement, contract etc. Political Science, Economics also study social relationships.

Finally, the establishment of pure sociology is impractical. NO sociologist has been able to develop a pure sociology so far. No science can be studied in complete isolation from the other sciences. In fact, today more emphasis is laid on inter-disciplinary approach.

2. The Synthetic School

The synthetic school of thought conceives of sociology as a synthesis of the social sciences. It wants to make sociology a general social science and not a pure or special social science. In fact, this school has made sociology synoptic or encyclopaedic in character. Durkheim, Hob House, Ginsberg and Sorokin have been the chief exponents of this school.

The main argument of this school is that all parts of social life are intimately inter-related. Hence the study of one aspect is not sufficient to understand the entire phenomenon. Hence sociology should study social life as a whole. This opinion has contributed to the creation of a general and systematic sociology.

The Views of Emile Durkheim

Durkheim, one of the stalwarts of this school of thought, says that sociology has three main divisions or fields of inquiry. They are as follows: Social Morphology, Social Physiology and General Sociology.

- (i) Social Morphology: - Social morphology studies the territorial basis of the life of people and also the problems of population such as volume and density, local distribution etc.

- (ii) Social Physiology: - Social physiology has different branches such as sociology of religion, of morals, of law, of economic life and of language etc.
- (iii) General Sociology: - General Sociology can be regarded as the philosophical part of sociology. It deals with the general character of the social facts. Its function is the formulation of general social laws.

The Views of Morris Ginsberg

Ginsberg, another advocate of the synthetic school, says that the main task of sociology can be categorized into four branches: Social Morphology, Social Control, Social Processes and Social Pathology.

- (i) Social Morphology: - ‘Social Morphology’ deals with the quantity and quality of population. It studies the social structure, social groups and institutions.
- (ii) Social Control :- ‘Social Control’ studies-formal as well as informal-means of social control such as custom, tradition, morals, religion, convention, and also law, court, legislation etc. It deals with the regulating agencies of society.
- (iii) Social Processes :- ‘Social Processes ’ tries to make a study of different modes of interaction such as cooperation, competition, conflict, accommodation, assimilation, isolation, integration, differentiation, development, arrest and decay.
- (iv) Social Pathology: - ‘Social Pathology’ studies social mal-adjustment and disturbances. It also includes studies on various social problems like poverty, beggary, unemployment, over-population, prostitution, crime etc.

Ginsberg has summed up the chief function of sociology as follows:-

- (i) Sociology seeks to provide a classification of types and forms of social relationships.
- (ii) It tries to determine the relation between different factors of social life. For example, the economic and political, the moral and the religious, the moral and the legal, the intellectual and the social elements.

- (iii) It tries to disentangle the fundamental conditions of social change and persistence and to discover sociological principles governing social life.

The scope of sociology is, indeed, very vast. It studies all the social aspects of society such as social processes, social control, social change, social stratification, social system, social groups, social pathology etc. Actually, it is neither possible nor essential to delimit the scope of sociology, because, it would be, as Sprott puts it, “A brave attempt to confine an enormous mass of slippery material into a relatively simple of pigeonholes”.

1.5 USES OF SOCIOLOGY

Of the various social sciences, sociology seems to be the youngest. It is gradually developing Still it has made remarkable progress. Its uses are recognized widely today. In modern times, there is a growing realization of the importance of the scientific study of social phenomena and the means of promoting what Prof. Giddings calls human adequacy (Human Welfare).

The study of sociology has a great value especially in modern complex society. Some of the uses of sociology are as follows:

- (i) Sociology studies society in a scientific way. Before the emergence of sociology, there was no systematic and scientific attempt to study human society with all its complexities. Sociology has made it possible to study society in a scientific manner. This scientific knowledge about human society is needed in order to achieve progress in various fields.
- (ii) Sociology throws more light on the social nature of man. Sociology delves deep into the social nature of man. It tells us why man is a social animal, why he lives in groups, communities and societies. It examines the relationship between individual and society, the impact of society on man and other matters.
- (iii) Sociology improves our understanding of society and increases the power of social action. The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust himself to the environment. Knowledge of society, social groups, social institutions, their functions etc., helps us to lead an effective social life.

- (iv) The study of sociology helps us to know not only our society and men but also others, their motives, aspirations, status, occupations, traditions, customs, institutions, culture etc. in a huge industrialized society our experience is comparatively limited. We can hardly have a comprehensive knowledge of our society and rarely have an idea regarding other societies. But we must have some insight into an appreciation of the motives by which others live and the conditions under which they exist. Such an insight we derive from the study of sociology.
- (v) The contribution of sociology is not less significant in enriching culture. Sociology has given training to us to have rational approach to questions concerning ourselves, our religion, customs, mores, institutions, values, ideologies, etc. It has made us to become more objective, rational critical and dispassionate. The study of societies has made people to become more broad minded. It has impressed upon its students to overcome their prejudices, misconceptions, egoistic ambitions and class and religious hatreds. It has made our life richer, fuller and meaningful.
- (vi) Another aspect of the practical side of sociology is the study of great social institutions and the relations of individuals of each one of them. The home and family, the school and education, the state and government, industry and work, religion and morality, marriage and family, law and legislation, property and government, etc. are some of the main institutions, through which our society functions. More than that, they condition our life in countless ways. Knowledge of sociology may help to strengthen them to serve man better.
- (vii) Sociology is useful as a teaching subject too. Sociology is a profession in which technical competence brings its own rewards. Sociologists, especially those trained in research procedures are in increasing demand in business, government, industry, city planning, race relations, social work, social welfare, supervision, advertising, communications, administration, and many other areas of community life. A few years ago, sociologists could only teach sociology in schools and colleges. But sociology has now become practical enough to be practiced outside of academic halls careers apart from teaching

are now possible in sociology. The various areas of applied sociology are coming more and more into prominence in local, state, national and international levels.

- (viii) The need for the study of sociology is greater especially in underdeveloped countries. Sociologists have now drawn the attention of economists regarding the social factors that have contributed to the economic backwardness of a few countries. Economists have now realized the importance of sociological knowledge in analyzing the economic affairs of a country.
- (ix) The study of sociology is of paramount importance in solving social problems. The present world is beset with several social problems of great magnitude like poverty, beggary, unemployment, prostitution, over-population, family disorganization, community disorganization, racial problems, crime, juvenile delinquency, gambling, alcoholism, youth unrest, untouchability etc. A careful analysis of these problems is necessary in order to solve them. Sociology provides such an analysis.
- (x) Sociological knowledge is necessary for understanding and planning of society. Social planning has been made easier by sociology. Sociology is often considered a vehicle of social reform and social reorganization. It plays an important role in the reconstruction of society.
- (xi) The practical utility of sociological techniques: The techniques developed by the sociologists and other social scientists are adopted by others. Let us think the example of social survey. Developed and used mainly by sociologists and statisticians, it has become an essential tool of market research and political polling. In the same way, sociologists provide a great deal of information that is helpful in making decisions on social policy.
- (xii) Study of society has helped several governments to promote the welfare of the tribal people. Not only the civilized societies, but even the tribal societies are faced with several socio-economic and cultural problems. Studies conducted by sociologists and anthropologists regarding tribal societies and problems have helped many government in undertaking various social welfare measures to promote the welfare of the tribal people. Efforts are now being made to treat the tribal on par with the rest of the civilized people.

- (xiii) Sociology has drawn our attention to the intrinsic worth and dignity of man. Sociology has been greatly responsible in changing our attitudes towards fellow beings. It has helped people to become catholic in outlook and broadminded in spirit. It has made people to become tolerant and patient towards others. It has minimized the mental distance and reduced the gap between different peoples and communities.
- (xiv) Sociology is of great practical help in the sense; it keeps us up-to-date on modern social situations and developments. Sociology makes us to become more alert towards the changes and developments that take place around us. As a result, we come to know about our changed roles and expectations and responsibilities.
- (xv) Finally, as Prof. Giddings has pointed out “Sociology tells us how to become what we want to be”.

In conclusion, it can be said that the question of ‘value of sociology’ is not a question whether or not we should study a subject. But it is a simple question of how it is actually to be used. Sociology, in short, has both individual and social advantages.

1.6 THE THREE MAJOR THEORETICAL PERSPECTIVES OF SOCIOLOGY

THE Concept of “theoretical Perspective”

Sociologists view society differently. They have their own way of understanding society and its dynamics in a theoretical manner. For example:

- (i) Some see the social world basically as a stable and an ongoing unity. They are impressed with the endurance of the family, organized religion and other social institutions. [This represents the “functionalist perspective”]
- (ii) Some other sociologists see society as composed of many groups in conflict, competing for scarce resources. [This denotes the “conflict perspective”.]

- (iii) To other sociologists, the most interesting aspects of the social world are the everyday life, routine interactions among individuals that we sometimes take for granted. [This signifies the “interactionist perspective”.]

It is clear from the above, that the same society or social phenomenon can be approached or viewed or studied from different theoretical perspectives”. The theoretical perspectives refer to “broad assumptions about society and social behavior that provide a point of view for the study of specific problems”. [Ian Robertson – Page: 16.]

Types of Major perspective in Sociology:

Our sociological imagination may help us to employ any of a number of theoretical perspectives or approaches in order to study human behavior. From these approaches sociologists develop theories to explain specific types of behavior. There are three of these general perspectives in modern sociology. They are (i) the functionalist, (ii) the conflict, and (iii) the inter-actionist perspectives. Let us look at each in turn.

(i) The Functionalist Perspective

The functionalist perspective draws its original inspiration from the work of Herbert Spencer and Durkheim. In the view of functionalists, society is like living organism in which each part of the organism contributes to its survival. Therefore, the functionalist perspective emphasizes the way that parts of a society are structure to maintain its stability.

Spencer compared societies to living organism. Any organism has a structure, that is, it consists of number of interrelated parts, such as a head, limbs, heart, blood veins, nervous system, and so on. Each of these parts has a function to play in the life of the total organism. Spencer further argued that in the same way, a society has a structure – it also further argued that in the same way, a society has a structure, it also consists of interrelated parts, such as the family, religion, state, education, economy, and so on. Each of these components also has a function

that contributes to the overall stability of the social system. Modern structural functionalism [which is usually referred to as functionalism] does not insist much on the analogy between a society and an organism. However, the general idea of society as a system of interrelated parts persists even now.

Emile Durkheim's analysis of religion represented a critical contribution to the development of functionalism. Durkheim's focused on the role of religion in reinforcing feelings of solidarity and unity within group life.

The work of Durkheim, Max Weber and other European sociologists greatly influenced **Talcott Parsons (1902-1979)**, a Harvard University sociologist. For over four decades, Parsons dominated American sociology with his advocacy of functionalism. He saw society as a network of connected parts, each of which contributes to the maintenance of the system as a whole. "Under the functionalist approach, if an aspect of social life does not serve some identifiable useful function or promote value consensus among members of a society – it will not be passed on from one generation to the next.

The functionalist theory assumes that society tends to be an organized, stable, well – integrated system, in which most members agree on basic values.

In the functionalist view, a society has an underlying tendency to be in equilibrium or balance. Social change is therefore, believed to be disruptive unless it takes place in a slow and gradual manner. Because changes in one part of the system normally brings about changes elsewhere in the system.

Functionalism presumes that a given element in the social system may have its own functions or dysfunctions. The proper 'functions' add to the stability of the order, whereas the dysfunctions may disrupt the social equilibrium.

Functionalism makes a distinction between 'manifest functions', that is, those that are obvious and intended, and "latent functions", that is, those that are unrecognized unintended.

An important criticism of the functional perspective is that it tends to be inherently conservative. This theory, it is said, fails to pay sufficient importance to the system. Further, it is commented that this perspective ignores the element of conflict and its role in the social system.

(ii) The Conflict Perspective

The conflict perspective derives its strength and support from the work of Karl Marx, who saw the struggle between the social classes as the major fact of history. In contrast to functionalists' emphasis on stability and consensus, conflict sociologists see the social world in continual struggle.

The conflict theorists assume that societies are in a constant state of change, in which conflict is a permanent feature. Conflict does not necessarily imply outright violence. It includes tension, hostility, severe competition, and disagreement over goals and values. Conflict is not deemed here as occasional event that disturbs the smooth functioning of the system. It is regarded as a constant process and an inevitable part of social life.

Karl Marx viewed struggle between social classes as inevitable because of the exploitation of workers under capitalism. Expanding on Marx's work sociologists and other social scientists have come to see conflict not merely as a class phenomenon but as a part of everyday life in all societies. Thus in studying any culture, organization, or social group, sociologists want to know "who benefits, who suffers, and who dominates at the expense of others". They are concerned with conflicts between women and men, parents and children, cities and villages, rich and poor, upper castes and the lower castes and so on. In studying such questions conflict theorists are interested in how society's institutions – including the family, government, religion, education, and the media, may help to maintain the privileges of some groups and keep others in a subservient position.

The conflict perspective dominated the Western European sociology and was largely neglected in American sociology until the sixties. Modern conflict theory, which is associated with such

sociologists as C. Wright Mills (1956) and Lewis Coser (1956), does not focus, as Marx did, on class conflict. It sees conflict between many other groups such as the Whites and Negroes, Asians and the Europeans, and so on.

Conflict theorists are primarily concerned with the kinds of changes that conflict can bring about, whereas functionalists look for stability and consensus.

The conflict perspective is viewed as more “radical” and “activist”. This is because of its emphasis on social change and redistribution of resources. The functionalist perspective, on the other hand, because of its focus on the stability of society, is generally seen as more “conservative”. At present, the conflict perspective is accepted within the discipline of sociology as one valid way to gain insight into a society.

One important contribution of conflict theory is that it has encouraged sociologists to view society through the eyes of those people who rarely influence decision – making. Example, the Blacks in America and South Africa, the untouchables in India, the Hindu minorities in Pakistan, and so on. Similarly, feminist scholarship in sociology has helped us to have a better understanding of social behavior. Thus a family’s social standing is also now considered from the woman’s point of view and not solely from the husband’s position or income. Feminist scholars have also argued for a gender – balanced study of society in which women’s experiences and contributions are visible as those of men.

The conflict perspective has its own limitations. It is also criticized. “By focusing so narrowly on issues of competition and change, it fails to come to grips with the more orderly, stable, and less politically controversial aspects of social reality”. (Ian Robertson. Page 19)

(iii) **Interactionist Perspective**

The Functionalist and conflict perspectives both analyse society at the macro – level. These approaches attempt to explain society – wide patterns of behavior. However, many contemporary

sociologists are more interested in understanding society as a whole through an examination of social interactions at the micro – level small groups, two friends casually talking with one another, a family, and so forth. This is the interactionist perspective. This perspective generalizes about fundamental or everyday forms of social interaction. From these generalizations, interactionists seek to explain both micro and macro – level behavior.

The interactionist perspective in sociology was initially influenced by Max Weber. He had emphasized the importance of understanding the social world from the viewpoint of the individuals who act within it. Later developments in this theory have been strongly influenced by social psychology and by the work of early leaders in the Chicago School of Sociology, particularly George Herbert Mead.

“The interactionist perspective focuses on social behavior in everyday life. It tries to understand how people create and interpret the situations they experience, and it emphasizes how countless instances of social interaction produce the structure of society – government, the economy and other institutions”. This perspective presumes that it is only through these social behaviors of the people that society can come into being. Society is ultimately created, maintained, and changed by the social interaction of its

An Evaluation of these Three Perspectives

These three perspectives - functionalist, conflict and the interactionist – represent three different ways of understanding the same reality that is social phenomenon. Each of these perspectives starts from different assumptions, each leads the investigator to ask different kinds of questions, and each viewpoint is therefore likely to produce different types of conclusions. These perspectives seem to be contradictory also. But we cannot say that one is “better” than the other two, or even that they are always incompatible.

Each of these perspectives focuses on a different aspect of reality: (i) functionalism, primarily on social order and stability, (ii) conflict theory, primarily on tension and change, and (iii) interactionsim, primarily on ordinary experiences

of everyday life. Each of the perspectives has a part to play in the analysis of society.

All these three perspectives could be applied, for example, to the study of education, although each would focus on a different aspect of the institution. A functionalist approach would emphasize the functions that education plays in maintaining the social system as a whole. A conflict approach would emphasize that education is believed to be an important avenue to social and financial success in life. It stresses on the social class background of the pupil affecting his academic achievement. An interactionist approach would emphasize the daily activities within school. It would point to the forms of interaction between teachers and pupils, the influence of the student peer group over its individual members. None of these approaches can claim itself to be the only “true” one. Because, taken together they provide a broader and deeper understanding of the entire institution of education.

Sociology makes use of all the three perspectives since each offers unique insights into the same problem being studied. These perspectives overlap as their interests overlap.

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UNIT-II

(Basic Concepts)

- Society
- Community
- Institution
- Association
- Culture
- Status and Role
- Social Norms.

SOCIETY, COMMUNITY, ASSOCIATION & INSTITUTION

SOCIETY, COMMUNITY, ASSOCIATION & INSTITUTION

Sociology is a science of society which focuses on certain basic units to understand how human beings live and carry out their activities. These units provide the basis for understanding relationships between individual life and social processes. In this lesson, we shall discuss certain basic concepts used by sociologists to understand social life. These are :1) society; 2) community; 3) association; 4) institution.

OBJECTIVES

After studying this lesson you will be able to:

- understand the concepts and definition of society and community.
- state the similarities and differences between society and community.
- explain the concept of association and institution.
- state the distinction and relationship between association and institution.
- state the importance of these concepts in the study of social life.

WHAT IS SOCIETY?

Society is a term used in everyday life with a particular meaning. A layman often defines society as an aggregation or collection of individuals. But in sociology, the term is used in a different sense. It is not just a congregation of collectivity of several individuals. It refers to the sum total of the relationships existing between them. In terms of common sense, society is understood as a tangible object, where as in sociology it refers to an intangible entity. It is a mental construct, which we realize in every day life but can not see it.

In their book on “Society”, Mac Iver and Page define: “Society is a system of usages and procedures of authority and mutual aid, of many groupings and divisions, of controlling of human behaviour and of liberties. This ever-changing, complex system, we call society. It is the web of social relationships. And it is always changing”

This definition reflects that society is a network of social relationships. An individual is related to others through the ties of kinship, marriage, neighbourhood, caste, occupation, religions, political parties, and peers (friends groups). Thus, an individual becomes part and parcel of several layer groups through these different multiple relationships. These relationships do not occur at random. Rather these are patterned. Therefore, sociologists define society as the pattern of social relationships formed through interaction of its members.

Attributes of Society

The collectivity of individual created society over a long period of time. Sociologists have identified certain attributes of society. They are:

1. Likeness and differentiation
 2. Inter-dependence;
 3. Co-operation and conflict; and
1. In the first place, there should be an aggregate of individuals who share the sense of likeness. No society can come into existence unless its members feel that they are like one another. Members of the family and kingroup, persons belonging to the same village or small town and members of the same caste generally have this feeling of likeness. However, the first likeness is that of physiognomy. Man along with other animals can not make a human society.

However, we can not say that society is not marked by differentiation. The members of a society differ from one another in terms of caste, class, occupation and education, etc. Even within the family, members differ from one another in terms of gender, age, personality, outlook and personal preferences. However, these differences complement each other in such a way that family stability is maintained. Similar principle is also applicable to wider society where the differences are subordinated to likeness, which is quite essential for maintaining social harmony.

2. **Inter-dependence** is another attribute of society. The members of a society depend on one another for its smooth functioning. In a traditional village or your neighbourhood, members of different caste groups depend on each other

in every day life. For example, washerman, carpenter, cobbler, ironsmith, bus conductor, Brahmin, sweeper are seen to be doing their own tasks yet depending upon each other. No individual can perform all functions on one's own. Therefore, individuals depend on each other to live smoothly in society.

3. **Co-operation** is another essential attribute of society. No society can come into existence or continue to persist unless the members co-operate with each other. Co-operation is obtained at every level of society such as inter-personal relationship like
 - 1) between husband and wife and other family members;
 - 2) between neighbours; and
 - 3) at the level of wider society.
4. As you know that unless you co-operate with your brother and sister, you can not have your way in family matters. On the other hand, you also know that relationships also have an element of **conflict**. For example, you and your brother might like the shirt your parents have recently bought. You and your brother both argue to get it. However, your parents soon resolve the conflict. In the same way, co-operation and conflict mark relationships in society. Conflict as an essential attribute (feature) of society can also be explained in a wider sense. Groups can enter into conflicting relations if their interests are opposed to each other. The conflict between landlords and landless can be observed in this context. However, no doubt, co-operation is more important in all respects.

COMMUNITY

Society is an abstraction (notion, idea, thought) community is a concrete entity. According to sociologists, "whenever the members of any group, small or large, live together in such a way that they share the basic conditions of a common life, we call that group a community." Thus, a community refers to a group of individuals living in a geographical area. They share the same physical environment and the basic conditions of common living. A neighbourhood or a village are good examples of a community.

Characteristic of Community

- (i) Community refers to an aggregate of individuals.
- (ii) It is associated with a locality.
- (iii) The members of the community have strong community sentiments or a sense of belongingness or we feeling.
- (iv) Community as a group of people is created spontaneously over a long period of time
- (v) Therefore, it has more permanence or endurance than those groups which are created with a purpose.
- (vi) Community serves wider ends
- (vii) A community is usually associated with a specific name

Similarity Between Society and Community

- i) Both are spontaneously created social groups, but a community can also be created with a specific interest in mind
- ii) Both serve wider ends.
- iii) Members of both have a sense of belongingness.

Differences Between Society and Community

Society

1. It includes every relation, which is established between people. They go beyond territorial boundaries.

For example, Indians spread across the world feel that they are part of Indian society, demarcation of boundary is meaningless here.

2. Sense of belongingness is there, but it is less pronounced than in case of community.
3. Society is an abstract mental construct.

Community

1. Usually associated with a definite territory.

For example, Indians inhabiting Southhall in London could be called an Indian community of Southhall.

2. Sense of belongingness is stronger.

They feel close to each other. They react more sharply if any criticism is directed towards them as member of that community.

3. Community is a concrete entity.

However, it can be said that though there are similarities and differences between them, in reality both are inter-connected.

Types of Communities

One of the German sociologists F. Tonnies had used two terms Gemeinschaft, which means community and Gesellschaft means association to refer to different types of human groupings found in human societies. There are many types of communities, out of those four could be clearly identified. These are as follows

- (i) village or rural
- (ii) city or urban
- (iii) nation
- (iv) world

However, it can be said that though there are similarities and differences between them, in reality both are inter-twined.

Community Life in India

India has been a country made up of village communities. These communities, historically, were characterized by:

- (i) Agriculture base of economy;
- (ii) Peace and simplicity;
- (iii) Tradition and custom bound conduct
- (iv) Poverty and illiteracy
- (v) traditional panchayati structures
- (vi) caste based division of labour and inter-dependence

Under the impact of British rule, population explosion, education, modernization and industrialization, etc., traditional community structures have weakened. 'We-feeling' has been diluted to large extent. Influence of traditions and customs on the life of individuals has also undergone change. Village communities have no longer remained isolated in Indian context. Today even remote villages are connected to the world through different channels of communication like media, transport and market forces.

INTEXT QUESTION 1.2:-

Put a tick mark against the right answer:

1. Which of the following is an element of difference between community and society?
a) definite locality b) a group of people
c) likeness of interest d) sentiment of oneness
2. Select the correct characteristics of community from the following.
a) abstract b) dynamic
c) concrete d) none of the above
3. Which of the following is not an example of community?
a) city b) village
c) town d) none of them

ASSOCIATION

An association is a group of people, who come together and get organised for fulfillment of specific goals or purpose. Sometimes limited number of goals exist behind such organizations. For example, you may have seen the working of Mohalla Sudhar Samities, or cricket club in your neighbourhood. There are also many other such associations like voluntary associations, music club and trade unions.

Characteristics of Association

- i) It consists of a group of individuals.
- ii) The people are organized.
- iii) There are certain rules and regulations for the conduct of activities of association
- iv) These people carry out activities to attain certain specific goals.

Differences between Society, Community and Association

Society and community

1. They are spontaneously created social grouping.
2. Both have more endurance, continuity and have a long past.
3. Society as a system of social relationship can exist.
4. Function through customs, tradition and unwritten laws.

Association

1. People organize with a particular purpose in mind.
2. May be short-lived.
3. Importance is attached to the group members and specificity of the goal.
4. Mostly functions through written laws and rules.

INTEXT QUESTION 1.3:

- a) Which of the following is an example of an association.
 - i) Indian society
 - ii) The Brahmin caste
 - iii) Ladies club
 - iv) Group of hippies
- b) One of the important distinctions between society and association is that the latter has:
 - i) Unwritten rules
 - ii) written rules
- c) Which of the following has territorial basis?
 - i) Society
 - ii) Community
- d) Which of the following is created by people for a specific goal?
 - i) Association
 - ii) Society
 - iii) Community

INSTITUTION

Do you remember that we had earlier tried to distinguish between the general and the sociological meaning of society. Similarly, when it comes to the concept of institution, we have two sets of meanings.

- i) By institution, people generally mean an organisation, for example people call hospitals and schools as institutions.
- ii) However, in sociology the meaning of institution is different. Here, this term is used to understand the ways of doing things.

Institutions refer to established codes of conduct for carrying out group activities. They refer to a set of rules and procedures, which provide guidelines for human activities. Institutions are blueprints for human action. Have you ever realized that why do you go to church/temple/mosque for worship. In fact, people unconsciously imbibe codes of conduct for worship, which the religious institutions lay down in society. You can not see them but they are there which provide do's and don'ts for your behaviour.

In every organization there are certain usages, rules and procedures. These forms of procedures are called institutions. These are recognized and accepted by society and they regulate the relations between individuals and group. If the rules and procedures are called institutions, then the individuals themselves belong to associations. Therefore, one of the differences between institution and association is that if former represents the rules or procedures the latter refers to the human component.

Husband and wife both form a family which is an example of an association. They have children and continue to fulfill social duties. But how does family function? This depends largely in terms of the institutional structure of society which provides meaning for what are the ways of doing things. Therefore, the conduct of members of family towards each other follows a pattern, which you observe in other families too. For instance how parents behave with children and vice versa. Now you can understand that how school is both an association and an institution. That is to say school comes into existence with specific goals but function and role of school in society is that of an institution. It means that through school, we imbibe do's and don'ts of society.

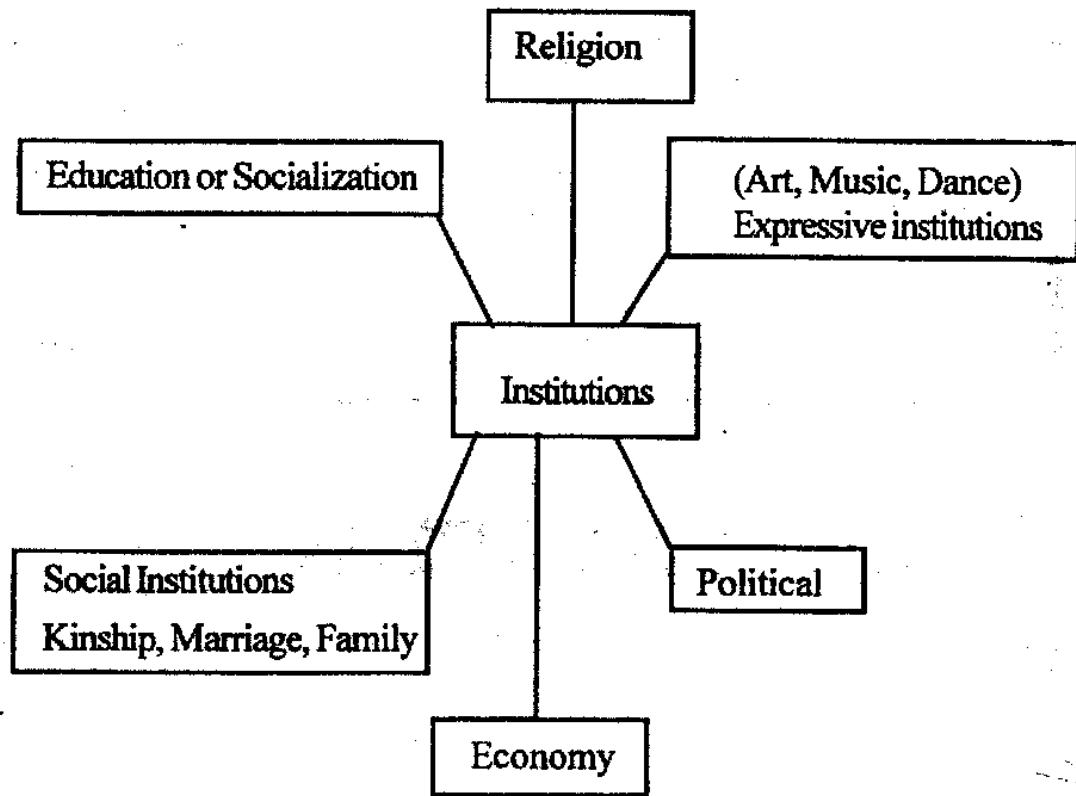
Therefore, through these examples we find that associations usually have forms and can take concrete shape. However, institutions do not have concrete forms. They are abstractions.

According to some sociologists, institutions are basic constituents of any society. They are found in all cultures and in all societies. Some of the institutions are basic to the survival of any society. Some sociologists call them primary institutions. There are six primary institutions found in all societies. They are:

- (i) Economic institutions (e.g. agriculture, industry or any other occupation);
- (ii) Social institutions (e.g. family, marriage and kinship)

- (iii) Political institutions.
- (iv) Education or socialization
- (v) Religion; and
- (vi) Expressive institutions such as music, dance, fine arts and literature, etc.

They are found in all human societies



Finally we can say that institutions lay down standard procedures of social living in all societies and cultures

INTEXT QUESTION 1.4:-

1. Identify an example of institution from the following:

- (i) Cricket club
- (ii) Hospital

- (iii) Jail
(iv) Religion
2. Tick the correct choice from the following Institutions represent
- (i) Rule and procedures
(ii) Human aspect
(iii) Concrete
3. Institution regulates the social life. Do you agree with the statement or not?
Yes/No
4. Tick the correct choices.
- Following are examples of institutions and associations
- (i) School
(ii) Political party
(iii) Family
(iv) Family and Cricket club



WHAT YOU HAVE LEARNT

- Society is a web of social relationships.
- Society is a mental construct.
- Likeness, inter-dependence, co-operation and conflict are attributes of society.
- Community is a group living in a particular geographical area.
- Members of a community have a strong sense of belongingness.
- Unlike society, community is a concrete entity.
- Association is a group of people organised for the fulfillment of specific goals.

- Association functions through certain rules and regulations.
- Institution refers to establish codes of conduct for carrying out-group activities.

GLOSSORY OF TERMS

1. Abstraction – Idea derived from concrete to intangible forms.
2. Social relationship – relation between two or more individuals in society.
3. Pattern – occurrence of repetitive nature.
4. Pre-requisites – things required before creation.
5. Social harmony – Peace maintained between groups of society.
6. Co-operation – helping and sharing between individuals and groups.
7. Likeness – Similarities.
8. Awareness – realization, consciousness.
9. Inter-dependence – dependence between individuals and groups for various purposes.
10. Customs – certain rules and norms laid down by society for the conduct of its members.
11. Unwritten – social norms, not codified but exist to be conformed by people in society.



ANSWER TO INTEXT QUESTIONS

2. 1.a 2.b 3.b&c

3- a)iii &iv b)(ii) c)(ii) d)(i) 4) – 1.(iv) 2.(i) 3.Yes 4.iv

CULTURE : CONCEPT AND CHARACTERISTICS

We all use the term culture quite freely to mean different things at different times. At times, we mean by culture the life style of the people of upper stratum. At times, we refer some people as un-cultured meaning 'rude' or 'uncouth'. The term 'un-cultured' is not acceptable to sociology; because all human beings have one or the other type of culture- a way of living. Culture binds individuals together and keeps them in a group and also sets them apart from 'other people'. Our culture makes us Indian and distinguishes us from the American or the German. Thus, culture is the distinguishing element of a society or group. A culture is expressed also through certain material products. It is also expressed through language, religion, economy and political system, etc. Culture is a way of life that is common to a group of people. It includes a collection of beliefs and attitudes, shared understandings and patterns of behaviour. They enable us to understand each other. In this lesson, you will read more about culture, its concept and characteristics.



OBJECTIVES

After studying this lesson you will be able to:

- define culture;
- understand the concept of culture; and
- recognise the characteristics of culture.

DEFINITION OF CULTURE

Culture is an integral part of our existence. Yet, it is different from people to people. We can understand culture better with the following example: whenever we meet a relation of ours or a friend, we greet him with folded hands (*namaskar*). We offer respect to our elders by touching their feet. This is typical of Indian culture. Shaking hands, hugging and kissing are different ways of greeting friends and relatives in the western world.

Now let us define culture. A widely accepted and easily understood definition is:

“Culture is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society”

From this definition we may conclude that culture has both learning and teaching capabilities. In other words, everyone in the group teaches and learns capabilities. The details of the processes of learning and teaching vary from culture to culture, group to group, or from place to place.

However, these processes may be centered on certain universal aspects of human behavior and activities such as house building, food production, and preparation, clothing language, etc. The methods of food production and preparation, the structure of buildings, the way people clothe, the way people speak and communicate varies from culture to culture.

Capability is the ability to cope with the environment, natural as well as man made

Man × environment = culture

Concept of Culture

Culture- As said earlier, culture is the way of life that is common to a group of people. Now let us look at culture in its time-space jacket.

Time bound: Wearing of warm clothes in winter and carrying an umbrella in rainy season are examples of behavioural change over a short period of time i.e.

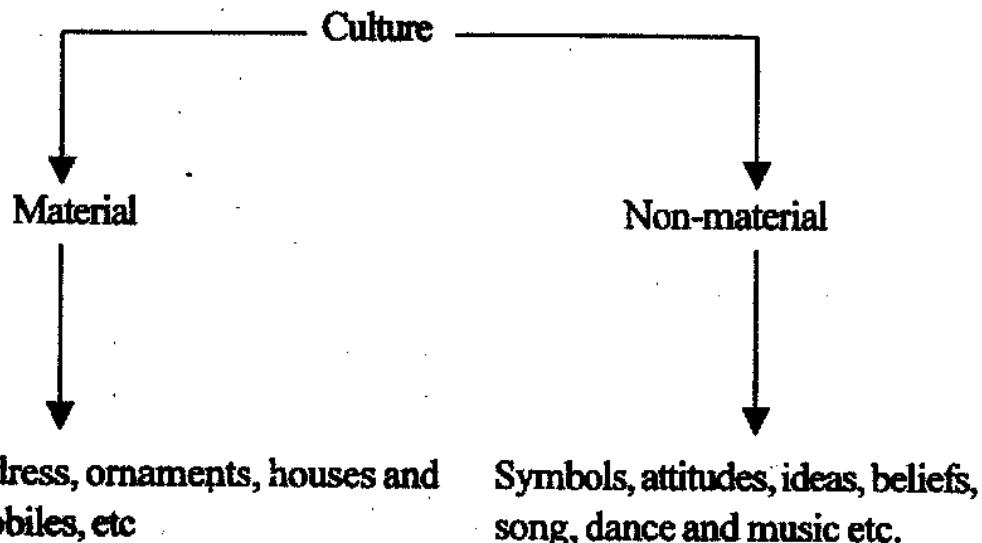
approximately a year. Over long periods of time, patterns of behaviour change due to factors entering as contents of culture. For example, about 200 years back, there were no railway facilities a hundred years ago there were no aeroplanes. Twenty-five years back people were not exposed to computers as they are today. All these innovations have influenced the way of life to such an extent that life without them is almost unthinkable. That is how time is a determining factor in the cultural makeup of a people.



Graphics of a person greeting another person with raised fists.

Space bound: We all greet our friends when we meet them after a lapse of time. However, the way in which we greet varies from culture to culture and place to place. The Indians greet with folded hands, the Englishmen greet by shaking hands, and the inhabitants of Tikopia, a small Polynesian island, greet by approaching each other with raised fists, which to an outsider appears as a prelude to fight. This is how the human behaviour varies from place to place.

Culture has two broad components: One is material and the other is non-material. The material part includes everything that is made, fashioned or transformed by human beings in society i.e. it is tangible, like ploughs, sickles, digging sticks



musical instruments, etc. If we look closely, we find that even people who have agriculture as their main occupation do not use similar agricultural implements. In hilly areas, hoes are used instead of ploughs. Here we see that the environment plays a vital role in conditioning the culture of a society. Thus, it may be said that the material expression of man's interaction with environment is cultural. Environment is not the same every where. It varies from place to place. Hence, culture from place to place can also change along with the change of environment.

Let us now move to the non-material aspects of culture. Non-material culture includes symbols, ideas that shape the lives of human beings in relation to one another. The most important of these are attitudes, beliefs, values and norms. For example, the beliefs affect the rituals. Muslims observe fasting for one month (known as *Ramzan month*). During this period, they take food once a day, that is only after seeing moon in the evening. On the last day of Ramzan, fasting breaks with a particular type of sweet dish along with other sweets which are also distributed among near and dear ones. Similarly, food-related beliefs and taboos (restrictions) govern our food habits and food consumption at different phases and occasions of life. For example, among the Oriyas, there is restriction on taking non-vegetarian food during the month of 'Kartik'. It is believed that avoiding non-vegetarian food during this month prevents different diseases and helps leading a normal healthy life. A restriction on food during *navaratri* among north Indians is another example of non-material culture.

Not entering the kitchen with slippers on observing forty days rest after childbirth, are other examples of non-material aspects of culture. Some of these practices have been found to have scientific basis also . For example, use of turmeric in almost every ritual and food preparation is said to be associated with its antiseptic quality. This is common nearly among all communities in India.

INTEXT QUESTION 1:

Match Column 'A' and 'B'

- | A | B |
|--|---|
| 1. Culture refers to | 1. Both material and non-material aspects |
| 2. House, a plough, a cycle, etc.,
are examples of | 2. a way of life |
| 3. Knowledge, beliefs, arts,
moral law and custom, etc.,
are examples of | 3. material culture |
| 4. Every culture has | 4. non-material of culture |

CHARACTERISTIC OF CULTURE :-

Let us now discuss the most common and important characteristics of culture. They are:

1. Culture is universal.
2. Culture is stable, yet it is also dynamic
3. Culture is a learned behavior.

(A) Culture is universal

An Oriya family was residing in Bangalore. Once, when they were having their dinner consisting of *chapati* and *dalma*, their neighbour, a Telegu speaking woman entered. she was rather surprised to see the Oriyas eating *chapati* and not rice, which in fact was essential to her own dinner. Thinking that perhaps the Oriyas had run out of rice, she offered to provide them the required amount. To her request, the Oriyas said that it was not the case of running out of rice, but they were accustomed to eating *chapati* at night. This example shows that while food is universal, what people eat, how they prepare and serve it, varies from one community to another. Culture is both universal and particular.

The concept of man as the only culture-building animal makes culture universal and makes it an attribute of all human beings. All humans have technology to manipulate their natural environment to sustain their life. They have some way of producing food and distribute it among themselves. All have institutions such as family and other kin groups. All people have some kind of system of political control and adjudication of law and justice. All have songs, dances and tales in different forms of arts. All have languages to convey their ideas.

INTEXT QUESTION 2:-

Put a tick (✓) for the right one and (X) for the wrong one.

1. Culture is not universal
 2. Culture is space bound.
 3. Each culture is similar to others.
 4. Universality of culture is an integral part of human existence
-

(B) Culture is stable yet it is also dynamic

A culture is also time bound .It changes over time .In other words, it is in a continuous state of flux. Culture can be compared to a flowing river. As the river flows down, the water at a given spot along the river gets replaced by the second incoming flow. However, the river remains as ever so. So is culture. The contents change, are modified, get replaced, but the river of culture flows. It is a process of continuous change and continuity makes culture dynamic. Change in the culture comes so steadily and stealthily that we never suspect it until we project the present on the past. Let us take the example of our own photograph .A present photograph of this year and another photograph taken few years back will definitely give an idea of change in culture either in hair style or in dress pattern .We can mark here how styles of clothing and hair have changed over years. In our daily life we can see many such changes. Years back, in our society, girls' education was not

encouraged while early marriage was mostly encouraged. Girls were staying at home, learning household activities till they were engaged and got married. Over years, we see girls have come out of the four walls of the house not only for formal education, but also for higher education. Now a days quite a number of young boys and girls are free to select their own life partners. Thus, we see every time something new is added to our culture while a bit fades away. In this way, culture is an ever-changing process.

Now we can say that culture is stable but it is always changing. Another example will make it clear. The institution of marriage is found every where. But the pattern of marriage and practices associated with the marriage system are gradually changing. The marriage pattern among the Gujratis at the present and few generations' back will definitely give us the changes that take place. Hence, it is now clear that culture is stable yet it is also dynamic.

INTEXT QUESTION 3:-

Choose the right word and fill in the blanks with appropriate words:

- a) Culture is.....
 - b) Culture is space and.....
 - c) Changes in culture come
 - d) Culture is ever
-

(C) Culture is a learned behaviour

When you greet others you fold your hands. But, have you seen a new born baby folding its hands to greet others? In other words, we can say that we have learnt to greet with *namaskar* because we have seen others doing in the same manner or we have been told by our elders to do so. But does any body tell a crow to build its own nest? Even tailorbirds weave their own nests. These birds have not learnt the technique of nest-building from other birds. They have inherited the quality from their parents. Human beings do not inherit any socio-cultural parental quality. They have to learn it from their family members, members of the group and the

society they live in. Thus culture is a learned behaviour and not genetically inherited nor is it an instinctive behaviour. It is acquired by human beings from the society in which they are brought up. Consequently, culture is unique to the human species. Learning of one generation is passed down to the succeeding generation through a process called “enculturation”.

Enculturation is a process of education without a formal school. It is learning about one's own culture in order to become a member of one's society. It is a process that differs from one society to another. Enculturation is a continuous process of teaching and learning of all aspects of culture. It is not limited to physical activities such as food or dress, nor does it limit to the language we speak. It includes values, norms, attitudes, morality and everything both mental and physical. Learning the culture begins from birth and continues throughout life. Children born to Indian parents in India learn an alien culture if they are encultured in alien environment from their childhood. Here, we should note that culture is a group phenomenon and not an individual one. It pertains to society or to the people who share a way of life through a process of learning.

INTEXT QUESTION 4:-

1. Write ‘T’ for true and correct the false one.
 - i) Culture is genetically inherited.
 - ii) Culture is a learned behaviour.
 - iii) Learning of one's culture to become a member of the society is called enculturation.
 - iv) Culture is unique to all human species.



WHAT YOU HAVE LEARNT

- Culture is the total way of life shared by a group of people. It unites people of a group and sets apart one group from the other.
- We have also learnt that culture is universal and is not culture time and space bound.
- Time and space dimensions make culture dynamic and that culture is man made
- It is also learnt culture is a learned behaviour as human beings learn from their own culture. Thus we can say that culture establishes a pattern of life without which it is difficult to live. This example will make your understanding more clearly. We often feel very uncomfortable when we travel to another country and take to another way of life. Coming from a different cultural background,

leaving it far behind and adapting to a new cultural set up seems to be very difficult. This is because all cultures are not the same. They vary from place to place.

- Each society has a different culture or we may say culture differs from society to society.
- Another important aspect to be noted is that language plays a vital role in every culture. Finally, our culture reveals our total life, thinking and behaviour.

GLOSSARY

Culture	: A way of life common to a group of people. It includes both material and non-material aspects.
Dynamic	: Which is not static. In relation to culture it is ever changing and these changes are both time and space bound.
Enculturation	: It is a process of learning one's own culture, to be a member of the society.
Taboo	: Restrictions or prohibitions which are not permitted by the society.
Flux	: Flowing or constant succession of changes.
Universal	: It is present in every human society.
Acquired	: Not inherited but gained through effort or over time or both.

ANSWER TO INTEXT QUESTIONS

1

A

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STATUS AND ROLE

The task of sociology is to examine and analyze the nature of the fundamental order that society exhibits. A part of this task, we have now accomplished. We have noticed in our earlier lesson on “norms and values” that the order and regularity of social interaction are attributed to the existence of norms and values which guide and canalize the relations that people have with one another. It is the norms and values that give predictability to these relations and interactions, from them into a patterns and thus give a structure to society. We now wish to discuss another phenomenon , intimately related to the norms and values, which also contributes to the order that we find in society. This is the phenomenon of social position: status and role.



OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning of social position;
- define status and discuss its types; and
- define social role and discuss its types.

SOCIAL POSITION:-

We know that the participants in a social system are not all expected to do the same things. Whether a norm applies to a particular person or not depends upon his social position in the system. One of the most important aspects of the social organization or “structure” of any social system is the fact that its members are differentiated according to social positions they occupy in the group as a whole and in any of the sub-groups to which they may belong. The content of a social position, that is its complex of rights and obligations, is entirely normative.

Johnson discusses that a social position has two parts, one consisting of obligations and one consisting of rights. A person is said to occupy a social position if he has a certain set of obligations and enjoys a certain set of associated rights within a social system. These two parts of social position, we shall call its *role* and its *status*, “role” referring to obligations and “status” referring to rights. Thus, social position is a status-role entity.

Social Position: Social identity an individual has in a given group or society; Social positions may vary in nature (such as those associated with gender roles) or may be much more specific (as in the case of occupational positions).

STATUS AND ROLE:-

The concepts of status and role have a growing significance in the social sciences. We want to define them and to distinguish between them. A distinction between status and role is simplified by Ralph Linton when he said, ‘you occupy a status, but you play a role’ Every position or status in society carries with it a set of expected behaviour patterns. Status and role are ‘two sides of the same coin’ says Linton.

Although all statuses and roles derived from social patterns are integral parts of patterns, they have an independent function with relation to the individuals who occupy particular statuses and exercise their roles.

The concepts of status and role are the initial tools for the analysis of social structure. A status is simply a position in society or in a group. Every society and every group has many such positions and every individual occupies as many positions as there are groups to which he belongs.

Thus, each person holds a number of positions in society known as statuses. A woman might be a musician, a teacher, a wife and a mother. Each of these social positions, with the rights and duties it entails, is a status. Although a person may hold a number of statuses, one of them, which we might call a master status, defines the person socially.

With the development of modern anthropology and sociology, the concept of status has been broadened to encompass all culturally prescribed rights and duties inherent in social positions.

SOCIAL STATUS:-

The term status, like the term culture, has come to be used with a double significance. A status, in the abstract, is a position in a particular pattern. It is thus quite correct to speak of each individual as having many statuses, since each individual participates in the expression of a number of patterns. However, unless the term is qualified in some way, the status of any individual means the sum total of all the statuses which he occupies. It represents his position with relation to the total society.

A status, as distinct from the individual who may occupy it, is simply a collection of rights and duties. Since these rights and duties can find expression only through the medium of individuals, it is extremely hard for us to maintain a distinction in our thinking between statuses and the people who hold them and exercise the rights and duties which constitute them.

Broadly, status has two meanings in sociology.

(1) Relational Term: Most sociologists define status simply as a position occupied by an individual in a social system. "Wife" and "husband" for example are statuses in marital systems just as "lawyer", "juror" and "judge" are statuses in court systems. Note that status is purely relational term, which means that each status exists only through its relation to one or more other statuses. "Husband", for example, is a category that makes no sense at all except in relation to the category "wife", just as there can be no "judges without corresponding positions that comprise the rest of a judicial system.

The concept of "status" once referred only to inherited status, a fixed, usually hereditary, position within the social order. Such was the usage of writers like the distinguished nineteenth century English evolutionist, Sir Henry Maine and two vastly important American sociologists, Robert E. Park and Ernest W. Burgess. Maine had written of the transition from status to contract.

(2) Participatory Status: Since statuses are positions in social systems, they exist independently of the particular individuals who occupy them. Indeed, a status can exist even though no one is occupying it at the time, such as the status of "Prime Minister" when the current minister has died and new one has yet to be elected or the status of "candidate" when there is no election forthcoming. People are associated with statuses only through their participation in social systems that include them. In this relatively simple principle lies the core sociological insight that social systems can not be reduced to the people who participate in them.

If we take the sum of all of the statuses that we occupy, the result is known as a status-set. Every status-set includes a large number of different statuses that we

occupy in a social system. The status-set situates individuals in relation to the multi-dimensional network of social systems that make up the world we live in.

Status: The social honour or prestige which a particular group is accorded by other members of a society. Status groups normally involve distinct styles of life – patterns of behaviour which the members of a group follow. Status privilege may be positive or negative.

Characteristics of Status

A status often includes the following characteristics:

1. Status is the result of needs and interests of society;
2. Status has some degree of authority over others;
3. Status is relative;
4. Status may also indicate social stratification;
5. Status has certain privileges and immunities, such as the right to use certain premises, the services of a secretary; etc.
6. Status has some degree of prestige;
7. Status may also have right to remuneration.
8. Status cannot be isolated from role.

Types of Status

Statuses are culturally defined, despite the fact that they may be based on biological factors such as sex, caste or race. There are two different kinds of status that people occupy; ascribed status, and achieved status.

An ascribed status is a social position that is assigned at birth and is, therefore, usually permanent. Hence, an ascribed status is one into which a person is born and in which he or she remains throughout his or her life, e.g., sex, caste, race and age. A Brahmin, for example, enjoys the ascribed status of a Brahmin by virtue of his birth. In addition, sex, ethnic background, place of birth, and family name supply assigned statuses. Such statuses are said to be ascribed. Ascribed statuses

are usually fixed at birth. In India, caste status is generally ascribed, although it has been going through several changes through ‘sanskritization’ and ‘inter-caste marriages’. In some countries social class also comes under ascribed status which is arbitrarily given by society.

An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer. An achieved status is acquired through one’s own efforts. Society recognizes such changes in achieved status.

Statuses which are not fixed by inheritance, biological characteristics, or other factors, over which the individual has no control, are known as achieved statuses. An achieved status is entered as a result of some degree of purposive action and choice. Thus, an achieved status, by contrast, is one that is based on something the person has done. The status of author is gained by publishing books; that of husband is gained by obtaining a marriage license and getting married. No one is born as an author or as a husband. Thus, an individual’s marital status and occupational status are achieved.

Some statuses appear to have both achieved and ascribed elements. To gain a Ph. D. is definitely an achievement. But once one has it, it becomes a permanent part of one’s self and role and is also referred to as such by others. So for all intents and purposes it becomes ascribed. Some statuses are ascribed to individuals; others are achieved by them. Ascribed derive from membership in involuntary groups, achieved statuses from membership in voluntary groups. Age status and sex status, for example, are both obviously ascribed, not achieved. These statuses depend upon biological conditions and there is little we can do about them, beyond concealing our real age.

NTEXT QUESTION :01

Fill in the blanks with appropriate words:

1. Members in a social system are differentiated according to _____ they occupy in the group.
2. Two parts of a social position are _____ and _____.
3. You occupy a status but you play a _____ in society.
4. Two types of status are _____ and _____.
5. Give an example of ascribed status _____.
6. Give an example of achieved status _____.

SOCIAL ROLE:-

The concept of status is related to the concept of “role” that is, what Linton calls the more dynamic aspect of status that we shall discuss both in this context and in relation to reference groups. It is impossible fully to dissociate them. Thus, a role is the dynamic or the behavioural aspect of status. It is the dynamic aspect of status and is a combination of rights and duties.

Every status has one or more roles attached to it. Statuses are occupied, but roles are played. Role is the expected behaviour pattern attached to a status, carrying certain specific rights and obligations. A role is the manner in which a given individual fulfills the obligations 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 statuses, and it is the concept of role that enables us to take account of these differences.

The concept of **social role** is widely used for the purpose of social interaction in sociology, originating from a theatrical context. Roles are socially defined expectations which a person in a given status or **social position** fulfills. In this context, a role is a set of ideas associated with a social status that defines its relationship with one or more position. The role of teacher, for example, is built around a set of ideas about teachers in relation to students. *Beliefs*, about whom they are, *values* related to goals they are supposed to pursue, *norms* about how they are supposed to appear and behave, *attitudes* about their emotional pre disposition towards their work and students. The role of student usually includes the belief that students know less than teachers; the value that learning is good an end of itself and the expectations that student will arrive on time, work hard, and learn what is assigned to them and that they will maintain an attitude of respect towards their teachers and other students.

If all of the various roles associated with occupying a particular status are combined, the result is role set. Sometime role conflict occurs when people are confronted with contrary or incompatible role expectations in the various social they occupy

in their lives. For example, a parent may feel conflicting obligations to employer who demand full devotion from him/her and children who need to be cared for, when they are sick.

There are a variety of responses for resolving or minimizing the effects of role conflict. The first is to choose which role is more important and then violate the expectations associated with the other role. A second response is to leave one of the conflicting statuses (a person might quit a job if it interferes too much with parenting responsibilities). A third response is to engage in role segregation, the practice of separating various role-partners from one another (doctor, for example, often refuses to treat members of their own family). A fourth response involves maintaining a role distance, a method for minimizing role strain associated with a disagreeable role. For example, managers who must dismiss large numbers of employees in order to lower costs and make firms more competitive may resort to a variety of techniques to dissociate themselves from what they have to do.

Social Role: The expected behaviour of an individual occupying a particular social position. The idea of social role originally comes from the theatre, referring to the parts which actors play in a stage production. In every society individuals play a number of different social roles, according to the varying context of their activities.

Characteristics of Role

1. Role is a dynamic aspect of the status;
2. Role exists in status. Role can not be isolated from status;
3. Role is not found in vacuum. It has a strong cultural aspect;
4. The normative aspect of role is culture;
5. Role is relative.

There are no roles without statuses or statuses without roles. Just as in the case of status, the term role is also used with a double significance. Every individual has a

series of roles deriving from the various patterns in which he participates and at the same time a role in general, which represents the sum total of these roles and determines what he does for his society and what he can expect from it.

Each status typically includes a number of roles. A person who holds the status of teacher behaves one way with students, another way with other faculty members and still another way with the principal. The collection of roles that goes with a given status is termed a - roles set.

Social roles regulate and organize behaviour. In particular they provide means for accomplishing certain tasks. It can be argued, for example, that teaching can be accomplished more effectively if teacher and student perform their appropriate roles. This involves the exclusion of other areas of their lives in order to concentrate on the matter in hand. Roles provide social life with order and predictability. Interacting in terms of their respective roles, teacher and student know what to do and how to do it. With knowledge of each other's roles they are able to predict and comprehend the actions of the other. As an aspect of culture, roles provide an important part of the guidelines and directives necessary for an ordered society.

TYPE OF ROLE :

A role-pattern emphasizes "performance" if one pays particular attention to what the occupant can do and how well he can do it, relatively regardless of his age, sex and group memberships. Linton makes distinction between "ascribed" and "achieved" roles. A role is said to be "ascribed" if its occupants acquire it automatically as a result of certain objective characteristics or relations to others

Technically any role is said to be "achieved" if it is not "ascribed".

Achieved roles: A role that an individual has because he has either chosen or earned it. It is the result of his efforts and his action. Thus, roles, which are gained by personal efforts, are known as achieved role such as a general in the army, doctor or an engineer and so on.

which are beyond their control. The most important bases of ascription are birth into a particular family, birth order, sex and age.

Ascribed roles: A role that an individual acquires automatically at birth, or on the attainment of certain age. The most universally ascribed role is one's sex role, male or female. Different age levels are also associated with different expectations. Roles based on one's birth as a member of particular racial, caste or religious groups are ascribed. Thus, in these types of roles, birth is the basic influence, for example traditionally speaking being born in a certain caste will imply certain role behaviours as a priest's son will train to be a priest.

INTEXT QUESTION 02 :-

Fill in the blanks with appropriate words:

1. A _____ is the dynamic aspect of status.
2. A combination of various roles associated with a particular status is called _____.
3. Role cannot be _____ from status.
4. The normative aspect of role is _____.
5. Two types of roles are _____ and _____.



WHAT YOU HAVE LEARNT

- We began this chapter with some intimations of the importance of status and suggested that the total meaning of many social situations depend upon the statuses involved.
- We emphasized in addition that a very large number of the social relations between individuals in a complex society are status relations.
- We also made a distinction between status and role. Status is a structural phenomenon and role is a behavioural phenomenon: status is a concept of

sociology, role a concept in social psychology; status depends upon social structure, role upon the personalities and capabilities of individuals. Although status and role are usually found together, it is impossible to imagine situations involving status without role and role without status. People occupy statuses, they play roles. The norms, however are attached to the statuses. Since the norms are constantly changing in a changing society, statuses too do. Statuses and roles may, however, change in relative interdependence of each other. New statuses arise in society and old ones disappear. In occupational statuses especially, competent and capable incumbents may expand the range of obligations and privileges whereas incompetent and incapable incumbents may exert an opposite influence. We have also discussed "ascribed status" and "achieved status" and also "ascribed role" and "achieved role"



ANSWER TO INTEXT QUESTIONS

- | | | |
|-----------|--|---|
| .1 | 1. Social positions | 2. Role and status |
| | 3. Role | 4. Ascribed; achieved |
| | 5. e.g. Brahmin; male-female etc. | 6. e.g. Engineer; doctor; teacher etc. |
| .2 | 1. Role | 2. Role set |
| | 3. Isolated | |
| | 4. Culture | 5. Ascribed; achieved |

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NORMS AND VALUES

When teacher enters in the classroom, the students are expected to show their respect by standing up. Drinking too much alcohol, cheating in a test are not accepted and considered harmful in almost all modern societies. On the other hand, children's obedience towards their parents is considered absolutely necessary in modern societies. In sociology, these are known as norms and values. In this lesson we will read about norms and values and their importance in understanding society.

OBJECTIVES

After reading this lesson, you will be able to:

- explain what sociologists mean by norm and the process of their formation;
- describe the importance of norms in society;
- discuss different types of norms;
- explain and describe normlessness;
- explain what do sociologists mean by values;
- state traditional and modern values and value conflict; and
- describe relationship between norms and values.

NORMS

Norms and values are the necessary part of each and every society. We are not at all wrong, if we consider them as the necessary pillars for social survival. Values

are ideas held by individuals or groups about what is desirable, proper, good or bad.. Values, differ from society to society. An individual's values are derived from the specific culture of which he happens to be a member. For example, in India, most people still prefer to have sons, and in some cases, girl children are killed. In other words, we can say that male progeny is valued. Norms, on the other hand, are generally known as correct or proper forms of behaviour. They are specific prescriptions of how an individual ought to behave to be consistent with values of the contemporary society. Thus, norms can be seen as the reflection of values. If the students stand up when the teacher enters into the class, this particular norm reflects the value of showing respect to teachers. All human groups follow definite types of norms, which are always backed by positive or negative sanctions.

How do we generally expect a doctor to behave? Doctors are generally expected to be calm, stable, sympathetic and responsible at all times. That is to say, we expect a certain kind of behavior from a doctor, which we do not expect from other professionals. A norm is a rule or standard that governs our behavior from a doctor, which we do not expect from other professionals. A norm is a rule or standard that governs our behaviour in the social situation in which we act and operate. Norms are group-shared expectations. Such expectations are reflected in statements such as: "good citizen always respect lives", "younger one must always respect elderly people". For example, in India, children touch the feet of their elders on social occasions. A norm is a pattern setting limits on individual behaviour. In this sense norms are unwritten laws. Norms determine, guide, control and also predict human behaviour. Now, it is clear that norms can be understood as unwritten rules and regulations that groups live by. Norms are the means through which values are expressed in behaviour.

We can make a distinction between personal or private norms and social norms. Private norms are purely individual in character and they live with individuals only. They may influence only the behaviour of the individual concerned. For example, an individual may make some resolutions on the New year's Day, say, he would stop smoking and decide to abide by it.

But sociologists are more interested in social norms. Social norms are rules developed by a group of people that specify as to how people should, and should not behave in various situations. For example, children must take parents' permission to go out. Social norms are always backed by societal sanction. Sanctions can be negative or positive. In case of negative sanction, the violators of norms suffer some penalties prescribed by the groups; while those who abide by the norms are rewarded as a result of positive sanction. For example, children who always obey their parents, do everything with their permission, are praised by everybody. But on the other hand, children who do not listen to their parents are criticized by

family members, etc. A positive sanction at work place is the promotion given to an employee for doing good work in the office. We can say that a sanction is a reaction from others to the behavior of an individual or group, which has the aim of ensuring that a given norm is strictly adhered to or followed meticulously.

Sanction can also be formal or informal. Formal sanctions exist where there is a definite body of people or an agency whose task is to ensure that a particular set of norms is positively followed. The main types of formal sanctions in modern societies are those involved in the system of punishment represented by agencies viz. Police, courts, and prisons. For example, most motoring offences are punished with fines or loss of license. Formal positive sanctions are found in many other areas of social life, for instance, the presentation of medals for bravery, degrees or diplomas to recognise academic success, etc.

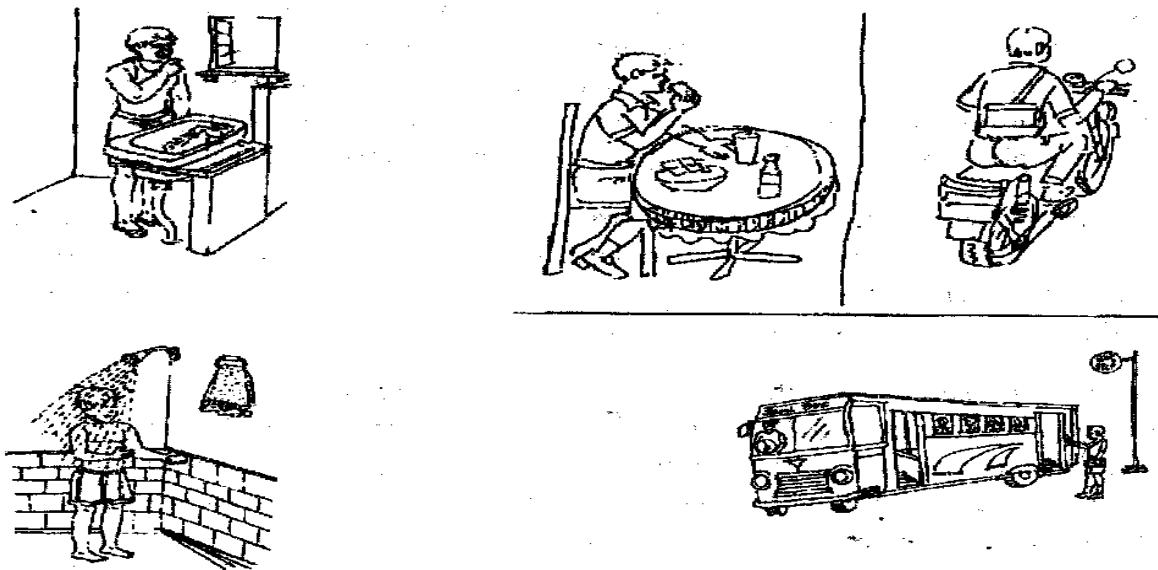
Informal sanctions, positive and negative, are routine features of every society. Those of a positive type, include saying 'well done' to someone, or giving the person an appreciative smile or a pat on the back. Examples of negative informal sanctions are insulting, scolding or physically shunning a given individual. Formal sanctions are of fundamental importance in ensuring conformity to norms, to secure the approval of family, friends, neighbourhood, etc. and to avoid to be ridiculed, shamed or rejected. People generally value both formal and informal sanctions.

From the above discussion we may infer the following characteristics of norms:

- (i) Norms are parts of society.
- (ii) Norms are positive and negative both.
- (iii) Norms are formal and informal
- (iv) Norms have situations
- (v) Norms are related to sanctions.

IMPORTANCE OF NORMS:

From the above discussion, it is clear that the concept of social norms constitutes the very foundation of social structure. Norms govern the behaviour of individuals and help in interaction that takes place between them. They add some amount of regularity and inevitability to our behaviour. They act as guides to our behavior. They help to mend our ways and regulate our daily life. No individual can ignore social norms without incurring the disapproval of others. For example, in a classroom, students are taught how to behave in front of a teacher. When the teacher comes into the class, the students stand up; when the teacher asks questions, they stand up and answer them; they must take permission to get into the class when they come late. If the students do not obey these rules, they must face disapproval of others or even punishments.



Norms Govern The Behaviour Of Individuals

Norms give cohesion to society. The collective and co-operative life of people is made possible because of norms. The normative system gives society an internal cohesion, without which social life is not possible. For example, in an office, all the employees including the boss have to follow certain rules regarding punctuality and completing office work. These rules help in bringing them on a common platform. Norms help to maintain social order.

TYPE OF NORMS:

Social norms are numerous and varied. They assume different forms. They differ in terms of severity and durability. Their influence and effect on individual and society have not been uniform. Therefore, there is no standard classification of the norms in the sociology texts and each sociologist has presented a somewhat different list. We want to make two preliminary observations. The first of these is that the norms are both prescriptive and proscriptive. Prescriptive norms dictate what people should do and proscriptive norms what people should not do. Frequently, the prescriptions and proscriptions come in pairs; that is, we are required to do something and forbidden not to do something we are required to wear clothes in our society and forbidden to go naked on the street.

The second observation is that some of the norms pervade in entire society and others, less pervasive, prevail only in certain groups. We shall call the former communal norms and the later associational norms. An example of a communal norm would be the custom of shaking hands upon meeting a new acquaintance, a custom that appears throughout our society, in all groups and classes. The example of associational norm would be the custom of wearing sacred thread among Hindus and it applies to the members of upper castes but not to the all other castes.

These two ways of classifying norms as prescriptive or proscriptive and as communal or associational represent categories that cross each other. However, all the norms may be subsumed under three major concepts – folkways, mores and custom – which we shall discuss here.

Mores represent yet another category of norms. Mores is a term used to denote behaviour patterns, which are not only accepted but prescribed. In simple words, when the folkways clearly represent the group standards, the group sense of what is appropriate, right and necessary for the well being, then they are known as mores. Mores may be positive or negative. Positive mores represent what should be for example, respecting elders, speaking the truth, etc. While negative mores represent 'don'ts', examples like do not steal, do not tell lies. Mores are the means by which individuals gain identification with their fellows. As a result, mores bind people into one strong cohesive group. In this way the mores help to maintain social order. For example, students must wear uniform in school. It is not only accepted but also prescribed form of behaviour. This prescription creates pressure on students, and they cannot deviate from this rule. And, this dress code undoubtedly gives the students a common identification in the school.

Customs, another kind of social norms, are socially accepted ways in which people do things together in personal contacts. Our accepted procedures or practices of eating, meeting people, playing, working, etc. can be called custom. Custom preserves our culture and transmits it to the next generation. For example, it is the custom to touch the feet of elders before examination or at different other auspicious and religious occasions in India, but not in western countries. People have seen their elders to maintain this custom. People have learnt this and they themselves maintain this. In this way this particular custom has become a part of our culture from generation to generation. They have added stability and certainty to our social life. Customs are found in all the communities of the world. No society can do without them. Therefore, customs act as an effective means of social control. Individual can hardly escape their grip. Customs also provide the background for the formulation and establishment of rules. Customs become laws when the state enforces them as rules to be abided by the citizen.

NORMLESSNESS:-

Normlessness is a sense of detachment from existing social norms or rules, mostly society functions in an orderly fashion. A good number of people conform to the norms of their respective groups unconsciously. Thus, ordinarily people do what is expected from them by society. This keeps the society running smoothly. But this is not always the case. In a state where existing social norms contradict each other or face a collapse, people feel detached from their own fellows. This is a state when there exists lesser consensus or a lack of certainty on values or goals. At those moments people have little commitment to shared norms, and lack societal guidelines for personal conduct. They are inclined to pursue their private preferences without regard to the interest of the society as a whole. Social control becomes ineffective. Hence the society is threatened with disorganization. This situation is called **anomie**.

INTEXT QUESTION 2:-

1. Norms are _____ expectations (individual shared, group-shared)
2. Norms are backed by different kinds of _____ punishment, reward, sanction)
3. Three kinds of norms are folkways, _____, custom (tradition, mores, ritual)
4. Norms give _____ to society (cohesion, threat, competition)
5. Norms help to _____ social order (break, maintain, sustain)
6. In case of _____ social norms contradict each other or just simply breakdown (deviance, normlessness).
7. In case of normlessness, social control becomes _____ (effective, strong, ineffective)
8. Without appropriate norms society is threatened with _____ (punishment, disorganization, instability)

VALUES:-

Values are broad ideas regarding what is desirable, correct, and good that most members of a society share. Values define social preference, specify societal choice, and provide a vision for future action. Individuals' values are strongly influenced by their specific culture. Social structure, social institution are generally followed by a change in social values and also sometimes vice versa. This position will be very clear if we focus on how these social values have evolved from traditional to modern societies.

IMPORTANCE OF VALUE:-

Values are important for the following reasons

- 1) **Values provide stability in group interaction.** They hold the society together because they are shared in common. Since they are shared, the members of a society are likely to see others as "people like themselves".
- 2) **Values bring legitimacy to the rules that govern specific activities.** The rules are accepted and followed because they embody the values.
- 3) **Values help to bring about some kind of adjustment between different sets of rules.** For example, if India cherish the value of equality then they will have to modify the rules governing the interpersonal relationships between husband and wife and man and woman and between castes.

Traditional Indian society was organized on the principles of hierarchy, pluralism, and holism. Hierarchy implies the ordering of units, which constitutes a system of relation to the whole in a superior-inferior gradation. For examples, the Brahmins who are believed to have emerged from the mouth of the creator occupy the highest position as compared to Sudra who are believed to have emerged from the feet of god. Hierarchy manifested itself not only in the system of caste and sub caste stratification but it also depends upon the Hindu concept of occupational life-cycles, age grades and moral duties. For example, traditionally, the Sudra could not take up the occupation of a priest and teaching. While the **Pluralism**, as a value, implies tolerance of others' style of life while preserving one's own. For example, Hinduism, was essentially tolerant and instead of abruptly

CHARACTERISTIC OF VALUES:-

From the above discussion we may reveal the following characteristics of values.

- Value is a matter of faith and belief.
- Values are abstract as they have cognitive elements.
- Values are normative in nature
- Values are general ideas which people share.
- Values are related to the emotions and sentiments.
- Values are the bases for the choices of things.
- Values are relatively permanent.
- Values bring cohesiveness in society.
- Values are motivated for public welfare.
- Values have hierarchy in order.

Value Conflict

From the above discussion, it is clear that values have evolved through ages and they have an important role in all societies. But one of the chief tasks of the contemporary Indian society is to bring about a synthesis between the traditional social value and the modern social value. In this section we will see that although the value sets have conflict among them, similarity among these sets is also possible.

We may say that there is no basic contradiction between the traditional value of pluralism and the modern value of secularism, since the tolerance of others' style of life is basic to both. But there is a difference between the two. The pluralism of the past was associated with distinct traditions for each of the groups, which often

provided legitimacy for special privileges. But secularism calls upon the advantaged groups in such a way as not to handicap the less privileged.

Hierarchy was an important value of the traditional order. The important point is that the allocation of resources and distribution of rewards was based on birth. For example, the Brahmin used to enjoy high status than any other caste. The definition of status in modern society is however based on an individual's potential to contribute to the system.

The traditional principle of holism required that the individuals should stay away from self-interest, pursue collective goals. However democracy implies individuals to be autonomous entities, pursuing their independence and self-interest often at the cost of collective orientation. The principles of holism and individualism (democracy) are thus quite different. Here is apparently clear that congruence between traditional and modern values is possible only in case of pluralism and secularism.

But the synthesis between the traditional and modern values can be acquired. A couple of examples will clarify the situation. Traditionally castes emphasize the ritual dimension of status. In modern India, the castes are increasingly becoming secularized in that they perform instrumental functions for their members. Thus caste association opens educational institutions, establishes financial agencies to provide funds for housing, etc. These associations also field candidates in the elections through political parties. This secularization of castes in terms of functions, particularly in urban India, changes their substance while retaining the traditional forms. The traditional caste pluralism, which was based on ritual purity, is no more functional. In this way the gap between traditional and modern values has been bridged.

KIND OF VALUES:-

Values may be classified as they have hierarchy in order. We generally say that values are found everywhere. Values are humanistic in nature. They are varied. Radhakamal Mukherjee discusses two types of values related to the Indian Society.

First instantaneous values are worldly in nature which may be observed in day to day life. Second, supernatural values are related to the salvation of the human being. However, we would like to discuss general types of values. They are:

- (1) Moral Values- Every society has different types of moral values. They are not scientific. They are related to the religion and different situations of society. For example, respect to the parents, do not steal things, don't tell a lie. Society does not allow for the violation of such values.
- (2) Rational values are scientific and logical in nature viz. Hard working is a rational value of modern society.
- (3) Aesthetic values- are related to the literature, art, culture. Music white in colour are the signs of beautiful women in Indian society.

However all these values represent tow categories of values:

- (i) Dominant value- The value which has strong impact in the mind of a person and violation of such value is not possible for him, is called dominant value.
- (ii) Variant value- the value in which a person has freedom t behave according to his desires and choices is called variant value.

RELATION BETWEEN NORM AND VALUES

Values may be defined as a measure of goodness or desirability. They provide general guidelines for conduct. In this sense they are often referred to as "higher order norms". But norms are given much more specific meaning. They define appropriate and acceptable behaviour in particular situations. Values are cherished only through the observance of norms. The relationship between the two can be made clear by the following example. A society may cherish the value of "privacy". This value provides only a general guide to behaviour. Norms define how the value of 'privacy' is translated into action in particular situations and circumstances. For instance, norms relating to privacy may insist that person 'letters must not be

opened without permission etc. A person's private life or individual life is his own concern and others must not interfere into the personal matters. In this way a series of norms direct how people should behave in terms of the value of 'privacy'.

INTEXT QUESTION 3:

Fill in the blanks with the appropriate words from the brackets:

- i) Any change in social structure will take place with changes in social _____ (institution, values, Action).
- ii) Indian socialism is based on the principle of allocation of resources and roles based on _____ (birth, merit, class)
- iii) _____ emphasizes the equality of opportunity (socialism, holism, democracy)
- iv) In case of holism, individuals should pursue _____ goals (individual, collective)
- v) Socialism is based on the principle of _____ distribution (merit based, status based, need-based)



WHAT YOU HAVE LEARNT

- You have read the concept of norms especially of social norms and how they are important for all societies.
- Now it is clear to you that norms are the guidelines, which direct conduct in particular situation.
- You have also learnt about values and how they are playing important roles in every society.
- It is very clear that value is concerned with what is good and desirable, which is indispensable for the survival of society;
- Values have evolved through ages;

- Norms can be seen as a reflection of values.
- Norms are unwritten laws.
- variety of norms can be seen as an expression of a single value.
- Thus now we can say that, an ordered and stable society is not possible without shared norms and values.



ANSWER TO INTEXT QUESTIONS

1 1-d

2-b

3-b

2

1. Group shared
2. Sanction
3. Mores
4. Cohesion

xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

MARRIAGE

You must be aware that marriage is an important social relationship. It is found everywhere in the world. Through marriage, two persons of opposite sex get social approval to live together as husband and wife. Marriage marks the beginning of a new phase of life for the bride and the groom. You must have participated in the joy and festivity associated with a marriage ceremony in any society.

The significance attached to marriage is reflected in society. The present lesson will acquaint you with this important social institution.

OBJECTIVES

After reading this lesson, you will be able to:

- define marriage;
- describe different types of marriage;
- explain functions of marriage;
- describe Hindu marriage as a sacrament;
- explain marriage as a contract among the Muslims; and
- explain the changes in the institution of marriage.

12.1 MEANING AND DEFINITION OF MARRIAGE

Marriage is an institution to satisfy physical, psychological, social, cultural and economic needs of men and women. It permits men and women to establish a stable relationship with each other in order to form a family.

Regulation of sexual activities through a stable relationship is the primary aim of marriage. Such a regulation is essential because sexual desire, if left unchecked, may cause serious disruption in society. It may lead to unnecessary competition for partners.

Hence, every society develops certain institutions to regulate the mating behaviour of its members. Marriage is one such social institution. In addition, marriage also authorises husband and wife to produce children and engage in many other socio-economic activities together.

In simple words, marriage has been defined as an institution for admitting men and women into family life, legitimating off-springs and establishing other rights and obligations of husband, wife and children.

Society gives its approval to the marital relationship between a man and woman generally in a civil or religious ceremony. After the ceremony is over, the husband and wife begin to live with each other, thereby forming a family. They give birth to children who are legally accepted by society. Married couples have to fulfil many obligations towards each other and society in general. In return, they get many rights and privileges.

Now, you can understand that marriage is a multi-dimensional relationship between a man and woman. It is different from other forms of transitory and purely biological matings to fulfill sexual desires.

INTEXT QUESTION :-1

Write True or False against the statement.

(1) Marriage is a social relationship that marks the beginning of family life.

(2) Mark the correct answer:

Marriage is an important institution because:

- (a) It is a permanent bond between husband and wife.**
- (b) It aims at procreation and maintenance of children.**
- (c) It regulates sexual behaviour and social harmony.**
- (d) all the above.**

(3) Fill in the blank:

Society gives approval to the marital relationship of man and women in and/ or ceremony.

(4) What is marriage? Define it in one sentence.

Types and terms of marriage differ from society to society according to the norms or the rules related to marriage.

To understand the types of marriage, we would classify it according to the following criteria:

- (i) Number of mates**
- (ii) Ways of acquiring mates**

12.2.1 Types of Marriage on the Basis of Number of Mates

Marriage may be classified into two main types on the basis of number of husbands or wives a person may have at a time:

(a) Monogamy

(b) Polygamy

(a) Monogamy: (Mono= single, gamy = marriage) Monogamy is that form of marriage in which a man/woman remains married to only one woman/man at a time. One can marry in certain extraordinary circumstances such as the death of the spouse (husband or wife) or divorce.

Monogamy is the most prevalent form of marriage the world over.

(b) Polygamy: (poly =many, gamy = marriage) In this form of marriage, a man or woman is permitted to marry more than one woman or man and live with all the wives/husbands at the same time.

Polygamy may be further subdivided into two types:

(i) Polygyny

(ii) Polyandry

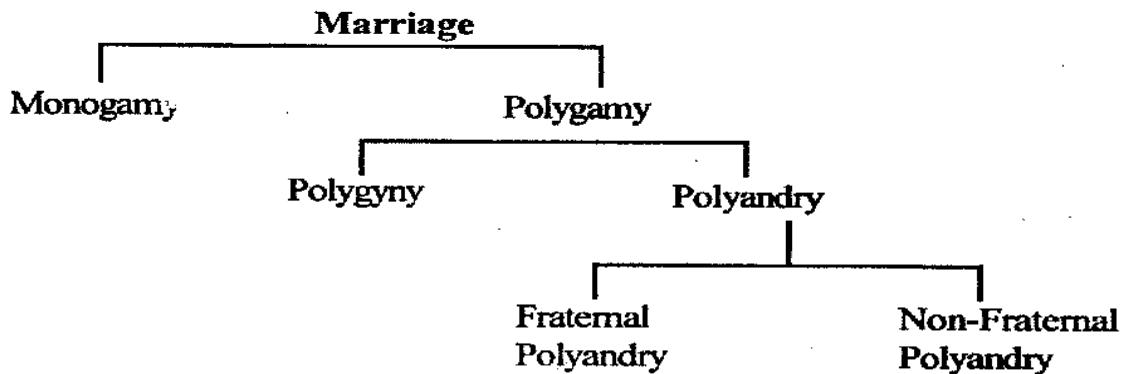
(i) Polygyny: (poly = many, gyny = female) Polygyny is that form of marriage in which a man is married to more than one woman.

Polygyny is permitted among the Muslims. Many tribal societies also follow polygyny. Historically also polygyny was practised. In ancient India you might recall that Raja Dasratha, father of Lord Sri Ram, had three wives.

(ii) Polyandry: (Poly= many, andry = male) Polyandry is that form of marriage in which a woman is married to more than one man. In other words, under polyandry, a woman is allowed to have more than one husband at the same time.

In some tribes like the 'Khas' of Uttranchal, a woman marries men who are brothers. This practice is called fraternal polyandry. In the epic 'Mahabharat' you must have come across the name of Draupadi who was married to all the five Pandavas.

Types of marriage on the basis of number of mates



If the husbands of a woman are not brothers, it is called non-fraternal polyandry. Such marriages are found among the Nayars of Kerala.

It would be interesting for you to know that polygyny appears to be the norm in a large number of societies. But, monogamy is the most prevalent form of marriage all over the world.

INTEXT QUESTION :-2

(1) Mark the correct answer:

The form of marriage in which one man marries several women is called:

- (a) Fraternal polyandry
- (b) Non-fraternal polyandry
- (c) Polygyny
- (d) Polyandry

(2) Write True or False against the statement

Monogamy is the most widely prevalent form of marriage all over the world.

(3) Fill in the blanks;

Marriage by is the most common form of marriage among most of the Indians.

12.3 RULES OF SPOUSE-SELECTION

Every society lays down certain rules to govern the marital alliances among its members. Members are not allowed to marry whosoever they want. They have to abide by the prohibitive and prescriptive rules of marriage while selecting their marital partners. Some such rules are discussed here.

12.3.1 Prohibitive Rules

Prohibitive rules are those which put a restriction on the selection of mates. These rules forbid men and women from entering into marital alliance with a certain category of people. Such categorization is done according to the religious norms and local customs.

Some of the widely prevalent prohibitive rules are as follows:

- a. **Incest Taboo:** Incest is prohibited in all human societies. Incest implies sexual or marital relation between two persons, who are related to each other by blood ties or , who belong to the same nuclear family.

In every society, marital relation is prohibited between father and daughter, mother and son and brother and sister. This prohibition is known as **incest taboo**.

Society also prohibits marriage among close kins. Among the Hindus of north India, for example, marriage among cousins, marriage with mother's brother, father's sister or brothers is also prohibited.

- b. **Exogamy:** (Exo= outside, gamy = marriage) Exogamy is a custom which requires an individual to marry outside a specific group of which he is a member such as kinship group, a family, a clan, a village group or any other social group to which he may belong.
- c. **Endogamy :** (Endo= within, gamy = marriage) Endogamy is a custom that requires marriage within one's own social group. The social group may be

one's own tribe or caste or religious group but not clan in most cases. Very rarely the clans are endogamous. Mostly, they are exogamous.

Tribes are endogamous social units. Castes among the Hindus are endogamous. Among the Muslims, there are two endogamous units, namely, 'Shia' and 'Sunni'. Among the Christians too, there are endogamous groups such as 'Roman Catholics' and 'Protestants'.

Traditionally, castes in India are endogamous groups. But inter-caste/inter-varna marriages in ancient times were permitted under the rules of hypergamy and hypogamy.

- d. **Hypergamy (Anuloma):** is a social custom according to which a boy from upper caste can marry a girl from lower caste. Thus, a Brahmin boy can marry a girl from any lower caste or varna.
- e. **Hypogamy (Pratiloma):** is the marriage in which a boy from lower caste marries a girl from higher caste. Such marriages were not encouraged in traditional Indian society. Hence, it was not possible for a Brahmin girl to marry lower caste/ varna boy and get acceptance from society.

INTEXT QUESTION :-3

1. Mark the correct answer

Marriage of a man of high caste with a woman of lower caste is called

- (a) Anuloma marriage
- (b) Pratiloma marriage
- (c) Polygamy
- (d) Polyandry

2. Fill in the blanks:

Marriage between a man and sister of his deceased wife is called

3. Write True or False against the statement-

Pratiloma marriage is marriage between woman of low caste and man of higher caste.

4. Match the following

- | | |
|---------------------|--|
| (a) Exogamy | (i) Marriage of a widow with her husband's brother |
| (b) Endogamy | (ii) Marriage between the children of either two brothers or two sisters |
| (c) Levirate | (iii) Marriage within one's own social group |
| (d) Parallel cousin | (iv) marriage outside one's own social group |
- marriage

FUNCTIONS OF MARRIAGE

- (i) Satisfaction of sex:** Marriage brings the two individuals together and allows them to have sex with each other in a socially approved manner. At the same time, married persons are permitted by society to have sexual relation with their respective spouses and not with anyone else. Thus, marriage regularises sexual relations.

- (ii) Procreation and nurturing of children:** Marriage fulfills the functions of producing children and bringing them up according to social norms. Procreation and nurturing of children is done in a family set-up, where both the husband and wife together look after their children so that they can survive and become physically and mentally strong. Relatives and friends also help the couple in taking care of their child/children.

A human child needs much more care and protection to survive than the offsprings of animals. It is an important function of marriage to ensure the survival of the child.

- (iii) Economic co-operation and security:** Marriage provides valuable and reliable help to an individual in economic activities. The couple, i.e. the husband and wife, work together at home, in the field or forest, in the cottage industry or in any other occupation to support the family they have set up. They also look after each other's economic needs. Together, they take care of their children's economic requirements such as food, clothing, shelter, education,

medical and recreational needs and so on. Traditionally, only husband was supposed to earn money and the wife was expected to manage with this income. In modern times, however, it is quite normal to see both husband and wife contributing to family earnings.

- (iv) **Companionship and emotional support:** Marriage provides a constant companion, a life-partner in the form of husband and wife. The bride and the groom are often not familiar with each other initially but as they begin to spend their life together, they gradually become each other's best friends. Their affection for each other grows with each passing year. They help each other socially, economically and emotionally, in joy and sorrow and develop a better understanding of each other's perspective in managing the family.

INTEXT QUESTION :-4

1. Mark the correct answer.

Which of the following can be considered important function of family:

- (a) Sexual fulfillment
- (b) Procreation of children
- (c) Economic support
- (d) All the above.

2. Write True or False against the statement:

Marriage helps in the survival of groups as well as their culture. True/False

3. 'Marriage performs important function for the group as well as individual'. State whether this statement is right or wrong. Right/Wrong
4. Mention economic function of marriage.

HINDU MARRIAGE

12.5.1 Objective

In Hindu society, marriage is an important *Sanskars*. It is a religious duty. *Sanskars* is a ritual which purifies a person. Every Hindu must perform the religious duty i.e. *dharma* of getting married. Through this, a person enters the second stage of life i.e. ‘*Grihastha Ashram*’, leaving behind the stage of *Brahmacharya Ashram*.

In traditional Hindu society, only a married man gets the right to participate fully in all the social and religious activities along with his wife.

The main objectives behind a Hindu marriage are the following:

- (i) Performance of religious duty – *Dharma*
- (ii) Giving birth to children – *Praja*
- (iii) Sex satisfaction – *Rati*

Among the three objectives of Hindu marriage, the objective of *Dharma* has been given the greatest importance. It implies that one must marry in order to fulfill one's socio-religious duties. A married couple is expected to give birth to children who may carry on the family tradition to the next generation.

Sex-gratification is considered yet another objective of marriage in Hindu society. But, it is not the sole objective or the most important objective.

12.5.2 Hindu marriage as a sacrament

Hindu marriage is a sacrament which purifies a person. Marriage is considered so sacred that there is no provision for divorce in the Hindu texts. In fact, marriage is considered a union of two souls which remain faithful to each other forever.

The marital rites are performed before the most sacred God Agni (the Fire God) by reciting passages or *mantras* from the sacred scriptures. A sacred person, the *Brahmin*, solemnizes the marriage.

The bride and the groom exchange many promises to remain dutiful and faithful to each other. Well-wishers bless the couple for a happy married life.

12.5.3 Traditional Forms of Hindu Marriage

In the traditional Hindu society, the following eight forms of marriage were recognised. Out of these, first four were considered proper and desirable and the last four were regarded as undesirable-

- In *Brahma* marriage, a father gifts his daughter to a learned man of good character.
- In *Daiva* marriage, the father gifts his daughter to a Brahmin priest.
- In *Arsha* marriage, the groom presents some gifts like a pair of cows or bulls to the father of the bride before marriage.
- In *Prajapatya* marriage, a father gifts his daughter to a man after proper negotiation with his parents. Most of the marriages among the Hindus are of this nature.
- In *Asura* marriage, bride-price is given by the groom to the bride's father.
- In *Gandharva* marriage, the bride and the groom like each other and marry without taking the consent of the parents.
- In *Rakshasa* marriage, the girl is kidnapped and married without the consent of either the girl or her parents.
- In *Paisacha* marriage, the girl who is asleep, intoxicated or of unsound mind is forced to surrender her chastity. Later, the girl is given the status of wife.

12.6.1 Muslim Marriage as a Contract

Muslim marriage or *Nikah* is a civil contract between a man and a woman for the purpose of legalizing sexual relationship and the procreation of children. In this sense, it is different from Hindu marriage. The Muslim marriage-contract or agreement, can be broken at the will of the husband or wife. It can also be broken if either the husband or the wife fails to carry out the promises made at the time of marriage.

Muslim marriage is solemnized in the presence of witnesses including a priest-the *Maulvi*. The *Maulvi* recites holy hymns from the *Koran* and asks the bride and the groom to give their consent. Also, the husband must agree to pay the dower or the *Mahr* to his wife in the event of a divorce.

12.7 CHANGES IN MARRIAGE

Over the years, the institution of marriage has undergone many changes. These changes are outlined as under:

- There has been a change in the form of marriage, that is, from plurality of partners or polygamy to one partner or monogamy. In modern era, monogamy is the most popular form of marriage.
- Process of selection of marital partner has also undergone changes in many ways. The boys and girls are selecting their mates who may belong to other castes. Such inter-caste marriages are now coming to be increasingly accepted by society and the family.
- The Special Marriage Act 1954 has recognized inter-caste and inter-religious marriages. The boy and girl may marry in the presence of the Marriage Officer by signing a legal document.
- The selection of life-partners is now done more and more by the boys and girls themselves on the basis of mutual attraction and similarity of nature etc. The role of parents in the selection of mates is decreasing—especially in urban areas.
- The criteria of selection has also undergone considerable change. Earlier, the elders of the family finalized the marriage proposal after considering family status, etc. Status is important even now but due importance is also given to the comparative merit of the boy and the girl and their likes and dislikes as well.
- The boys and girls are getting married at a later age. The Hindu Marriage Act 1955 has stipulated that the boy must have completed twenty-one years and girl must be over eighteen years at the time of marriage. Child marriage has been banned by the The Child Marriage Restraint Act, 1929.
- The Hindu marriage was considered indissoluble earlier. But the Hindu Marriage Act, 1955 has permitted divorce among the Hindus. As a result, the stability of marriage has been adversely affected. But the good aspect of it is that the husband and wife can get rid of each other if they are mutually incompatible unhappy.
- Widow-remarriage has been permitted by the Hindu Widows Re-Marriage Act, 1856. Earlier widows were not allowed to marry again.
- The dowry demand is touching new heights among certain sections of society. Girls are being harassed and even killed by their in-laws for bringing insufficient dowry. The Dowry Prohibition Act, 1961 has banned giving and taking of dowry. However, the Act is not very effective.
- To fight dowry, caste, religious and parental pressures, the educated boys and girls are going in for marriage by choice instead of accepting arranged marriages.



WHAT YOU HAVE LEARNT

- Marriage is the basis on which family is formed.
 - Marriage is a stable relationship, between men and women, which is socially accepted.
 - Marriage allows a man and a woman biological satisfaction and other socio-economic relationships to form a family.
 - The functions of marriage are :
 - (i) satisfaction of sex instinct
 - (ii) economic co-operation
 - (iii) pro-creation and nurturing of children
 - Types and terms of marriage according to number of mates are :

(i) Monogamy	(ii) Polygamy
(a) Polygyny	(b) Polyandry
 - Hindu marriage is a religious sacrament which purifies body and soul.
 - It is indissoluble in the eyes of religion, but divorce is now granted legally under Hindu Marriage Act, 1955.
 - There are four forms of Muslim marriage -

(i) Nikah	(ii) Fasid	(iii) Muta	(iv) Batil
-----------	------------	------------	------------
 - Types of divorce among the Muslim are -

(i) Talaq	(ii) Khula	(iii) Mubarat
-----------	------------	---------------
 - Attitude towards marriage is changing. It is becoming more and more utility-based. Dowry demands are increasing and girls are being tortured for this reason.
 - Educated boys and girls are opting for choice-marriage to avoid caste and religious restrictions as well as dowry.
 - Divorce is increasing because husbands and wives are not ready to tolerate endless misconduct from each other.
 - Divorce laws are getting simplified.

- The Special Marriage Act, 1954 has recognized inter-caste and inter-religious marriage.
- The Hindu Widows Re-Marriage Act, 1856 has permitted widows to remarry.
- The Dowry Prohibition Act, 1961 has banned giving and taking of dowry.
- The Hindu Marriage Act, 1955 has fixed the minimum age of marriage of the boy at twenty one and the girl at eighteen.

GLOSSARY

Anuloma - Marriage of a boy of higher caste to a girl of lower caste.

Cross-cousin marriage - marriage between children of brother and sister.

Endogamy - Marriage within one's own social group because of compulsory restriction imposed by society. The endogamous unit maybe a kin unit, a religious group, a social class, a caste and so on.

Exogamy - marriage outside a specific group. The exogamy group may be a kinship group such as a family, a clan, a village, or any other social group.

Incest - Sexual relations between individuals who belong to the same nuclear family. In other words, there is prohibition of incest between father and daughter, mother and son, and brother and sister.

Institution - Established way of doing things or behaviour

Monogamy - The marriage of one man to one woman at a time.

Parallel cousin marriage - Marriage between children of siblings of the same sex, that is, between two brothers' or two sisters' children.

Polyandry - A form of marriage in which one woman may be married to several men at the same time.

Polygamy - A form of marriage in which a husband has more than one wife at the same time or a wife has more than one husband.

Polygyny - A form of marriage in which a husband has more than one wife at the same time.

Pratiloma - Marriage of a girl of higher caste to a boy of lower caste.

Sanskara - Sacrament, rite or ritual which purifies an individual.



ANSWER TO INTEXT QUESTIONS

- | | | | |
|-------------|---------------|-------------|---|
| 12.1 | (1) True | (2) (d) | (3) Civil and religious |
| 12.2 | (1) c | (2) True | (3) Negotiation |
| 12.3 | (1) a | (2) Soroate | (3) False |
| | (4) a - (iv), | b - (iii), | c - (i), d - (ii) |
| 12.4 | (1) d | (2) True | (3) Right |
| 12.5 | (1) False | (2) b | (3) a - (iv), b - (ii), c - (iii), d - (i),
(5) Nikah, Fasid, Muta & Batil |
| 12.6 | (1) False | (2) a | (3) - a - (I), b - (ii), c - (iii). |

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FAMILY

FAMILY

Family is an important social group for an individual and society. Every individual in this world is a part of one family or the other. All of us are born and brought up in a family. With the birth of children, the size of family gets enlarged. Sometimes, the family may include a number of relatives belonging to different generations.

Family is often the focal point, the centre around which our whole life revolves. We begin our day with the family members, go out to perform our professional and social duties and come back to be with the family members.

You might have realised that even if you are away from your family due to certain compulsions, it remains your earnest desire to share every little joy and sorrow with the family members. The desire to be with the family reflects the strong emotional bond you share with your family members.

In this lesson, you will get to learn about various aspects of family and the significant role it plays in an individual's life.



OBJECTIVES

After reading this lesson, you will be able to:

- define family;
- explain the sociological significance of family;
- describe its characteristics;
- explain the different functions of family;
- describe the various types of family;
- explain the meaning and problems of joint as well as modern family; and
- describe the changes in family and the factors behind these changes.

13.1 MEANING AND DEFINITION OF FAMILY

Family is the basic unit of society. In its minimal form, family may consist of a husband, wife and children. In its widest sense, it refers to all relatives of several generations connected to each other by blood, marriage or adoption.

A family unit takes birth with the living together of a legally wedded couple under one roof. The married couple not only shares common residence but also cooperates with each other physically, emotionally, socially and economically. They fulfill each other's varied needs and aspirations. The birth of children gives completeness to the family. It further strengthens the affection between husband and wife and their respective families.

In simple words, family is a socially defined set of relationships between (at least) two persons who are related by birth, marriage or adoption.

A family is a kin group based on the institution of marriage, shares a household and is a co-residential group. It can be defined as more or less a durable association of persons united by marriage, blood or adoption to provide for procreation, upbringing and socialization of children.

However, you must understand the difference between a family and a household. A household need not include only family members. It may sometimes include all such persons who may or may not be related to each other but share the same dwelling unit. The dwelling unit may be a house, an apartment, or a room. A person living alone is considered living in a household but not in a family.

13.2 SOCIOLOGICAL SIGNIFICANCE OF FAMILY

The study of family is significant because it has been regarded as the cornerstone of human society. It plays a vital role in the formation of human society by binding men, women and their children in a stable relationship with each other. It is called the nursery of human nature because the manner in which the children are brought up in a family decides to a great extent, the way they react to different situations. In other words, the family lays down the foundation of human personality.

Family is also called the transfer-point of culture. As we are aware, culture is the man-made part of environment. A child becomes familiar with every aspect of culture in the family itself. When he becomes an adult, he imparts this knowledge about social norms, customs as well as material aspects of life to the younger generation.

An adult person is part of two types of families. The family in which one is born is

called the *family of orientation*. A person is identified as son or daughter in this type of family. Such a family exerts formative influence on his life and personality.

The family which a person sets up after marriage is called the *family of procreation*. It is the family in which a married couple gives birth to children and brings them up.

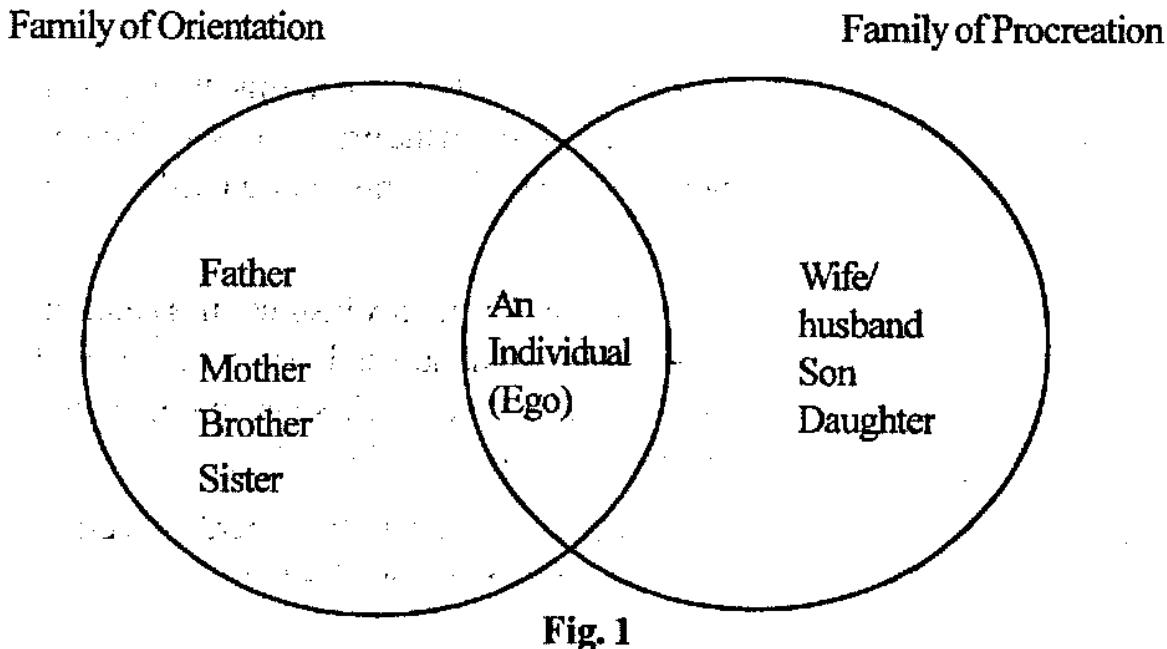


Fig. 1

The family is significant in every way for the individual as well as society and hence, its study is important in Sociology.

13.3 CHARACTERISTICS OF FAMILY

Family is the basic unit of social organization. It displays certain specific features or characteristics which are as follows:

- (1) **Universality:** Family as a social unit is universal. There is not a single society in this universe where family is not found. The reason for its universality is that it performs many functions which are indispensable for the individual and society. The biological, economic, social and psychological functions are performed by the family so efficiently and simultaneously that it has become indispensable for everyone. In fact, society has not been able to find any alternative association which performs so many functions at one time with so much selfless devotion.
- (2) **Emotional Basis:** Family members are emotionally bound to each other. They provide love, care and protection to each other and are ready to make sacrifices for the welfare of family members.
- (3) **Limited Size:** A family is basically made up of a husband, wife and their unmarried children. It is a small group and its membership is confined to those

who are related by either marriage or blood ties. Large families are getting fewer and fewer day-by-day.

- (4) **Nuclear Position in Social Structure:** Family is regarded as basic, nuclear or fundamental to all social groupings. In the simpler as well as in the advanced societies, the whole social structure i.e. stable set of social relations, is built largely on the basis of family.
- (5) **Social Regulations:** Family is run according to social norms. Its members are trained to follow social norms and customs in the process of socialization. Inter-relationships and interactions among family members are guided by social and legal regulations.
- (6) **Its Permanent and Temporary Nature:** The family institution is enduring and universal. But an individual family lasts till the husband and wife are together. After their demise or divorce, new families of their sons and daughters perpetuate the family name and tradition and the cycle goes on.

Apart from the above mentioned distinctive characteristics, there are certain general characteristics of the family which are mentioned below:

- (1) **Mating Relationship:** A family is born when a man and woman get married according to prescribed social norms. Marriage allows husband and wife to enter into socially approved sexual union to satisfy their sex-instinct. Satisfaction of this basic instinct is imperative for a healthy living.
- (2) **Common Habitation:** Family members usually share a common residence in which husband, wife, their children and other relatives live together.
- (3) **Reckoning of Descent:** Family is basically a bilateral grouping made up of husband, wife and relatives on both sides. But, the children inherit either father's name and property or mother's name and property, depending on the local tradition.
- (4) **Economic System :** Every family makes provision to look after the economic needs of its members. Usually, the elders of the family take up jobs and earn money to meet economic requirements of all the family members. Provision is also made for looking after the old and the sick members of the family.

13.4 FUNCTIONS OF FAMILY

Family performs a number of functions in society. An individual and society at large are highly dependent upon the family for the fulfillment of their basic requirements. If these needs of the individual and society are not met properly, the very survival of both would be at risk. Therefore, the functions carried out by the family acquire immense significance. The important functions of family are being discussed here:

- (1) **Biological Functions:** Biological functions of the family are of varied types:
 - (a) The first and foremost biological functions of family is the gratification of sexual desires of husband and wife in an orderly and socially approved manner.
 - (b) The next important biological function is giving birth to children. In the form of a child, the family gets a new generation which inherits the family legacy. The human race is perpetuated in this manner by continuous addition of new members born in families all over the world.
 - (c) Providing physical protection to its members in all circumstances is yet another biological function of the family. Physical care and protection of every member right from the new-born baby to the old and sick member is an essential function of family. In short, the family takes upon itself the responsibility to keep its members physically fit and mentally alert.
- (2) **Economic Function :** Family fulfills the economic needs of its members to a certain extent by providing them food, clothing and shelter till they become self-reliant. The head of the family takes up a job, business or occupation and

meets the requirement of other members out of his earning. Sometimes, the family members collectively pursue a family occupation such as family business, cultivation, cattle rearing, cottage industry etc. This collective effort provides employment as well as income to all members of the family.

The other economic function is that the family provides successors, of the assets and liabilities of family, in the form of children.

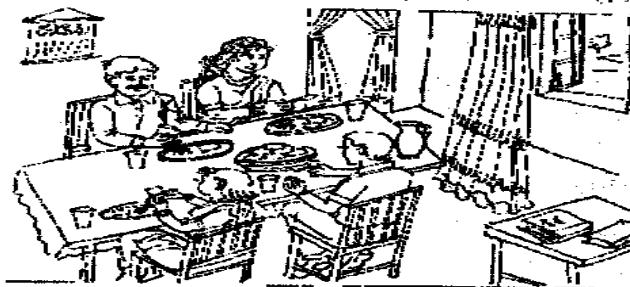
- (3) **Socialization of Children :** it is one of the most important functions of the family to look after children and bring them up according to the culture of society. Family ensures that in the process of socialization i.e. social learning, the child becomes aware of the material as well as non-material aspects of culture. The child learns language, customs, etiquette, norms and values, beliefs and social roles. All these aspects are part of non-material culture. The knowledge about material culture which includes techniques of food-production, house-building, musical instruments and so on are also imparted to the younger generation in the process of socialization.

In fact, without socialization there would be no transfer of culture. Hence, the very survival of culture is dependent on the socializing function of the family.

For the proper socialization of children, the conduct of the socializing agent, i.e. mother, father and other relatives must be proper and affectionate. Only then does the child learn the norms of society willingly and completely.

(4) **Psychological Function:** Human beings want love and affection of their fellow humans right from infancy to old age. Attention and care of the family members provides emotional support, stability and security to a person. He feels assured that at least his family members are there to take care of him in good as well as bad circumstances.

The individual, in turn, devotes his time, energy and money to his family members. He toils hard for his family and dies one day leaving everything to them.



Attention and care of the family members

TYPE OF FAMILY

Family is of many types. There are various factors, which are taken into account while classifying the family.

Based upon some important factors, families can be classified as follows:

(1) **Residence:** Depending on the place of residence of newly-wedded husband and wife, the families are of following three types:

(a) Patrilocal Family

(b) Matrilocal Family

(c) Neolocal Family

(a) **Patrilocal Family:** When the newly married wife leaves her parents' house and goes to reside with her husband's parents in their house; such families are known as patrilocal families. Most of the Indian families are of this type.

(b) **Matrilocal Family:** When the married couple reside in the wife's parental residence then such families are known as matrilocal families.

Such families are formed when the wife doesn't leave her mother's house even after marriage and it is the husband who comes to reside with her, leaving his parent's residence. Tribes of north-east such as Garo and Khasi have matrilocal families.

- (c) **Neolocal Family:** When a newly-wedded couple sets up a new home, independent from either of the parents, then such families are known as neolocal families. In western countries, young couples prefer neolocal family i.e. they prefer to set up a new home which is separate from either of their parents' residence.

In some tribes of Australia, the married couple resides with or near a maternal uncle of the groom rather than with the parents of either of the spouses. Such families are known as avunculocal families.

- (2) **Authority:** Families are of two types seen from the point of view of authority.

These are : (a) Patriarchal Family

(b) Matriarchal Family

- (a) **Patriarchal Family:** The family in which father is the formal head and the ruling power in the family is called patriarchal family. The authority of the father is taken as absolute and final in such families. Women and children have to follow the decisions and dictates of the male members of the family. Traditional Indian and Chinese families are examples of patriarchal families. Most patriarchal families are patrilocal and patrilineal.

- (b) **Matriarchal Family:** The family in which the mother is the central figure and her authority is supreme, is called matriarchal family. In such families usually the mother wields power and authority in the house. Matriarchal families are found among Nayars of Kerala and Khasi and Garo tribes of Assam. Most matriarchal families are matrilineal and matrilocal.

- (3) **Size:** Family is divided into two types on the basis of size:

(a) Nuclear Family

(b) Joint/extended family.

- a) **Nuclear family:** It is made up of a husband, wife and their unmarried children. This type of family is small in size. In urban areas, nuclear family is more popular. The size of the family is kept small because of lack of living space, economic problems, a feeling of individualism and other factors. It is the basic grouping of married couple and their children and is also known as immediate, primary or conjugal family.

(b) **Joint/extended family:** It is composed of blood and marital relatives of three or more generations who identify themselves as members of a particular family. The members of the joint family provide financial and other kinds of help to each other and follow joint family norms. They usually live under one roof and function under one common authority.

Extended family is an extension of the nuclear family, very often by addition of other closely related people. Such addition may be along collateral lines by including more than one spouse or several blood relatives.

Polygamous families where a person can marry more than one wife or husband are examples of such families.

The extension of a primary family can also be along three or more generations. This is the prevalent form of joint family in India.

13.6 JOINT FAMILY IN INDIA

13.6.1 Meaning

The traditional family structure in India has been thought to be that of joint family since ancient days.

Joint family in India has been defined as a group of people belonging to three or more generations who live under the same roof, eat food cooked from the same hearth, and participate in common activities. These people, depending upon the nature of kinship system, have common rights in the property.

However, others feel that it is not always necessary to share residence and kitchen for members of a joint family. Sociologists feel that fulfillment of following three conditions is enough to call a family as *joint*. These conditions are: generation depth, rights and obligations, and property.

Two or more families having kinship relationships who may live separately, but share emotional bonds, joint property and function under one authority can also be termed as constituting a joint family.

13.6.2 Characteristics

In brief, the joint family in India is marked by the following characteristics:

1. **It has an authoritarian structure-** The power to take decisions regarding matters related to family and individuals lie in the hands of head of the family. His/her decision is taken as final and everyone has to abide by it.
2. **It has familialistic organization-** It implies that the interest of the family as a whole is more important than the individual's interest. One has to sacrifice one's personal wishes, likes and dislikes, these go against family norms or rules or traditions.
3. **Status of members is determined by their age and relationship :** The status of a person higher in age is higher in a joint family than a person lower in age.

Similarly, a person is respected more because of the higher status in terms of marital or blood ties. A husband, an uncle, an aunt and the in-laws are respected because of higher status in a relationship. A person's ability and achievement are not given importance in determining status.

4. **Blood relationship gets preference over marital relationship :** It implies that the husband-wife relationship is subordinate to father-son or brother-brother relationship.
5. **The family functions on the ideal of joint responsibility :** Everyone shares the problems of other members of the family and tries to help in whatever manner one can.
6. **All members get equal attention :** The family income is pooled together and needs of the individual members are met according to their needs and not according to their contribution. However, the description of the joint family along with its characteristics as given above constitutes an ideal picture. In reality, therefore, joint family functions in less than ideal-manner having lost many of its ideal characteristics, at least partly.

The joint family system is useful for agricultural and business - based families because both activities require manpower and pooling of economic resources such as land and money.

After going through this section, you should be able to answer the following questions.

CHANGES AND FACTORS OF CHANGE IN THE FAMILY

Family, traditional as well as modern, has been undergoing changes under the impact of following factors : (I) Industrialization (ii) Urbanization (iii) Western culture (iv) Modern education (v) Legislative measures (vi) Quarrels in the family (vii) Emergence of various associations to perform different functions of family.

The structure i.e. composition and inter-relationships within the family have undergone significant changes under the impact of the above mentioned factors. The functions of family too have changed significantly in the modern era. The changes are discussed below:

- Size of the family has been considerably reduced under the impact of urbanization and industrialization. In urban areas, it is very difficult to find large accommodation for large-sized families. Moreover, the income of an individual is not sufficient to meet the requirements of large families. Hence, families in modern times consist basically of husband, wife and their unmarried children. Such families are known as nuclear families.
- Rise of nuclear families has changed the inter-relationship among its members. The members of nuclear family interact with each other on more equal terms. They no longer have to follow the dictates of the elders blindly. In nuclear families, the husband, wife and children discuss their problems and likes and dislikes with each other. The decisions regarding family matters and individual's life are taken collectively.
- Sometimes, conflict between older and younger generation is seen in the family because of their inability to understand each other's point of view. As a result, the level of discipline and devotion towards each other has declined.
- Some parents do not take care of children adequately because of their jobs, busy schedule or desire of freedom from responsibilities of children.
- Boys and girls do not find it necessary to marry the mates selected by their parents. They choose their marital partners on the basis of mutual attraction, career and occupational similarity, financial benefits and so on. Class, caste and compatibility between family-values are no longer very important.
- Kinship-ties are not very strong in today's family set-up. The family members have become more self-centred and self-reliant. They do not spare much time, energy and money for their relatives or kinsmen.
- The families have become child-centric. Parents spend most of their time, energy and money on their children. Due to break-up of joint family, they no longer have to compulsorily contribute towards the welfare of brothers and

sisters. The entire life of the parents revolves around their children and all their future plans are made keeping their children in mind.

- The functions performed by the family have been reduced to a substantial extent. Other agencies which cater to the needs of the family members have come up although their roles are specific and not holistic as is the case with the family. The *creche*, day-care centres for children, old-people's homes, nursing homes, hostels, restaurants, banks, clubs and so on, are a few examples of agencies which have taken up varied family functions thereby reducing the ambit of its reach and relevance. However, the emotional support and the selfless devotion of family members are still hard to find elsewhere.
- Family is no longer the unit of production in most of the societies. With the arrival of factory system of production, home is not the place for the production of goods. As a result, family members have to look for jobs outside their homes. This change has increased the physical and mental distance between family members.
- Family is facing the problems of instability in western societies. Separation and increasing rate of divorce due to mutual disagreement has become common. This has put maximum emotional and social strain on children of divorced parents. They don't have anyone to support them in their formative years. Those parents who take care of children after divorce also face severe strain on their time and energies.
- Some couples are living together without getting married as in western countries. They fear that if they get married to each other, then it will sooner or later result in divorce. Such living together without marriage is termed as a *live-in-relationship* or cohabitation. This is an alternative to family life in their view.
- Some married and employed couples are opting not to have children despite sufficient financial stability. They consider children as a burden on themselves. Such families are termed as DINK (double income no kids) families.
- In Israel, a unique family system known as *Kibbutz* is found. A *Kibbutz* is a community of families and individuals which co-operate in the raising of children. The children reside in Children Homes away from parents. Each Kibbutz operates as a single household of 50 to 2000 people where children are treated as the responsibility of the whole community while the parents live in separate residences. The children spend weekends with their families.

However, in spite of structural and functional changes, the family still plays a significant role in ensuring socialization of children and providing emotional support to its members. The task of procreation and upbringing of children is done most satisfactorily by the family only. The psychological satisfaction and social respect

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RELIGION

There has been no dispute about the universality of economic and political institutions.

But, there have been arguments about the universality of religion. Some thinkers hold that religion has prevailed because of the ignorance of the masses at large and a limitation of the human mind. Once science would be able to answer all those questions that puzzle the humans but, it may be admitted here that religion would decline. It has also been thought that primitive society had religion, whereas modern society can do without it. Marxist thinkers also believed that societies that can succeed in abolishing classes and the distinction between the rich and the poor, could very well do without religion.

Today, the theories that doubted the universality of religion have been rejected. We have factual evidence to show that religion in one form or other is found in all societies, whether primitive or modern. In each society, religion is concerned with a set of relations people have with what they regard as 'superior' to them. This superior entity is not human. It is beyond the world of human beings. That is why the terms used for conveying the superior entities are 'supernatural', 'extra-

mundane', and 'spiritual'. These entities are revered, i.e. they are worshipped and their favour is sought. People *believe* in the existence of these powers, which control human affairs. They think that if these powers are worshipped and propitiated through certain acts such as rites and rituals etc., happiness and peace will follow, and their wishes will be fulfilled.

Keeping this in mind, we may define religion as a set of beliefs and practices dealing with the objects and ideas that people regard as supernatural and worthy of worship. The technical term we use for religious acts (the practices) is *ritual*, which is regarded as the hallmark of religion.

DEFINITION OF RELIGION

Earlier, we said that there are no known societies in which there is no form of religion. Attempts have been made at different times in different societies by their respective political leaders to create a society without religion, but all these attempts have failed, and religion in one form or the other has continued to survive. Religion is not only universal, but has emerged in modern society as a strong force to be reckoned with.

Religion is a belief in one or more than one spiritual beings. Along with beliefs, rituals (practices) are equally important. From the late nineteenth century, one part of the definition of religion has been that it is a 'set of beliefs and practices'. To which entities do these beliefs and practices pertain, has been a debatable issue.

The most influential definition of religion is that it is a unified set of beliefs and practices pertaining to things (objects and thoughts) which people regard as sacred. Sacred things are those that are 'set apart from the ordinary and are forbidden'. This is perspective of a well known sociologist, Emile Durkheim.

The idea of sacred is universally held. There are religions – like Buddhism, Confucianism, and Jainism – that do not have the concept of God or god but they definitely have the concept of sacred things. Buddhism, for instance, has the four noble truths, viz. the world is full of sufferings, the cause of sufferings lies in desires, one should attain the state of desirelessness, and one should work in an upright manner for one's salvation. All these are regarded as sacred.

Thus, one may define religion in the following terms: Religion is concerned with sacred things, which invoke feelings of reverence, and they are linked to rituals. There is a community of believers that adheres to the sacred symbols.

TYPES OF RELIGION

We observed in the beginning that though religion is universally found, its beliefs and rituals vary from society to society. In simple societies, the most important supernatural functionary is the *shaman*, a word originating among North American Indians. He is an individual possessed by supernatural powers. In a state of possession, he predicts about the future events that concern the entire society (such as, rainfall, crop yield, any natural calamity, like drought, epidemic and floods, etc.). He also answers the individual questions (such as those pertaining to illness, childlessness) and suggests remedies for overcoming misfortunes.

Two main forms of religion are found in simple societies. One is animism, and the other is totemism.

- Animism is defined as belief in the existence of soul (*anima*).
- The soul is highly malleable, plastic, and can pass through any orifice (opening) of the body.
- People believe that the souls of their ancestors and animals populate the world.
- The souls are either benign or malevolent, and affect human existence in a variety of ways.
- The term 'totem' originated among North American tribes.
- The belief in totemism is that once upon a time plants, animals, or other inanimate things founded the clans of people.
- Because of this, people have a special ritual relationship with these plants or animals.
- They think that if they worship their totems, they will have a fulfillment of their wishes.

Besides these, some simple societies also hold a belief in the existence of impersonal powers that have their own laws and affect human destiny in a variety of ways. Polynesians call these powers 'mana'. In other societies, they are known by different names. For example, the Hos of Jharkhand call it *bonga*. The religious beliefs in some simple societies are quite complex, but what they generally do not have is a belief in one God, the idea conveyed by the term monotheism. Simple societies are largely polytheistic, that is, they believe in the existence of many gods.

Among the religions found in different societies, Judaism, Christianity, Islam and

Sikhism are monotheistic. They originated in the Near East and each has influenced the others. Of the three, Judaism is the oldest religion, dating about 1000 B.C. Christianity in fact began as a sect of Judaism, before becoming a distinctive religion. Today, Christianity commands the greatest number of adherents, and is spread across the world. Christian communities are found in almost every part of the world. The second largest religion in the world is Islam, and its followers are chiefly concentrated in North and East Africa, the Middle East, South East Asia and Indian subcontinent.

Still another religion which originated in India is Sikhism which developed in protest against the superstitions and beliefs and practices perpetuated by the priestly classes in the Hindu society. It was started approximately 500 years ago by Guru Nanak and was given a final shape by the tenth Guru of the Sikhs, Guru Gobind Singh. Sikhism is monotheistic.

The oldest of all the great religions is Hinduism, the principal beliefs of which date back some 6,000 years. Hinduism is both polytheistic and monotheistic. Believing in the unity and oneness of divinity on the one hand, it also has a great diversity of gods and goddesses, in all forms, such as in the form of animals, plants, humans, inanimate and mythical objects.

The religions of the East are known as ‘ethical religions’ – such as Buddhism, Confucianism, Taoism – which do not have the concept of a single or many gods. Rather, they emphasize a set of ethical principles. The religions that emerged on the Indian soil, and largely confined to India, are Jainism and Sikhism.

15.11 TYPES OF RELIGIOUS ORGANIZATIONS

Each religion has a community of believers who are involved with religious organizations such as the church and the sect. For them, a church is a large, well-established religious body. This term is used for any religious organization and not necessarily for the organization of Christians.

The church normally has a formal, bureaucratic structure. It has a hierarchy of officials. In its ideology and functioning, it adapts itself to the social values and the society in which it is found. Often, it justifies the existing social order. Because of this, it represents the conservative side of religion.

Against the adaptation of the church to the society, many protest movements surface. They criticize the church for justifying social values that need to be condemned. They also criticize the church for losing its ‘true way’. It is quite likely that some of these movements do not rise beyond the level of simple criticisms, but some of them take a more organized shape and emerge into a solidary group of believers who try to follow the ‘true way’.

This protest group that generally emerges around a leader (the founder) is called a sect. A sect is a smaller group of committed believers. They tend to withdraw from the surrounding society into their own communities. In India, Arya Samaj has been a good example of a sect in the context of Hinduism. Calvinists and Methodists are other good examples in the context of Christianity.

But, over time, a sect may lose its active protest ideology. It may also try to adapt to the society in which it is found. It happens because the sect may start facing the problem of survival and may lose membership. In fact, a sect may be absorbed in a church when its process of adaptation to the society begins. When a sect has 'cooled down', meaning that it is no longer an active protest group, the term used for it is denomination. It may be defined as a sect adapted to the society, which may end up by becoming a group of believers, distinctive in some respects, within the church.

There is another type of religious organization. It is called cult. It resembles sect in some respects; for instance, both are centered on individual leaders. Both reject the values of the outside society. But in comparison to sect, cult is mostly loosely knit. It focuses more on individual experience. It is quite likely that people may follow the theories of the cult without joining it formally. The cult leadership may permit its followers to hold membership of other religious affiliations. The continuity of the cult may be uncertain after the demise of its founder, which may not be the case with the sect. Good examples of the cult are the Osho believers, the believers in traditional meditation (like Mahesh Yogi's transcendental meditation group), and several others believing in spiritualism.

15.12 ORIGIN AND FUNCTIONS OF RELIGION

In the nineteenth century, certain theories of the origin of religion emerged, which were extremely popular at that time, but now they stand discredited. Today, sociologists do not attend to the problem of origin. Rather, they concern themselves with the functions of religion and how it is changing in modern times.

The evolutionists were concerned with two inter-related issues: first, the earliest type and form of religion; and second, how religion came into existence and through which stages it evolved over time. In one of the earliest theories, it was held that the origin of religion lay in the experiences of dreaming and death. What is that the individual sees in his dreams and what is that that leaves the body at death, were the questions that must have puzzled the primitive man. The answer to both the questions he must have found in the idea of soul, which was designated by the term *anima*. It is the *anima* that one sees in dreams, and it is that what leaves the body. That is why it was thought that the first type of religion was animism, a belief in the existence of soul.

Other scholars thought that primitive man was not so wise as to discover the idea of soul, which must have been discovered at later times. They thought that the origin of religion must lie in simple notions. Those who thought that totemism was the earliest form of religion said it was the worship of plants and animals that was the first to begin. Some primitive societies believed that plants and animals impregnated their women, and hence they were powerful. Some believed that they founded their clans. Some believed that plants and animals provided resting places to the souls of their ancestors, hence they were worthy of worship.

Another theory of the origin of religion, quite popular in the nineteenth century, was that religion began with the worship of natural entities, like the sun, the moon, stars and rainbow, etc., because they aroused a feeling of fear and wonder in human beings. This theory earned the title of naturism.

All these theories were sheer guess-works. This was the prime reason of their rejection. By the beginning of the twentieth century, the emphasis shifted from the search for origin to the functions that religion performs. Religion is functional because it binds people in a moral community. It integrates the society. It produces the feeling of we-ness, one-ness and solidarity. Later, sociologists also pointed out that religion is an important instrument of social control. It provides a blueprint of the society, for example, the case of caste system. Hinduism is the basis of caste system.

Although this theory is still respected, sociologists also say that it is applicable to those societies that have a single religion. It is here that religion can produce social integration. But, it may not be the case in societies having two or more different types of religion. In these societies, religion may also create conflicts between the believers of different religions. Thus, in these cases, religion may also become dysfunctional.

15.13 CHANGES IN RELIGION

This brings us to the last part of this chapter. Here, we shall explore the changing form of religion in contemporary society.

Throughout this lesson, we have maintained that religion has not disappeared, as some social thinkers thought at one time that it might. Instead, its form has changed.

- There has been a reduction in the rituals performed to mark different phases of life, like birth, marriage and death, etc.
- The hold of religion on social life has become weak. This process is called secularization and is occurring worldwide.
- Religion has lost many of its collective functions. Therefore, to say that it contributes to social integration may not be generally correct.

- Today, a large number of societies have religious pluralism, which means a co-existence of different religions.

Today, religion performs, as it has always performed, an important function of providing explanations of various phenomena to the individual. Religion provides a set of ready-made answers to various 'why' questions, that is, those questions that science in its existing state of knowledge cannot satisfactorily answer. Why religion is universal can be answered by saying that religion provides answers to various questions that individuals raise about their lives, and various accidental and unanticipated situations they face.

But, we should not conclude by saying that religion is functional to all societies at all points of time. Rather, it is most vulnerable to politicization. Various communities have manipulated it to suppress other communities, and to spread hatred between them. Religion has also been used for seeking political support.

These manipulations of religion have led to its strengthening, its reinforcement, rather than decline. As sociologists, we should critically look at both the sides of religion – its function in providing explanations, in rendering psychological support in times of crises, in keeping the social order intact, and also, its manipulation in creating divisions among people.

INTEXT QUESTIONS

A. Fill in the blanks with suitable words:

KINSHIP

Man is social by nature. He establishes many types of relationships with a number of persons. The most important of these relationships is known as *kinship*. You find yourself surrounded by several kins in your family as well as outside it.

A normal adult male is a son, a brother, a nephew, an uncle and so on. Similarly, a female is a daughter, a sister, a wife, a mother and aunt etc.

Such relationships based either on marriage or blood-ties are known as KINSHIP relations. In the present lesson you will learn about kinship ties and its various aspects.

OBJECTIVES

After reading this lesson, you will be able to:

- define and understand the meaning of kinship;
- describe the different types and degrees of kinship;
- explain the function and importance of kinship;
- describe various kinship terms;
- describe different kinship groups; and
- describe kinship behaviour usages.

14.1 MEANING AND DEFINITION OF KINSHIP

Kinship is a method of acknowledging relationship. It is a social bond initiated by genetic or blood ties as well as marriage. Kinship ties are of fundamental importance

in every society all over the world. Everywhere, it is the social recognition and expression of family relationships formed on the basis of marriage, procreation or adoption. In fact, social recognition of a relationship is more important than biological bond. If a relationship is not recognized or accepted socially, then it is not included within the realm of kinship.

Kinship relations are socially recognized based on descent, marriage or adoption. It is the expression of relations in biological idioms. Kinship can be defined as relationships based on descent, marriage or adoption.

The spread of kinship relations is possible because every normal adult belongs to two types of overlapping families - viz. *family of orientation* and *family of procreation*. The prohibitive rules of marriage and incest restrict his becoming father and husband in the same family in which he is a son or brother.

A person is born in a family of orientation and later establishes the second elementary family through marriage i.e. family of procreation.

TYPES OF KINSHIP

Family is the point of departure for studying kinship. There are basically two types of kinship within a family:

- (i) Affinal Kinship
- (ii) Consanguineous Kinship

(i) Affinal Kinship

This type of kinship is based on marriage. The most primary affinal relationship is the one between a husband and a wife which in its extended form includes parents and siblings of both sides and their spouses and children. Hence, the relationship between son-in-law and father-in-law is an example of affinal kinship. Similarly, one's brother-in-laws and their children are also examples of affinal kins.

(ii) Consanguineal Kinship

The type of kinship based on descent is called consanguineal kinship, commonly known as blood relation.

The relationship between a child and his parents, between children of the same set of parents, between uncles and nephews/nieces are examples of consanguineous kinship.

Blood relationship or consanguineous kinship is based on biological fact of genetic relationship between parents and children. The relationship between mother and child is the starting point of consanguineal kinship, which in its extended form includes the child's father, grandparents, uncles, cousins, aunts and so on.

The kins may not be always related to each other by real blood or marital ties; rather there might be imaginary or assumed relationship between them. Such assumed relationship may be called fictive kinship. In fact social recognition of biological fact overrides the actual biological connection in kinship.

Among the Todas of Nilgiri hills, a woman has more than one husband at a time. Hence, her children may have different biological fathers but all the children are considered to be of the husband who last performed the armorial presentation of bow and arrow to the common wife. Even though such a person may not be alive, he will be considered to be the husband of the common wife and the father of all the children until another husband performs the ritual. Adoption of a child is also an example of establishment of kinship between a child and his adopter.

DEGREE OF KINSHIP

(i) Primary Kin

Primary kins or first degree kins are those who are directly related to each other. These kins may belong to the family of orientation i.e. the one in which we are born and brought up. For example, our father, mother, brothers and sisters are our primary kins because we are directly related to these persons through blood or genetic ties. Husband-wife relationship is an example of primary affinal kin. A person (or ego) may have seven types of primary kins viz. mother, father, son daughter, brother, sister, husband or wife.

(ii) Secondary Kin

The primary kins of our first degree kins are our secondary kins. They are not directly related to us but through primary kins. There can be 33 types of secondary kins. Examples of secondary kin are : Father's father i.e. paternal grandfather, mother's father i.e. maternal grandfather, father's mother i.e. paternal grandmother, wife's or husband's brothers and sisters, parents and so on.

(iii) Tertiary Kin

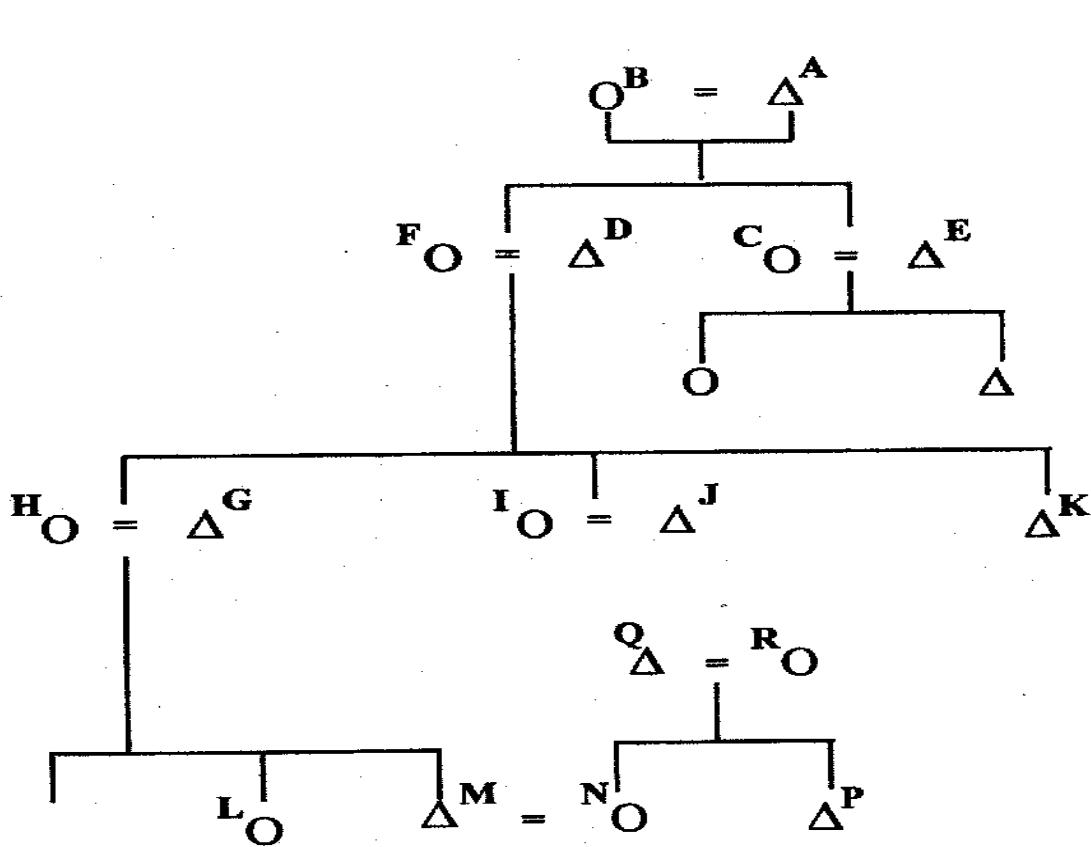
The primary kins of our secondary kins or secondary kins of our primary kins are known as our tertiary kins or third degree kins. For example, your brother-in-law is your secondary kin and his wife or children who are his primary kins become your tertiary kin.

These are 151 types of tertiary kins. For example, Father's brother's wife, father's sister's husband, father's mother's brother, father's mother's sister and so on.

In this way, the degree of kinship can be extend to 4th, 5th, 6th to nth degree. The primary kins of our tertiary kins are called fourth degree kins and so on. Such kins may include all those with whom we share even remote consanguineous or affinal ties. They are classified as distant kins. In some societies, distant kins are significant like in many simple and rural societies, while in others they may not even be recognized.

14.4 KINSHIP DIAGRAM

Very often you may find kinship represented through a diagram which gives you a picture of kinship relationship and genealogy as follows:



In the diagram the symbols used are as follows

- Δ : Male
- O : Female
- $=$: Marriage
- $\boxed{\quad}$: descending generation

Ego is the person through whom the relationship is traced. In the present diagram, M (M) is the son of G (father) and H (mother). L is his sister, D is his grandfather who himself is son of A and B (parents). N is ego's wife and Q his father-in-law, and R his mother-in-law. P is his brother-in-law.

4.5 FUNCTION OF KINSHIP

Kinship is significant in a general sense for an individual as well as a group. As the saying goes, blood is thicker than water. Kinsmen are expected to provide support

and security at every moment in a person's life; it also gives him identity as a member of certain kinship group. The kinship groups assign an individual certain status such as that of father, mother, brother husband and so on. Certain roles too are assigned to them through which they fulfil their duties towards society at large.

In the moment of crisis, it is the kinsmen who rush to a person's help. Similarly, in hours of joy they are very much there to share his happiness. The presence of kinsmen is a source of psychological support and strength to a person.

Kinship relations define the mutual relationships of various members of the family. The expected mode of behaviour is clearly defined, thereby making everyone in the group aware of it. The kinsmen are treated as brothers and sisters. They co-operate with each other as one family and provide the support of men and material as and when required. Their support is a source of emotional and psychological strength to individuals.

The kinship groups such as family, lineage (vansh) and clan (gotra) play extremely significant roles in regulating the life of their members in traditional societies and to a certain extent in modern societies as well.

Family members belonging to one lineage participate together in family functions such as birth-rites, marriage and death-rites. Their family-god or *kuldevta* is common and they follow the common restrictions related to worship and daily ritual. Kins belonging to the same lineage share a sense of oneness i.e. a feeling that they belong to the same family and hence must uphold the family tradition and family name.

In a traditional society, the kinship groups known as the clan or *gotra* are also very significant since they are a relatively larger group of kinsmen who trace their origin to a fictional ancestor. Their day to day co-operation and strong bonding is very much evident. But among most of the Hindus, the members of a single *gotra* do not inter-marry as they are considered siblings or brothers and sisters. Hence, *gotra* regulates the marital ties.

Villagers give much importance to the fictive kins too. In order to ensure reciprocity and allegiance, they establish fictional bonds of kinship with each other. These kinsmen widen each other's circle of support which would otherwise have been confined to only blood or marital kins.

All types of kinsmen play a significant role in securing political, economic and occupational benefits for each other. They pass on vital information to each other and supply manual, material and intellectual support in furthering political ambitions.

KIN GROUPS

Kinship in itself is not a group but is one of the strongest basis for group formation.

You will come across names of several unilateral kinship groups such as family, lineage, clan, phratry and moiety while going through any discussion on kinship.

These kinship groups consist of persons who are genealogically related to each other through descent or marital ties. The feeling that ‘blood is thicker than water’ binds the kinsmen to each other in several kin groups which may be close-knit and small like family and lineage or may be, loosely-knit like clan, phratry and moiety.

Let's discuss these kinship groups one by one.

You are already aware of family which is the smallest kinship group. It is basically made up of a man, his wife and their unmarried children. While the man and wife are related through marriage, the children and parents are related to each other through descent or blood ties. The children are related to each other through the kinship link of siblingship and common descent i.e. blood tie.

Some of the important groups based on principles of unilateral descent are as follows:

Lineage: Family is bilateral but lineage is a unilateral descent group. It consists of all the consanguineal blood relatives who claim their descent from a known common ancestor or ancestors who existed in reality in the known past. The ancestor is not a myth as is the case with a clan. Lineage is an exogamous group. It is a unilateral descent group. It implies that a lineage includes all such family members who belong to the father's line alone. If the ancestor is a male figure, then the lineage is called patrilineage. The descent is traced in the male line from father to son. If the lineage is traced from a female figure, it is called matrilineage. Lineage members of a matrilineal group trace relationship to each other through the mother.

Lineage members may or may not share a common residence. Joint family is also an example of lineage where members of three or four generations may live together. A lineage is strictly exogamous.

Clan: A clan is also a unilateral descent group. It includes a set of kins whose members believe themselves to be descended from a common ancestor, but the actual genealogical link may not be demonstrated. The common ancestor is often a mythical figure such as a saint or a *Rishi* in case of Hindu society. It may also be a supernatural character or a totemic object such as tiger, fish and snake etc.

Among the Hindus, the common descent is traced from some sages such as Kashyap, Bhardwaj, Gautam etc. In fact, the common ancestor of the kinsmen is most often an unknown figure or object in the far off antiquity.

The members of a clan consider themselves to be blood relatives of each other as they believe in common descent or blood tie. Hence, most often, the members of a clan do not marry each other. In other words, the clan is an exogamous kinship group.

The clan is patrilineal when the descent is traced through male lines. If the descent is traced through female line, it is called matrilineal clan, as found among Khasi or Garo of north-east India.

Clan is also known as '*Gotra*' in Hindi. The clan grouping is mainly taken into account while initiating marriage negotiations. Marriage is negotiated only with those who do not belong to one's own clan.

Phratry: A phratry is unilateral descent group composed of two or more clans which are supposedly interrelated.

Like clan, the phratry organization is also exogamous. The members of phratry organization believe that they have a common ancestor.

The clans constituting a phratry may retain their individual identities. But, they fulfil special obligations on ceremonial occasions.

Moiety: Moiety is a large social group that results from the splitting of a society into two equal or unequal halves on the basis of descent. Each half thus formed is called a moiety.

The members of a moiety have a belief in a common ancestor which may or may not be actually traceable.

Each moiety is again sub-divided into a number of phratries. Each phratry is split up into a number of clans and each clan into a number of lineage and finally, each lineage into a number of families.

The Aimol Kuku tribe of Manipur has a set of moieties which are further divided into phratries and so on.

KINSHIP BEHAVIOUR

Kinship behaviour or usages refer to definite and comparatively stable patterns of behaviour of different members of a kin group. These behaviour patterns may be verbal and/or non-verbal. Some of the kinship usages are the following :

Avoidance

It is a type of usage through which some restrictions are imposed on close interaction of certain kinsmen. Among the Hindus, as a result of such restrictions, certain relatives avoid talking to each other directly, avoid physical contact and maintain minimum social interaction with each other and so on. Some of the kins covered by such restrictions among the Hindus are - parent-in-law and daughter-in-law, mother-in-law and son-in-law, husband's elder brother and younger brother's wife etc.

Joking Relationship

It is just the opposite of avoidance. The relatives are free to crack jokes at each other's expense, tease each other and make fun of each other under this form of behaviour. The relatives under this category are expected not to take offence or to mind each other's conduct.

Joking relation is generally found between a man and his wife's younger sister or between a woman and her husband's younger brother.

Teknonymy

When the two kinsmen do not address each other directly rather through a third person or a symbol, the usage is known as teknonymy.

The practice is very common in rural India, where women generally do not utter the names of their husbands or elderly in-laws. Women refer to their husbands as the father of her child.

Avunculate

It is the kind of behaviour or usage which gives the maternal uncle an important status so far as his sister's children are concerned. The maternal uncle is considered more important than even the father. The maternal uncle transfers his property to his nephew (i.e. the sister's son). The nephew works for him rather than his own father. Sometimes the sister's children are brought up in their maternal uncle's family. Avunculate is common in matrilineal societies.

Amitate

The kinship behaviour which assigns a special role to one's father's sister is called amitate. Her role is similar to that of the maternal uncle under avunculate. The children show special respect to their father's sister. Sometimes, the children are brought up in her house and inherit her property. She is called female-father in societies practising amitate. It is usually found in patrilineal societies.

Couvade

It is kinship behaviour in which a husband imitates the behaviour of his wife during pregnancy and child birth. The husband also leads the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active life, goes on sick diet and observes certain taboos. This practice is common among Khasi tribe of Assam and Toda tribe of Nilgiri Hills.

GLOSSARY

Affinal kins : kins related by marriage.

Amitate : Kinship behaviour which gives special importance to father's sister.

Avunculate : Kinship behaviour which gives special importance to maternal uncle.

Bilateral kinship : Kinship based on transmission of property rights or descent either equally through both the female and the male lines or in a manner which does not emphasize either line.

Clan or sib : A unilineal exogamous group of relatives who trace their descent from a common ancestor who may have existed in a mythological past. The ancestor might even be a legendary supernatural character, a plant or an animal.

Classificatory teams : A kinship term that refers to or designates several relatives eg. uncle and aunt, etc.

Consanguineal kins : Kins related by blood or common ancestor.

Couvade : Kinship behaviour in which a husband follows a similar pattern of behaviour including dietary restrictions as those followed by his pregnant wife in child birth.

Descriptive term : Specific term for specific individual relationship.

Ego : A person who is the basic point of reference in determining and tracing kinship.

Cross cousin : Children of brothers and sisters.

Kindred : The grouping of relatives by bilateral descent. It includes the relatives of both the parents.

Lineage : A consanguineal kin group resulting from unilinear descent. The common ancestor of lineage members is usually an actual and remembered person. It is an exogamous group.

Matrilineage : Transmission of authority, inheritance or descent primarily through females. It is also called uterine descent.

Moiety : A primary social division in which the tribe is made up of two groups, each one of which is called a moiety.

Patrilineage : Transmission of name, property or authority through males. Patrilineal descent is also called agnatic descent.

Phratry : An exogamous unilinear sub-division of tribe. A phratry is often divided into a number of clans or sibs.

Siblings : Children born of the same parents.

Teknonomy : Kinship behaviour under which kinsmen do not address each other directly.

Unilineal descent : Succession, descent and inheritance through either the father's or the mother's line alone.

The term unilateral is also used for such descent.

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AIMS AND OBJECTIVES OF EDUCATION

INTRODUCTION:-

The importance of aims and objectives of education is recognised by all the educational, professional, political, nonpolitical and religious associations, organisations and groups at various levels in their memoranda, letters and brouchures. It is said that education without clear cut aims is like a rudderless ship. The following comparisons emphasise this point fully well.

Every pilot has a route-chart and set timing of landing at predetermined destination. There is constitution or set of Principles and traditions through which a country is governed Similarly, there should be properly defined and declared principles, aims and objectives of education or the basis of which policies and programmes of education have to be formulated to achieve the set goals wit out wasting scarce energies and resources in chasing the wild goose. It is generally felt that our educational system has not followed the desired aims as a result that it does not produce ideal citizens in the country. It has followed, rather a narrow aim of preparing individuals for livelihood, as mentioned in one of the documents received from an organisation.

The main reason of failure of educational system is that it basically stands or, pre-independence system. The main Objective of its products was how to take degree and to earn money and to be careerist without consideration of ethical values and national spirit.

On the other hand, it has also been pointed out that it is unressonable to criticise educational system alone because it is based on the other subsystems accepted by us.

On the one hand we are developing and cultivating the British given economy, judicial system and system of administration and parliament, and on the other we are decrying and Criticising the education system which merely fulfils the needs of the British systems that we are propagating. As pointed out in a memorandum of an association, "the main defect of the old. education policy.is that it had completely ignored the Indian culture and the interest of the masses of India and have left them economically too backward and socially too fragmented to articulate their miseries...."

The aims and objectives of education, suggested in the documents, include individual as well as social aimds, with emphasis of social transformation aiming at reconstructing society to make it modernised, productive, partidipative, and value oriented nation committed to its constitutional obligations.

◆ 2. Individual Development:-

Development of an individual - physically, mentally and spritually is well known aim of education. Objectives related to this aim of individual development have been expressed in various ways in the memoranda:

- Developing physical and mental faculties
- Acquiring the capacities of understanding, appreciation and expression through word and act, are the fundamental aims of education
- Aim of education should be to make children self- confident and self dependent, and to make them strong physically and mentally
- Education is meant to develop every child's character, personality and culture and as much knowledge as the child can assimilate not merely memorize.

The best expression of complete development of an individual and the harmonious development of personality, however, is found in the following paragraph.

The policy should be directed to the aim of enlightenment of head and heart; illumination of consciousness for allround development of individual personality. Education should enable a human being to attain the greatest possible harmony, internal and external, spiritual and material, for the fullest possible development of human potentialities and capacities.

3. Social and National Development:-

Social, aim of education is equally important because an individual lives in society and has his obligations towards his nation. There is a realisation that, "The present education system does riot yield required results mainly because it is divorced from the real social content and social goals".

It has, therefore, been suggested that education should be able, to discharge its natural functions and must correspond to its structure, goals and content in the interest of national development and social progress. It has also been suggested in this connection that students from young age should be made aware of the social responsibility cast on them.

At the same time, there are certain constitutional commitments, which are intimately related to this aim.. We as the citizens of the republic, are constitutionally Committed to democracy, social justice, equality of opportunity, secularism and above all to a welfare state. It has, therefore, been suggested that, "Educational policy and educational programme should clearly reflect these commitments".

The objectives of developing a sense of national identity, unity and patriotism are advocated by many associations. It is pointed out that the national objectives of planning and programmes and development with special emphasis on popular participation and the national problems that we face in different fields should. be taught at relevant stages.

Individual and social aims of education area not contrary to one another. In fact they are complementary to one another. The following view strikes a balance between individual and social aims of education.

The purpose of education should be the development of the fullest possible capacities and potentialities physical and spiritual of a `total man'. It should make a man capable of earning his

livelihood reasonably well to enjoy a happy and secure life while making effective contributions to the society and national effort of making India strong# advanced and prosperous.

◆ **4. Social Transformation:-**

Education should not merely equip an individual to adjust with society to its customs and conventions, but it should enable him to bring desirable changes in the society. It has been, therefore, suggested that, "Every educational institution from secondary school to university college should be developed to become an agency of change...."

However, it is essential that we should be quite clear about the purpose of change. It is, therefore, natural to ask the, question, "Reform and change to achieve what"? What type of society we aim at and what type of citizens we wish to produce? The following ideas give an indication of the kind of changes education is expected to bring about.

◆ **4.1 Modernisation:-**

Modernisation of society in terms of scientific and technological advancement is a view which seems to be quite popular. It is though that education should enable us to move with times and attain excellence in, science and technology. To quote an expression of this kind.

Scientific and technological advances are, gaining momentum and conscious efforts are made to incorporate them into the development sectors. This calls for modernisation of education in order to make. it in conformity with the modern times and to keep pace, with the advances in the world.

Modernisation, however, is not interpreted and equated with westernisation. In fact, lot of emphasis is given to `Indianness' while talking about modernisation. One of the suggestions explicitly points out that, hour education should integrate and unite the people of India, modernise society while preserving what is authentically Indian in our cultural and spiritual heritage".

The following suggestion beautifully reconciles the twin objectives of modern technical sophistication and the ancient spirituality.

"New education policy of India should be built on the foundation of ancient spirituality and modern culture and technical sophistication. It should develop scientific temper and spirit of enquiry in the students".

◆ **4.2 Productivity:-**

Some documents have insisted on linking education with productivity and thus making individuals as productive citizens to build a productive society. One of the suggestions, in a memorandum, for example, says. "It should bring about a social transformation, and enhance greater efficiency and productivity in all sectors : agri-cultural, industrial and service". It is in this context that Mahatma Gandhi's system of basic education is still considered as a basically sound system and a suggestion has been made that with necessary modification elements of basic education may form part of education not only at the primary stage but at all stages in our national system of education. These elements are:

1. Productive activity in education.
2. Correlation of the curriculum with productive activity and physical and social environment.
3. Intimate contact between the school and the local community.

4.3 Community Participation:-

In a democracy education without community participation is barren. This aim of education is, therefore voiced by a number of groups and organisations. The change that is envisaged on this front is that of Integrating education with community in all respects. To quote a suggestion in this regard:

The education system in all its branches and sectors should get itself involved in activities related to problems of local Community life and shall thus endeavour through the desirable community participation community involvement in the educational field to bring all education of its rightful place in community life.

5. Acquisition of Values:-

moral, cultural and spiritual values in education have been given immense importance in the Memoranda documents. One of the expressions emphatically point out that, "certain basic values as respect for others, responsibility, solidarity, creativity and integrity must be fostered in our children". It is interesting that a number of specific values have been suggested in the documents. The values which are considered important are mentioned below:

Emphasis should be given in cultivating good qualities like cooperation, good will, forgiveness, tolerance, honesty, patience etc. in order to encourage universal brother-hood and to prepare students worthy citizens of the country. Values of optimism and secularism, and service to the poor should be stressed on the young minds.

6. Summing up

It is worth reproducing what a document mentions about the aims of education:

The aim of education is two-fold (i) Development of the individual in society and (ii) Consequent development of the society. The aim of education in relation to individual may be spelt out as follows:

- i) to produce full human personality with courage, conviction, vitality, sensitivity and intelligence so that men and women may live in harmony with the universe;
- ii) to bring out the fullest potential of child and prepare him for life and its varied situations so that he becomes a cultured and responsible citizen dedicated in the service of community. In relation to the society, the aim of education is to create:
 - i) a sane and learning society where mode of material production will be such that no section of the society remains unemployed. In the Indian context such a mode of production will be necessarily based on a decentralised economy utilising all available manpower;
 - ii) a society where the conditions of work and general environment will offer psychic satisfactions and effective motivations to its members.
 - iii) a society reconciling technological and scientific advancement with general well-being and security of its members, enhancing joy of life and eliminating all forms of exploitation.

The broad objective of education should, therefore, be to look beyond the existing society and to develop men and women amenable to the advent of a sane and healthier society of tomorrow.

While summing up, it may be pointed out that various dimensions individual and social development, social transformation, value- acquisition etc. have been well identified in the memoranda documents. The following words briefly summarise the various dimensions which are considered important indeed for marching into the 21st century:

We are of the opinion that Indian education should aim at producing men and women of knowledge, character and cultural values and trained skills to achieve excellence in their career and life. Let us make it clear that we wish to prepare youth to march into the 21st century on the ideals of truth and non-violence as shown to us by our great leaders.

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UNIT-III

(Social Processes)

- Socialization: Process, Stages, Agencies.
- Social Mobility: Meaning, Forms, Factors.
- Social Control: Forms, Agencies.
- Social Stratification: Meaning, Forms, Theories.

SOCIAL PROCESS

Society is a dynamic network of social relationships between individuals. People are always engaged in actions of one type or the other. The characteristic ways in which these actions are designed is called social process. Social processes form the basis of society. Without social interactions, it would be impossible to establish social relationships. Thus to understand social relationships in more detail, an analysis of social processes is necessary.

Definitions:-

According to Mac Iver, *social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character.*

Ginsberg defines social processes as *the various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay.* According to Horton and Hunt, *social processes refer to the repetitive forms of behavior which are commonly found in social life.*

Associative and Dissociative Social Processes

Social processes may be generally classified into associative and dissociative. Associative processes unite or associate people together by harmonious relationships towards a common end. Some of the associative social processes are co-operation, assimilation, accommodation etc. Dissociative processes are those social processes that hamper harmonious relationships and may result in social disorganization. Some examples of dissociative social processes are competition, conflict and contravention.

Associative Social Processes

Social Interaction

The concept of Social Interaction is crucial to the study of society and social relationships. Interaction is the basic social process. It represents the dynamic element in society.

Definitions:-

Dawson and Gettys define social interaction as *a social process whereby men interpenetrate the minds of each other.* According to Elredge and Merrill, *Social interaction is a general process whereby two or more persons are in meaningful contact as a result of which their behavior is modified however slightly.*

Conditions of Interaction

The two main conditions of interaction are i) *contact* and ii) *communication*. Contact is the first stage of interaction. It means the coming together of individuals. It involves a mutual response and an adjustment of behaviour to the action of others. Contact is of two types, a) *contact in time* and b) *contact in space*. Contact in time is the contact between generations. Contact in space occurs between individuals within a particular area. Communication is the medium of interaction. In communication, the feelings or ideas of other persons are inferred from their behaviour. It takes place through senses, emotions and ideas and sentiments. Language is an important medium which aids communication.

Co-operation

Co-operation generally means working together for a common goal. The term co-operation is derived from two Latin words, 'Co' meaning together and 'operari' meaning to work. Literally the term means working together.

Definitions

According to Elredge and Merrill, *Co-operation is a form of social interaction wherein two or more persons work together to gain a common end.*

According to A.W.Green *Co-operation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.*

Co-operation requires sympathy and identification. It is possible only when there is a similarity of thoughts and purpose, mutual awareness, understanding and selflessness. Co-operation takes place under certain conditions. It requires a motivation and a favourable attitude towards sharing the work and rewards. Also there should be a knowledge of the benefits of co-operative activity and people should equip themselves with the skills necessary for co-operation.

Types of Co-operation

Co-operation may be classified into *direct* and *indirect* or *primary*, *secondary* and *tertiary*. Direct co-operation is when people are involved in an identical function. They do the same activity together. It gives them social satisfaction. E.g. playing together, worshipping together etc. Indirect co-operation is when people work individually for the attainment of a common end. People do different tasks which ultimately results in the achievement of a common goal. It is based on the principle of specialisation and division of labour, E.g. Spinners, weavers dyers and tailors do different work which ultimately results in the making of clothes.

Primary co-operation is found in primary groups like family, neighbourhood etc. In such type of co-operation, every member works for the betterment of all. Every one works together and the rewards are shared between all the members. Means and goals are one in primary co-operation. Secondary co-operation is found in secondary groups. It is

highly formalised and specialised. It is a feature of modern society. Each person performs his task in co-operation with others so as to enjoy the reward separately. Co-operation found between bigger groups is called tertiary co-operation. The two groups may work together for common goals or even antagonistic goals.

Significance of Co-operation

As a form of social process, co-operation is universal and continuous. It is so important for a person that survival is almost impossible without it. Co-operation helps a society to progress. It gives strength to a society. Also it provides solution to many international problems and disputes.

Accommodation

Human life is full of conflicts. People have to encounter conflicting situations and deal with them accordingly to move on in life. One of the basic social processes that help in dealing with conflicts is accommodation. Individuals make adjustments to avoid as well as deal with conflicts. Such adjustments that people make to get on with others is called accommodation. It is the process of getting along in spite of differences.

Definitions

The psychologist J.M.Baldwin who was the first to use the concept defined accommodation as *changes in the behaviour of individuals which help them to adjust to their environment*.

According to Mac Iver, *accommodation refers particularly to the process in which man attains a sense of harmony with his environment*.

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

Characteristics

Following are the characteristics of accommodation.

- i. Accommodation is the natural result of conflict
- ii. It maybe a conscious or unconscious activity
- iii. It is a universal process
- iv. It is a continuous process
- v. The effect of accommodation varies with circumstances

Methods of Accommodation

There are different forms in which accommodation takes place. According to Gillin and Gillin, there are seven methods of accommodation. They are

- a) *Yielding to coercion*: It takes place between parties with unequal strength. The stronger party uses force or threat of force to make the weaker party accept the conditions of agreement.

- b) *Compromise*: When the opposing parties are almost equal in power, each party makes some concessions and yield to some demands of the other. This is called Compromise.
- c) *Role of third party in Compromise*: This type of accommodation involves a third party in Compromise. It may be of three types – *Arbitration, Mediation and Conciliation*. In arbitration, a third party tries to bring about an end to a conflict through compromise. The decision of the third party is binding in this case. In mediation, a neutral agent is involved to create a peaceful settlement but his decisions are not binding as in the case of arbitration. The function of the mediator is mere advisory. In Conciliation, the conflicting parties are persuaded to develop friendship and come to an agreement.
- d) *Toleration*: In this strategy, conflicts are avoided rather than settled or resolved. In toleration, overt conflict is avoided and the conflicting groups bear their differences and co-exist.
- e) *Conversion*: It involves a sudden rejection of one's beliefs, convictions and loyalties and the adoption of others. This is commonly found in religious contexts.
- f) *Sublimation*: Sublimation means the substitution of aggressive attitudes by non aggressive ones. It may occur at both individual and group level.
- g) *Rationalisation*: This involves providing explanations for one's behaviour. Individuals and group try to justify their actions by blaming it on others or other reasons. This is called rationalisation.

Significance of Accommodation

Without accommodation social life would be hard. Accommodation controls conflict and helps people to maintain co-operation. It helps people to adjust to the changing conditions. It is a means of resolving conflict and maintaining co-ordination between individuals and groups with opposing interests.

Assimilation

Assimilation is also a type of social adjustment like accommodation, but it is more permanent. Assimilation is the fusion of groups and their cultures. It requires more fundamental changes as it involves the absorption and incorporation of one culture by another.

Definitions

According to Young and Mack, *Assimilation is the fusion or blending of two previously distinct groups into one*.

Ogburn and Nimkoff define assimilation as *the process whereby individuals or groups one dissimilar become similar and identified in their interest and outlook*.

Bogardus defines assimilation as *the social process whereby attitudes of many persons are united and thus develop into a united group.*

Characteristics

The major characteristics of assimilation are listed below

- i. Assimilation is a slow and gradual process.
- ii. It is not confined to a single field
- iii. It is an unconscious process
- iv. It is a two-way process

Factors influencing Assimilation

Assimilation is a process which is influenced by a lot of factors that relate with the involved groups.

The major factors that favour assimilation are:

- i. Toleration
- ii. Intimate social relationships
- iii. Intermarriages
- iv. Cultural similarity
- v. Education
- vi. Equal social and economic opportunity

The major factors that hinder assimilation are:

- i. Isolation
- ii. Racial or physical differences
- iii. Cultural differences
- iv. Prejudice
- v. Dominance and subordination relation between the involved groups.

Differences between accommodation and assimilation

Accommodation

- 1. Accommodation is a sudden process
- 2. It may or may not provide permanent solution to group differences and disputes
- 3. It may be a conscious or unconscious process

Assimilation

- 1. Assimilation is a slow and gradual Process
- 2. It provides permanent solution to group differences and disputes
- 3. It is an unconscious process

Dissociative Social Processes

Competition

Competition is a social process which is ever present in society. It is a type of opposition where the focus is on the attainment of rewards. It is a fundamental form of social struggle. Whenever there is an insufficient supply of things that people commonly desire, there will be competition.

Definition

According to Park and Burgess, *Competition is an interaction without social contact.* Horton and Hunt define Competition as *the struggle for possession of rewards which are limited in supply, goods, status, power, love- anything.*

Characteristics of Competition

Competition is a social process with its own unique characteristics. Some of the major characteristics of competition are,

- i. Whenever there is scarcity, there is competition
- ii. Competition is continuous
- iii. Competition is universal
- iv. It is dynamic
- v. It is a cause of social change
- vi. Competition may be personal or impersonal
- vii. Competition may be constructive or destructive
- viii. It is always governed by norms

Types of Competition

Competition may generally be classified into social, economic, political and cultural. In social competition, people always compete with each other to attain higher status and position. It is usually found in open societies where individual's talents and capacities are recognised. Economic competition is found in the process of production, distribution and consumption. People compete with each other for economic rewards. Political competition is always to secure power. Cultural competition is the competition that takes place between two cultural groups.

Significance of Competition

Competition plays an important role in social life. It has certain functions in society. The important social functions of competition are

- i. Assigns status to individuals
- ii. It is a source of motivation
- iii. It provides for social mobility
- iv. It contributes to socio economic progress
- v. It may result in discoveries and innovations

Differences between competition and co-operation

Competition	Co operation
1. Social interaction where individuals	1. Social interaction where two or more

try to monopolise rewards by surpassing all individuals.	persons work together to gain a common end
2. Takes place at the individual as well as group level	2. Based on joint efforts of people
3. May bring about both positive and negative results	3. Brings about positive results
4. It is limited by social norms	4. Co-operation has no limits

Conflict

Conflict is a form of struggle between individuals or groups. Unlike competition, the focus in conflict is not on the reward, but on eliminating the opponent. It is more negative than competition.

Definition

Horton and Hunt define conflict as *a process of seeking to monopolise rewards by eliminating or weakening the competitors.*

In the words of A.W.Green, *Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others.*

According to Gillin and Gillin, *Conflict is the social process in which individuals seek their ends by directly challenging the antagonist by violence or threat of violence.*

Characteristics of Conflict

Conflict may be identified as having the following characteristics.

- i. *Conflict is universal*
- ii. *Conflict is a conscious action*
- iii. *Conflict is not continuous, but intermittent*
- iv. *Conflict maybe personal or impersonal*

Types of Conflict

Georg Simmel has distinguished between four types of conflict: i) *war* ii) *feud* iii) *litigation* iv) *conflict of impersonal ideals*. *War* is a deep seated antagonistic impulse to gain material objective. *Feud* is an intra-group conflict which arises out of the injustice done by one group to another. *Litigation* is a judicial struggle by an individual or group to protect right to possessions. *Conflict of impersonal ideals* is a conflict carried out by individuals for an ideal.

Generally conflict maybe classified into corporate and personal conflict, latent and overt conflict, class conflict, racial conflict, caste conflict, group conflict, international conflict etc.

Significance of conflict:-

Conflict is an essential social process. It is necessary for the formation and growth of society.

Conflict has both positive and negative effects on society.

The negative effects of conflict are

- i. *It disrupts social unity*
- ii. *It lowers the morale and weakens the solidarity of the group*
- iii. *It creates disorder and confusion in society*
- iv. *It causes psychological and moral damage too*

The positive effects of conflict are

- i. *A limited amount of conflict contributes to group stability*
- ii. *External conflict brings about unity among the members*
- iii. *Personal conflicts help people to rise to higher levels*

Difference between Conflict and Competition

Conflict	Competition	Conflict	Competition
1. Focus on the opponent rather than the reward		1. Focus on the reward rather than the opponent	
2. Always a conscious activity		2. Maybe conscious or unconscious	
3. It is an intermittent process, not continuous		3. It is a continuous process	
4. Mostly results in negative consequences		4. May lead to positive as well as negative consequences	

Difference between Conflict and Co-operation

Conflict	Co operation
1. A conscious and deliberate act	1. Maybe a conscious or unconscious act
2. No regard for others	2. Based on sympathy and consideration for others

3. An intermittent process	3. A continuous process
4. Brings about mostly negative consequences	4. Brings about positive consequences

Isolation

The significance of social contact and social processes is realized only in a situation of isolation. Isolation is when an individual has no contact with other individuals at any time. Absolute isolation is almost impossible in a society. Different instances of isolation can be found in society as in the case of feral children. It is a case almost close to absolute isolation. Other types of isolation which can be found in society are confinement in a prison, solitary occupations like that of a shepherd etc. Regardless of the situation, isolation is considered to create negative consequences. Isolation usually is accepted as a form of punishment like in the case of banishing from a group and excommunication. Banishing separates an individual from his community while excommunication separates an individual from his religious group. Isolation gradually results in the creation of a social distance. Though negative in its consequences, isolation is also one of the ways in which society organizes itself by means of mutual avoidance, social distance etc.

Contravention

Contravention is a social process in which opposing groups or persons try to prevent each other from attaining an objective, whether or not they want it for themselves. It is often described as a polite and gentle form of conflict because it is a conflict which does not include direct attack of the opponent. Contravention is expressed as delaying tactics, threatening, spreading rumours etc.

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SOCIALIZATION

SOCIALIZATION

Every society has its own codes of conduct, rules and regulations, and norms and values. You must have understood by now that every culture clearly demarcates the desirable and undesirable behaviour in different social contexts. How should you behave as a son or daughter, as brother or sister, as nephew or niece, as host or guest and as friend, are all laid down by the culture to which you belong. Every culture has its own ways of handling these issues. For example, we show respect to elders by touching their feet, greet them with folded hands and simply bowing down our heads before them. While seeking blessings, the daughters in Bengal are supposed to touch the feet of their parents whereas daughters in Uttar Pradesh are not supposed to touch their feet in similar circumstances. Where they are regarded as *Devi* (Goddess) Laxmi. Further, they are offered to another family in the form of *kanya dan* (*gift of a virgin*). There are several such rules, which differ from society to society. Thus, it is clear that an individual should be aware of such social norms and cultural expectations so that he could carry out his activities in accordance with the culturally laid down practices. In this lesson, we will study about the process of socialization.



OBJECTIVES

After reading this lesson, you will be able to:

- explain the concept and meaning of socialization;
- describe its inter-relationship with a) enculturation b) assimilation;
- state the different agents of socialization;
- describe the elements of socialization;
- understand the role of socialization in personality development; and
- explain the process of socialization in the context of different Indian communities.

CONCEPT AND MEANING OF SOCIALIZATION

When a child is born it is merely an organism, a “*jiva*” and through the process of socialization, it becomes *puruṣa* or *stri* in other words an individual. The culture that a family, community and society inculcates in an individual makes him *manushya* (or human being). The child responds to the forces around it, both human and physical objects. It can be called a process of growing up in a society which a child acquires through its growth in age and is also influenced by cultural norms, traditions, values and different cultural patterns of the group to which it belongs. In this process, the child imbibes the cultural patterns, learns to perform its individual and social roles. In this way, the child makes efforts to adjust himself to the social order. Socialization is a comprehensive and endless process, which continues throughout the life of an individual.

Socialization is a process of owning, adopting and initiating the newborn, stage by stage in the family, community and society. This process functions at two different levels: one within the infant himself which is called internalization (of the objects around him) and the other from outside, that is, at the level which includes parents, other family members and peers etc.

19.1.1 Relationship between Assimilation and Socialization

The process of learning and instilling the values and socially approved ways of behaviour is known as socialization.

Members of a society are required to behave in ways that are in accordance with the values of the group. The process of assimilation of newcomers enables to achieve this end. The new comers are not immigrants from other societies or subcultures of the same society but are new born babies. The newborn infant has certain needs like those for food and warmth which his his mother mainly satisfies. The child depends upon her and “identifies oneself” with her emotionally. It is believed by some that the child is aware of his mother even before he is aware of himself. The mother and the child at first have a common identity. The mother is “internalised” by the infant with the satisfaction of food and other bodily needs. In due course, the child differentiates himself from his mother. He is then faced with the problem of integrating his self and the mother into a social system. In this

way, role system comes into existence. Therefore, the child learns to differentiate himself from his mother. Later, it is believed that the child repeats the process of assimilation with his father as well. Thus, the child differentiates between father as a person from his mother and then integrates father to the social system in a new enlarged way, which takes into account not only fathers' relationship to him, but to the mother also. In this way, the relationship between socialization and assimilation is established.

19.1.2 Enculturation and Socialization

Enculturation refers to learning of cultural patterns from one generation to the next. All the while, new patterns are continuously added. Thus, enculturation ensures the processes of cultural continuity along with change in the society. Enculturation could take place either consciously or unconsciously or both ways. In this situation, the older generation invites or induces and compels the members of succeeding generations to adopt their ways of thinking and behaving. Thus, enculturation is based on the authority of the older generations to ensure that the younger generations do not adopt the cultural practices of other groups. In this way, the elders take full care that the existing values are imbibed by the new comers so that these values are further strengthened and continued.

AGENTS OF SOCIALIZATION

The agents of socialization help the process of learning. This learning is the result of authoritarian and egalitarian forces. The authoritarian forces are those which have an authority over the child. These include the parents, the family, the cultural factors and the prescriptions of law. The egalitarian forces include the peer group, the playmates, friends and associates. These agents of socialization function as per the recognized patterns laid down by the society for conformity and deviation, or reward and punishment.

The main aim of socialization is to make the child learn and to make him conform to the established norms and behaviour patterns. The growing child is brought up in the given conditions. One learns the forms of conduct and behaviour in accordance with the accepted social practices, norms and values. It is the first step towards culturisation of the child when he learns to identify himself with the existing environment. The socializing agents condemn deviant action and behaviour of the child, but do not govern the later behaviour. The deviant behaviour of the child can not be ruled out.

1.FAMILY:-

A child is born dependent and helpless. He has various biological and psychological attributes. He has to depend on his parents for physical and mental needs. The mother fulfills all these needs of the infant. We have discussed earlier that the child is emotionally attached to his mother first and later to his father. He identifies the relationship with his mother and father and grandparents and gradually learns to differentiate among all.

After the parents, the child comes close to his siblings, who sometimes take care, fondle and express their love and affection towards him. In this way, he integrates his siblings into a new and an enlarged social system.

Thus, the child comes in contact with an increasing number of family members and imitates their actions and behaviour patterns through different forms of responses such as anger, screaming, smiles and through movements of arms, hands and legs, etc. These special gestures help him to associate and integrate himself with his family. The child internalizes the knowledge about the members of the family. In this way, the child starts his life with learning in presence of his/her mother, father and other family members. Gradually, this process of social relationships widens if he lives in an extended family. Thus, the child acquires knowledge, behaviour, manners and internalizes all these patterns and learns to adjust or conform to the norms of the family.

19.2.2 Neighbourhood

The locality and village constitute the neighbourhood in which a child grows up. He is socialised in the physical and social environment of the neighbourhood. He plays with elder siblings, other children of the locality/village and thus, acquires knowledge about physical and social objects available in his neighbourhood. He learns about the nature, characteristics and usefulness of these objects operating in the neighbourhood. He tries to adjust himself in different situations and also with the members of different castes, communities, religious and other occupational groups. In this way, he learns to differentiate between different qualities possessed by different individual members and also the communities which bind them. During his interaction with both physical and social neighbourhood, he learns about the various ways of making a living, different types of occupations and the role of physical environment in providing facilities for adoption of these occupations. He becomes familiar with the process of inter-dependence in the locality/village and the neighbourhood among the different sections of the group. He also visualises the ways and means in which the village solidarity is maintained. He also learns to act and behave in conformity to the different groups to which he belongs and also to their norms and values. He acquires insight into the behaviour of others and in

this process, he develops an understanding of his own self. Here, the process of socialization inculcates discipline, orderly behaviour, and furnishes skills.

School/Institution

Schools and educational institutions are important agents of socialization. They provide learning situations and environment to the child which impart discipline and inculcate certain qualities which enable him to develop his personality. This way he learns to discover his own needs and needs of the group to which he belongs. Thus, he learns to conform to the norms set by the school and other institutions.

Education plays an important role in the development of the human behaviour. After family, it is the class room, the peer group, and the teachers who exercise influence on a child. Education gives moral, intellectual and social insight to the individual. It links one to one's heritage and sets a perspective before him.

The norms rooted in these institutions provide standards of behaviour and are regulatory in character. They condition our social action. Violation of the norms may lead to social ridicule, boycott and even more severe punishment.

Society

We live in society. All our actions and behaviour are governed by different rules and regulations. No one can act independently with complete disregard to society and social patterns of life. The action and behaviour should commensurate with traditions, customs and norms and values prescribed by the society. If individuals living in a society follow the norms as are applicable and act strictly in accordance with that they are rewarded, else they are punished for their deviant behaviour.

19.2.5 Reward and Punishment

The process of socialization also involves reward and punishment for the better performance and reinforcement of competitive sense in the child.

Reward and punishment operate as important agents of socialization. In their operation, there is a basic difference and they serve different purposes. Man is a cultured animal and communicates largely through symbols. If possible, human beings are likely to use symbolic sanctions resorting to other types of sanction only if the symbolic approach fails. Thus, pointing to the rod at first may serve a better purpose than using it; similarly, an appreciative smile may at times serve purposes more than the reward. Punishment is used mostly as a principal form of social control and against those who disturb the order. Reward and punishment both have a role, but variant and different.

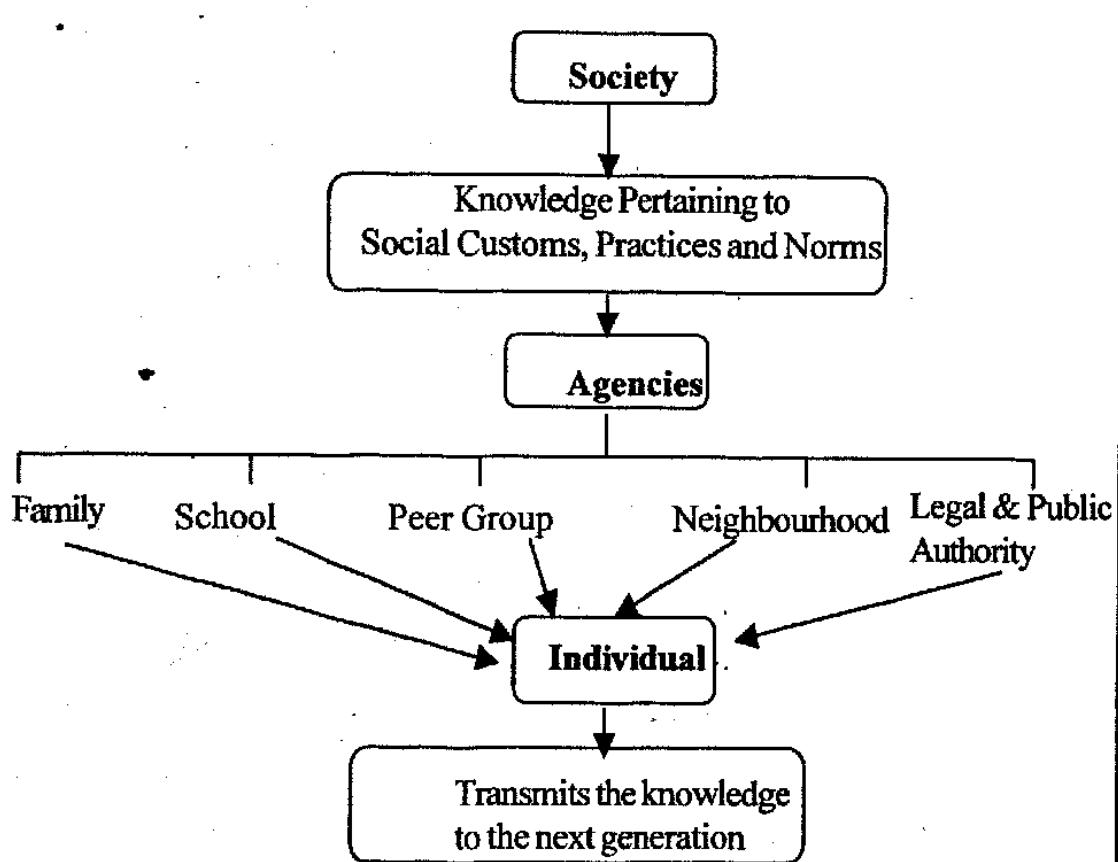


Fig.1 : The Mechanism of Socialization

INTEXT QUESTION:-

State true or false against each statement.

- (i) The main aim of socialization is to make the child learn the established norms and behaviour.
- (ii) Schools and educational institutions are not important agents of socializations.
- (iii) All our actions and behaviour are governed by different rules and regulations of the society.
- (iv) Reward and punishment operate as important agents of socialization and social control.

ELEMENTS OF SOCIALIZATION

Communication is one of the basic elements of socialization. It is through the communication skills that a child learns to communicate his feelings and emotions to others. It is through the process of communication that learning occurs.

Role identification and role performance are the other elements of socialization. Socialization enables the child to perform certain social roles effectively. Thus, it influences the social behaviour of the child to perform his role in consonance with the approved social norms and values laid down by the society.

Culture is the an element of socialization, which is passed on from one generation to the next. An organised society is built up by means of social organisation and is transmitted from one generation to another by the process of learning. The values of a society and the ways of doing and thinking that are considered right and proper are learnt by the young child. Socialization constitutes these learning processes.

ROLE OF SOCIALIZATION IN PERSONALITY DEVELOPMENT OF AN INDIVIDUAL

It is a common belief that most of the personality traits are acquired by the child during the age of 3 to 8 years. It is the most crucial period in the life of an individual as the foundations for character and personality are laid down during this period. It has already been discussed that the child internalizes the affection and love, emotions and sentiments and the various roles played during his growth by the mother, father and siblings. A role is set of socially expected behaviour and for every role, there is corresponding status and set of rights and duties. The “expressive” role centered round affection and “instrumental” role organised around discipline and the provision of livelihood or earner of bread are internalized by the child in his role performance. In course of games, the boy plays the role of the head of the family having a job which takes him to work in the morning and returns home in the evening as his father does. Similarly, a girl performs the role of her mother.

The number and nature of roles with which the growing child becomes familiar increases further when he plays with his siblings and other family members and

goes to the school. His role is identified by his nature and the extent of his participation in the family and the school including peer groups, teachers, headmasters, community members, villagers, and so on. He comes across various practices and occupations of the family and of others in the village, and community. Due to his association with the occupation of his father, he learns about the different stages of that particular occupation. He acquires different skills and basic ideologies and principles related to that occupation. He assists his father and aims to become an effective and efficient worker. In this way, he becomes a responsible member of the family, community, society and nation while performing different roles expected of him at different levels and situations.

Childhood socialization plays a prime role. If a child socializes, he will be able to identify different roles expected of him and will also be instrumental in performing the expected roles.

In the process of role taking, the person develops a concept of individual and personal identity and self learns to introspect. He establishes his own identity and image, position and status as a member of the family, community and society.

It is evident from above that socialization provides learning opportunities to young children which helps them to identify their cultural and social roles and ways to perform these roles. The role performance by growing child reflects the human behaviour in conformity to and in consonance with the approved norms of the group and society.

The basic principles of role theory are

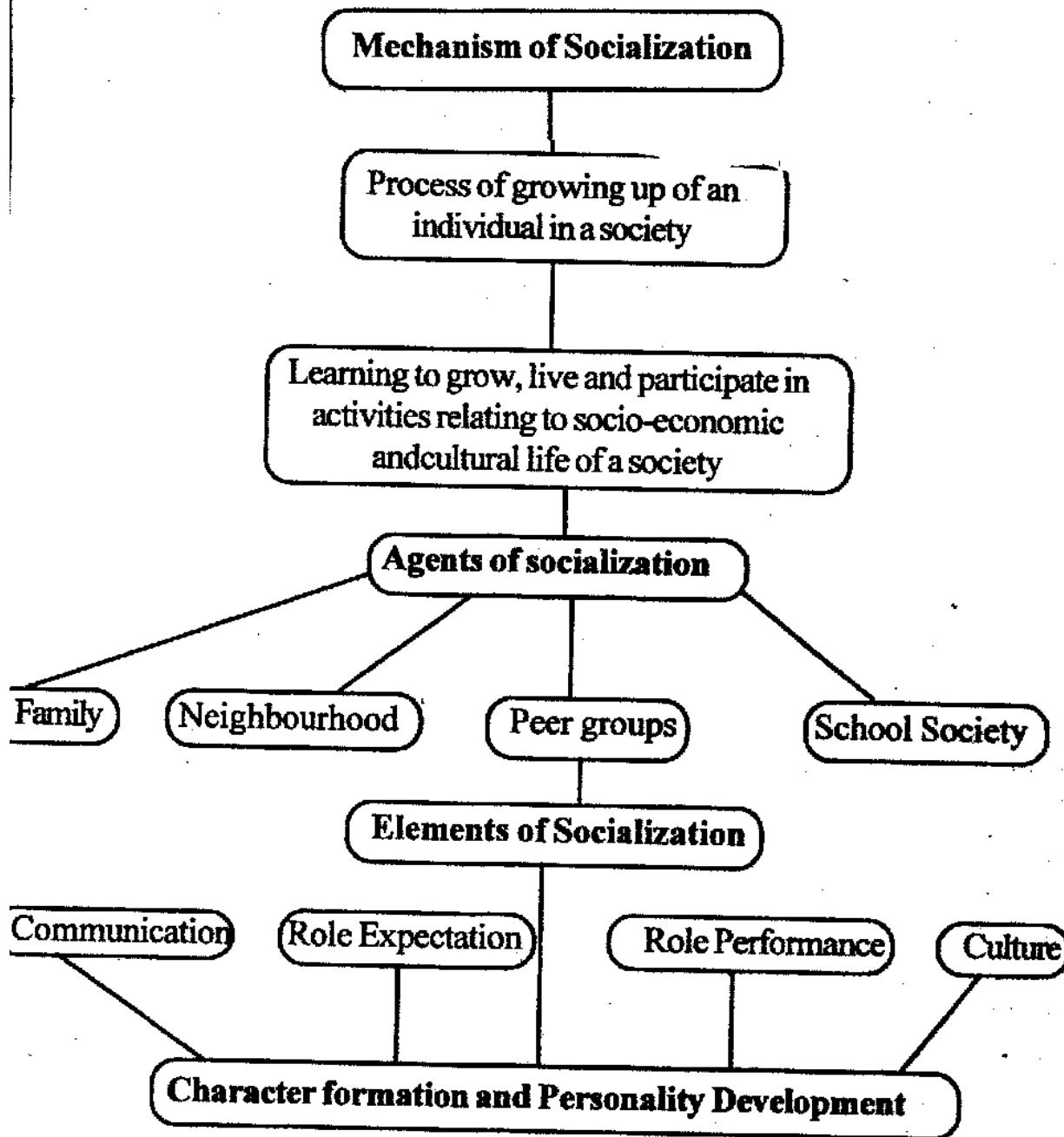
- (i) the role: is the unit of culture;
- (ii) the position and status: the units of society; and
- (iii) the self: the unit of personality.

Reciprocal action occurs between persons in terms of roles and there is an interaction of roles and self. Contemporary role theory regards human conduct as the product of the interaction of role and self.

It is true that socialization stresses conformity to certain norms of group, but with some flexibility and selectivity to avoid rigid uniformity of behaviour. However, there are failures in socialization of persons whose behaviour deviates from social norms. First, we need to note that social order is largely maintained by internalization of social norms and is transmitted from the older generation to the newer by the learning process. The child learns the values of the society and the ways of doing and thinking that are deemed to be right and proper. In this way, the process of socialization plays an effective role in personality development and character formation of an individual.

The social order is maintained by socialization and not social control. The basic processes involved in socialization and social control are the same, such as praise and blame, or rewards and punishments for behaviour, which are approved or disapproved. In practice, the processes differ on emphasis and degree in two situations.

THE PROCESS OF SOCIALIZATION





WHAT YOU HAVE LEARNT

- Socialization is a social process.
- It helps the child to grow and develop physically and mentally. With growth in his age, the mental and physical development take place.
- Socialization helps the child to acquire and internalize the objects around him and norms and sanctions prescribed by the customs and practices, culture and traditions.
- The process of socialization is a life-long process, which continues from cradle to grave and begins even during prenatal period.
- It brings to limelight the new situation which requires attention and generates an atmosphere of expectation, hopefulness and welcome to the springing life.
- The agents of socialization are parents, family, schools neighbourhood, cultural factors, social norms and values of society. These are authoritarian forces.
- The egalitarian forces include the playmates, friends and associates.
- The main aim of socialization is to make the child learn and to make him conform to the established norms and behaviour.
- The basic elements of socialization are communication, role identification and role performance, and culture in which the child is reared up.
- These elements regulate the behaviour of the child in consonance with the approved norms and values. Thus, the process of socialization largely plays a dominant role in character formation and personality development of the child.
- Socialization stresses conformity to certain norms of the group, however at times deviations take place that results in failures in socialization.
- The child learns the values of the society and ways of doing and thinking are transmitted from one generation to the next.

GLOSSARY

Internalization :	Unconscious assimilation of information or to make attitude, behaviour, etc., a part of one's nature by learning.
Agents :	Persons or groups that produce an effect or the persons or groups who facilitate the process of socialization.
Role-identification :	Orienting oneself in accordance with the behaviour of the other, or identifying oneself with the other's role

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Social Mobility

Definition of Social Mobility:-

Every society has different strata in it. The different individuals and groups who occupy a certain social position may not remain in that position permanently. Some may move from one position to another, from higher social class position to lower social class position, and vice versa. Social mobility implies a set of changes in opportunities, incomes, lifestyles, personal relationships, social status and ultimately class membership.

Social mobility is a type of movement but it is not physical movement over geographical space although social mobility could involve, and be brought about by, physical mobility. It is movement in the social space, the shifting or changing of statuses or class positions. Social mobility is a social process that takes place among individual members or groups in a society, as they interact with each other. It is a process by which individuals or groups move from one status to another; or from one class or stratum to another.

Social mobility describes the volume and quality of movement among strata. That is the kind of movement that people make between the different social classes. Our unit of analysis in social mobility may be an individual, or a social group or a nation.

Types of Social Mobility:-

Sociologists have identified different types of social mobility. The following is a brief discussion of the different types of social mobility (Team of Experts, 2000).

Vertical Social Mobility

Vertical social mobility is a type of social mobility that individuals experience when they move from their social status to other higher or lower social status. It is a radical social change in an individual's position. It is a movement between different social classes and it involves a change in social position of an individual, a family or a group. It may be upward or downward.

Horizontal Social Mobility:-

Horizontal social mobility is also called lateral social mobility. It is movement within a social class or a social position where the individual slightly improves and/or declines in his social position within his/her class level. Unlike vertical social mobility, it doesn't involve drastic changes.

Inter-generational Social Mobility:-

This type of social mobility involves the movement up or down, between the social class of one or two generations of a family, or a social group. In this mobility, our focus of attention is a social group, like the family. Here we look at change in the status position of the family over two or more generations, i.e., the social position of the grandfather, the father and the son. If a child, for example, whose father was an upper class person as a result of his wealth becomes only a laborer in his own time, then he has experienced a downward intergenerational social mobility.

Intra-generational mobility:-

This concerns individual changes in positions during one's lifetime. It may also refer to the change that occurs in social groups or a country's socioeconomic position over a specified period of time. In other words, through achievement or other means one can move up from being a poor primary school teacher to a high court judge. Unlike the Inter-generational social mobility, intra

generational social mobility is within one generation. But like inter-generational social mobility, it may be an upward or downward social mobility. Unlike the intergenerational social mobility, our focus here is on a specific individual or group. Here, we observe change in the social position of an individual or a group over the life cycle of the individual himself or the group either upward or in some cases downward. For example, a person in his/her lifetime may rise up from a lower position such as shoeshining, and climb up the social ladder until he or she becomes a member of privileged social and economic position. Or, others may happen to lose their once prestigious socio-economic position and as a result move down until they end up in destitution.

Avenues of Social Mobility:-

The avenues of social mobility are the doors through which a person moves upward in the social hierarchy. The major avenue to social mobility in most modern societies is access to appropriate modern education. Change of profession/ occupation and geographical mobility are also avenues. There are also some sudden or short cut avenues to social mobility. These include windfall gains in terms of inheritance, gambling, theft or financial corruption, winning a lottery game, etc. Such mobility is rare, bearing in mind that most inheritance is within the same social group.

The opportunities for upward social mobility are great in modern societies which have open systems. In such societies, there is freedom of vertical social mobility, and any member of a society may move up or down the social hierarchy. There are no legal and/or traditional restrictions that are put on social mobility on either direction. What counts a lot are personal merits, competitions and efforts for achievement. On the other hand, in societies with closed systems vertical, especially upward, is very difficult. In such societies, individuals born to a certain social position remain within that category for their lifetime. The most important determinants here are not individual's achievements, merits or personal effort, but what counts

most are one's ancestry, racial background, family background, religion, sex, ethnicity, etc. (Henslin and Nelson, 1995)

Barriers to Upward Social Mobility:-

These are factors that make it difficult for individual families or groups to move from one status position to another. Such barriers may include various social, psychological, cultural, economic, political and other related factors. Lack of opportunity, motivation, commitment, interest, or positive attitude, etc., is very crucial psychosocial factors. Other most important barriers may include one's own physical condition, lack of access to an appropriate modern education; inequality in the distribution of inherited wealth; one's color or ethnic origin, religion, etc. These are the most obvious barriers to social mobility

Types of social mobility:-

- *Vertical social mobility*
 - *Horizontal social mobility*
 - *Intra-generational social mobility*
 - *Inter-generational social mobility*
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SOCIAL CONTROL

We remember from our childhood days how our parents urged us to eat with our right hand, to respect our elders and our teachers, to be punctual and to help the needy. Subsequently, we learn that we should drive on the left side of the road and to obey the laws of the land. Still later, we are made aware about responsibilities towards aging parents, towards children and professional responsibilities that come with one's job.

It is clear that our behaviour is regulated by family, by prevalent customs and traditions, by society and by the state, too. The notion that unrestrained freedom will lead to anarchy and a demise of social order. Therefore, it is considered imperative for any society to maintain order and progress.



OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning and need for social control;
- explain the informal means of social control – i.e. the role of folkways, mores, customs and religion in maintaining social control;
- describe the formal means of social control – i.e. the role of law, education and state in establishing social control; and
- explain the agencies of social control – role of family, neighbourhood and public opinion.

MEANING OF SOCIAL CONTROL

For the smooth functioning of any society, it is essential that its members conduct themselves in a manner that is acceptable to other members of that society. Our behaviour in every day life is quite orderly and disciplined. We normally do not wish to antagonise (oppose) people we interact with, we do try to stick to various rules and to observe discipline in schools etc. Those who do not obey these norms of society are criticized or looked down upon.

Social control is a general method of regulating the behaviour of individuals in a society through accepted social norms. It is a way to channelize the behaviour of individuals in society so that they conform to the accepted code of conduct. Social control is defined as “the way in which the entire social order coheres and maintains itself, operates as a whole, as a changing equilibrium.”

This **SOCIAL CONTROL** refers to the way society controls our behaviour, either through norms and practices or through the state and its compelling force. The regulation of behaviour in society, whether of individuals or of groups is undertaken in two ways –

- (a) by adhering to established norms and values of society; and
- (b) by the use of force.

The term “social control” is generally used by sociologists to refer to this first kind of regulation.

NEED AND PURPOSE OF SOCIAL CONTROL

The need and importance of social control has been recognised by all social thinkers.

Individuals differ in their interests and capabilities. If each individual is allowed unrestricted freedom to act and behave, it may lead to anarchy and disorder in the society. The resultant conflicts, frequent and persistent, would be a constant drain on society's energy and efficiency.

As an analogy, we could consider traffic movement on roads in the absence of any traffic rules and traffic signals, etc. It is easy to imagine the chaos that would rule the roads and the unending traffic jams that would follow. If we add to it the frustration of the drivers and their heated tempers. It is easy to understand that the end result is totally undesirable. The fact that traffic rules help to maintain order and efficient movement of vehicles is only due to the presence of control.

The situation in society would be no different if there was no accepted mode of behaviour. Individuals, therefore, have to be made to co-exist in a manner that benefits them as well as the groups they comprise of social control becomes a necessity for the following reasons:

- (i) **to maintain the old order** – For continuity and uniformity of a social group, it is important that the old social order is maintained. This function is fulfilled by the family. The old members of the family initiate and socialise the young ones into their traditions, value patterns and accepted forms of behaviour.

- (ii) to regulate individual behaviour** – Individuals vary in their ideas, interests, attitudes and habits, etc. Even children of the same parents think and behave differently. Thus their behaviour needs to be regulated in accordance with the established norms which would lead to uniformity and solidarity of the group.
- (iii) to check cultural maladjustment** – Society is changing at a rapid pace. The changes threaten to uproot the existing social system and replace it with a new system. There is a need for greater social control in order to distinguish between good and bad and to retain one's sense of balance and judgement.

Purpose

Sociologists attribute many purposes of social control. The aim of social control is to bring about conformity in a particular group or society.

At times, out of sheer ignorance, individuals could act in a manner that may or may not benefit them. But certainly society's interests lie at the collective level. There are other situations when the individual is perfectly aware of the ill effects of his actions on the society but he continues with his behaviour because it increases his welfare. For instance, in an industry where the owner is fully aware of the harmful effects of pollution but does not install pollution control device because he wants to maximise his profits at the cost of safeguarding the collective interests. Society seeks to regulate the individual behaviour. The purpose of social control is to regulate the interests of both the individual and the group in a way that is beneficial to both.

MEANS OF SOCIAL CONTROL – FORMAL AND INFORMAL

At all times, all societies have had some means of maintaining order and control in their respective situation.

Individuals and groups comply with social norms through a network of social institutions, like family, kin groups, caste, village, education, state, religion and economic institutions, etc.

Sociologists have classified the mechanisms of social control into:

- (a) the informal means of social control and**
- (b) the formal means of social control.**

Informal Means of Social Control

In primary groups, the relationships are close, direct and intimate. Social control is often maintained by informal mechanisms, i.e. customs, traditions, folkways, mores and religion. These are adopted means by informal groups.

Informal mechanisms of social control include established and accepted institutions relating to socialization, education, family, marriage and religion etc.

It is executed through informal sanctions, which may be positive or negative. Positive sanctions include smile, a nod of approval, rewards and promotion, etc. For instance, Good performance in an examination may be rewarded with a bicycle or a watch by the parents.

Negative sanctions include a frown, criticism, physical threats and punishments. The unruly behaviour in school may result in detention or severe punishment is an example of negative sanction..

Formal Means of Social Control

The formal means of social control come from institutions like the state, law, education, and those that have legitimate power. They apply coercion in case of deviance. For instance, a person convicted of having stolen someone's property may be sentenced to imprisonment. In other words, these institutions exercise the legal power to control the behaviour of the individual and the group. We shall now deal with the various forms of informal and formal means of social control.

INFORMAL MEANS OF SOCIAL CONTROL

- (i) Folkways
- (ii) Mores
- (iii) Customs
- (iv) Religion

It must be mentioned here that with the variety in our ways of living, the means of social control also vary. Social control is specific to the group or the society in

which it is exercised. Informal mechanisms of control vary accordingly. Besides family, informal social control is also exercised by other social institutions, like neighbourhood, kin group, clan and village, etc.

1. **FOLKWAYS** : Folkways are norms to which individuals conform. It is customary to do so. Conformity to folkways is not enforced by law or any other agency of the society. It is the informal acceptance of established practices in each group or society. Folkways are manifested in matters of dress, food habits, observance of rituals, forms of worship and method of greeting, etc. For instance, the food habits in North and South India are different and these habits persist even when the person has moved to a different location away from his earlier surroundings.
2. **MORES** : Mores refer to moral conduct as distinct from the customary practice of folkways. They influence the value system of a society and are in the form of social regulations which aim to maintain social order. Mores seek to regulate the relationship between individuals in defined situations, e.g. between husband and wife, parents and children and siblings, etc. They may also refer to general social relationships in terms of honesty, truthfulness, hardwork and discipline, etc. Since mores are consciously designed and created with a view to preserve them. Violations of these often entail penalties. They are perhaps the strongest mechanisms of informal social control.
3. **CUSTOMS** : Customs are the long established practices of people, which occur spontaneously but gradually. Alongwith regulating social life, they also bind them together. In primitive societies, customs were powerful means of social control but in modern times, they have weakened due to rise in the forces of individualism and diversity.
4. **RELIGION** : Religion exercises a powerful influence on its adherents. Emile Durkheim defines religion as the unified system of beliefs and practices related to sacred things. Those who have common beliefs and practices are united into one single moral community through religion. Religion occupies a significant place in the life of an individual and fulfills the spiritual, social and psychological needs of an individual.

Religion helps in the process of social control in the following ways:

- (a) Every religion has the concept of sin and virtue. Since early childhood, individuals are exposed to these concepts and to the notions of good and bad. These become ingrained in the individual's personality and guide his decision making during his life.
- (b) Religious conventions and practices determine marriage, mutual relations among family members, property relations, rules of succession and inheritance, etc.

- (c) Religious leaders regulate the behaviour of individuals by exhorting them to follow a prescribed code of conduct.
- (d) By organising community activities, prayer meetings and by celebrating religious events and festivals, religious institutions too contribute to this process by bringing believers together and strengthening the common belief systems – thereby, regulating individual behaviour.

FORMAL MEANS OF SOCIAL CONTROL

- (i) Law
- (ii) Education
- (iii) State

1. **LAW** : In primitive societies, the groups followed similar occupations and individuals shared a direct, personal and intimate relation among themselves. These folkways, mores and customs sufficed in controlling the individual behaviour. There was almost unquestioned compliance with the informal mechanism of social control.

In contrast, the modern societies are characterised by immense diversity, individualism, division of labour and differentiation in terms of work, ethics and lifestyle. Urbanisation and accelerated movement of people striving for more and more has changed the character of social groups. Relationships have become formal. Customs and folkways seem insufficient to control diverse population groups. Simultaneously, the state has grown stronger and more specialised in nature. It is now necessary and possible to regulate individual

behaviour by formulating a set of common laws which are backed by the legal, administrative and political machinery of the State. Laws and enforcement agencies are replaced by customs and mores as the regulators of behaviour and ensure social order and control.

Law has been defined in two ways. Some theorists have defined it in terms of “ideal behavioural norms”, while others have referred to it as rules that are promulgated by the state, which are binding in nature.

Individuals obey laws due to two prime reasons:

- (i) Fear of punishment – Punishment by state results in curtailment of essential freedoms of individuals and hence acts as a deterrent.
- (ii) Rule conforming habit – Many individuals believe that adherence to laws is necessary for their own well-being and prosperity as also for social stability and progress. This is called the “rule conforming habit”. The family, educational institutions and religious preachers all play a role in inculcating and sustaining this behaviour.

Laws have their origin in customs, traditions, religion and judicial decisions. As such, they very often have a moral dimension too. This moral dimension and the fact that laws are supported by legal and institutional arrangements enable them to bring about a degree of conformity in human behaviour. Laws that have both customary and legislative support (e.g. prohibition of bigamy) are readily accepted.

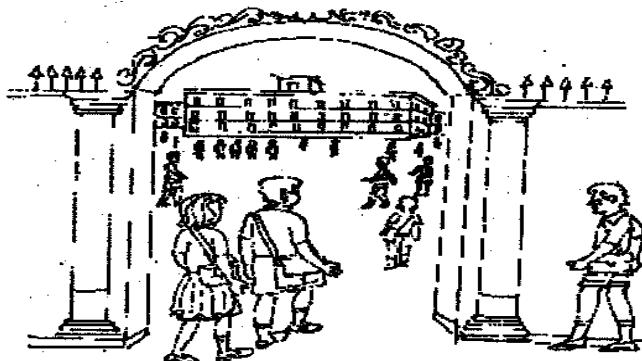
In modern states, laws are promulgated by legislative organs and enforced by the state through the governments. The government, in this context, includes all official agencies and functionaries through which the state achieves its ends. Laws thus regulate and control social behaviour by ensuring uniformity and conformity.

It may be noted that laws are different from customs in the following ways:

- (i) Law has a coercive character. Therefore, it compels people to act in a particular way. Customs, on the other hand, are respected and practised because of the sanctity of traditions and social approval associated with them.
- (ii) Customs are specific to groups and clans while laws have a more general and universal nature.
- (iii) Breach of law entails punishment by the state while disregard of customs is frowned upon by the society and only in an extreme case may result in ostracism.
- (iv) Laws are a more recent phenomenon associated with the growth of the state and its institutions, while customs existed in one form or another at all times and in all societies.

With the emergence of modern nation states, an establishment of relationship among them such as political, trading and military, international laws have become necessary to maintain world order. Just as national laws are meant for establishing order and control within domestic boundaries, international laws seek to establish orderly behaviour on the part of nations.

2. EDUCATION: Alongwith laws, education has been an important agency of social control. It prepares the child for social living and teaches him the values of discipline, cooperation, tolerance and integration. Educational institutions at all levels, (i.e. school, college and university) impart knowledge as well as ethics through formal structured courses as well as behavioural inputs.



School as a medium of education

The different pace of the educational system in different societies, depends upon changing social mores, level of development and social needs. Thus, in ancient Indian society, the emphasis was on religious scriptures, philosophy and metaphysics. The focus shifted as social development has resulted in an increased demand for knowledge in other areas and managerial skills.

At schools, the ideas of democracy, secularism, equality and national goals are communicated to students in addition to the emphasis on our shared history, culture, heritage, norms and values. By inculcating the concepts of good moral behaviour, morality, discipline and social etiquettes, the educational system serves its role as an agent of formal social control.

3. STATE: State has a vital role in administering social control. Sociologists have defined the state as “an association designed primarily to maintain order and security, exercising universal jurisdiction within territorial boundaries, by means of law backed by force and recognized as having sovereign authority”.

State functions through the government. Modern nation states strive to be welfare states, i.e., they seek to provide to the citizens a wide range of social services like education, medical care, old age pension and unemployment

allowance. These are achieved by means of the co-operation of individuals and through collective efforts of the media, the NGOs and other social institutions. For example, the pulse polio programmes of the government are extensively supported by the use of television, posters, NGOs and educational institutions, all of which try to educate the public on the advantages of the government measures. In the above mentioned context, the state acts as an informal agency of social control, eschewing coercion.

However, certain functions, like maintenance of law and order, defence, foreign relations and currency, require the state to intervene in a formal and sometimes in a coercive manner.

India has a federal polity and government manifests itself at various levels – village, block, district, state and at the national level. At all these levels, its functionaries can enforce rules and laws. In modern societies, state has become increasingly important as an agent of social control.

AGENCIES OF SOCIAL CONTROL – FAMILY, NEIGHBORHOOD AND PUBLIC OPINION.

1. Family

A child is a product of its genes and environment. He is born with certain inherent capabilities, which either grow or are stunted depending upon the environmental stimuli. In this, his situation is akin to that of a flower. With proper nourishment and care, it will bloom. If denied, it will decay.

Family is the most important agency of social control. Every child learns from his immediate environment, which is first provided by the family. Etiquettes, habits and attitudes are first learnt from the immediate role models (i.e. parents, siblings, kin groups, etc.). The family socialises the child into the norms, values, traditions and customs of the group. Thus, family has a predominant role in shaping the personality of the child.

In villages, an individual gets his status from his family. The elders have a dominant role in shaping the personality of the individual. This is manifested in the individual attitudes, interests and lifestyle, etc. Marriages are mostly arranged by the elders and seen as an alliance between families rather than between two individuals.

In cities, the family continues to play a predominant role in shaping an individual's personality. However, industrialisation, limited income and the paucity of space have contributed to the prevalence of nuclear family. This is very different from what is encountered in villages. Hence, families tend to focus upon themselves. This results in an increased accent on individualism as opposed to collectivism common in villages. The function of socialization that a family carries out is complemented by other secondary institutions such as the classroom, playground, peer group and the media. Unlike in a rural surrounding, the individual derives his social status partly from his family but more importantly from his personal achievements. Parents and elders still largely arrange marriages in cities. However, the consent of the boy and the girl is sought. Marriages outside caste and religion are also on increase. Thus, we see that individual choice is becoming increasingly important. However, due to the absence of the strong family support on both sides, individual disagreements are more likely to lead to separation and divorce as opposed to the rural setting where the family network provides a readily available conflict resolution mechanism.

2. Neighbourhood

Neighbourhood in villages comprises people normally belonging to the same kin group or caste. Hence, relationships that exist are intimate and informal. Beyond the immediate neighbourhood, the bonds are strong, as is evident from the fact that the son-in-law of a family is regarded as the son-in-law of a much larger group, sometimes of the entire village.

In contrast, relationships between neighbours in the urban environment are characterised formally. They are marked by intermittent interactions and hence are far weaker than what is seen in the rural environment. In big cities, the ties of neighbourhood are almost relegated to the backseat. This is hardly any interaction between neighbours.

Thus, the village neighbourhood is an enthusiastic participant in many daily activities of a family. It thereby fulfills its role as a medium of social control. It ensures uniformity and conformity and corrects deviant behaviour. For instance, in a village neighbours would subject a son not looking after his aging parents to sharp disapproval and even sarcasm.

In cities, while not controlling individual behaviour so closely, individual actions that affect community are monitored by the neighbours, e.g. a person throwing trash in the open would be pulled up by his neighbours for spoiling the ambience of the neighbourhood.

Public Opinion: Public Opinion is commonly used to denote the aggregate views that individuals hold regarding matters that affect the interests of community.

Newspapers, radio, television, motion pictures, legislations, pamphlets and even the word of mouth mould public opinion.

Remote village communities, which do not have access to television and newspapers rely on “gossip” for information about the happenings around them and to express their opinion on these subjects. However, radio has increasingly become an important source to obtain news about events in distant places. There are group readings of newspapers too. Of late, television has also been introduced in the villages. In independent India, the introduction of adult franchise, Panchayati Raj institutions and planned development processes have all contributed to bringing villages in the mainstream of Indian polity and economy.

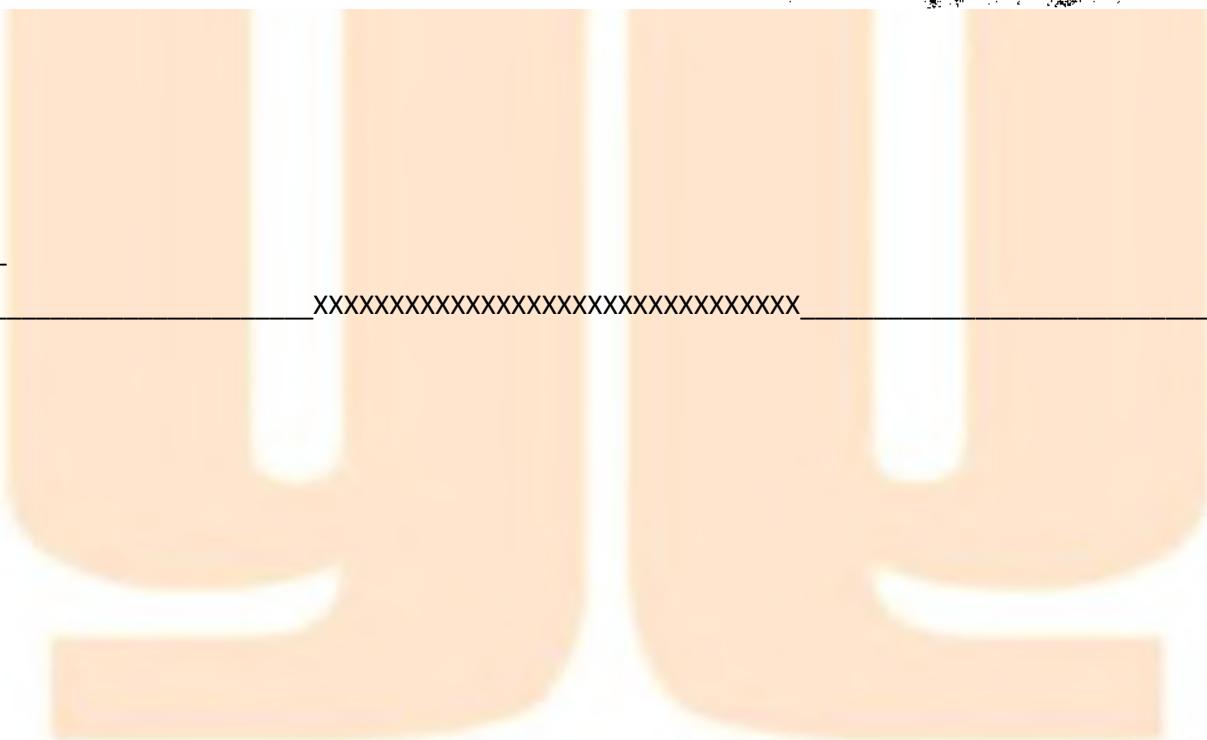
In cities, the print and visual media play a dominant role in shaping public opinion. As the audio visual medium is more powerful, television has slowly gained ascendancy over newspapers. However, newspapers continue to influence opinions among the educated group.



WHAT YOU HAVE LEARNT

- Social control is the regulation of individual behaviour by society so that individuals adhere to social norms.
- Folkways, mores, customs and religion are informal means by which society maintains social control while law and education are the formal mechanisms for achieving this objective.
- In modern societies, state plays a crucial role in maintaining social control. It does so, both by moral persuasion and coercion. State functions through government agencies and functionaries at various levels (i.e., village, district, state, etc.).
- Family, neighbourhood and public opinion also impact social control.
- While customs and family traditions suffice to maintain social control in a rural environment, urbanisation and the resultant heterogeneity in social character warrant a reliance on a set of laws backed by the state apparatus.

GLOSSARY

1. **Division of Labour** : It is the range of tasks within a social system. This concept is used primarily in the study of economic production.
 2. **Group** : A group is a social system involving regular interaction among members and a common group identity.
 3. **Metaphysics**: is that stage in the evolution of societies where social phenomena are explained partly in terms of supernatural and partly in terms of science.
 4. **Pre-literate Society** : A society that does not have the tradition of reading and writing. This term is generally used for the primitive society.
 5. **Urbanisation** : is the process through which population becomes concentrated in large communities in cities which are essentially non-agricultural in character.
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SOCIAL STRATIFICATION

In this lesson, you will study about inequality among human beings. So far, in earlier lessons, you have learnt that division of labour is universally found in human societies. Even those societies that lack specialization and complexity, like hunting and food-gathering societies, do have jobs allocated to people on the basis of sex and age. Women carry out tasks that are different from those that men do. Similarly, jobs assigned to people of different age-groups are also different. The tasks that different people perform in a society are complementary. Because of the work people carry out, their life-styles acquire an identity of their own. For instance, the house of a carpenter will have a workshop where he does wood-work. The house of a weaver will have a loom.

Therefore, the first principle you will learn here is that no society is completely homogeneous, where groups look alike, as do the individuals. Rather, what you find in a society is 'difference'. Women's work is different from that of men. People of different age-groups do different works, and then, there are groups of people where one is different from the other. One clan is different from the other because of its association with a different *totem*. One caste is different from the other because of its occupation.

OBJECTIVES

After reading this lesson, you will be able to:

- define the concept of social stratification;
- describe the central ideas in stratification;
- explain what is status and its types; and
- describe the caste system.

DIFFERENCE AND INEQUALITY

Difference between individuals and groups is a universal characteristic. It does not imply that one group or individual is superior to the other, or it enjoys more privileges than the other. In other words, difference does not imply ranking or inequality. It only shows that diversity exists.

Our first point here is that we should distinguish the idea of *difference* from the idea of *inequality*. By difference, we mean the existence of certain dissimilarities between the objects or units under consideration. But these dissimilarities are complementary. Men and women are different in their biological compositions, but it is their complementariness that is the basis of reproduction. Weavers are different from carpenters, but they are dependent upon each other for the goods they respectively produce. Weavers buy wooden objects from carpenters while carpenters buy shawls or mats from weavers.

By inequality, we imply a distribution of privileges and resources, as a consequence of which some are more privileged or better placed than others. Or, in other words, some have under their control more resources than others. What results is a ranking of people and their groups.

Sociologists also make a distinction between ‘natural inequalities between people’ and ‘inequalities in their conditions of existence’. The first types of inequalities are also known as physical inequalities, by which we mean differences of age, health, bodily strength, and the qualities of the mind. But these inequalities are small in comparison to social inequalities. Sociologists are concerned with a study of social inequalities. Natural inequalities may affect the performance of individuals. There may be a factor accounting for the differences between individuals belonging to the same social category. But social inequalities are founded on principles that are different from those involved in physical inequalities.

In theoretical terms, the existence of difference between two entities does not imply that they are unequal. But the opposite is not true. The existence of inequality necessarily implies the existence of difference between them, and this difference becomes the basis of inequality. Therefore, we may say that difference and inequality deal with different things, but in reality, they are inter-connected.

Difference between things is attached to different values, leading to their unequal position in society. We have earlier said that men and women are different, and they are complementary as well. Yet, they are ranked. Women have a status inferior to men in most societies. Sometimes, this also includes matrilineal societies, where men take all the important decisions, in spite of the fact that property is transmitted in the female line. Similarly, in-spite of the complementariness of carpenters and

weavers, they are ranked differently in an Indian village. Sociologists say that both difference and inequality are universal.

CONCEPT OF STRATIFICATION

The concept of social stratification came into existence in the 1940s. The term stratification was borrowed from the earth science, the science of geology. The earth scientists say that the earth is made up of a number of layers, one placed upon the other. Each of these layers has its own composition and can be distinguished from the other. In technical terms, each layer is known as stratum, the plural of which is strata, and the system of the composition of earth is called stratification.

Similar to the structure of earth, sociologists also think that human society is divided into layers, one placed upon the other. Social stratification, therefore, may be defined as the division of society into strata. But there is an important distinction between the geological and the sociological use of the term stratification. For geologists, all the strata that constitute earth are of equal value. There is no question of one being more privileged than the other. By comparison, in human society, there is an unequal distribution of privileges across the strata. In other words, the layers of a society are ranked. Those occupying higher positions are more privileged than those who occupy lower positions.

Let us illustrate this with the help of examples. Rich people can afford more expensive education than poor people. They can also buy luxury goods, such as air conditioners, refrigerators, cars and live in costly houses in good colonies, etc. The members of a village council can take decisions that the others will follow without any question. In a caste-divided society of a south Indian village, as used to happen in the past, those who were placed at the lowest level were not supposed to come out of their houses during the day least they should defile the high castes with their shadow or contact. They were thus condemned to lead a nocturnal (night) existence. It was believed that the lowest castes were the permanent carriers of impurity.

The examples given below show that the privileges people have are an outcome of the unequal distribution of power, wealth, and prestige. Let us understand the meaning of each of these concepts.

16.2.1 Definition of Power, Wealth, and Prestige

Power, as you have read in the chapter on political institution, refers to the degree to which individuals or groups can impose their will on others and seek obedience from them even in the absence of their consent. When the exercise of power is legitimate, it is called authority. Wealth refers to material possessions – such as property, livestock, land, building, money, jewelry, and many other forms of property – that are regarded as valuable in most societies. Prestige refers to honour and respect that is associated with social positions that individuals occupy. It is also associated with the qualities of individuals and their styles of life. Certain qualities and lifestyles are regarded as more prestigious than others. Social stratification deals with the inequalities of power, wealth, and prestige.



In human society; there is an unequal distribution of privileges

16.4.2 Social Stratification and Social Inequality

Till now you have learnt that social stratification is concerned with social inequality. But, does it deal with all types of social inequality?

Social inequality is not only between groups in terms of the amount of power, wealth, and prestige their members possess. It is also between members of different sex and age groups. Here, it may be noted that the inequality between men and women, or between different age-groups, is not regarded as social stratification. So, we may say that social stratification deals with social inequality but not with all types of social inequality.

Social stratification is a type of social inequality. It refers to the presence of social groups, which are ranked one above the other, usually with respect to the amount of power, wealth and prestige their members possess. Those who belong to a stratum usually share a set of common sentiments and interests. Generally, they also share a similar style of life that distinguishes them from the members located in other social layers.

16.2.3 Universality of Social Stratification

Is social stratification universal? Sociologists point out that simple societies of hunters and food gatherers usually do not have groups, which are ranked one above the other. Differences of power, wealth, and prestige do not exist at the level of groups. All clans are equally placed. No ranking exists between them. All members of these communities have equal access to resources. As a result, there are no rich or poor people among them. Whatever inequality exists between them is at the level of sex and age. Women (or men) may have more or less prestige in different societies. Elders may be respected. The solutions they offer in matters of conflict may not be binding on the individuals involved, yet they are respected and followed. From this we may conclude that although social inequality may be found in all societies, social stratification may not be universal.

That is why, sociologists today no more support the idea of '**primitive communism**', where it was believed there were simple societies marked by a state of complete equality between the individual members. On closer observation, it was found that while these societies lacked stratification, they still had inequality on the lines of gender and age. They also had the concepts of 'best hunters', 'best craftsmen', 'best magicians', who commanded more respect than the others. All adult men knew the techniques of hunting, but some excelled over others. Thus, they were the ones who enjoyed more prestige than the others. The point to be kept in mind is that even in simple societies, an individual may carry more respect

or may be richer than others. For instance, the chief may be the richest man because he receives gifts from his subjects. But prestige or wealth is not necessarily associated with a group. It may be associated with an individual. From this, we may repeat our conclusion that stratification is not universally found to the same extent and in the same sense. What is found, however, is some form of social inequality.

SOME IMPORTANT CONCEPTS AND IDEAS ON STRATIFICATION

In this section, we shall study two most important view-points on social stratification. Both of these were given by the German thinkers. One was Karl Marx, and the other was Max Weber.

16.3.1 Views of Karl Marx

Karl Marx made a seminal contribution to the concept of social stratification. For him, stratification divides the society into two mutually opposed or contrary social categories where one exploits the other. In his view, there are two main social groups in society. First, there are those who own and control resources, technology, and valued goods. These things are collectively called *means of production*. The second group is of those who do not have any ownership or control over these things. They work for the members of the first category, who own and control resources and thus survive on the wages they receive from their employers for rendering their labour. For both the social categories, Marx used the word 'class',

which is defined in terms of the *ownership* and *non-ownership* of the means of production. Thus, class is a social group whose members share a similar relationship to the means of production.

Marx also believes that those who own the means of production also exercise political power. Economic power leads to political and legal power, because of which they are able to consolidate their legal control over economic resources. Therefore, Marx uses the concept of 'ruling class' for the class that owns the means of production, because this ownership gives them political and legal power. The class that does not own but works on the means of production owned by the first class, is called the 'service class'. It remains in a subordinate position because it lacks the political power. It has to abide by the laws that the ruling class creates to protect its interests. For Marx, law is an instrument of exploitation because the ruling class creates and controls it.

It is not only that the ownership of resources yields political power. But also, it leads to a privileged position where the ruling class is able to control the ideas and thoughts (in a nutshell, the ideology) prevalent in a society at a given point of time. It is also able to create an ideology that justifies its superior position. Marx says that the ideas prevalent in a given society at a given point of time are in fact the ideas of the dominant class. Control over power and ideology ensures the perpetuation of the class structure as it is. Those who control the means of production keep on controlling them over time and over generations. Those who are of the service class keep on remaining in a subordinate position for all times to come unless the system of stratification undergoes a qualitative change.

Marx believed that not all societies were divided into classes. The first stage in the evolution of human societies was one where classes did not exist. In this society, there was neither law nor state. Nor was there any private property. Complete equality prevailed in this society, and this society was defined as having primitive communism.

After this stage, human societies were always marked by a division into classes, the ruling class and the service class. According to Marx, the last stage of a class-divided society would be capitalism, where conflict would take place between the ruling class and the service class. This conflict that Marx called class conflict would culminate in a society where there would be no classes. This would be a state of classlessness. This society is called the **communist society**. Thus, for Marx, stratification would not be a characteristic of human society for all times to come. Human society began with classlessness and would return to it after spending thousands of years in a class-divided system.

Views of Max Weber

After Marx, Max Weber made an important contribution to the ideas on stratification. While Marx thinks that the principal form of stratification is *class*, Weber believes that besides class, there are two other forms, namely *status* and *power*.

Like Marx, Weber also sees class in economic terms. But he moves ahead of Marx because he says that classes develop in market economies. Thus, class is a characteristic of capitalist societies because these societies have market economies. In capitalism, family is not the unit of production. The market takes over the processes of production and distribution of produce. People depend upon the market for virtually all types of goods and services.

People sell their skills in the market and derive their livelihood from the income they get. Certain skills (like of engineering, technology, medicine) fetch a higher price in the market than certain others. Those who have such skills, which may be called marketable skills, have better chances to survive and make use of the facilities than those who are unskilled or semi-skilled, or have those skills that are not a priority in the market.

The same principle also applies to property. The returns from property vary with respect to its location, even the part of the city or village where it is located. The market also determines the prices of property. From this, it follows that the chances of survival of an individual, which are called *life chances*, depend upon the market situation. The individual's skills determine his class, which is dependent upon the market. People who have no ownership of property but have skills that are much needed by the market have good chances to survive. Thus, they are not 'have-nots', as the Marxian theory would call them. Weber also rejected the idea of the *ruling class*.

- According to Marx, class that owns the means of production also controls political power.
 - According to Weber, ownership of the means of production may not always lead to a control over political power.
 - Individuals get political power not because of economic power but because of their political skills, like their ability to communicate as effectively as possible, their ideology, their manifesto, their organizational skills and commitment to goals, etc.
 - Thus, economic power and political power may not go hand in hand in modern societies.
-
- There will be two hierarchies, the economic, which has people that own the means of production, and the political, which has people who exercise political power.

STATUS:-

In addition to these two hierarchies, the economic and political, there is one more, which is called the hierarchy of statuses. Analytically, it could be regarded as independent of the other two rankings.

The term status implies ‘social position’. Each individual occupies a social position in a situation of interaction. For instance, right now, you are occupying the position of a reader, while I am occupying the position of a lesson-writer. You occupy the position of a son, nephew, grandson, student, player, friend, and several others, depending upon the social situation in which you are placed; in other words, depending upon the individual or individuals with whom you interact. With respect to each social position, you play a role, that is, you carry out the type of action expected from/from you in a given social position. So, if status refers to a ‘position’, role refers to the ‘behaviour’ expected from that position.

16.4.1 Ascribed and achieved statuses

Sociologists speak of two types of statuses, respectively called ascribed and achieved. **Ascribed statuses are given to the individual because of the facts related to his/her birth.** It is a matter of accident that because of my birth in a Brahmin family, I happen to be a Brahmin. I did not choose the social position of

a Brahmin. In the same way, because of my birth as a female, I happen to occupy the position of a daughter, niece, granddaughter, and later in life, of a wife, mother, aunt and grandmother, etc. The positions I occupy by being born in a family, a particular social category, or a particular sex category, are ascribed statuses. They cannot be changed. Once an individual occupies a particular social position ~~because~~ of birth, the other social positions that he would occupy over time, can be easily predicted. If an individual is born a male, we may easily predict that he would be a son, father, uncle, grandfather, and so on.

The other social position is called 'achieved status'. In each society, certain positions are left open to be filled in by competition. Individuals compete for certain social positions, and these positions for which there is competition are known as achieved statuses. If a person gets through the Civil Services Examination and becomes a civil servant, then we would say that he has achieved the status. In a simple society, social positions are predominantly ascribed, but there are certain positions that are filled by competition. For instance, the positions of the 'best hunter', the 'best craftsman', the 'best gardener', are the examples of achieved statuses. By comparison, in a complex society, social positions are largely achieved, but it does not imply that ascribed positions disappear. Rather, they continue to be important in many situations. Moreover, ascribed positions often influence the achievement of a status. Being a male in many societies also brings several privileges. A man may be more easily permitted to go for higher education than a woman. Thus, there are more chances of males achieving certain statuses than of females.

Statuses are ranked. The principle of ranking will differ from one society to another, but in all of them a status group (that is, a group of people occupying the same status) is also defined in terms of the style of life its members lead. One status group is distinguished from the other with respect to the way its members live. A prominent example of the status group is caste system.

INTEXT QUESTION:-

Fill in the blanks with appropriate word given in brackets.

- a Status is defined as 'social _____. '(position, action, behaviour)
- b Role refers to _____. (behaviour, situation, individual)
- c Statuses acquired by birth are called _____. (ascribed, higher, different)
- d Achieved statuses are found more in _____ societies. (complex, simple, joint)
- e The status of son is an example of _____ status. (achieved, ascribed, both)

CASTE:-

We earlier said that status is independent of class and power. There may be a hierarchy of social positions, each defined in terms of lifestyle that its members lead. A poor Brahmin priest may command far higher respect than a politically powerful person or a rich merchant. Both the king and the merchant will touch his feet and seek blessings. A new king can not occupy the throne unless the Brahmin priest has performed rituals. For all matters pertaining to Hindu law and religion, the advice of the Brahmin priests continues to be sought. Brahmins are regarded as the members of the learned class, which specializes in religious matters and the performance of rituals. This example shows that the system of ranking in which the Brahmins are placed at the top is one that is independent of economic and political power.

Caste system is a characteristic of Indian society, but is also found in many parts of South Asia. Although caste is the way in which Hindus organize their society, the elements of caste are seen in non-Hindu communities as well. Those religions and sects that emerged as a reaction to caste inequalities have ended up tolerating its members to follow caste practices. As a result, castes are found among Muslims, Christians, Sikhs, Jains, Jews and Zoroastrians. Not only those, many tribal communities have been absorbed in caste system. This process is called tribe-caste continuum, meaning thereby that some tribes have become castes over time.

Caste system derives its basis from Hinduism. The Hindu text, Rig Veda, pronounces that different castes have emerged from different parts of God's body. From his mouth emerged the Brahmins, from his arms, the Kshatriya, from his thighs, the Vaishya, and from his feet came the Sudra. Hindu society, therefore, is divided into four social categories, called *varna*, and each one of them is supposed to perform a particular occupation. The Brahmins perform rituals. They read and comment upon religious texts. The Kshatriya is a warrior caste. The members of this caste protect their people against external attacks. The Vaishya specialize in trading. At the bottom of the hierarchy is placed the caste of the Sudra, whose main job is to serve the upper castes. Each of these social categories is further divided into a number of other smaller categories.

Some of the salient characteristics of caste may be noted below. All these characteristics of caste are inter-related.

- Caste system is based on the ideas of purity and pollution.
- Besides occupation, each caste has its own style of living.
- In a village, a person's caste may be identified by looking at his dress and jewelry, house types, food habits, and the manner of speaking.
- It has been found that each caste has its own dialect, which may be distinguished from the others.

- Each caste follows the rules of endogamy, that is, its members marry within their own caste, but they marry outside their village. Village exogamy, i.e. marrying out accompanies caste endogamy.
- Each caste has its own council, locally called caste *panchayat*, which takes up disputes and other matters pertaining to the caste.
- Each caste has its own complex of gods and goddesses, ritual-complex, and folklore.

The above elucidation of caste, its nature and attributes is true only in an ideal-typical fashion. As of now, the system of caste has lost its purity under the influence of humanitarian values and other forces of modernization. Urbanization and communication have also broken down the rigour of inter-caste prejudices and antipathies.

The unity of a caste results from the characteristics shared by members.

It, however, should not give the impression that each caste is autonomous. It is not isolated as may be the case with tribal societies. Each caste depends upon the other caste, because each one of them specializes in a particular occupation. The unity in the village follows from inter-caste dependence.

It also seems that since the birth-related factors determine caste, it cannot be changed. But it is not really true. Right from the ancient times, there have been cases of castes trying to move up in the hierarchy (the ranked order) of castes. This is the process of upward mobility whereby lower castes try to change their styles of living in the direction of upper castes. This process is known as Sanskritization.

CASTE AND CLASS:-

Caste is different from class. A class is defined in economic terms, whereas a caste is understood as a hereditary unit, defined as a way of life. An individual is born in a class but he always has a chance to improve upon it. By comparison, in theoretical terms, the position of an individual in caste is fixed forever, unless his entire group tries particularly hard to move up. That is why sociologists say that caste system is a 'closed' system. In comparison, class is an 'open' system, because of the general possibility of individual mobility. The individual has not to depend upon his group to move up. He may work hard, try newer avenues of improving upon his economic condition and move up from lower class to middle class, and so on.

Also, we should remember that caste system derives its legitimacy from religion, which is not the case with class. Caste is based on the notions of purity and pollution, which assumes that an individual is born in a caste according to the merits earned during his previous incarnation. The Brahmins are ritually the purest and are at the top of the ritual hierarchy, and at the bottom of the hierarchy are the those who are considered least pure in the ritual sense. As one goes down the caste hierarchy, purity decreases while impurity increases, and as one goes up, there is an increase in purity and decrease in impurity. According to some sociologists, one of the hallmarks of caste system has been the practice of untouchability, which was legally abolished in 1955. Such a practice is not found in any other system of stratification.

16.5.2 Significance of Caste in Contemporary India

In contemporary India, class system has become quite important. But we should not infer that caste has become irrelevant. This is so for the following reasons.

- Many studies show that caste is important in matters of marriage.
- Caste also specifies the rituals people perform.
- Associations are formed on the basis of caste.
- The caste associations may establish banks, schools, colleges, rest houses and hospitals, etc., in the name of their castes.
- In the field of politics, caste is a significant factor in the mobilization of votes. The members of a caste may constitute what has come to be known as ‘vote-bank.’

TEXT QUESTION:-

Find out which of the following statements is true and which one is false. Write T after the statement that you think is true, and F after the statement that is false.

- a Caste is an example of a status group.
- b Caste is basically an example of achieved status.
- c Castes are found in all parts of the world.
- d Castes and classes refer to the same social category.
- e Untouchability has been abolished in India.
- f Sanskritization is a process of upward mobility in caste system.
- g Castes are also found in many non-Hindu communities.
- h Kshatriyas are also known as the members of the ‘merchant caste’.
- i At the bottom of caste hierarchy are placed the members of the caste called Sudra.
- j Caste is an open system of social stratification.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

UNIT-IV

(Social Change)

- **Social Change:-**Meaning, types, theories, factors
- **Law and Social Change:-**Law And Social change;
- Social Progress,
- Social Integration
- And Social Engineering

PROCESSES OF SOCIAL CHANGE

Human society has always been experiencing change. You must also be experiencing such change not only in your own life but also in the family around you. Some of your family members must have left their native village and shifted to urban areas. Similarly, some must have changed their occupations from agriculture to manufacturing and service. Your grandparents, parents, uncles, aunts and cousins were previously living in large joint families, under one roof. But, now they must have separated from the large joint family and must be living in smaller units. Therefore, as you see the changes are witness not only in occupations but also in the family structure.

Till recently, people were seen wearing the traditional dress quite often, but now the cosmopolitan form of dressing has become common. The same is seen in the materials being used for these garments. We find that the social institutions too have undergone tremendous modifications from the times of our forefathers. The recent forms are very different from the way they existed in the earlier period. When we look at all that is taking place around us, we find every phenomenon undergoes some sort of change every movement which may not be perceived immediately. Like in the case of the changing relationship between an employer and employee in an industrial firm.

Therefore a study of social change, its causes and consequences, has become an important area of study today. In this lesson we are concerned with the following aspects of social change.



OBJECTIVES

After reading this lesson, you will be able to:

- understand meaning of social change;
- explain the terms associated with social change;
- recognize the characteristics of social change; and
- explain the theories and patterns of social change.

WHAT IS THE MEANING OF SOCIAL CHANGE:-

The term social change comprises two words - social and change. It is imperative to understand their meaning. The social change denotes as difference in anything be it individual, group society or any material object over a period of time. The term social is defined in two different ways. One, in terms of society social structure and two in terms of culture. Some sociologists say that by social change is meant only such alterations, which occur in social organizations, that is, in structure and functions of society. The other group of sociologists define in terms of rise and fall of culture. Social change is a part of cultural change which include science, technology and values of social organization.

In other words, social change is a term used to describe variation in any respect of social processes and social interactions. It can also be described as a mode that either modifies or replaces the "old in the life of a people and in the functioning of a society". Society exists in a universe of dynamic influences. For instance, change in material equipment and expansion of technology resulted in reshaping of ideologies and values. This, in turn, effects institutional structures as they take on new components thus altering their functioning. The impact of modern social forces is evident in the change of family structure. Joint family system has been a common pattern in India. The head of the family exercises absolute powers over its members and distributes work among them. It is now fast being replaced by the nuclear family wherein family ties and authority of the head are gradually weakening.

This change is also illustrative of structural change. Such a change, in turn, brings about change in the role of family members. This is indicative of functional change. However, as a result of competitive economy and spread of education in India we expected a total transition from the caste system to the class system. But it is found that caste is not being replaced completely by class. There is only a marginal change in the role of caste. For example, we find that occupation has become caste-free. There is freedom now to take up any occupation. This is no longer

decided by one's position in the caste hierarchy. We find many upper-caste people taking up jobs that were earlier meant for the lower castes.

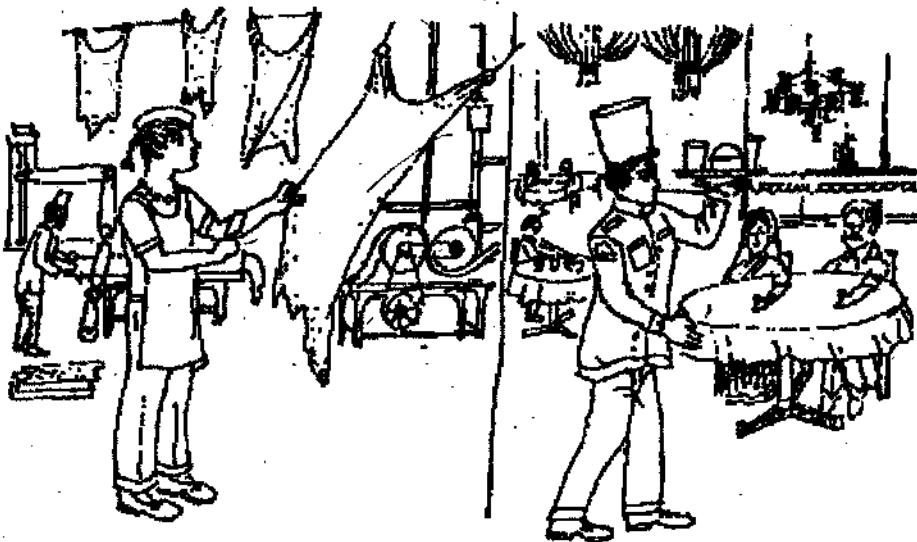


Fig 1: Occupation has become caste free

CHARACTERISTICS OF SOCIAL CHANGE

Social change is Universal:- Every society experience change in one way or the other we find that patterns of life, social institutions and culture keep changing according to necessities and external conditions. Social change usually follows a pattern and is universal and inevitable. It is not a modern phenomenon, some kinds and degrees of change are universal in human existence. However, in contemporary society change occurs rapidly and frequently.

Social change is not Uniform:- Although social change occurs in all societies but its rate varies from place to place and time to time. Social change is relative in terms of time, space and context. Social change, in fact, depends upon the nature of society itself and upon the readiness of the people to adopt to new innovations and emerging social institutions and structure social change is deliberate.

Social change is Deliberate:- Many dimensions of social change are deliberately encouraged. People began as fruit-gatherer in the primitive sometimes moving slowly towards shifting cultivation and finally graduated to irrigated and multi-cropping agriculture. As seen in the case of development of industrial societies, scientists continually seek more effective forms of energy and innovations in medical technology, use of biogas not only for cooking purposes but also for electrification in villages. Medical doctors are now performing operations, on almost all organs successfully. New technology expands the range of human possibilities like

successful landing on the moon. Also, it is seen that co-education in urban environment is leading to many inter-caste marriages. But couples so involved in the rural areas are boycotted and some times punished.

Duration of Change Varies:- It implies change can be rapid or gradual, continuous or abrupt, long or short. Thus, by definition it occurs over a period of time. Some changes occur within a short time, while others take centuries to be noticed. Green revolution popularized multiple cropping and high-yielding variety of seeds within a decade. Whereas, spread of female education and change in the information technology has brought rapid changes.

Social Change is value neutral:- Social change is value neutral phenomenon, as it is not understood in terms of good or bad, desirable or undesirable. Good and bad are subjective notions and are based on different criteria used by different individuals, groups and societies. For example there has been some change in the Indian Society after independence. Some people say that with industrial development their way of living has improved, whereas others say that this has spelt a doom for human kind as they not only lost their jobs but pollution also increased. Since social change is considered to be value neutral such subjective preferences of different people are not given importance in the study of social change.

TERMS ASSOCIATED WITH SOCIAL CHANGE

When we talk of change many terms and things are associated with it. The terms that have been associated with social change are “**evolution**” and “**progress**”. In this lesson we will look at the above terms and some other related terms like **revolution and development**.

Evolution

The term evolution means more than just growth. Growth actually implies a change in size or quality in a desired direction. **Evolution basically involves a more intrinsic change not only in size but also of structure.** It is a process of growth,

increasing complexity and differentiation of structure and functions of society. It also refers to interdependence among differentiated parts. Thus we see that **evolution is an expression of continuity indicating a certain direction of change.** It is unilinear indirection, i.e., from simple to complex structure and from small to large whereas change may have many directions. Biological evolution explains change from a simple stage to a complex one as is seen in the case of a living organism. Many sociologists have compared society to a biological organism, thus giving an explanation to social evolution. It is taken to be a process leading to progressive differentiation with increasing capabilities and adaptation to the environment. This can be understood clearly by looking at the way people build their shelters.

Thus we may say that evolution is an irreversible process. The direction can not be reversed from the complex stage to the simple stage

In earlier days, people would build shelter themselves with the help from immediate family members. For materials they relied upon their surroundings. Later, they improved on their work. Gradually, with the advancement of technology, they started using better tools and they required skilled workers like masons, carpenter, plumber, electrician and so on. At this stage, they also started using other materials keeping in mind climate, rainfall and terrain. It may also be gauged in terms of the evolution of human society from primitive times. Initially, human beings were food gatherers who gradually transformed into a wandering and hunting group. Domestication of plants and animals brought about the agrarian stage. This was followed by the settled cultivation and horticulture stage. Subsequently, human beings entered into the industrial stage. A similar trend can be seen in the evolution of social institutions, laws, norms, values and social structure. Evolution describes a series of related changes in a system of some kind. However, it is seen that social evolution can be multi- linear while showing growth of human knowledge.

Revolution

Revolution is a form of sudden and abrupt overthrow of the existing social order and system. It is also characterized by a **change that comes about in a short**

period of time. The system that replaces the existing one is totally different and new. Like in the case of the French Revolution the rule of the Emperor came to an end suddenly. The hungry and poor masses attacked those in power, wiping them out totally. This was replaced by the rule of the common man.

In the recent decades, Mahatma Gandhi was a true revolutionary. He successfully fought against exploitation and overthrew the British rule.

Revolution basically aims at liberating people from an oppressive system. It removes the prime cause of discontentment and thus puts an end to their social, cultural, political and economic suffering. However, the movements that aim at restoration or reinforcement of old, traditional systems can be termed as counter – revolution. The emphasis on the study of Vedas, for example, aimed at the restoration of traditional values. This was meant to create a positive feeling towards social responsibilities and gender equality.

Progress

It is a term that sees the present in comparison to the past. It is a relativistic notion. Progress refers not so much to social change as to the direction which human beings deliberately give to that change. This indicates the existence of some pre-determined, ideal destination or goal. This means that a “final goal” has to be reached. So, a movement in the desired direction has to be undertaken. This movement occurs so as to reach the final goal and can be termed progress. In other words, **it is a change in a certain direction, always towards some desired goals.** It can be called a realization of cherished values, which is desirable. It is seen that only relative comparisons can give a fair idea of progress. Therefore, we can say that if social change takes place in a desired direction, it is called progress. This term involves a value – judgment.

The earliest criteria used to determine progress were those related to technical advancement, like money economy and communication system. But it was found that this could not be the sole basis of evaluating progress. Progress in one area is in fact related to and dependent on another area. This leads us to recognize change

as a complex phenomenon. More so, because every successive stage of human development would be progress. Similarly, the growing complexity of any organization or elaborate division of labour would show progress. Therefore, progress can not simply be treated as a movement from simple to complex but one that also involves many dimensions.

To put it simply, we could say that **progress depends on two factors, the nature of the end and the distance at which we are from it**. Progress is usually determined in terms of material advancement, individual enhancement, greater control over human conditions of life, human happiness, order and harmony at societal level. So, when we say that we are progressing we mean that society is flourishing both materially and morally. It is not possible to speak of progress without reference to standard. Standards, as we know, are eminently subjective. This is so because different people may look differently at the same social changes. To some, they may appear as progress and to some, a decadence. In the case of free mixing of young boys and girls, some people may think of it as progressive, whereas to others, it may seem as a fall in the morality. In other words, it is difficult to find clear and definite standards that would be acceptable to all. This, in turn, would lead to a difficulty in formulating definite conceptions of progress that would apply to all times and to all cultures. Since, it is not possible that inventions will stop as man has all the material goods that he needs, **as man's wants are unlimited; changes will continue in future also.**

Development

The notion of development is a recent phenomenon. It refers to a change in the desired direction. **It is a strategy of planned social change in a direction that is considered desirable by the members of a society.** It is contextual and relative in nature. Therefore, the notion of development may differ from society to society. This is based on the socio-cultural background, geographical and political situation of the society. It is a composite concept. It includes progress in various other fields like trade, agriculture, industry, health, education and so on. Along with this, the welfare, of weaker sections, women, sick, old people, children,

unemployed and minorities are some of the considerations. Thus we may say that development is a value loaded concept that takes into account the socio-cultural and economic needs of a given society, region and people. Many policies and programmes are launched, aimed at the development of rural people, scheduled castes, scheduled tribes, women, urban people, agricultural workers and industrial workers etc.

Why do we say “development” has taken place through the means of transport and communication? This can be explained by looking at the advancement from a cycle to motorcycle to railways to automobiles and so on. This does not only show a movement from the lesser to the more advanced stage. In this, we need to consider the social and economic implications. It is seen that in the case of railways, large areas have been connected for trading purposes. This has not only bridged distances but also brought the people closer. In other words, people of different cultures and strata have started mixing with each other. This has led to an exchange of cultures, breaking of barriers and better understanding. Simultaneously, it has generated employment opportunities ranging from the unskilled to the highly skilled. This illustrates how railways would be seen as a vehicle of development and not just a mere means of transport.

THEORIES OF SOCIAL CHANGE

We need to understand the general theories put forward by social scientists to explain social change. Three main theories are there for social change.

1. Evolutionary Theory 2. Cyclical Theory

3. Functional Theory 4. Conflict Theory,

1. **Evolutionary Theory** – It is believed that societies are like organisms, which evolve in the same manner as Darwin’s notion of biological evolution i.e. survival of the fittest. In other words, societies go through series of stages based on increasing complexity towards higher and more advanced and developed state of existence. This theory favours a notion that each new stage of development is more advanced than the one before. Evolution describes a series of related changes in a system of some kind. It is a process in which hidden or latent

characters or a ‘thing’ reveal themselves. The change must occur within the changing unit as the manifestation of the forces operating it.

2. **Cyclical Theory** – This theory is founded on the belief that societies have pre-determined life cycle of birth, growth, maturity and decline. Like waves in the ocean the great culture emerge, rise to heights, only to subside which others rise in their turn. Repeating set of activities that form a cyclical pattern like rhythms of nature, like cycle of night and day and seasons etc.



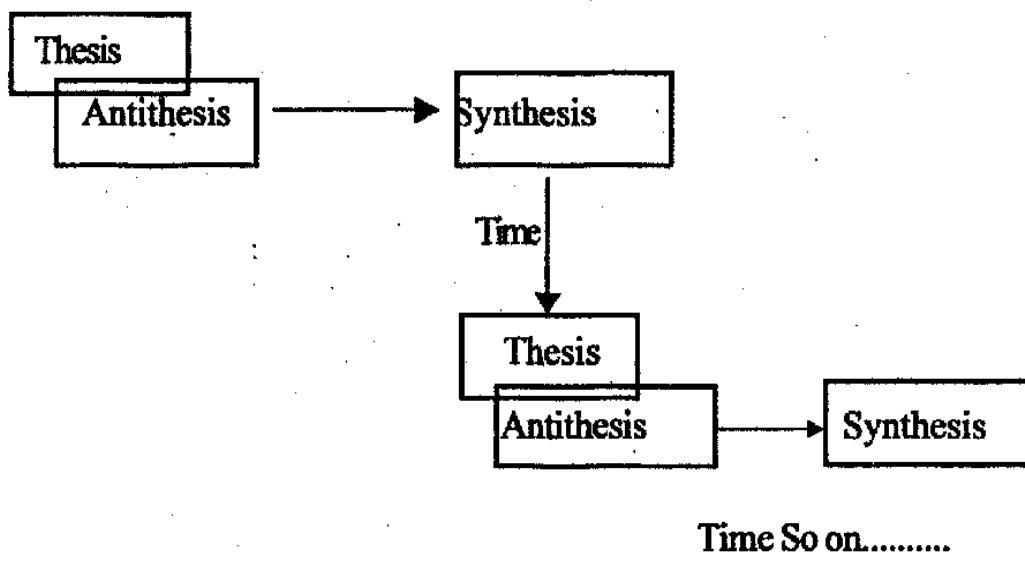
According to Hindu mythology, modern society is in the last stage in which **Satyug** will again start after **Kalyug** is over. It is also evident from the growth of various civilizations including Egyptian, Greek and Roman. They passed through cycles of birth, maturity and death. It is seen that societies also pass through periods of political vigour and decline, which repeat them in cyclical fashion,

3. **Functional Theory** - According to this theory, societies change but they also tend to move towards equilibrium. Any disturbance in the system is easily accommodated within the existing structure. The endogenous and exogenous sources of change take the system from one stage of equilibrium to another stage. The structural differentiation and concomitant development of patterns and mechanism integrate the differentiated parts, new structural units and new institutions performs the functions which were performed by old units. For

instance, the task of education which was easily performed by family is taken over by educational institutions like schools, colleges and universities.

4. **Conflict Theory** – According to this theory, every pattern of action, belief and interaction tends to generate an opposing reaction. Thus this theory highlights the forces producing instability using social disorganization. It sees unequal distribution of power and authority as the fundamental source of conflict. The groups with power want to preserve the status quo while other groups desire to change it. This conflict between these groups leads to various changes in the structure of society although the nature and depth of conflict and resultant change depends on numerous factors. Every social structure begins as a “thesis”

of its current state of existence but its own internal contradictions or antagonisms prompt a challenge to its structure. This challenge is called the “antithesis”. This conflict resolves itself into a “synthesis” of a wholly new social structure carrying some elements from both “thesis” and the “antithesis”. However, this theory does not explain social stability in societies.



PATTERNS OF SOCIAL CHANGE

It is seen that social change follows certain patterns. The widely recognized patterns are as follows:

1. **Linear change** – This type of change shows a straight – line progression from one stage to another in a linear fashion.

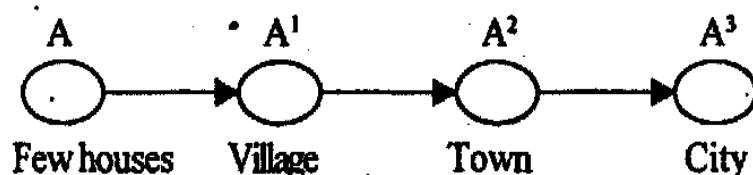


Diagram – Steady growth from few houses to city (on the basis of numbers)

Society gradually moves to an even higher state of civilization in the direction of improvement; thus it advances in a linear fashion. Also what will be invented tomorrow is not only based on what exist today but on the origins of the past inventions. The growth of development in communication such as telephone has followed a linear pattern. It has grown from land – line to cordless telephones and has reached the stage of mobile phones.

2. **Cyclical change-** Rapid change on a closer look turns out to be a repeating set of activities that form a cyclical pattern like rhythms of nature, cycle of night and day, seasons sowing-reaping-harvesting. Similarly, society has a pre-determined life cycle. After going through all the stages it returns to the original stage and the cycle begins afresh again.
3. **Fluctuating Change etc. –** When the order of change turns to the opposite direction after leading towards progress, it is called fluctuating change. In other words, the tendency of change in this phase is not consistent but seems to go up and down depending upon favourable or unfavourable circumstances, as is seen in the case of agriculture. Advancement in the field of agriculture gets retarded if there is insufficient monsoon in one season and increases if there is normal monsoons in the next season.

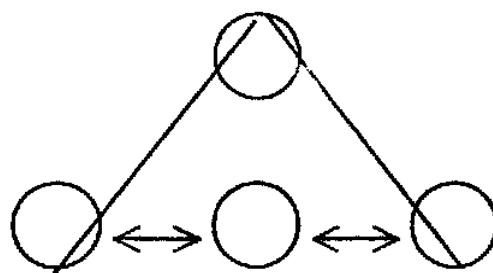


Diagram : Fluctuating change

By now, you must have seen that social change is universal and assumes different patterns in the course of time. You have also learnt how different concepts and terms are used by sociologists to express the nature and extent of social change. But the question still remains: what are the major factors responsible for changes in society. The lesson, which follows, discusses some of the major factors of social change.

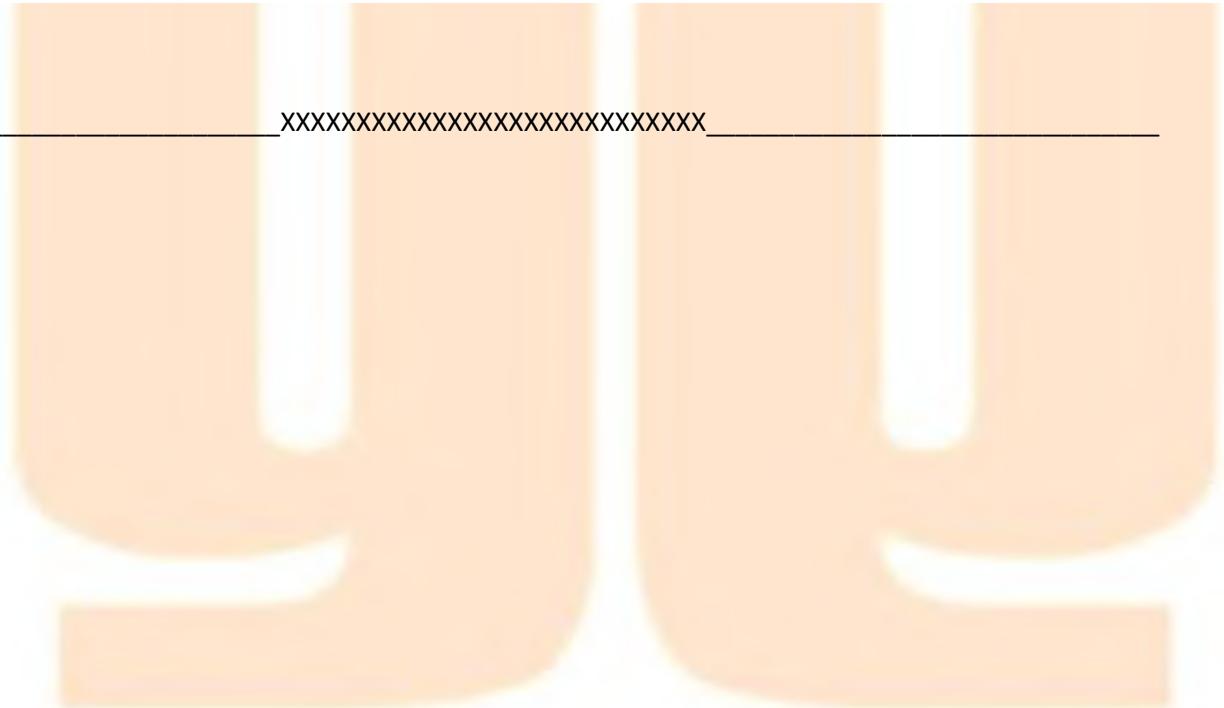


WHAT YOU HAVE LEARNT

- Social change is associated with only such alternatives which occur in society and its culture.
- The rate of social change is different in different societies.
- Many dimensions of social change are deliberately encouraged.
Social change is universal.
- Social change is seen to be a neutral concept.
- Evolution basically involves a more intrinsic change not only in size but also of structure. Thus evolution is an expression of continuity indicating a certain direction of change.
- Revolution is a form of sudden and abrupt overthrow of the existing social order and system. It is a change that comes about in a short period of time.
- Revolution basically aims at liberating people from an oppressive system.
- Progress is a change in a certain direction, always towards some desired goals. It can be called a realization of cherished values which is desirable.
- Progress depends on two factors: the nature of the end and the distance at which we are from it.
- Development is a strategy of planned social change in a direction, which is considered desirable by the members of a society.
- Development is a value-loaded concept that takes into account the socio-cultural and economic needs of a given society, region and people.

- Social change follows certain patterns
 1. They are Linear change.
 2. Cyclical change
 3. Fluctuating change
- The four main theories of social change.
 1. Evolutionary Theory,
 2. Cyclical Theory
 3. Functional Theory
 4. Conflict

XXXXXXXXXXXXXXXXXXXXXXXXXXXX



FACTORS OF SOCIAL CHANGE

FACTORS OF SOCIAL CHANGE

You are already familiar with the concept of social change and the theories associated with it. Change takes place in all human societies and at all times. Sometimes, it is sudden as when a revolution occurs to replace the old order. At other times, it is gradual and hardly perceptible. If change does not occur on its own, it may be induced by certain factors. Therefore, it is important for a sociologist to study these factors which either give impetus to or resist change. In this lesson, we are going to read about the factors of change.

OBJECTIVES

After reading this lesson, you will be able to:

- explain the mechanism of social change;
- identify the underlying causes of social change; and
- appreciate the roles of various factors which bring about change in society.

17.1 FACTORS OF SOCIAL CHANGE

Social change is a complex and multi-faceted phenomenon. Since change in one sphere affects other spheres of social life, it is desirable to take an integrated view of the processes of social change. This will facilitate a clear understanding of the role of various factors which have a collective impact on this process. We can then appreciate and understand the various changes taking place and be able to identify the correlation and causative effects of the various factors underlying these changes.

Social change occurs due to various factors. Some of these factors are :

- a) endogenous (i.e. internal to the society concerned); and
- b) exogenous.

Internal factors could refer to the infrastructural facilities, their distribution among people and people's access to them. Social change occurs due to interaction and conflict caused by differential values of the old and the young, the literate and the illiterate, the urban and the rural folk.

External factors of change emphasise on the impact of such forces in a society which are beyond human control like natural disasters and unexpected developments in technology. Now we take up some factors that affect social change .The factors that we will be studying in this lesson are –

- | | |
|----------------|--------------|
| a) demographic | d) political |
| b) technology | e) economic |
| c) cultural | f) education |

DEMOGRAPHIC FACTORS OF SOCIAL CHANGE

By demographic factors, we mean the factors that determine the numbers, composition, selection and the hereditary quality of successive generations.

Changes in population, both in numbers and composition, have a far-reaching effect on society. When population increases or decreases, size and composition of a population changes. Change in the size of a population may bring about a change in the economic life of the people, which may further bring about a change in various other aspects of human life like social, cultural and political.

The swift and steady decline of both birth rate and death rate has led to tremendous social transformation. With improved sanitary conditions and medical facilities, India has experienced a dramatic increase in the sphere of population. This phenomenal increase in population has, in turn, given rise to a variety of social problems like unemployment, child labour, growth of slums, increased crime rate and social tensions.

Decline in death rate has led to increased population growth compared to a century ago. Additionally, availability of better medical facilities has enabled them to be active till old age. This has brought about a perceptible (visible) change in social attitudes and beliefs.

When the growth of population threatens the standard of living, it inspires a change in attitude. People are more open and accept the use of contraceptives, one child family norm and in some cases couples decide to adopt a child.

Had we witnessed a corresponding decline in the birth rate, it would have meant a higher standard of living, the emancipation of women from child bearing drudgery, better care for the young and perhaps a healthier society. Of course, then, fewer young people would enter the workforce to support an ageing population.

There is also a close relationship between the growth of population and the level of physical health and vitality of the people. On the increase in the number of mouths to feed, there is chronic malnutrition and other related diseases. These further lead to physical lethargy, incompetence, apathy and lack of enterprise. All these affect the quality of the population and the social structure and social institutions.

In the Indian context, we notice that an increase in population has resulted in an increase in unemployment, in poverty, in urbanisation, in the number of slums, and an increase in the burden on infrastructural facilities. These, in turn, have resulted in the absence of adequate facilities, rise in nuclear families and, over time, have altered social relationships in a perceptible manner.

Technology As A Factor of Social Change:-

Technological progress has often triggered a long lasting change in society. Development and change in human societies have been linked with development and change in technology.

Sociologists say “Technology changes society by changing our environment to which we, in turn, adapt. This change is usually in the material environment and the adjustments we make to these changes often modifies customs and social institutions.”

In earlier times, technology was simple and societies were simple too. Traditional society was characterised by manual labour and family was the unit of production. Production was based on human and animal power and was for domestic consumption. There was neither a governing profit motive in economic transactions nor whatever was produced was brought into market.

After the middle of the nineteenth century, the industrial revolution and industrialisation took the form of a definite system. From the viewpoint of technology, the production organisation developed some specific features. In this system, instead of being influenced and controlled by the environment, man tried to control it. Economy started to be based on differentiation, complex division of labour, huge production and a mechanised system of production. Large companies and corporations came into being, some of which with the passage of time have acquired a multinational character.

Industrial societies are very complex and distinctly different from the earlier simple societies. In such societies, there is :

- (i) importance of capital instead of labour as against the norm in simple societies;**
- (ii) rise of factories as units of production instead of family;**
- (iii) use of steam, electricity and atomic power instead of energy produced by human and animal power;**

- (iv) use of machines in place of human and animal labour;
- (v) production is for exchange in the market and for profits and not just for domestic consumption;
- (vi) development of world market instead of local market; and
- (vii) Improved means of transport and communication and a currency based economy.

Modern technology and man made conditions have changed not only the system and quantity of production but also production relationships. Modern industrial relationships have given birth to companies, corporations, and share market, multinational companies, banks and the union of industrial workers.

CULTURAL FACTORS OF SOCIAL CHANGE

By cultural factors we refer mainly to ideas, knowledge, values, beliefs, inventions and exchange. Culture provides the base for inventions and discoveries.

Social systems are directly or indirectly the creations of cultural values . Any change in values or belief systems on the part of social group affects social institutions. To illustrate this, we can see that the rise of nuclear families has changed the family system in India in a significant manner. The joint family system has slowly disintegrated and this has altered relationships within the family.

New social values and beliefs can also produce social change. Conflict between the old and new values leads to the creation of a completely new value system. For example, during the Mughal rule in India, the Sufis started writing in Hindi. This led to the development of Hindi literature. Urdu also grew as a hybrid of Hindi and Persian. Arabic words also crept into this new language. Akbar, one of the most powerful Mughal emperors propagated the concept of a state religion called Din-i-illahi – a synthesis of Hinduism and Islam. Besides this, Hindu and Muslim kings both recognised literary and artistic abilities in individuals from both the communities. The teachings of Islam greatly influenced Kabir and Nanak.

Sociologists have considered the role of cultural factors in bringing about social change. On the one hand, they consider the inter-relationship between religions and social structure as one aspect of culture; on the other hand, they analyse the moral code of various religions and their impact on the character of its economic system.

One of the conclusions is that the moral code of Hinduism, Buddhism and Islam did not create the necessary wisdom and understanding that was required for the development of capitalism. Cultures associated with these religions were more concerned with the otherworldly pursuits. Therefore, they did not lay emphasis on economic development and material achievements.

As opposed to this, the moral code of the Protestantism emphasised the “this-worldly” aspect, i.e. the individuals should work hard, accumulate wealth, invest, value their time and be focussed on achievement-oriented goals while living in this world. These cultural values present in the Protestant ethics led to a spirit of capitalism in Western Europe. Thus, we see a correlation between our religious beliefs and their influence on the structure of our institutions.

Social change occurs through cultural contact between different societies. Diffusion is an important mechanism of social change. One society adopts the cultural traits of another through prolonged contact as in travel, trade and commerce as also through sudden events like war where new and hitherto secret technologies reveal themselves.

Cultural mores as well as new technology are borrowed and adopted when societies find that they fill a vacuum or answer a felt need. Borrowing of cultural traits from an advanced society is commonly seen in developing countries and societies as they try to become modern. Diffusion of cultural traits also takes place through personal contacts and interaction between members of two or more cultures. This can be seen in the changes that crept in Indian society due to sustained contacts with Greeks, Muslims and the British. Indian music and architecture was greatly influenced by Islam. New schools like *khayal* developed due to the influence of Persian music and new instruments like tabla and sitar. In architecture, the Indo-Sarcenic style appeared with spacious interiors, massive domes, arches and minarets. Sufism was highly influenced by the mysticism of Hindus, while the monotheistic ideas of Islam influenced Hindu society, particularly some leaders of the Bhakti movement like Kabir.

Diffusion also takes place through mass media as it transmits and diffuses information to a large number of people. It has accelerated the process of change by spreading the elements of individual cultures to people far away and thus resulted in a form of cultural modernisation. This synthesis results in a new form of culture, which has elements of both the traditional and the modern. Folk songs and western music have combined to create a new style of popular music.

It is, however, interesting to note that while cultural diffusion quickly changed the material life of people, non-material aspects like religion, ideology and beliefs are slow to change.

This phenomenon is known as “cultural lag”. When non-material culture does not adjust itself readily to the material changes, it results in a lag between the two. The problem of adjustment in modern societies can be explained concept by this where the material aspects of life change at a much quicker pace than the non-material aspects of culture. All societies need to manage this change. Societies where the non-material aspects of culture guide material changes towards peace and social harmony are likely to see more progress than others.

POLITICAL FACTORS OF SOCIAL CHANGE

In this section, we shall examine the role of the state and of legislation in bringing about social change.

Laws : Laws act as an instrument of socio-economic and political change in society. Since laws are backed by the state and have a coercive nature, individuals conform to them.

- (i) Laws ensure a certain degree of uniformity of behaviour among diverse groups of individuals and their varied cultural and behavioural patterns.
- (ii) Laws also seek to mitigate social evils and to uplift the lower sections of society. In India, laws protect the interests of the weaker sections of society, particularly of those belonging to the scheduled castes, scheduled tribes and other backward castes. Laws also protect the interests of women, children and other disadvantaged sections of society.
- (iii) Law performs refacmations function for society. Laws try to alter age old customs which are considered inimical to social stability and progress. Thus, in 1829, a law was passed banning sati. A century later, another law fixed the minimum age for marriage for boys (18 years) and girls (14 years). Still later, another law has banned the practice of giving and taking of dowry. On a different note, Article 17 of the Indian Constitution has abolished untouchability and today the practice of untouchability is an offence punishable by imprisonment.

The role of law as an instrument of social change finds full expression where law comes in confrontation with social customs.

However, laws alone can not bring about social transformation. They need to be adequately supported by the structure of society and by the people at large too.

Public opinion is a stronger means of change. Laws alone can not change traditions and belief systems. This explains why despite having laws prohibiting evils like

sati, child marriage, dowry and untouchability, they still persist in our country. Despite these limitations, laws still remain an effective means of bringing about socio-economic and political transformation in society. Sociologist have referred to these functions of law as :

- (i) an indicator of change
- (ii) an initiator of change
- (iii) an integrator of change

Role of Elections

Besides law, the right to vote and the role of elections are also important factors of social change. The right to vote stimulates interest in public affairs and is an important means of imparting education to masses. The parties and the leaders take this opportunity to educate the electorate on important political, economic and social issues. Besides this, it inculcates a sense of self-respect and responsibility among the citizens.

- (i) Elections themselves throw up a variety of issues, which highlight the problems, goals and objectives concerning the socio-economic conditions of the village, state and the country at large.
- (ii) Elections are a form of political communication between the government and the governed. They are a means by which the rulers become sensitive to the demands of the people. This two way awareness and communication between the electorate and the elected leads to social change.

ECONOMIC FACTORS OF SOCIAL CHANGE

Economic factors influence the quantity and direction of social change. We shall study the effect of these factors by first seeking a theoretical underpinning for our

analysis and by studying the available evidence. In particular, we shall study the:

1. Marxian view
2. Impact of Industrialisation
3. Green Revolution

The Marsian View

Karl Marx is the chief architect of the economic theory of social change. He believes that social change is basically the result of economic factors. The mode of production determines the social, cultural, religious and the political aspect of society.

Marx traced the development of society from agricultural to feudalism to capitalism and finally, to socialism. Capitalism emerged because of the contradictions in feudalism. Socialism would emerge from capitalism as a result of the contradictions in capitalism. There would be a class struggle between the two classes whose interest, clash because of their diverse, conflicting aims – the bourgeois (the owners of the means of production) and the proletariat (the workers who work for a wage under the bourgeois). A revolution carried out by the workers against the capitalist would end the ills of capitalism and lead to the establishment of a socialist society. A socialist society is an ideal society as there would be no classes and hence no struggle. Classlessness and the disappearance of state are the two prominent features of a socialist state.

Some evidence of what Marx espouses is seen when one studies the process and impact of industrialisation.

IMPACT OF INDUSTRIALIZATION

The industrial revolution which started in Europe in the late 17th century slowly found its way across the globe. The pace may have been varied in different parts of the world, but the end results were quite similar. The following changes were noticeable and had a degree of permanence attached to them :



- (i) Production moved out of households to factories.
- (ii) Capital acquired a greater role in the production process.
- (iii) The occupational structure of the workforce changed from largely agrarian to an increasingly larger industrial workforce.
- (iv) People from all strata of society took to industrial activity.
- (v) Women moved out of homes in large numbers and entered the workforce.

- (vi) Barriers of religion, belief, etc., crumbled as the demand for labour increased.
- (vii) Urbanisation took place at an accelerated pace.
- (viii) It triggered changes in other spheres like mass transport and communication too, thus radically altering the existing social structure.

All these changes had a dramatic impact on social relationships and brought about a lasting social change.

- (i) Emancipation of women was a logical conclusion of this process. Within the family, the role of women changed with their economic independence.
- (ii) Similarly, production relationships changed from one amongst kinsmen to a largely impersonal relationship between the “employer” and the “employee” where skills and not loyalty became the prime criterion for employment.
- (iii) Caste structure weakened, at least in urban centres and workers of different castes and religions became increasingly comfortable working with each other. Interestingly, on another plane, in the absence of close family network, state and caste associations grew and the social change witnessed was the net outcome of these two opposing processes.
- (iv) Urbanisation, in its wake, brought about other changes. Relationships became more impersonal as transactions acquired a commercial character. The provision of facilities like hospitals, schools, smaller houses all meant that the dependence on family decreased. This was also triggered by the revolutionary changes in mass transport system, which enabled people to move to far-flung places where employment opportunities existed.
- (v) Finally, the large influx of wage earners and self-employed to urban centres gave rise to a large and powerful middle class in society. This class not only impacted the existing social relationships but also influenced political discourse favouring the ideas of democracy, meritocracy and egalitarianism.

GREEN REVOLUTION

In Europe and most of the west, it was the presence of agricultural surplus which made the industrial revolution possible – both by releasing men and capital. In the Indian context, however, industrialisation was largely an outcome of government policy. Inspired by the Russian model of development, India's second five year plan committed enormous resources to building large scale industrial projects. The agricultural revolution, which should have preceded the process of

industrialisation, was noticeable by its absence.

As population rise, consequently the demand for food grew, India found itself depending upon food imports to feed its teeming millions. The situation warranted a close look at increasing agricultural productivity and the answer that finally helped India to become self-sufficient in food has been termed the “**Green Revolution**”, which is a name given to the dramatic changes brought about in the field of agriculture.

We shall now examine the impact of the “**Green Revolution**” on social relationships and analyse law the social change it brought about.

Green Revolution started in India in the late 1960s in selected regions of the country. The focus at this stage was on wheat and the strategy adopted was to combine the use of capital and technology to boost farm yields. Thus credit, machines, high yield seeds, irrigation and fertilisers became crucial inputs, almost as critical as the land itself. Large farms were favoured as they lent themselves easily to mechanised farming. The results were stunning as farm yields surpassed expectations and the country soon moved from a net importer of food grains to one which maintained a buffer stock.

While the output was significantly higher than earlier, the outcome was not necessarily a positive one for all states and for all sections of society at large.

- (i) The increasing importance of large tracts of farmland and of capital gave a distinct advantage to that section of society, which had access to them. Relationships, based on land, gave way to an employer-employee relationship, commonly seen in industrial activities.
- (ii) Since land reforms had been unevenly implemented in various parts of the country, the Green Revolution was confined to the selected states where it was initiated. This, in turn, triggered large-scale seasonal migration from states like Orissa, Bihar and Uttar Pradesh to Punjab and Haryana – the cradle of the Green Revolution. In social terms, the *karta* of these families in Orissa, Bihar and U.P were now absent from their villages for a large part of the year. This had a great impact on the family relationships.
- (iii) Additionally, another significant outcome was a widening of inequality across states in general and among the “landed” and the “landless” in particular. Finally, the middle castes who had gained access to land in the wake of land reforms became the biggest beneficiaries of these changes and slowly emerged as a dominant force in Indian politics.

EDUCATION AS FACTOR OF SOCIAL CHANGE

Education plays an important role in social change. While, on the one hand, it is responsible for handing down traditions, culture, knowledge and skills from one generation to another; on the other, it acts as an agent of social change. New ideas and values are initiated by it and become the goals for the young generation to pursue and achieve.

One of the sociologists has defined education as “**the influence exercised by the adult generation upon those who are not yet ready for adult life**”. Its objective is to awaken and develop in the child those physical, intellectual and moral conditions, which are required of him, both by society as a whole and by the immediate social environment.

Society thus achieves two goals through education:

- (i) to socialise, shape and develop the individual according to the social needs; and
- (ii) to fulfil society's needs concerning human resources such as training for the specialised skills in industry and technology of the modern economy.

Formal and Informal Education

Before we explain the role of education as a factor of social change, it is important to understand the two main types of education system – **formal and informal**.

Education which is imparted in a well-defined institutional setting, is formal and that which an individual acquires in the course of his daily activities and interactions in the family and in society at large is informal.

Informal education dominates in societies, which are deficient in proper schools or where a formal schooling system is as yet undeveloped. In tribal and agrarian societies this is apparent. In such societies, children learn the language, traditional practices, fables, folk songs, music and productive skills like cattle rearing and sowing, etc., through observation and interaction with their kinsmen.

Even in advanced societies, children receive informal education alongwith the formal learning they undertake in schools. For example, manners, etiquette and social skills are learnt by observation of behaviour of family members and those in the immediate surrounding.

Formal education characterises modern education as we know it today. Its chief components are

- (i) regular and recognised schools;
- (ii) definite and properly spelt out content; and
- (iii) definite rules and regulations;

We now focus on the role of education as a factor of social change. The impact of education on different aspects of social life can be examined by studying the following:

- (i) socialisation and social control;
- (ii) development of human resources and stratification; and
- (iii) political education.

SOCIALISATION AND SOCIAL CONTROL

Every society has its history, heritage and culture which it strives to preserve. To attain betterment, societies also set goals for themselves. Through school curricula, societies seek to achieve both these ends. Schools educate children in the established value systems and also try to prepare them to cope with the changing conditions both within the society and in the world at large. Hence, while on the one hand, children learn about their history, culture and philosophy, they are also made aware of developments in science and technology and taught new skills like computer skills. Through socialisation, society wants to mould individuals according to its existing structure and hence modern education also lays emphasis on subjects like law, human rights, democracy and tries to inculcate a world view in the students.

Socialisation, through the curriculum of schools tries to sensitise children to real world problems like war, poverty, AIDS and unemployment.

Modern education is change-oriented and therefore, the course structure in schools and colleges is periodically reviewed and modified to suit the needs of a fast changing society.

DEVELOPMENT OF HUMAN RESOURCES

Education is the cornerstone of human resource development. It trains individuals in the requisite knowledge and skills required by society, thereby enabling them to fulfil important roles in society.

In simple societies, family was the basic unit of production. The individuals learnt the required skills of the family occupation at home itself. These skills could range from carpentry to craftsmanship, jewellery fabrication, working with metals to agriculture and allied activities. But as societies grew in diversity and complexity, a wide range of occupations emerged requiring specific skills. These could no longer be met at the level of the family. Hence, societies through their educational systems tried to meet these growing demands.

A vast range of specialised subjects like medicine, public health, engineering, management, law, forensic science, physical, biological, agricultural and social sciences, are taught in modern educational institutions. Education thus ensures the allocation of positions in society suitable to the skills of the individuals. It provides an opportunity for individuals to realise their potential and frees them from being tied down to the occupation of their forefathers. An educational system that nurtures and promotes “meritocracy” enables competent people to occupy significant positions in society.

Specialised education, coupled with dramatic developments in technology and transport, has radically augmented geographical mobility and made it possible for individuals to travel great distances to practise their craft. The movement of a large number of software engineers, from India to the west, bears ample testimony to the power of modern education to open new doors and offer new and rewarding opportunities.

However, one must bear in mind that while modern education and professional mobility has enabled individuals to improve their economic and social well-being and provided new avenues of achievement, there has also been a dramatic increase in the social inequality between the educated and the uneducated class. Simultaneously, it is also not uncommon now to find different individuals in a family following different vocations and consequently having different social statuses.

Education also brings political awareness. Through education, governments try to communicate their national goals to the citizens in order to ensure cohesiveness and unity. Modern education system tries to popularise the ideals of democracy, liberty and equality while familiarising the students with their unique history and culture. The recent debate about changes in the school curriculum underlines the role of education in shaping political ideology.

Social change is a continuous and unending process in every society. All societies, traditional and modern, are constantly evolving. These changes are most often gradual and barely perceptible till we attempt an inter-temporal analysis. However, occasionally there are events which bring about dramatic and sudden changes in society.

There have been moments in history when a single individual like Gandhi or Lenin alters the course of the nation and society.



WHAT YOU HAVE LEARNT

- Social change is a permanent feature of all societies and at all times. It may be slow and almost imperceptible or it may be sudden and dramatic.
- Various factors, such as technological progress, demographic changes, cultural diffusion, economic and education , alter structural relationships in a society and bring about social change. These factors often act in concert resulting in changes either in a serial manner or sometimes in parallel too.
- Changes in population, both in numbers and composition, have a far-reaching effect on social relationships and are a main cause of the social change that we observe.
- Technology changes society by changing our environment to which we, in turn, adapt. This change is usually in the material environment and the adjustments we make to these changes often modifies our culture and social institutions.”
- Social systems are directly or indirectly the creations of cultural values and any change in values or belief systems on the part of social groups affects social institutions. New social values and beliefs can also produce social change.
- Laws, public opinion and the electoral process also act as an instrument of social change.
- Changes in the organisation of the production system affects production relationships and contributes to social change. Industrialization played a great role in weakening caste system and in changing the role of women in society. Similarly, the Green Revolution, by enriching certain states and castes more than others has contributed to social change.
- Education acts as an agent of social change through development of human resources and stratification and political education. New ideas and values initiated by it become the goals for the young generation to pursue and achieve. It inculcates a spirit of inquiry amongst the young which brings about great social change subsequently.



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- Education acts as an agent of social change through development of human

GLOSSARY

1. Variation - having different forms, changing
 2. Neutral – impartial, neither positive nor negative.
 3. Transition – Passing of changing from one place, state or condition to another.
 4. Emancipated – less inhibited by social conventions.
 5. Intrinsic – belonging naturally to something essential,
 6. Irreversible – go back to what it was earlier.
 7. Oppressive – harsh, cruel and controlling,
 8. Restoration – to go back to the supposed or original form,
 9. Reinforcement – strengthening or supporting,
 10. Strategy – plan of action; planning or management of policy,
 11. Value – loaded – a term having many interpretations, necessarily positive and good,
 12. *Kalyug* – the dark era, where evil predominates over goodness e.g., in Hindu Mythology.
 13. *Vedas* – Holy Scriptures of the Hindus: four in number.
 14. *Satyug* – the era in which goodness and truth prevailed, in Hindu mythology,
 15. Thesis – a proposition to be maintained or proved,
 16. Anti – thesis – contrast or opposition between two things,
 17. Synthesis – the process or result of building up ideas into a connected whole, Theory or system,
 18. Dialectics – a struggle between opposing ideas of social forces,
 19. Diversity – unlike in nature; varied,
 20. Rational – based on reasoning; endowed with reason; sensible,
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NATIONAL INTEGRATION: CONCEPT AND CHALLENGE



When you fill up a form for admission or apply for a job, there is a word nationality or nation. In front of that column don't we write 'Indian'. That means we know that India is our nation and our nationality is Indian. Our nation is not only a geographical entity, it is a body of people sharing the sentiments of belongingness. Whenever our nation faces threat or, some major calamity happens, don't we all stand together with a sense of emotional oneness to fight against evil forces and unnatural situation?. We try our best to help our nation in our own way, irrespective of region, language, religion and creed etc. Thus we all play a vital role in national integration. National integration is a positive belief, which helps in progress, development and social. Even our Constitution, our flag and national anthem make the whole country one. But at present our national integrity is facing challenges in the form of left extremism and terrorism. Besides these, regionalism, communalism, religious fanaticism and linguism are challenging national integration. In this lesson, we are going to study about what we mean by nation and what is national integration and what challenges does it face in our country.



OBJECTIVES

After reading this lesson, you will be able to:

- define nation and national integration;
- recognise the concept of communalism;
- understand the concept of regionalism;
- explain the concept of linguism; and
- state the challenges before National Integration.

CONCEPT OF NATIONAL INTEGRATION

Before coming to the concept of nation and national integration. let us define both the terms.

A Nation is a country with a unified social and political structure. A Nation denotes a body of people who have a feeling of oneness. This feeling of oneness is built on the basis of common history, society, common values and culture. Above all, the feeling of oneness among the people bind them together into a nation.

India is a nation. It is a land inhabited by people of different communities. They live in different regions and speak different languages. They practise different religions and have different life styles. But underlying all these diversities we feel that we are Indians. The feeling of oneness is strengthened by economic and political inter-dependence.

National integration is a positive aspect. It reduces socio-cultural and economic differences or inequalities and strengthens national unity and solidarity, which is not imposed by any authority. People share ideas, values and emotional bonds. It is feeling of unity within diversity. National identity is supreme. Cultural unity, Constitution, territorial continuity, common economic problems, art, literature, national festivals, national flag, national anthem and national emblem etc. promote National Integration.

COMMUNALISM

Communalism means placing ones own community above others, even above the nation. You might have seen temples, mosques, gurudwaras and churches where Hindus, Muslisms, Sikhs and Christians visit to offer prayers and worship. As you know Hindus celebrate Durgapuja, Diwali, Holi and Ramnawami. You would have seen Muslims celebrating Id, Bakrid and observing Ramjan. Sikhs celebrate Gurupurnima as Gurparb, Christians celebrate Christmas and Easter. You would have also seen shrines dedicated to Lord Buddha. These indicate clearly that the people of different religions live in our country. Our government has delclared these occasions as national festivals. There is no harm in practising one's own religion because it does not indicate that an individual practising his own religion is less secular. The fault lies in placing ones own community above the others and forgetting /loyalty. The term communalism has always been used in a negative, destructive and harmful sense. Religious fundamentalism and fanaticism practised by some people in different communities pose serious threat to our national integration.

Unfortunately, our country has witnessed ugly scenes of communal riots on many occasions not only between two communities, but between communities. Massive communal riots had taken place in 1946-47 at the time of partition of our country. Our country has also witnessed Hindu – Sikh riots in 1984 after the assassination of Prime Minister Smt. Indira Gandhi. Again our country witnessed a wave of communal riots in 1992 after the demolition of the Babri mosque. The recent 2002 Gujrat riot has tarnished our secular image before the world community.

In the wake of communal riots, we forget our national identity and start behaving as fanatics. We breed hatred and jealousy towards the people of other religions. The people of religious group damage life and property of other religious group. Both groups involved in communal riots forget their common national identity. Just a feeling of hatred is there.

LINGUISM:-

Linguism is excessive love and bias in favour of people who speak a particular language. You might have met people speaking Hindi, English, Bengali, Kannad, Telugu, Malayalm, Marathi and Gujrati etc. Different languages spoken by the people of our nation reveals clearly that India is a multi-lingual nation. We have 18 different languages in schedule VIII of our Constitution. Hindi and English are our official languages. Each language has its literature and script. Linguism Limits the people speaking the same language.

Language and culture are inseparable. Language is the carrier of culture. It carries culture from one generation to the next and from one group to another. The teaching of a language to people speaking another language promotes the feeling of integration. But conflict often occurs over the relative status of language. This parochial tendency destroys the feeling of national integration. Our country has witnessed lingual riots in Tamil Nadu in 1964 and Assam 1967.

Like communalism, the term linguism is used in a negative sense. Lingual patterns pose a threat to national integration.

REGIONALISM

Regionalism is a feeling of pride and loyalty that people belonging to a region have. It is sometimes associated with a feeling of superiority of belonging to one region as compared to those belonging to other regions. Region is an area the inhabitants of which have a sense of unity on the basis of language, culture and economic interests. Regionalism is regional loyalty in place of national loyalty. Regionalism gives a negative feeling among the people of a region towards the people of other regions. Regionalism encourages the demand of regional autonomy. It also leads to the demand for the creation of new state. It favours the son of soil theory.

We Indians live in different States and Union territories. Each State or Union Territory has its own geographical boundary. Each state also has its own natural and human resources. But within the State, demands for the creation of separate small States are being raised. Regional political parties demand for the creation of separate State are based on narrow personal interests. They also lay emphasis on the imbalanced growth and development of the regions in which they live. They place emphasis upon the son of soil theory for employment and organise movement for regional autonomy and creation of new States.

In November 2000, three new States viz, Chhattisgarh, Uttaranchal and Jharkhand were created. The creation of these new States was based on strong regional feeling and loyalty of the people of these regions. Even after the creation of these States, the demands for the creation of more new States have emerged. In the state of U.P., the demands for the creation of Harit Pradesh and Purvanchal are being raised. In the state of Maharashtra, there is a strong demand for the creation of a new Vidarbha state. In the State of Andhra Pradesh, the people of Telangana region are demanding a new Telengana State. Similarly, in the State of Assam, there is demand for the creation of Bodoland. In the State of Bengal, too, the demand for the creation of Gorkhaland is being raised. The regional parties and leaders associated with the creation of these new regional States are organising movements, dharna and protests etc. in support of their demands. Sometimes, they come in conflict with the people of other regions. They forget their national identity. They get ready to do or die for their regions. They forget their national identity. Such regional loyalty is really very dangerous for national integration.

CHALLENGES TO NATIONAL INTEGRATION

Communalism, linguism and regionalism are the main challenges to national integration in our country. These are negative terms.

So far, in this lesson you have understood the meaning of nation, national integration, communalism, linguism and regionalism. Now let us discuss the challenges to national integration. There is no doubt that national integration is the feeling of oneness among the people of a nation beyond caste, religion, region and language. In other words, it is feeling of unity within diversity. It is above religion, lingual and regional loyalty. But it is unfortunate that the feeling of oneness is hurt by religious, lingual and regional loyalties. On many occasions, communal outlook, lingual favour and regional loyalty pose a serious threat to national integration. So, communalism, linguism and regionalism are the main challenges before our national integration.

In our country the feeling of oneness between Hindus and Muslims have been challenged on many occasions. Although there have been minor communal riots in Bihar, U.P. and other States, but the most cruel scenes of riots had appeared in 1947 and 1992 which had touched almost entire length and breadth of our nation. In communal riots, the people forget that they are Indians. They forget that the people whom they are going to kill are also Indians. They are not influenced by national identity. Religious fundamentalists and fanatics guide them. Some political and religious leaders add fuel to communalism to promote vested interests. Thus, communalism is a challenge to national integration.

Like communalism, linguism also poses a threat to national integration. Lingual loyalty is against the feeling of oneness among the people of a nation. In linguism, the people forget about their national identity and attach more and more importance to their lingual identity. For the relative status of individual languages, they come in conflict and behave like enemy. They develop jealousy and hatred towards the people speaking other languages. They cause damage to lives and properties of other lingual groups. They behave as if they are not Indians. The people of south Indian states prefer English in place of Hindi language. That is why both Hindi and English have been declared as official languages.

Regionalism, like communalism and linguism, is also a challenge to national integration. Regional aspirations of the people articulated by their leaders threaten national integration. The regional aspirations and loyalty hurt the feeling of national integration. Regionalism is responsible for the existence of a number of regional political parties. It has sponsored the demand of regional autonomy. It has created new States and is working for the creation of more states.



WHAT YOU HAVE LEARNT

In this lesson, you have learnt about the following:

- Nation is a body of people sharing the sentiments of belongingness
- National integration is feeling of oneness, which is not imposed by any authority. Thought, feeling and action in this regard come from within.
- Communalism is placing one's own community above others, even above the nation.
- Linguism is excessive love and bias in favour of the people who speak one's own language
- Regionalism is a strong feeling of unity among the people of a region based on language, culture and economic interests. It encourages the demand of regional autonomy and creation of new states.
- Communalism, linguism and regionalism are challenges to national integration. They hurt the feelings of oneness and national identity.

GLOSSARY

Connotation	—	Meaning
Identity	—	Recognition
Linguism	—	excessive liking and support for the people speaking same language
Nation	—	A body of people bound together by common feeling of oneness.
National Integration	—	Feeling of being together despite cultural, lingual, regional relational diversities.
Regionalism	—	Excessive love and bias for the people of one's own region.
Secularism	—	No distinction on the basis of religion.
Secular	—	Above religion.

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Law And Social Changes

"If the law fails to respond to the needs of changing society, then either it will stifle the growth of the society and chock its progress or if the society is vigorous enough, it will cast away the law which stands in the way of its growth. Law must therefore contently be on the move adapting itself to the fast changing society and not behind". - Justice Bhagwati.

There are two sides of each coin; similarly, each act of any person is also, either good or bad, and it is the rule, since existence of the society; good(dharma, satya) has to be accepted and the bad prohibited (evil, adharma ,asatya). This rule still exists and shall be till the end the civilization. Earlier, society was customarily based on Morals. But, as soon as society is replaced by the state, morality too gets replaced by the law. If, we want to change any existing custom or behaviour in society, it should be changed by the instrument of law only, otherwise not.

The law and social changes is a unique subject and studies the social problems of the society and their solutions here, through legal approach. In fact, there are two modes of changing law. First is , "law changed the society"; which means that the law of the land compels the society to be changed according to the law. When any dispute involving the question of law, came before the judiciary, the existing custom or law, second is, "society changed the law"; it means law is made by the society according to its requirement by its democratic instrument. i.e. Legislative or by adopting custom and usage. The prime function of the legislators is to enact the law, regarding to the desire of the validity of that law if court finds that constitutional, moral, and just then holds it valid but if not so then declares it invalid and un constitutional.

Where any law is set by the society in the form of enactment or custom then, it is said that society has changed the law. On the other hand, if such law is immoral, unjust and unconstitutional then society has to be changed according to the valid law. It is said that law has changed the society. In both the ways changes has to take place. *Jermy Bentham has propounded a utilitarian theory; he said that, law should be such which gives more pleasure to more members of the society.*

Definition of law :

The word 'law' has thousands of definitions but none is complete. Obviously, it is very difficult to define the word law, if not impossible. The most commonly accepted definition of law is given by Blackstone. He defines, it as –

“Law is a rule of conduct, prescribed by the supreme power in the State, commanding what is right and prohibiting what is wrong. Jurisprudentially, law consists of rules prescribed by society for the governance of human conduct.”

Law not only lays down the norms, which are acceptable to a given society; it also lays down the norms, which the society should adopt in the interests of its own welfare. The rules or code of conduct, which a society develops by experience, shapes into law for the sake of uniformity, consistency, permanence and sanction. An acceptable norm thus becomes law, the departure there from is condemned as crime, in criminal law but, civil law becomes a code of conduct regulating the society.

Chief Justice Marshall, the great Judge of American Supreme Court in 1803 has observed that the constitution is the fundamental and paramount law of the nation and “**it is for the court to say what the law is.**” Law should not be definite, but must be transformable according to the requirement, and necessity of the society, arising out of passing of time. Judicial activism is a kind of “construction”; court has to do social justice and not only legal justice. The Hon’ble Supreme Court has observed that the law regulates social interests, arbitrates conflicting claims and demands. Security of persons and property of the people is an essential function of the State. It could be achieved through instrumentality of criminal law.

The law exists to serve the needs of the society, which is governed by it. If the law is to play its allotted role of serving the needs of the society, it must reflect the ideas and ideologies of the society. It must keep time with the heartbeats of the society and with the needs and aspirations of the people. As the society changes, the law cannot remain immutable. The early nineteenth century essayist and wit, *Sydney Smith*, said, “Then I hear any talk of an unalterable law, I am convinced that he is an unalterable fool.” The law must, therefore, in a changing society march in tune with the changed ideas and ideologies.

Social Change:

Indian judiciary has generally been found to be alive to the needs of change happening in social thinking. By giving due consideration to the same while interpreting statutes in particular cases, the court have brought out their fresh implications and thereby added new dimensions to the law. In the process, new social interests are furthered and protected. Judicial action as determined in part by the subject matter and in part by the judiciary’s responses to changing facts or social life helps in recognitions/silent evolution of new law.

The path of social change in India has been charted-out by the constitutional provisions of the preamble, the Fundamental Rights and the Directive Principles. These norms have been set by “we the people of India” before themselves are prescribed in the trilogy of the Constitution, and which have been described to be the conscience of the constitution. The preamble of the Constitution secured to its all citizens Justice – social, economic and political, liberty, equality and fraternity. According to Art.13 (2) – *“the State shall not make any law, which takes away or abridges the rights conferred by Part-III and any law made in contravention of this clause shall, to the extent of the contravention, be void.”* Justice **Bhagwati** has observed that *“the dynamic provisions of the Directive Principles of State Policy fertilize the static provisions of the Fundamental Rights because it is the Directive Principles of State Policy which nourish the roots of democracy.”*

Law as an instrument of social change :

It is correct that law is an instrument of social change, law changes its shape according to the requirement of society or society changes the law through enactment of statutes. In India, every session of Parliament and State Legislature introduces the Bills to amend the Act(s) or enact Act(s). On the other hand, where, any question of facts comes before the court, judiciary (especially higher judiciary) is interpreting the law according to the requirement of society.

Here the observation of *Lord Woolf* (Chief Justice of England) is very important to mention. He said that *“Like old clocks, our judicial institutions need to be oiled, wound up and set to true time”*. Similarly, the Hon’ble Supreme Court has observed, that – *“the law regulates social interests, arbitrates conflicting claims and demands. Security of persons and property of the people is an essential function of the State. It could be achieved through instrumentality of criminal law. Undoubtedly, there is a cross cultural conflict where living law must find answer to the new challenges and the courts are required to mould the sentencing system to meet the challenges. The contagion of lawlessness would undermine social order and lay it in ruins. Protection of society and stamping out criminal proclivity must be the object of law which must be achieved by imposing appropriate sentence. Therefore, law as a corner-stone of the edifice of “order” should meet the challenges confronting the society.”* Social changes are necessary within society, for development. But this change can be made by the tool of law otherwise, it is very difficult to clear the hurdle of custom and usage. The society is in the habit of doing the things, if, you want

to change that, then law is the strongest instrument. If law prohibits any act, then it has to make it punishable. In India, law prohibits the Sati, child marriage, child labour, bonded labour, and advocates free and compulsory primary education, video-conferencing as valid witness, maintenance to Muslim women and children, intra-state adoption, rehabilitation of the child of prostitute, prostitute are victim not accused, protection of women from sexual harassment at working places, compensation to the victim of crime, etc.

(a) Abolition of Sati system:

It was a great honour to become Sati among the Hindus from ancient time and it was not opposed by the Hindu sages for a long time. But in 1871, *Lord Bentinck* declared this act, as an offence. Through a decision he held that abets to do Sati is an offence of abetment of suicide and punishable under Section 306 of IPC. In this case, the accused represented to a woman who prepared herself to commit suicide in their presence, and that they were to say ‘Ram-Ram’, she would become sati. They followed her to the pyre (*Chita*) and cried ‘Ram-Ram’. The pyre was set on fire, and the woman died. It was held that accused were guilty of abetment of suicide.

Ram Ram Mohan Roy has played an appreciable role in abolition of Sati system. The Rajasthan High Court had observed that Sati is a suicide, where the woman had consented to become sati and the persons aiding and abetting the offence were convicted under Section 306 and sentenced to 5 years RI. In fact, sati is not suicide but cold blooded murder. In many instances, it is found that women cried and also ran away from the pyre, but , the people surrounding the pyre caught her and pushed her into burning pyre of husband. In the case of suicide the person committing suicide lights her pyre herself but here other person is lights the pyre. Between 1980 and 1983, some instances of Sati were reported from U.P, M.P and Rajasthan. This time legislation has taken serious steps, by introducing a special law for the treatment of persons, who abet Sati and make it exemplary punishable up to death sentence under Commission of Sati (Prevention) Act, 1987. Now almost all areas of India have forgotten Sati system.

(b) Muslim women are entitled for maintenance :

The Supreme Court held in the case f *Shah Bano Begum*, that if, the divorced woman is able to maintain herself, the husband's liability ceases with the period of *iddat*, but, if, she is unable to maintain herself after the period of *iddat*, she is entitled to maintenance under Section 125 of the Cr.P.C, 1973. This led to a controversy as to the obligations of the Muslim husband to pay maintenance to

the divorced wife. The Muslim “Women (Protection of Rights on Divorce) Act, 1986, was passed to dilute the judgement given in the decision of Shahbano case. In the same case, the court has further observed that “whether the spouses are Hindu, Muslim, Christian, Parsis, Pagans or Theathans is wholly irrelevant, in the application fo there provisions”. The provisions of Cr.P.C. are in the nature of secular and apply to all irrespective of religion. The Andhra Pradesh High Court held that a Muslim minor girl would be entitled to claim maintenance from her father even after the enforcement of the Muslim Women (Protection of Rights on Divorce) Act, 1986.

(c) Free education is fundamental right : The Hon'ble Supreme Court held that the right to education is a fundamental right under Art.21 of the Constitution, which cannot be denied to a citizen by charging higher fee known as capitation fee. The right to education flows directly from the right to life. The right to life under Art.21 and the dignity of an individual cannot be assured unless it is accompanied by the right to education. The five Judges bench by 3-2 majority partly agreed with the *Mohini*'s case decision and held that right to education is fundamental right under Art.21 of the Constitution as it directly flows from “right to life”. But as regards its content, the court partly overruled the *Mohini Jain*'s decision and held that the right to free education is available only to children until they complete the age of 14 years, but after that the obligation of the State to provide education is subject to the limits of its economic capacity and development. The obligation created by Arts.41, 45 and 46 can be discharged by the State either by establishing its own institutions or by aiding, recognising or granting affiliation to private institutions. Private education institutions are a necessity in the present day context.

The legislature has amended the Constitution, by introducing Art.21A and made right to education, free and compulsory for children of the age 6 to 14 years. On the other hand, Art.51A (k), imposes the duty on every parent or guardian to provide opportunities for education to his child or ward between the age of 6 and 14 years.

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What is Social Engineering

Maybe you have not heard of term “Social Engineering” before. Perhaps you may guess that it is just application of engineering to the society, using science and technology to improve security or a simple combination of civil engineering and architecture. “Social Engineering” is completely different from those concepts. It is a field of study to solve social issues using philosophy and other various fields, thus it is fundamentally different from just application of technology to social issues. **social engineering** Planned social change and social development; the idea that governments can shape and manage key features of society, in much the same way as the economy is managed, assuming that adequate information on spontaneous trends is available through social indicators and social trends reports. For example, the extent of women's employment is clearly determined in part by government policy to promote or impede women's paid work

What is the target of “Social Engineering”?

The focus of most engineering studies is on physical goods. For example, mechanical engineering focuses on machines such as robots, and architecture concentrates on buildings. In contrast, “Social Engineering” focuses on the society; organisations such as communities, NPOs, corporations and governments, and environments like nature and land are all researched in “Social Engineering”.

What is the methodology of “Social Engineering”?

Most engineering studies are concerned with dynamics, electromagnetism or other theories in natural science. However, “Social Engineering” is not based on natural science; it is based on the humanities and social sciences such as philosophy, psychology, and, especially, economics, and thus deals with theories concerning the basic laws of humans and society.

What is the method of “Social Engineering”?

Human and social science concerns observing objects, while engineering is more concerned with making tangible goods or objects. In “Social Engineering”, in addition to observation of objects, experiments or social examinations are performed, which are a distinctive feature of natural science. Moreover, the theory

of “Social Engineering” is based on economics and psychology, which makes it more mathematical than other social sciences such as sociology and political science, and leads to a rigorous discussion about the phenomenon of human beings and the society. In “Social Engineering” theories are also verified by experiments or other investigations. or by creating new methods which can be mathematical models, institutions, policies, or even artwork such as drawings and paintings. We try to learn from success and failure during the process of creation, which appeals to the society, and feed it back into the theory.

Requirements to solve modern issues.

Due to rapid improvements in science and technology, modern society has things that are good on the one hand but bad on the other. As an example, it is possible to say that technological progress has improved our daily life, but has also lead to problems with climate change and reduced biodiversity. Furthermore, technology is complicating our freedom and dignity. For example, security CCTV cameras are very common nowadays, and there is even an idea of implanting microchips into humans. Therefore, it seems to be necessary to rethink synthetically and generally about this world with the modern common knowledge. However, this is difficult using the knowledge of engineering or humanities and social sciences because they are subdivided into too many fields and divided vertically.

Three perspectives of “Social Engineering”.

Think mathematically: Modern human and social science is based on game theory, economics, and psychology in which mathematical logic is applied. Understanding these fields will help you to apply theories to reality.

Be philosophical : To think about things without preconceived notions, we need basic ideas that do not merely follow those of the authorities, and we also need courage to review them.

Express yourself: Discussing things clearly and in depth often requires various channels of communication and means including linguistic and mathematical expressions, figures, diagrams or tables. After improving your usage of these communication tools, it will be possible for you to become a social engineer who is not only a knowledgeable generalist but also a person who can deliver using skills like integrity, flexibility, and expertise.

If you are interested in a more concrete and detailed concept of social engineering, please read the following.

A deeper understanding of “Social Engineering”: “Social Engineering”, in short, is about engineering the society. In other words, it is a field of study to solve various problems in the society through practical approaches, as in engineering.

History of “Social Engineering”

The second edition of the Oxford English Dictionary (OED) defines “Social Engineering” as “the application of sociological principles to specific social problems; social engineer, a specialist in the field.” However, this definition only mentions the sociology aspect of “Social Engineering”, and is thus defined too narrowly.

According to the OED, it is possible to say that “Social Engineering” was established under conditions of social democracy; it says that Edward C. Tolman said that social engineering is needed to reform working conditions. Moreover, the OED also states that there was already a program in 1899 called “Social Engineering” for discussing the social problems, and that the Fabian Society tried to establish an association for “Social Engineering”. At the same time, Beatrice Webb introduced the idea about social technology in the American Sociological Review in 1901, as a technology to compute the appropriate amount or rate of health, wealth, beauty, knowledge, sociality, correctness, and desires of the society. Apart from these dictionary examples, Karl R. Popper argued about “Social Engineering” in his literature in the 1940s. Popper defined holism (utopism) as an idea that the ultimate objective of politics is to make an “ideal” society, and to change the whole society once and for all in a way to realize such a society. Then he denied the existence of holism for four reasons: (1) it is impossible for human beings to understand the whole society; (2) changing the whole society requires constant change, and falls into an infinite regress; (3) it is difficult to predict the effects of policies, and moreover, the actions of the society vary when different policies are introduced, thus it is impracticable to make rational adjustments in policies; (4) it is not possible to create a workable model for the whole society due to lack of scientific and practical knowledge; and he said that normally the only thing which can be done is to apply social technology piecemeal. He claimed that it is wise to fight against the urgent and practical social abuses by removing avoidable suffering such as poverty or unemployment. Furthermore, Popper thought that the method of research in “Social Engineering” could be reformed continuously and progressively by applying the concept of falsifiability, i.e., a theory should be testable. Therefore, it seems that Popper added the word

”piecemeal” to eliminate images such as a social blueprint of groupism or technocracy that stigmatized the term “Social Engineering”. Popper already formed this idea around 1919, and he described it in “The Open Society and its Enemies (1945), and “The Poverty of Historicism” (1957). Poppers’ “Social Engineering” was definitely devised in response to Nazism and socialism, and it can be said that it is a social/political thought that was formed in response to the situation in those days.

Since Popper’s thought unfortunately had not been well developed, the so called “scientific” attitude toward the social problems were emphasized by engineers. This idea leads to the technological forecasting and social change made by The Rand Corporation in the 1960s. It seems that the progress of system engineering, and the success of those projects such as the space program, which applied system engineering, accelerated the trend of using scientific technology to solve social problems, and thus “Social Engineering” became a technological idea in the USA. For example, Olaf Helmers’ “Social technology”, “Engineering economic system”, and “Application of system engineering for social problem” are similar ideas that represent the movement towards system engineering for problem solving in the society. Nevertheless, Yujiro Hayashi points out that in terms of new value, multiple value society, and the conscience of human beings, “Social Engineering” in Japan faced serious limitations in their applicability in the early 1970s. At the same time Mitsuo Suzuki proposed taking game theory as the basis of “Social Engineering” since there were needs for consensus building, which was not about system engineering or system methodology but about the central idea of “Social Engineering”. One solution was the participation of the citizens. However, the idea of generalizing the fields of “Social Engineering” such as social system theory, social/economic planning, management engineering, and city/regional planning, that were proposed by Syuntaro Shishido did not take shape even in the 1980s. At any rate, belief in technology was relatively strong in Japan. For example, although the idea of information engineering changed to information science in the 1970s, people in Japan supported the notion of solving social problems by technology. The idea of social technology that rose in the late 1990s also fits this context, though the thought of considering the whole society, as Karl Popper pointed out, has been lost. In addition, the term “Social Engineering” in English sometimes involves negative meanings such as wrongful acts like hacking on the computer network or getting inside information, such as passwords, by pretending to be a member of the target company, usually by telephoning and asking a worker for the information, rather than actually hacking.

Target of “Social Engineering”

The target of “Social Engineering” is the society, though the major target to be concerned in social engineering differs between universities.

The title of the chairs of the world’s very first department of Social Engineering, established in 1966 at the Tokyo Institute of Technology, changed with the period:

In the 1960s, there were Social Engineering, Development Planning, Mathematical Programming, Industrial Project, Regional Planning, and Resource Planning. It is possible to say that the target and the method were mixed since there were specific areas like economic statistics (regional economic system), educational sociology, city planning, game theory, mathematical programming, economic planning, scientific technology, landscaping, and system analysis.

In the 1980s and the early 1990s, the title of chairs were Social Engineering, City Planning, Regional Planning, Environmental /Resource Planning, Transportation /Economic Planning, Planning System, Social System Design, and Urban System Design. Thus the environmental issues were emphasized, though the industrial and scientific technologies were removed from the target.

In 1996, the titles were made into three fields: Urban and Country Planning (city planning, and country system), Public System Design (public institution, public policy, and public space), and Planning Theory (planning system, social planning, and planning aid mathematics). In 2005, they were made into three large chairs: Urban and National Land Planning (city planning, and national system), Public System Design (public policy, institutional design (economics), historical space, public space, and global environmental policies), and Basic Social Engineering (decision theory, applied economics, and social system).

The Methodology of “Social Engineering”

At the Tokyo Institute of Technology the methodology was defined as follows:

In the 1960s, an interdisciplinary system with measurements performed using system analysis, game theory, economics, sociology, and engineering.

In the 1980s, not only the quantitative analysis but also design issues were emphasized, and thus landscape design was introduced. On the other hand,

game theory was removed, and it is possible to say that the engineering aspect was stressed.

In 1996, macroeconomics (macro-economic dynamics) and applied micro-economics were introduced. Also, large-scale simulation procedures to tackle global environment issues were reintroduced.

In 2005, game theory and history was brought in. Moreover, philosophy of law that corresponds to the norms of the society was introduced.

On the other hand, in Tsukuba University, the methodology was, from the beginning, based mainly on quantitative analytical methods such as economics and operations research.

The significance and task of “Social Engineering”

This section considers the implication and task that were learned by the practice of “Social Engineering” in Japan.

In the 1996 edition of the Encyclopedia Britannica, “Social Engineering” is described as follows:

(1) Today’s problem solving cannot be achieved by just one method such as changing the institution or physical establishment of facilities. By using existing studies, including Engineering, it is difficult to come up with new policies or plans because they rely on individual methods.

(2) Interdisciplinary researches are essential though they are not fully achieved due to institutional constraints. It is possible to say that “Social Engineering” provides this interdisciplinarity since it is a comprehensive field.

(3) In light of the complexity of societies, quantitative information becomes dominant in the society.

(4) Especially in Japan, the desire to solve practical problem is not particularly high in the social sciences, therefore it might lose grasp of reality, and become a theory that is difficult to adapt. Problem solving is an aspect of “Social Engineering”, but it is rarely used for decision-making. Thus, it can embody reality at a level that should work beyond the life-sized perception.

(5) In “Social Engineering”, all efforts are made from an engineering aspect to obtain data which form our view of society, and this makes it possible to analyze them better than can be done using general statistical analyses. This is similar to the developments of the natural sciences due to new measuring techniques in engineering, and indicates the possibility for a new recognition of the society.

(6) In “Social Engineering”, not only an engineered approach like operations research is used for problem solving but the idea of planning is used, bringing a sense of realism into “Social Engineering”. However, it is important to note that planning is only one type of approach to problem solving.

(1) and (2) are committed to comprehensiveness, while (3) is quantity oriented. (4) shows the skepticism to social sciences, and (5) and (6) show affirmative behavior to practice.

Due to these features, “Social Engineering” might make breakthroughs in modern issues such as environmental issues, overpopulation, and the urban problem, or several problems in Japan like land issues, ossified decision-making in the governments and the finance, and the issue in the administrative organization. Furthermore, even the specific areas of engineering are losing their direction due to the opacity of their goals (especially because they cannot find a goal that can be completed within their field), and thus the potential expectation to the “Social Engineering” is growing.

In view of the present situation, there seems to be four issues that are discussed below.

- (1) Even though its methodology has progressed it seems that it has only been able to achieve shortsighted problem solving.
- (2) Decision-making is desirable by the nature of the study, but there is the possibility of it becoming an uncritical theory for status quo.
- (3) An aim is to understand the society quantitatively, however, it is uncertain whether the limits of applying the theory to reality is understood. Moreover, it is not certain whether the non-quantitative means of interpreting the society has been discussed.
- (4) “Social Engineering” may remain a superficial description compared with disciplines that were established long ago and have become highly developed. In this sense, there is doubt whether “Social Engineering” can obtain new knowledge “more important than that obtained by existing disciplines.

To discover such issues, it is important to disclose information and the knowledge obtained by the information. Furthermore, what was learned by experiments is also significant. It is important to clarify the point where “Social Engineering” stands with regards to learning, especially the history of planning, and a steady social reform by each social engineer.

A similar discussion can be seen in Hidano (2000a).

- (1) Firstly, there is a limit to aiming to reform without a “vision”. This is because environmental, social and economic issues are related to motives and emotions of human beings. To change a society, it is important to motivate people to do so. Thus “vision” itself is a significant idea, and moreover, “concept” which is a concrete feature of the idea “vision” has become more important. Therefore, it is necessary to present the “vision” or “concept” of “Social Engineering”.
- (2) Secondly, the superiority of market economies, and the difficulty in adapting policy/planning based on prediction in solving issues of the environment, the society, and the economy have become apparent. Thus, sharing information to solve problems has become ever more important.
- (3) Thirdly, a group of people who support individual technology have gained enough power to change social institutions for their own group interests during periods of great economic growth. Consequently, they have created a social problem such as the construction industry proposing more public works than we need.
- (4) Finally, it has become clear that Social Engineering will not become established as a study for solving problems simply by mechanical integration of the existing subjects.

Hidano (2000a) also states that “Social Engineering” can be seen as a study that contains the following features:

- (1) It is an area of study which aims to solve problems of the region or society, and not a field for engineers. Therefore, it is different from traditional engineering which tries to solve problems by using their own field of study and industry.
- (2) It is a practical study which tries to reform the society though enacting policies, planning, or by presenting concepts.
- (3) Therefore, it has several methods for problem solving, such as using social systems (mechanisms), institutions, or using governmental or industrial finance. Furthermore, we may change our present value by rediscovering the value or presenting a new value. Of course, it considers environmental conservation, or solutions which do nothing.
- (4) It is clear from (2) and (3) that information covering different fields is important, and a serious discussion after disseminating information among the public is essential.
- (5) Moreover, the academic field will not be limited to any one discipline in the humanities or social sciences, and although it shows respect for existing disciplines, it will create new areas if required. On this occasion, it will build a principle that explains the unique fact of the problems under consideration,

thus it is possible to say that it will value theorization. This is because practice without a theory might become obedient to the authorities or common ideas.

Regarding specific research in “Social Engineering”, the micro-economics dynamics theory goes beyond economics (Ono, 1998). According to neoclassical economics, even though it was criticized by professionals in other fields, it is now perceived as a tool for exchanging goods or services. Yoshiyasu Ono denied this idea by thinking that human beings perceive money not as a tool for doing something but as a essential good which in itself increases the utilities of people without using it, and built a new theory. Also, he thought that landscape design is new because it assumed that the aim of the design is landscape which offers peace in the local community, and surpassed Engineering which became autotelic. However, Hidano (2000b) pointed out that

- (1) Without logical and clear structured theory, “Social Engineering” might be influenced by the actual society.
- (2) If we should adopt long-term planning such as city planning as a tool of our measures, a long time will inevitably elapse before decision-making, implementation, and feedback from the society; then it will be difficult to assess the adequacy of the theory, and thus it will not contribute to academic knowledge.

Hidano (2000b) suggested that theories are influenced by the current society. Moreover, disbelief in planning has occurred, and in terms of the target of the study he argues that

global environmental issues like global warming, and problem solving in this globalizing society is extremely important. Furthermore, he emphasises the independence as learning, and states that it is certain that learning related with acquired rights will loose their competitiveness. In this sense, it is significant that “Social Engineering” fights with the evil at the time, as Karl Popper pointed out.

On the other hand, strength of the approach of “Social Engineering” is not constrained by convention, as also pointed out by Hidano.

- (1) Deepening of the theory, and elaboration of the method will be achieved by standing face to face with reality.
- (2) Social actions including presenting concept policy, rebirth of the plan, or design were necessary for the strengthening itself and for the researcher to rethink about “Social Engineering”.
- (3) Gathering real data is the best way to understand better the real society.

New evolution of the “Social Engineering” :Nonetheless, there are two prerequisites to prove the merits of “Social Engineering”.

- (1) Absorption of achievements of other fields all over the world, and lowering of the barriers between existing fields of studies by collaborative or joint research.
- (2) Creation and growth of an organization based on an independent individual who will not be influenced by the group interests which are common in Japan.

Looking at the task and significance, “Social Engineering” still seems to be an immature discipline. Firstly, the methodology was pointed out above though the interdisciplinary approach has not been achieved, and the way to establish a unified theory seems to be difficult. However, paying attention to the reality, it is clear that it is becoming difficult to expect development of new findings in any fields of studies without collaborative research. For example, economics came close to cognitive psychology, as the winner of the 2002 Nobel Prize in Economics was Kahneman who was a psychologist, and moreover, it became common to adapt the methods that were developed in computational psychology to economics, as did McFadden who won the 2000 Nobel Prize in Economics. Therefore it is possible to say that “Social Engineering” can breakthrough the existing disciplinarian boundaries by searching the best method that is not necessarily based on a single discipline. In this sense, it seems to be important to standardize economics, which is the most sophisticated field of study in the humanities and the social sciences, and integrate this with cognitive psychology, and also attempt to establish experimental methods. In addition, it is interesting whether the knowledge of history will help us to solve social problems. On the other hand, the practical aspects of “Social Engineering” can be assessed by looking at how academic achievements have changed the world. Social engineers have made several astonishing outcomes such as economic policies governed by the latest macroeconomic dynamics, the progress of international politics based on results predicted by a model of social influence under global warming, basic statistics such as nationwide estimates of land and building properties, and planning based on landscape. Whatever the case, there is high expectation of the flexibility of “Social Engineering” which is beyond the framework of arts and sciences in the 21st century.

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