

Syllabus

Course Code	AEX121
Course Title	Rural Sociology and Educational Psychology`
Credit Hours	3 (2+1)
Full Marks	75
Theory (Marks)	50
Practical (Marks)	25

Objective(s) of the Course

To impart knowledge to the students on sociological and psychological aspects of rural people and to acquaint with some important features of rural society and application in the field of agriculture.

Syllabus

Rural Sociology-Meaning, nature, scope and relationship, importance, social values and attitudes, Nepalese rural society, rural urban continuum, social groups, social process, social movement, social stratification, inequality, culture concepts, Rural-social institutions, social problems and their solution, socialization, social change, social system, social deviance, social control, Leadership, Educational psychology- Meaning, Concept; Education, learning: Learning theories, Basic Psychological concepts; motivation, Emotions Attitudes, and Social Perception.

Course Breakdown (Theory)

SN	Course Outline	Lectures
1.	Sociology : meaning, nature, scope, school of thought	1
2	Rural sociology: Meaning and importance in ag. ext, Rural- urban continuum	1
3	Cultural Value System - Meaning, concept Definition, Types	1
4	Nepalese Rural Society: Characteristics; Cultural concepts - Culture, Customs, Folkways, Mores, Taboos, Rituals and Traditions - Meaning, Definition and their role in Agricultural Extension.	1
5	Rituals, festivals and ceremonies in different ethnicity of FW	1
6	Nepalese rural society, FW rural societies: Introduction and characteristics (Culture, rituals and tradition)	1
7	Social groups: meaning and definition, classification of groups	1
8	Social process (process of social interaction): Basic concepts; Amalgamation, assimilation, Cooperation, competition, Enculturation, Acculturation , Integration	1

9	Conflict: stages, conflict intensity continuum, conflict management (Accommodation, adjustment, consensus, collaboration) process, conflict management technique	1
10	Social movement: meaning and causes of social movement, early and recent theories, types of social movement	1
11	Social stratification: meaning, bases (class, caste, age, gender), viewpoints (Theories) on stratification: functional, Marx and Max weber	1
12	Social stratification and inequality, Caste/Ethnic and regional exclusion in Nepal and FW (with example)	1
13	Introduction of agrarian society of Terai FW and their social and agricultural characteristics	1

14	Introduction of agrarian society of Hilly (Lower, mid and upper) FW and their social and agricultural characteristics	1
15	Rural-social institutions: concept and functions: (a) Social institutions: household, family and its types, marriage system (b) Economic institutions: farming system in FW, Bank and cooperatives Agriculture and livestock industry. (c) Educational institution; Political institutions: level of governments; Religious institutions: types of religion, their maintenance and followers	1 1 1
16	Social system: meaning and elements of social system	1
17	Socialization: meaning, stages and agents of socialization	1
18	Overview of theories of socialization/self by Cooley, Mead and Freud	1
19	Social change; meaning, factors and theories of social change and impact of technology in rural society	1
20	Social deviance and social control; meaning, types, mechanisms	1
21	Education, Psychology, Educational psychology- Definitions and concept.	1
22	Basic principles of Human behavior – Sensation, Attention, Perception – meaning, characteristics	1
23	Concept of learning: Three domains of learning Types of learners: theorist, pragmatist, reflectors and activist Learning cycles: conceptualization, construction and the dialogue	1
24	Learning theories: Learning theories and Thorndike's four Law of learning	1
25	Effective teaching learning elements, teaching learning process Factors affecting effective teaching learning situation	1

26	Basic Psychological concepts; Intelligence and Personality (Big five personality),	1
27	Motivation: Concept, definition theories (Maslow, Heignberg's, X, Y and Z) significance in teaching and learning.	1
28	Methods of educational psychology: introspection, observation, clinical methods, sociometry	1
	Total	30

Course Breakdown (Practical)		
SN	Course Outline	Lectures
1	Visit to a village (Eg.Bangaun/ Rampur/ Ghiya/ Dhansingpur/ Khakraula/ Asneri) to study the characteristics of rural society	1
2	Study of rural social institutions and organizations - school or cooperative or rural municipality/local government authorities/ Bank (Function and organogram)	1
3	Visit to a rural community to identify different social groups (user groups, farmers groups and saving groups) to which the farmers are associated	1
4	Visit to a village to list out the taboos and folkways in the village	1
5	Identification of important value systems in the rural setting as a means of social control	1
6	Identification of rural personality traits that affect the development of personality	1

	in rural situation.	
7	Conducting role play technique by the students to exhibit different conflict management (Group exercise).	1
8	Listing social problems in rural society (Group exercise).	1
9	Mitigation measures of social problems (Group Discussion)	1
10	Practice on Personality and Intelligence measurement techniques. (Group exercise).	1
11	To study behavior of farmers during harvesting (direct participatory observation)	1
12	To study behavior of farmers during marketing of product in haat-bazar (indirect participatory observation)	1
13	Practicing sociometry (Group exercise)	1
14	Social stratification: study of different strata in society (Gender/ Class/ Ethnicity and Caste/ Age/ Regional)	1
15	Identification of agricultural technologies with pros and cons perceived in rural society.	1
	Total	15

Recommended Reading Materials

1. Bhushan, V. and D.R. Sachdeva. 1994. An introduction to sociology. Kitab Mahal, Allahabad, India.
2. Caste, Ethnic and Regional Identity in Nepal http://pdf.usaid.gov/pdf_docs/Pnadm638.pdf
3. Chitambar, J.B. 1973. Introductory rural sociology. Wiley Eastern Limited, India.
4. Gender, caste and ethnic exclusion in Nepal.
<http://siteresources.worldbank.org/INTRANETSOCIALDEVELOPMENT/Resources/Bennett.rev.pdf>
5. Regmi, R.R. 2001. The essentials of sociology. Published by Sandeep Raj Regmi, Kathmandu, Nepal.
6. Social Inclusion Atlas of Nepal; Ethnic and Caste Groups (Volume I).
<http://www.vajrabookshop.com/categories/books-on-nepal/products/social-inclusion-atlas-of-nepal-ethnic-and-caste-groups-volume-i>
7. The nepal multidimensional social inclusion index. <http://idsn.org/wp-content/uploads/2014/12/Nepal-Inclusion-Index-Tribuvan.pdf>
8. Unequal citizens: gender, caste and ethnic exclusion in Nepal: Summary (English) <http://documents.worldbank.org/curated/en/201971468061735968/pdf/379660Nepal0GSEA0Summary0Report01PUBLIC1.pdf>
9. Usha Rao. 2008. Advanced Educational Psychology, Himalaya Publishing House, and New Delhi.

1. Sociology: Meaning, Nature, Scope, School of Thought

Sociology: Meaning and Definition:

Sociology is the study of human social relationships and institutions. Sociology's subject matter is diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies.

Socius or Societus (Latin Word) – companion or associate or society

Logos (Greek Word) – study or science

Sociology is the study of the society/ science of society

- Sociology is the science or study of the society that is the **web of human interactions and interrelationships**.
- It is the **scientific study of the society**.
- Sociology is the **study of social facts**.
- Sociology is the **study of society, human behavior, patterns of social interactions**.
- **Web of social relation is called society and the study of that society is called sociology**.
- Sociology is the **study of human social behavior, interaction and organization**.

- Emerged during 19th century – to eradicate many problems of European society.
 - **Emerging factor of sociology** = Industrial revolution, French revolution, Travel, Success of natural science
 - **Industrial Revolution** – end of 17th and beginning of 18th century (flow of people from village to city) – that creates many problems in human life and in the society
 - Brings many changes in the society
 - Sociological debate - to solve these problem that is the base of sociology.
 - It is the science of society.
 - It is the science of social relation.
 - It is the study of social relation
 - It is the study of social life
 - It is the mirror of social life
 - It is the study of social structure and units
 - It is the science of social institutions
 - Auguste Comte**: Father of Sociology
 - He used the word Sociology for the first time in his book. “The Positive Philosophy” in 1839 A.D where **he mentions sociology as a body of knowledge, concerned with social behavior and social institutions.**
 - Sociology as a separate genre in different countries.
1886 – USA, 1889 – France, 1906 – UK, 1925 – Mexico and Egypt, 1947 – Sweden
1950 later other countries, In Nepal 1981 later
- Sociology is everything and everything is sociology. It is the study of human social behavior, interaction and organization. It is a general scientific study of all aspects of human society. Sociology the youngest of the social sciences focuses on the study of human behavior in it's entirely. The primary concern of sociology of not with man as a biological being or with the origin or history of man but with man as a social being. Man is a social animal. It is not possible to him to live isolation being separated from the human society. He needs people around and hence lives in a society.
- Pioneer four founding fathers of sociology**
Emile Durkheim, Herbert Spencer, J. S. Mill, Max Weber
- Definitions**
- Sociology has been defined in a number of ways by different sociologists. No single definitions has been accepted as completely satisfactory. The question what is sociology is indeed a question pertaining to the definition of sociology.
- Auguste Comte**: “**Sociology as the science of social phenomena subject to natural and invariable laws the discovery of which is the object of investigation.**”
- Kingsley Davis**: Sociology is a general science of society.
- Emile Durkheim** – Sociology is the study of **social facts**. It is the **scientific description and explanation of society as a whole.**
- Max Weber** – It is an **interdisciplinary usage and analysis of social action.** Sociology as a science which **interprets social behavior with the aim of arriving of casual explanation of human behavior.**
- MacIver and Page**: Sociology is about **social relationships, the network of relationship – we call society.**
- L. F. Ward**: Sociology is a science of society.
- F. H. Giddings**: Sociology is the scientific study of society.
- Herbert Spencer**: Sociology is the study of interrelations between different parts of society.
- H. M. Johnson**: Sociology is the science that deals with **social groups**, their **internal forms or modes of organization, the processes** that tend to maintain or change these forms of organization and relation between groups.
- Kimball Young**: Sociology deals with the behavior of men in group.
- Alex Inkles**: Sociology is the study of system of which action and of their interrelations.

Different sociologists have defined sociology differently however the common idea underlying all the definitions mentioned above is that **sociology is concerned with man, his social relations and his society.**

Nature of Sociology

Sociology as a **branch of knowledge has its own unique characteristics.** It is different from other social sciences in certain respects. It is **measured either science or not / social science or what kinds of science is it?** An analysis of its internal logical characteristics helps one to understand **what kinds of science is it?** The nature of a subject refers to its internal characteristics which help one to understand what kind of science it is

The following are the **main characteristics of nature of sociology enlisted by Robert Bierstedt** in his book "The Social Order".

1. Sociology as an independent science

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

2. Sociology as social science not a physical science

Sociology belongs to the family of social sciences. As a social science it concentrates its attention on man, his social behavior, activities and social life. In other words, it studies man as a social being. As a member of the social science it is closely related to the other social sciences like economics, political science, and anthropology etc. All the sciences are divided into two categories: natural sciences and social sciences. Natural sciences study physical phenomena where as social sciences study social phenomena.

3. Sociology is a categorical and not a normative discipline

Sociology "confines itself about what is, not what should be or ought to be." As a science it is silent about questions of value. It does not make any kind of value judgment. It only means sociology as a discipline cannot deal with problems of good and evil, right and wrong.

4. Sociology is a pure science not an applied science

The aim of **applied science is to apply the acquired knowledge into life and to put it to use.** But the 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. Sociology is a pure science, because it **aims at the acquisition of knowledge about human society, not the utilization of the knowledge.**

5. Sociology is relatively an abstract science not a concrete science

It refers that sociology is not interested in concrete manifestations of human events. It is more concerned with the form of human events and their patterns. Similarly, sociology does not confine itself to the study of this society or that particular society. It simply means that sociology is an abstract science, not a concrete.

6. Sociology is a generalizing and not a particularizing or individualizing science

Sociology tries to find out the **general laws or principles about human interaction and association about the human nature, form, content and structure of human groups and societies.** Sociology does not study each and every event that takes place in society. It **makes generalization on the basis of some selected events.** For example, not by studying or examining all the secondary groups but by observing a few secondary groups, a sociologist makes generalization of secondary groups.

7. Sociology is general science not a special social science

The **area of inquiry of Sociology is general and not specialized.** Social sciences like Political Science, History, Economics, etc. study human interaction but not all about human interactions. But **Sociology does not investigate special kind of phenomena in relation to human life, and activities but it only studies human activities in a general way**

8. Finally sociology is both a rational and an empirical science

Empiricism is the approach that emphasizes experiences and the facts that result from observation and experimentation. On the other hand, **rationalism stresses reason and theories that result from logical**

reading. The empiricist collects facts, the rationalist co-ordinates and arranges them. In sociological theory both are significant. Thus, Sociology is both a rational and empirical science. Immanuel Kant says, “Theories without facts are empty and facts without theories are blind.” All modern sciences therefore avail themselves of both empirical and rational and sociology is not an exception.

Conclusion

Thus, from the above discussion we come to know that the nature of Sociology is independent, social, a categorical, pure, abstract, and generalizing; both are a rational and an empirical social science.

Is sociology a science?

“Sociology is a science **because it adopts and applies the scientific method.** Sociology does **make use of scientific methods in the study of its subject matter.** Hence Sociology is a science.

Sociological research/investigation – **interview, schedule, case study, observation, comparative method so it science.**

The whole **society is the laboratory of Sociology.**

Science is the systematic body of knowledge based on reason and evidence – **Huxley**

A science is a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws. – **What is science?**

- It is an independent science.
- A social science
- A categorical not a normative discipline
- A pure science not an applied science
- A general not a particular science
- Both a rational and an empirical science.

In the present time, sociology has been established as a **popular genre.** Basically **it studies daily life of the people, social world and society from functional and different other perspectives so it has been taken as a science that studies all the aspects of the society.**

The objections against sociology being called a science

• 1. Lack of experimentation:

- The term science as used for physical sciences includes the twin processes of experiment and prediction.
- But it is argued that the universally accepted scientific method of observation and experiment cannot be applied in the study of society.
- It does not possess the instruments like the microscope and the thermometer to measure human behavior.
- The physical sciences can have laboratory tests under specified conditions. In case of sociology such facility is completely lacking. We cannot put human beings to laboratory tests.

2. Lack of Objectivity:

- When a phenomenon is observed in its true form without being affected by researcher’s own views it may be termed as objective observation.
- It is argued that objectivity is more difficult to be achieved in case of sociology.
- A sociologist cannot maintain complete objectivity with the objects of his experiment as does a physicist. Man has his own prejudice and bias.

1. Lack of Measurement:

- In physics or chemistry the subject matter is exhaustively measured by instruments.
- Sociology does not possess instruments to measure urbanization, cultural assimilation quantitatively

2. Unpredictability:

- In case of physical sciences a remarkable degree of predictability has been achieved.
- But it is not so in case of social phenomena.
- Social behavior is sufficiently irregular and unpredictable.
- Hence, sociology cannot make predictions.

3. Problem of Generalization:

- Sociologists have not been successful in arriving at law like generalization through their studies.
- The reason for this failure lies in the very nature of the subject matter of the sociology.
- Human behavior does not follow recurrent patterns like physical objects. Reasons for regarding sociology as a Science
- Study of society by their very nature cannot be exact like natural and physical sciences.

But it is not correct to say that there is no possibility of sociology becoming a science.

1. Investigation is possible:

- Sociology conducts many experiments indirectly and employs scientific methods such as scales of socio meter, schedules, questionnaire, interview and Case History etc.
- In these methods quantitative measures are used to measure social phenomenon.
- Sociologists use statistical methods in their analyses. For example, if we want to know about families with low incomes have more deaths, we collect data. The difficulty lies in getting the data for process are very costly.

2) Observation is possible:

- The whole social world is its laboratory.
- In laboratory, experiments are conducted to measure the relationship between two variables, keeping other factors constant.
- In sociology, we do the same, but not in a formal laboratory.

3) Comparison is possible:

- Sociologists use comparisons between groups, communities and societies. It is readily available with the sociologists.
- Comparative method is one of the important methods in scientific investigation

4) Generalization is possible:

- Sociologists seek universal generalizations. For example, incest taboo (prohibition of sex relationship between mother and son, brother and sister, and father and daughter) is a universal general truth.
- Sociology makes laws and attempts to predict. It tries to discover laws that generally applicable in all the societies, irrespective of actual differences.
- A regulation of marriage in certain manner to prevent incest is one such example.
- There are the principles whose validity can be examined by anyone. They are universal.

5) Accurate measurement is possible:

- It is not always true to say that accurate measurement is not possible in sociology.
- It is possible to measure social relationships by employing statistical method, scales measurement and sociometry etc.

6) Prediction is possible:

- Critics opine that since human beings have their indulgence and free choice, this behavior is not predictable.
- Secondly, if individuals are not largely predictable, then so life is not possible.
- Thirdly, the concept of exact prediction is an outdated notion of science most scientific theories are now based on probability.
- In some areas of social life prediction to a limited extent is possible

7) Objectivity is possible:

- Every idea of man is subjective when as it originates from a person and belongs to him.
- A scientist while approaching his subject matter relies on his experience and knowledge to get the desired results.
- Moreover, no value judgment is personal. The statement the dowry is a social evil is a scientific judgment.
- Social surveys and careful studies confirm that Social values are based on careful observation and analysis of social facts.

- They are product of scientific research as social issues.

8) Probability of cause and effect relationship:

- Sociology tries to analyses cause and effect relationship.
- In its study of family, it has traced the relationship between family disorganization and divorce, between urbanization and family disorganization as one of the causes of divorce.
- Thus sociology traces cause and effect relationship in social organization.
- It tries to find out "how" and "why" of social relationships and social processes.

Major Concern of Sociology

Ever since the beginning of sociology, sociologists have shown a great concern in man and in the dynamics of society. It may be said that sociology seeks to find explanations of three basic questions: how and why societies emerge? How and why society continue? How and why societies change? A general outline of the fields of sociology on which there is considerable agreement among sociologists are as follows:

Firstly **the major concern of sociology is sociological analysis**. It means the sociology seek to provide an analysis of human society and culture with a sociological perspectives.

Secondly **sociology has given sufficient attention to the study of primary units of analysis**. In this area it is concerned with social acts and social relationships, individual and personality, groups of all varieties, communities (rural, urban and tribal), association, organization and population.

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, economic, political, legal, educational, scientific, recreational and welfare, aesthetic and expressive institutions**.

Fourthly, no sociologist can afford to ignore the fundamental social processes such as **co-operation and competition, accommodation and assimilation, social conflicts including war and revolutions, social differentiation and stratification, socialization, social control, social deviance, crime, suicide etc.** assume importance in sociological studies.

Fifthly sociology has also **placed high premium on the method of research also**. Sociologists have sought the application of scientific method in social researches.

Sixth 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 **social stratification**. A proposition (proposal) seek to reflect a relationship between different categories of data or concepts. For example low class youth are more likely to commit crime. Theories represent systematically related propositions that explain social phenomena. Sociological theories are mostly rooted in factual than philosophical.

Finally, in the present era of explosion of knowledge sociologists have ventured to make specializations also. Thus good number of specialized fields are emerging out like sociology of gender, sociology of religion, sociology of knowledge etc.

Scope of Sociology

What is the Scope of Sociology? What is the Subject matter that is Studies? Every science has its own areas of study or fields of inquiry. V. F. Calberton comments, Since **sociology is so elastic science, it is difficult to determine just where its boundaries begin and end**, where sociology becomes social psychology and where social psychology becomes sociology or biological theories become sociological theory something which is impossible to decide so it is very difficult to say exactly about its scope. **Sociology studies everything and anything under the sun**. There is controversy among the sociologists about the scope of sociology. However there are **two schools of thought regarding the scope of sociology**: the specialist or formalistic school and the synthetic school

1. The Specialistic or Formalistic school

Simmel and other are of **opine that sociology as a pure and independent science. As a pure and independent science it has limited scope**.

Led by German Sociologist **George Simmel** and advocates like **Vierkandt**, **Max Weber**, **Von Wiese**, **Small** and **Tonnies**

This group of sociologists **demarcate sociology from other branches of social science and limits it to the 'enquiry into certain defined aspects of human relationships'**

Sociology deals those problems which are not dealt by other social sciences. Sociology should limit to the study of certain aspects of human relationship only. It should **study only the forms of social relationships and not the contents**. Social relationship such as competition, division of labor, subordination etc. are expressed in different fields of social life such as economic, political, religious, moral etc.

Vierkandt says that sociology concern itself with the ultimate form of mental or psychic relationship which link to men in another society.

For **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 relationship.

Von Wiese's view: the scope of sociology is the study of forms of social relationships

- Almost all the scholar of this school says that **sociology has a limited field of study**.
- Sociology is a **specific pure and independent social science**
- Scope of sociology is very narrow and limited
- Sociology need not to study all the events connected with social sciences
- Sociology studies the varies forms of social relationships
- Sociology deals with specific forms of human relationships
- It is a specific social science and it should deal with social relationships from different angles.

Criticism of Specialist or Formalistic School

- Firstly it has **unreasonably narrowed the field of sociology**.
- Secondly **the distinction between the forms of social relations and their content is not workable**.
- The **conception of pure sociology is impractical**. No sociologists has been able to develop a pure sociology so far.
- **Sociology alone does not study social relationships**.

2. Synthetic School

Synthetic school of thought is an important school of thought of sociology. It has been appeared in **reaction to the formalistic school of thought**. The synthetic school of thought wants to make sociology a **synthesis of sociology**. According to this school of thought the **scope of sociology is very wide and vast**.

Sociology is a **general and systematic social science**.

Sociology **needs help from other social sciences**

It is a synthetic of social sciences

Sociology is **closely related with other social sciences**.

All **parts of social life are intimately inter-related**.

Hence the study of one aspect is not sufficient to understand the entire phenomenon.

Sociology should study the social life as a whole.

Led by **Durkheim**, **Hob House**, **Ginsberg** and **Sorokin**

Durkheim's view: sociology can be divided into three major divisions or field of inquiry.

1. Social Morphology:

Social morphology studies the **territorial basis of the life of people** and also the problem of the population such as volume and **density, local distribution etc.**

2. Social Physiology

Social physiology has different branches such as sociology of **religion, moral law, law, of economic life and of language etc.**

3. General Sociology

General sociology can be regarded as a philosophical part of social life. It deals with the general **character of these social facts**. Its function is the formulation of general social laws.

The view 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 process and social pathology.

1. Social morphology

- Deals with quality and quantity of population,
- It studies the social structure, social groups and institutions.

2. Social Control

- Social control means like custom, tradition, moral, religion, convention and also court, legislation etc.

3. Social process

- Makes study of different modes of interaction such as **cooperation, conflict, accommodation, assimilation, isolation, integration, etc.**

4. Social pathology

- Social pathology studies social mal-adjustment and disturbances. It also includes studies on various social problem like poverty, beggary, unemployment, over-population, prostitution, crime etc.

Three Major Theoretical Perspectives of Sociology

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 institution – this represent the **functional perspective that gives stress on social order and stability**.

Some other sociologists see society as composed of many groups in conflict, competing for scarce resources. This denotes the **conflict perspectives that focuses on tension and change**.

To other sociologists the most interesting aspects of the world are the everyday life, routine, interactions among individuals that we sometimes take for granted. This signifies the **interactionist perspective ordinary experiences in everyday life**.

1. Functional Perspectives

- Gives focus on social order and stability
- Draws its inspiration from the work of **Herbert Spencer and Emile Durkheim**
- **Society is like a 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 structured to maintain its stability**.
- **Herbert Spencer compared societies to living organisms**. Any organism has a structure that is, it consists of number of inter-related parts such as head, limbs, heart, blood, veins nervous system and so on. Each of the parts has a function to play in the life of the total organism. He further argues that **society has a structure and it also consists of interrelated parts, such as the family, religion, state, education, economy and so on**. Each of the component also has a function that contributes to the overall stability of the social system.
- **Emile Durkheim's analysis of religion represented** a critical contribution to the development of functionalism. Durkheim **focused on the role of religion in reinforcing the feeling of solidarity**.
- **Talcott Parson a Harvard Sociologist (1902-1979) advocate's functionalism** in American sociology for a decade. He saw the **society as a network of connected parts, each of which contributes to the maintenance of the system**.

Under the functionalists 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 from one generation to the next.

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

Criticism of this perspective

- It fails to pay sufficient importance that take place in the system.
- This perspective ignores the element of conflict and its role in the social system.

Characteristics of Structural Functionalism

- It focuses on social function rather than individual
- It explains the interrelationship between social structure and function
- Social and cultural change is a gradual and continues process
- Structural functionalism is a holistic approach
- Structural functionalism explains functional interdependency and universality
- Functional prerequisites and indispensability

2. Conflict Perspective

Gives focus on tension and change, redistribution of resources

Conflict theory focuses on the **competition between groups within society over limited resources**. Conflict theory views social and economic institutions as tools of the struggle between groups or classes, used to maintain inequality and the dominance of the ruling class.

Karl Marx is regarded as the father of social conflict theory.

The conflict perspective **describes the inequalities that exist in all societies globally.**

Conflict theory **focuses on the competition between groups within society over limited resources.**

Conflict theory views **social and economic institutions as tools of the struggle between groups or classes, used to maintain inequality and the dominance of the ruling class.**

Marxist conflict theory **sees society as divided along lines of economic class between the proletarian working class and the bourgeois ruling class.**

The conflict theorists assumes that the societies are in a constant state of change in which conflict is a permanent features. Conflict does not necessarily imply violence rather it includes **tension, hostility, severe competition, and disagreement over goals and values.**

Karl Marx viewed struggle between social classes as inevitable because of the exploitation of workers under capitalism. The sociologists want to know who benefits, who dominates, who suffers? They are concerned with conflicts between men and women, parents and children, cities and village, rich and poor, upper caste and the power caste etc.

Conflict theory encourages the sociologist to view society through the eyes of those people who rarely influence decision making – example the black in America and South Africa, the untouchables in India, Hindu minorities in Pakistan, gender balance and so on.

Criticism of this perspective

Narrows the issue of competition and changes

It fails to grip with the more orderly stable, and less politically controversial aspects of social reality.

Maciver and Page:

Social conflicts includes all activity in which men contend one another for any objectives.

Gillin and Gillin

Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonists by violence or the threat of violence.

The conflict perspectives views conflict as a normal part of social life deriving from competition among group for societies resources.

Types of Conflict

1. Personal conflict
2. Racial Conflict
3. Class conflict
4. Political conflict
5. International conflict

Characteristics of Conflict Perspectives

1. Conflict is an essential element in the social system.
2. Society is not a system of equilibrium (social balance).
3. Conflict is a universal process.
4. Conflict is an essential law for social development.
5. Multifariousness of conflicts
6. Generally there are two poles in the conflict
7. Social conflict is a continuous process
8. Conflict is created or aim oriented.

Symbolic Interactionism/Perspectives

Interaction perspective – **Ordinary experiences of everyday life**

This approach attempts to explain society – **wide patterns of behavior**. Gives focus to **personal problems** of a person

Understanding society as a whole through an **examination of social interactions at the micro-level small groups**. This is the interactionist perspective. It generalizes about fundamental or **everyday forms of social interaction**.

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 larger structure of society** – government, the economy and other institutions. Society is ultimately created, maintained and changed by the social interaction of its members.

Symbolic interactionism is a micro-level theory that focuses on the **relationships among individuals within a society**. **Communication—the exchange of meaning through language and symbols—is believed to be the way in which people make sense of their social worlds**.

This theory was developed by American sociologists: G. H. Mead, H. Blumer, C. H. Cooley, I. Goffman

The interactionist perspective has a number of loosely linked approaches.

- i. **Erving Goffman (1959)** – takes **dramaturgical approach** to social interaction. He **takes social life as a theatre in which people play different roles** and stage manage their life.
- ii. **George Homans (1961)** prefers to have an **exchange approach**. He stresses on the way **people control one another's behavior by exchanging various forms of reward and punishment**.
- iii. **Harold Garfinkel (1967)** adopts **what he calls an ethno methodological approach**. This is only an attempt to find out how people themselves understand the routines of daily life. This approach focuses on how people view, describe, and explain shared meaning underlying everyday social life and social routines.
- iv. **Blumer and his symbolic interactionists (1969)** stress on **symbolic interaction approach** in which interaction takes place between people through symbols such as signs, gesture, shared rules, and most important written and spoken language.

Specific kinds of questions –

What kinds of interaction are taking place? How do they understand and interpret what is happening to them?

Why do they act towards others as they do?

By which process an individual becomes a beggar, criminal and prostitute? Taking cigarette – pleasure and pain?

Criticism of this perspective

It neglects the large social institutions and societal process which have powerful effects on social interaction and on our personal experience.

Three assumptions frame symbolic interactionism

1. Individuals construct meaning via the communication process.
2. Self-concept is a motivation for behavior.
3. A unique relationship exists between the individual and society.

Characteristics of Symbolic Interactionism

According to Blumer there are five characteristics of the perspectives.

- Human Interaction
 - Interpretation or definition rather than mere reaction
 - Response based on meaning
 - Use of symbols
 - Interpretation between stimulus and responses
- Other Features are:**
- Capacity of thought
 - Social interaction spotted the capacity for thought
 - Concept of social interaction to find the meaning
 - Meaning and symbol carry human interaction and action
 - People modify the meaning of symbols for inter preparation of situation
 - Analysis of social events for merits and demerits
 - Pattern of action and interaction make group and society

4. Feminist Perspectives

- Feminist theory often focuses on **analyzing gender inequality**. Themes often explored in feminist theory include **discrimination, objectification (especially sexual objectification), oppression, patriarchy, stereotyping, art history**
- **Feminism advocates social, political, economic and intellectual equality for women and men.**
- It aims to understand the **nature of gender inequality and examines women's social roles, experience, and interests**. While generally providing a **critique of social relations** much of the feminist theory also focuses on **analyzing the gender inequality and the promotion of women's interest**.
- An analysis of women's subordination for the purpose of figuring out how to change it.
- It is the belief that **men and women should have equal right and opportunities. It is the social, political and economic equality of the sexes.**
- **Mary Wollstonecraft, Susan B. Anthony, Alice Stone Blackwell, Elizabeth Cady Stanton, Emmeline Pankhurst, Sojourner Truth** are the main promoter of this perspectives.
- **Simene de Beauvoir** wrote **The Second Sex** in 1949 and pave the way for modern feminism. She does analysis of women in a society that consider them unequal to men.
- Feminist movement have campaigned and continue to campaign **for women's right, including the right to: vote, hold property, hold public office, work, earn, equal to pay, receive education, have equal within marriage and maternity leave.**

Definition about Feminism

G. D. Anderson

Feminism is not about making women stronger. Women are already strong. It is about changing the way the world perceives that strength.

Bell Hooks:

Feminism is a movement to end sexism, sexist exploitation and oppression.

Characteristics of Feminism

- A perspective not a specific research method
- A critique of patriarchal bias
- Guided by feminist theory
- Aims to create social change, Examines diversity
- Include researcher as a person
- Special relation with the people studied
- Special relation with the reader

Types of Feminism

- i. **Radical Feminism:** Society is based on gender conflict

- ii. **Liberal Feminism:** Society improving in gender equality
- iii. **Marxist Feminism:** Society is based on class conflict.

2. Rural sociology: Meaning and importance in Agricultural Extension, Rural- urban continuum

Rural Sociology: Meaning and Definition

Rural sociology is a field of sociology traditionally associated with the study of social structure and conflict in rural areas although topical areas such as food and agriculture or natural resource access transcend traditional rural spatial boundaries.

- It is the **scientific study of the rural society.**
- It is a specialized field of sociology
- It studies the **interest and needs of rural society.**
- It **investigates the social, cultural, political and religious problems of rural society.**
- It is the study of the life in rural environment which systematically studies rural communities to discover their conditions and tendencies to formulate principle of progress.
- Hence it is the **scientific study of rural man's behavior in relationship to other groups and individuals with whom he interacts.**
- It studies social situation and collects social facts of rural society
- The main **mission of rural sociology is: how to make rural area as the better place for human settlement.**
- It is just like a **mirror of the rural social life.**
- It provides a **detailed study of knowledge about different aspects of rural life, its problem, its culture, and its religion, its economic and political life.**

Rural sociology is a specialized field of sociology. As the name indicates it deals with the society of village or rural society. It is systematic and scientific study of rural society. The majority people on the earth live in village and rural areas. They follow patterns of occupation and life somewhat different from those living in urban areas. Their behavior, way of life, and belief are conditioned and deeply influenced by their rural environment. A specialized branch of sociology called rural sociology has therefore emerged to study the rural society.

Definition

Rural sociology is the **study of human relationship in the rural environment.** **(A. L. Bertrand)**

The sociology of rural life is **a study of rural population, social organization** and the process operative in rural society. **(F. Stuard Chopin)**

Rural sociology is the **science of rural society**, it discover the law of development of rural society. **(A. R. Desai)**

Such sociological facts and principle are derived from the study of rural social relationship may be referred to as rural sociology. **(T. L. Smith)**

It is clear from above mentioned definition that rural sociology studies the social interactions, institutions, institutions and activities and social change that take place in the rural society. It studies the rural social organizations, structure and set up. It provides us that knowledge about the rural social phenomena which can help us in making contribution to the development of rural society.

Characteristics of Rural sociology

Rural sociology is the sociology of the village society. It is the branch of sociology which studies rural society. Rural sociology studies the relations of the people who live in the villages.

- **Sociological principles are applied** to study the rural society.
- It is of recent **origin and a very new discipline.**
- It is **multidimensional in character**
- It is **scientific and systematic in character**
- It has acquired an inter disciplinary status over a period of time
- It emphasis on micro studies/ It is the study of small places such as villages etc.
- It employs comparative method

Origin of Rural Sociology

- New Discipline
- Credit goes to America – sociology was born in France but developed in America
- It was first originated in USA.
- Academic genre from USA
- 1820 – 1920 A.D. age of exploitation in the USA
- Exploitation over the normal poor farmers by the landlord in the USA
- The poor farmers migrated towards the city due to the exploitation that creates many problems in the city and in the rural area also.
- Then the intellectual scholars pay attention to solve the problems of rural society.
- **Promoters: Charles Sanderson, Burthefield, Ernest Burnholme, John Morris, Gillin, F. H. Gidding, Thomas Nixon Carver**
- Background 19th century and actual establishment -20th century
- **President Roosevelt** formed a **Country Life Commission in 1908** that is taken as the Magna Carta of Sociology
- In **1916 Prof. J. M. Gillette** published a book Rural Sociology for the students
- In **1917 American Sociological Society** established Department of Rural Sociology
- In **1919 Dr. C. H. Galpin** published a book **The Social Autonomy of the Agricultural Community**
- In the same year **Rural Sociology Department** was established under Bureau of Agriculture Economics under the **chairmanship of Dr. C.J. Galpin**.
- In **1930 economic crisis** and **Great Depression**
- In 1925 the American government passed the **PURNELL ACT** – that help for the development of rural sociology and to solve the problem of rural society
- In 1936 quarterly magazine Rural Sociology began to published
- 1937 Rural Sociological Committee formed
- **Four points program in USA** – America assisted the less developed countries to develop their sociology
- In 1957 in Europe also European Society for Rural Society was established.

Importance of Rural Sociology

Rural sociology occupies great importance. Its importance can be looked at in two ways. **First, it helps us satisfy our intellectual curiosity about rural society and rural development.** Second, **it helps us to bring about positive changes in rural society.** Just as it is necessary to understand the students to effectively teach them, it is necessary to understand rural society to bring about rural community development in rural society. Rural society occupies great importance since it provides development policy makers and development workers with a detailed understanding of rural society without which they cannot bring about positive changes in rural society.

1. Rural population is majority
2. Intimate relationship between the land and man
3. Village and rural life form the source of population
4. Psychological approach to the rural life
5. To solve rural social problem
6. To make democratic process successful
7. To understand rural society in its entirety
8. To maintain national integration
9. To formulate and implement effective rural development policies
10. To gain understanding of the history and present condition of the rural development
11. To make rural development program successful
12. To avoid /overcome social forces or social and cultural obstacles to rural development

13. Ensuring culture friendly environment
14. Sustainability of development policies

Other importance are as follows

1. Majority of the world population live in the rural area
(In 2019, approximately 79.85 percent of the population in Nepal were residing in rural areas. In comparison, 83.23 percent of the population in Nepal lived in rural areas in 2010)
2. Study of the rural social structure
3. Rural development and social changes
4. Realistic study of rural society
5. To understand the intimate relationship between man and man, man and nature
6. Helpful to formulate rural development policies
7. Use of Indigenous knowledge
8. Study of psychological approach to the rural life

Scope of Rural Sociology

The scope of **rural sociology** to the boundary or subject matter of this discipline.

According to Prof. Nelson; **Sociology is the description and analysis of progress of various groups as they exist in rural environment.**

T. L. Smith says that **the field of rural sociology is the study of pattern of association, groupings and group behavior of the people who live on agriculture and agriculture is their means of livelihood.**

It is concluded from the above opinion that the scope of rural **sociology is the study of rural societies and complexities of rural social life.**

The scope of rural sociology can be shown in such a way.

1. Rural social life
2. Rural social structure, institution
3. Rural social organization
4. Rural planning and reconstruction
5. Social change and social control in rural social set up
6. Rural norms and values
7. Religion and culture in rural society
8. Rural social process
9. Difference between urban and rural society
10. Rural industries
11. Rural infrastructures
12. Rural community and its origin
13. Rural finance
14. Social change and control
15. Rural urban linkage
16. Rural poverty and unemployment
17. Rural population
18. Rural technology
19. Rural political system and leadership
20. Impacts of urbanization on rural life.

Relation of Rural Sociology with other Social Sciences

1. Rural sociology and sociology
2. Rural sociology and anthropology
3. Rural sociology and economics
4. Rural sociology and political science
5. Rural sociology and psychology

6. Rural sociology and history

Nature of Rural Sociology

Every social sciences have their own style, perspective and valid way to solve an applied solution.

Science goes with the method not with the subject matter

Rural sociology as a part only of the broader domain of sociology anthropology

Rural sociology is treated as a part of sociology. Like sociology it is also considered as a social science. It is exactly a specialized field of sociology. **Its nature is scientific.** Actually to say **by nature rural sociology is science.** **Science in simple words refers to a systematic body of knowledge.** **In case of rural sociology the rural problems are systematically and logically studied.** As a result of which the study becomes universally applicable. **Rural sociology fulfills the different criteria of science.** But the whole controversy centers round some problems which denies the rural sociology the status of a science. Generally 'Nature' refers to essentials qualities or characteristics features of a phenomenon.

There is debate regarding the nature of rural sociology. Scholars are divided over the question of whether rural sociology is scientific in nature.

Meaning of Science

- **Science is defined as a systematic and comprehensive body of knowledge**
- Science is a system
- It is a **system of knowledge where so many facts are related together**
- In a **scientific knowledge is obtained by observation**
- **Verification plays an important role in science**
- Verification is based on the new facts which we observe and experience
- A science is self-corrective in nature
- Whenever new facts are found, the old conclusions are revised
- **Another feature of the science is its function of prediction**
- Thus the question of what is and what is not science resolves in to the question of whether or not the scientific method has been employed
- **Science is the way of investigation**
- Method is the cultural quality of science because it determines the validity of results
- According to Chitambar in his book Introductory of Rural Sociology there are the following features to be science/scientific method:
 1. Evidence of facts
 2. Objectivity
 3. Precision
 - Qualification, 5. Measurability

Is Rural Sociology a Science?

Rural sociology is a science due to the following bases.

1. Use of scientific method

Science goes with the method not with the subject matter. The scientific nature of Rural Sociology is essentially determined by the method it uses while studying its subject matter. Since it uses such scientific methods as observation, interview, schedule, questionnaire method, case study, statistical methods etc. – it can be called as a science. For example it studies village problems or rural social processes such as rural conflict, rural competition, and rural co-operation using these scientific methods.

2. Description of reality and Objectivity

Rural sociology **studies about the real facts.** **It is based on factual study.** **It does not give any importance to the imagination and it never runs after the imagination.** **It collects the facts and categories them.** Rural sociology studies about its subject **WHAT IS? But not WHAT OUGHT TO BE?** So logically **deeply studies about the reality.**

3. Universal explanation

Rural sociology is based on the **real facts and that facts are universally applicable**. Theories developed by rural sociology become universal. Same rule is applied to all. For example the casual relationship between family disorganization and increase in the rate of divorce is universally applicable.

4. Cause effect relationship

Rural sociologists attempt determine the casual relationship between two social phenomena. For example sociologists have attempted to show the casual relationship between **family disintegration and increase in the rate of divorce**. Likewise they have shown **that rapid growth of population and increase in the unemployment level**. In other words, rural sociologists attempt to formulate theories and laws that show how two rural social phenomena are casually related.

5. Formulation of theory and retest

Rural sociologists formulate new theories and verify the old theories derived from the analysis of facts that characterized the past society. For example, they may verify the old theory regarding the casual relationship between family disorganization and increase in the rate of divorce with a view to knowing if it is still valid.

6. Prediction

Rural sociologists make predictions about certain phenomena on the basis of its theories and conclusions of its recent empirical study. For example, from the fact that family disorganization is common, it can predict that number of cases of divorce will increase in the future.

7. Positive science

(A positive science may be defined as a body of systematized knowledge of connecting to what is. It never belief the hearsay)

Rural sociology studies and describes about the rural society on the basis of the facts but it never belief on the hearsay.

Limitations of the Scientific Study of Rural Sociology

1. Absence of laboratory

No formal laboratory to study like medical science. It is impossible to conduct an experiment in a laboratory as a science and its subject matter people to people behavior cannot be strictly controlled.

But the whole society is the laboratory in the rural sociology where they study about the human behavior, interaction, social interaction.

2. Lack of objectivity

The scholar who claim that rural sociology is not a science they claim that rural sociology is lacking of objectivity. **They are influenced by their own personal feelings and biases**. As a result their social analysis is not likely to be objective. **According to them rural sociologist have to play the role of both doctor and patients**.

3. Lack of long historical and institutional background

4. Difficulty in drawing clear differences between rural and urban environment

5. Interdependence of cause and effect

6. Unpredictability

Rural social phenomena that are studied by rural sociologists are the subject to change with the passage of time - so it is sometimes difficult and impossible to make prediction about them. This difficulty is making prediction has been set forth as one of the reasons why rural sociology is not scientific in character.

7. Complexity of social data

8. Lack of measuring the subject matter

Rural social phenomena are subject to frequent to change. Moreover it is difficult to measure them because they are not as concrete as natural phenomena. Basing their argument on this line of reasoning, they claim that rural sociology lacks a scientific character.

Agricultural Extension

The word extension is derived from the Latin roots 'ex' - meaning 'out' and 'tensio' meaning 'stretching'.

Stretching out is the meaning of extension.

The word 'extension' came to be used originally in USA during 1914 which means "a branch of a university for students who cannot attend the university proper".

In other words, the word extension signifies an out of school system of education.

Education is an integral part of extension. The basic concept of extension is that it is education. Extension means that type of education which is stretched out to the people in rural areas, beyond the limits of the educational institutions to which the formal type of education is normally confined.

MEANING OF AGRICULTURAL EXTENSION

- ✓ The transfer of agricultural information and technology to the farmers and similarly transferring information from farmers to researchers.
- ✓ Agricultural extension is the application of scientific research and new knowledge to agricultural practices through farmer education. The field of 'extension' now includes a wider range of communication and learning activities organized for rural people by educators from different disciplines, including agriculture, agricultural marketing, health, and business studies.
- ✓ Agricultural extension is another name for agricultural advisory services. In practical terms, extension means giving farmers the knowledge of agronomic techniques and skills to improve their productivity, food security and livelihoods.
- ✓ Agricultural extension plays a crucial role in boosting agricultural productivity, increasing food security, improving rural livelihoods, and promoting agriculture as an engine of pro-poor economic growth.
- ✓ The role of extension worker while living among rural people is to bring necessary change in individual and collective behavior and motivating them. For this, extension worker is required to have knowledge about psychological factors, extension related training and technological knowledge.
- ✓ Extension provides a critical support service for rural producers meeting the new challenge confronting agriculture: transformation in the global food and agricultural system, including the rise of supermarkets and the growing importance of standards, labels and food security: growth in nonfarm rural employment and agribusiness constraints imposed by Pandemic, HIV AIDS and other health challenges that affects the rural livelihoods; and the worsening of the natural resource base and climate change.

Extension practitioners can be found throughout the world, usually working for government agencies. They are represented by several professional organizations, networks and extension journals. Agricultural extension agencies in developing countries receive large amounts of support from international development organizations such as the World Bank and the Food and Agriculture Organization of the United Nations.

Basic definitions related to extension

Paul Leagans (1971) - Extension education is an applied social science consisting of relevant content derived from physical, biological and social sciences and in its own process synthesized into a body of knowledge, concepts, principles and procedures oriented to provide non-credit out of school education largely for adults.

Extension service refers to a program for agricultural development and rural welfare which (usually) employees the extension process as a means of program implementation

Extension process is that of working with rural people through out of school education along those lines of their current interest and need which are closely related to gaining a livelihood improving the physical level of living of rural families and fostering rural community welfare.

Scope of Extension Education

Extension appears to have unlimited scope in situations where there is need for creating awareness amongst the people and changing their behavior by informing and educating them.

Kelsey and Hearne (1967) identified nine areas of program emphasis, which indicate the scope of agricultural extension.

1. Efficiency in agricultural production.
2. Efficiency in marketing, distribution and utilization.
3. Conservation, development and use of natural resources.
4. Management on the farm and in the home.
5. Family living.
6. Youth development.
7. Leadership development.
8. Community development and rural area development.
9. Public affairs.

Extension is an **integral part of agricultural and rural development program**. The progress in production which has been achieved in agriculture, horticulture, animal husbandry, veterinary, fishery, social forestry etc. The following statements will further strengthen the scope of extension.

1. Extension is fundamentally **a system of out-of-school education for adults and youths alike**. It is a system where people are motivated through a proper approach to help themselves by applying science in their daily lives, in farming, home making and community living.
2. Extension is education for all village people.
3. Extension is bringing about desirable changes in the knowledge, attitudes and skills of people
4. **Extension is helping people** to help themselves.
5. Extension is **working with men and women, boys and girls, to answer their felt needs and wants**.
6. Extension is teaching through "learning by doing" and "seeing is believing".
7. **Extension is working in harmony with the culture of the people**
8. **Extension is a two-way channel; it brings scientific information to village people and it also takes the problems of the village people to the scientific institutes for solution.**
9. Extension is **working together (in groups) to expand the welfare and happiness of the people with their own families, their own villages, their own country and the world.**
10. Extension is **development of individuals in their day-to-day living, development of their leaders, their society and their world as a whole.**

IMPORTANCE OF RURAL SOCIOLOGY IN AGRICULTURAL EXTENSION

The knowledge of rural sociology is very important in agricultural extension for the following reasons.

- Dissemination (**spreading**) of practical information, including on improved seeds, soil quality, tools, water management, crop protection, agricultural practices and livestock
- Application of this knowledge on the farm.
- The basic purpose of agricultural extension is **changing the behavior of farmers as desired**. Therefore, knowledge and understanding of rural people (farmers) is essential.
- **It is the rural sociology which provides this knowledge and understanding about the farmer vis-à-vis rural social system in which he lives.**
- It helps in **developing an agricultural extension plans for farmers.**
- It **helps in identifying the groups, individuals, organizations and leaders.**
- There is a **gap between what is-the actual situation and what ought to be- the desirable situation. This gap has to be narrowed down mainly by the application of science and technology in their behavior.**

According to the researchers **neither have the time nor are they equipped for the job of persuading the villagers to adopt scientific methods and to establish from them the rural problems. Similarly it is difficult for all the farmers to visit the research stations and obtain firsthand information. Thus there is need for an agency to interpret the findings of the research to the farmers and to carry the problems of the farmers to research of solution. This gap is filled by the extension agency.**

Who provides agricultural extension services?

There are three main sources of agricultural extension.

- **The public sector**
Ministry and departments of agriculture, and agricultural research centers.
- **The private non-profit sector**
Local and international non-governmental organizations (NGOs), foundations, community boards and associations; bilateral and multilateral aid projects, and other non-commercial associations.
- **The private for-profit sector**
Commercial companies (such as input manufacturers and distributors); commercial farmers or farmer group-operated enterprises where farmers are both users and providers of agricultural information; agro-marketing and processing firms; trade associations; and private consulting and media companies.

The Interrelationship between Rural Sociology and Agricultural Extension

Agricultural extension and rural sociology are extremely close to each other. Both fields are greatly concerned with the study of rural life. However, following are the major points which clearly indicate the relationship.

- Rural sociology is the scientific study of rural man's behavior in relationship to other groups and individuals with whom he interacts. Agricultural extension is a non-formal education for farmers (rural people) with a view to develop rural society on desirable lines.
- Rural sociology studies the attitude and behavior of rural people whereas agricultural extension seeks to modify or change the attitude and behavior of farmers.
- Rural sociology studies the needs and interests of rural society and agricultural extension helps farmers to discover their needs and problems and build educational programs based on these needs and wants.
- Rural sociology analyses rural social relationship or group or organization and leaders in rural areas. Agricultural extension utilizes the knowledge relating to groups, organizations and leaders to achieve the objective or agricultural development.
- Rural sociology studies social situations and collects social facts of rural society. Agricultural extension makes uses of such social data as basis for building up extension programs for farmers.
- Rural sociology investigates the social, cultural, political and religious problems of rural society. Agricultural extension also studies these problems with special reference to their impact on agricultural extension work in the village. From the above interrelationship between the rural sociology and agricultural extension, one could understand that rural sociology will help the extension agent to identify problems of farmers and develop an extension program to help in solving the problems of farmers. Thus it can be concluded that both sciences are closely related and benefited with each other by sharing the knowledge of each other.

Rural- Urban Continuum

Rural- urban continuum is the merging of town and village. The concept is a term used in recognition of the fact that there is rarely, either physically or socially, a sharp division, a clearly marked boundary between the two, with one part of the population wholly urban, the other is rural.

It is the term used by sociologists to describe these linkages between urban and rural areas whereby no sharp differences can be said to exist in the quantity or degree of the difference between these interlinked rural and urban areas.

According to Professor A. R. Desai, 'Social life in the country-side moves and develops in a rural setting just as social life in the urban area moves and develops in an urban setting, their respective settings considerably determine rural and urban social life.'

From the analytical perspective, the characteristics of these two modes of living are represented by two concepts namely 'ruralism' and 'urbanism.' Ruralism signifies the rural mode of living in which there is predominance of traditions, customs, and folk culture and joint family. On the other hand, urbanism

signifies the urban mode of living in which there is predominance of impersonal relations, individualism and secondary associations.

The rural social world is different from the urban social world. There is a valid distinction between village and city in terms of two different ethos of life, cultural patterns, socio-cultural groupings and modes of earning and livelihood.

However, there are also structural similarities between the two with regard to the patterns of caste, kinship, rules of marriages, observation of religious practices, migrations, educational institutions, employment opportunities and administration are the other institutional sources of linkages between villages and cities. Thus, villages and towns cannot be seen simply as dichotomous entities. They are interlinked and yet distinct from each other.

The concept of rural urban continuum emerged as a response to the concept of what is called “rural urban dichotomy”. According to the concept of rural urban dichotomy, rural and urban societies are two absolutely different.. As a consequence, it is possible to draw a clear demarcation line between rural and urban society.

According to rural urban continuum there is no dichotomy between rural and urban; urbanization is an independent variable. Urban society finds its birth in rural society.

This concept states that the existence of wholly rural and urban societies is impossible due to the fact that rural society and urban society have something in common. There are two reasons why rural society possesses some urban characteristics and urban society possesses some rural characteristics.

- First, rural society comes in contact with urban society. As a result, it loses its certain characteristics and inherits certain urban characteristics. For example before coming in contact with urban society, rural society is characterized by as isolation, kinship system, group feeling, homogeneity, non-secularity etc. But once it comes in contact with urban society, it loses characteristics. Stated in other words it stops being wholly isolated, kinship system weakens, and the extent of group feeling becomes less because individuality enters rural society to some extent. Secularism also enters it. The degree of cultural homogeneity (similarity) also decreases. Cultural homogeneity also emerges as a phenomenon in rural society because some people start thinking, behaving, dressing etc. in a way different from the ways in which rural people used to think, behave, dress etc. before the interaction between rural society and urban society.
- Second urban society develops out of rural society. Urban society is originally from rural society. Because it is developed out of rural society. It still retains some rural characteristics such as religious belief, joint family etc.

The common characteristics of rural society and urban society are related to such areas such as culture, economy, infrastructure, education etc. Rural society possesses certain cultural characteristics of urban and urban society also possesses certain cultural rural characteristics. For example, some people in rural society become secular, individualistic etc. when rural society comes in contact with urban society. Some people in the urban society are religious. There are joint family in the urban society. Some people also have a sense of neighborhood. This is a cultural overlapping between rural and urban society.

According to Oxford Dictionary Geography:

Rural urban continuum is the belief that between the truly rural and the truly urban are many ‘shades of grey’ if we actually look along a scale from the isolated farm all the way to the metropolis, we do not find any clear boundaries between hamlets, villages, town and cities.

The Penguin Dictionary of Geography:

Rural urban continuum the merging of the town and the country is a term used in recognition of the fact that in general there is rarely, either physically or socially, a sharp division, a clearly mark boundary, between the two, with part of the population wholly urban the other wholly rural.

It is not easy job to contrast between rural and urban life as is frequently said. The difference between rural and urban life is a matter of degree.

MacIver and Page in their book 'Society Observed'. But between the two there is no sharp demarcation to tell where city ends and where country begins.

People living in urban areas maintain regular contact with the native household (the relations at the rural places). People return to their ancestral village after retirement or retrenchment from urban jobs. Moreover, long tradition of living in rural areas and the very process of socialization make them to continue to retain speaking and eating habits, styles and manners.

Moreover rural and urban areas are mutually dependent. Analysis must focus on the linkage between the two rather than the dichotomy.

(a.) Rural depending on Urban (b) Urban depending on Rural

(a) Rural Depending on Urban:

(i) Urban areas as business centers for purchase of consumables such as kerosene, matchbox, pump set and fertilizers etc.

(ii) Urban areas are centers of recreation and education.

(iii) Compensation, rehabilitation and employment opportunities in case of acquisition of village land for industrialization. Demand for house increases giving financial boost to the villages.

(b) Urban Depending on Rural:

(I.) For vegetables and agricultural products.

(ii) Industries depend on raw materials like sugarcane, jute, wheat and cotton etc.

(iii) For skilled labor, mansions etc.

(iv) Caste based occupation specific services like dhobi, sweeper, barber and goldsmith etc.

Thus towns and villages formed parts of civilization process with structural continuities and organizational differences between the two.

• **Cultural Value System - Meaning concept, Definition, Types**

Cultural values are hereditary and form core of the culture. Cultural values include customs, rituals conventions, styles and fashions which are remain in the core culture. The values hold supreme position among them. These values give a shape to the culture and the society. These are very difficult to change because they remain in embedded of social institutions and the social norms. These are the ideals of society. These are remain in the memory of our elders, in old books, in religious and ethical literature. These are sometimes, referred as the values of the old people or the values of the past. They can -be said as the traditions of our life. The deviation from cultural values creates serious social problems. If these are ignored in social life there will be a gap between 'two generations and the son will be separated from his father. But it happens seldom in rapidly changing societies.

A cultural values are its ideas about what is good, right, fair and just. Cultural values are the core principles and ideals upon which an entire community exists and protect and rely upon for existence and harmonious relationship. The concept is made up of several parts:

- Customs, which involve traditions and rituals;
- Values, which are beliefs
- Culture, which is all of a group's guiding values.

In sociology the term value represent constituent part of the social structure. Social value form an important part of the culture of a society. Social values, norms and institutions explain the way in which social processes operate in a given society. They are social source of patterned interaction. Values accounts for the stability of the social order. They provide general guideline to conduct. In doing so they facilitates, social control, values are the criteria people use in assessing their daily lives, arranging their priorities, measuring their pleasures and pain, choosing between alternative course of action.

The common life style, language, behavior patterns, traditions and belief that are learned and passed from one generation to the next.

The values are a set of principles that are morally acceptable by society. These principles are created by the dynamics of the community, institutions in the society, traditions, and cultural beliefs of the people in the society. The laws are a guide for people in society on how to conduct themselves appropriately.

Culture helps to determine: a person world view, their philosophy of life, their relations to the environment, their relation the religion, how they interact with other etc.

Human being raised in certain culture taught some rules that keep the social order and guides the people's thought and action – these rules are called Cultural values.

Cultural values are the reaction to the environment where we live in. and we are taught those values.

Each culture possesses its own particular traditions, values, and ideals. Judgments of what is right or wrong, good or bad, acceptable or taboo are based on particular cultural values. Values generally prescribe what one “should” do but not how to do it. Because values offer viewpoints about ideals, goals, and behaviors, they serve as standards for social life. All groups, regardless of size, have their own values, norms, and sanctions.

Definition

H.M. Johnson: Values may be defined as a conception or standard cultural or merely personal by which things are compared and approved or disapproved relative to one another held to be relatively desirable or undesirable more meritorious (praiseworthy) or less, more or less correct.

Macdonis: Culture may be defined as the belief, values, and behavior and material objects shared by a particular people.

Williams: Values are standard by which members of a culture define what is desirable or undesirable, good or bad, beautiful or ugly.

Michael Haralambos: A values is a belief that something is good and worthwhile. It defines what is worth having and worth and worth striving for.

Young: Abstract and often unconscious assumptions of what is right and important.

Thus it is clear from the above definitions that values represent wide range of ideas above ends that men should pursue in their life. The values of a society provide goals or ends for its member to aim for. Values provide general guidelines for the behavior of the people. Thus values such as respect for human dignity, fundamental rights, private property, patriotism, fidelity to wife or to the husband, religiosity, sacrifice, helpfulness, cooperation, individuality, social equality, privacy, democracy etc. guide our behavior in various ways.

Formation of Cultural Value

Cultural values are formed through environmental adaptations, historical factors, social and economic evolution, and contact with other groups. These cultural perceptual patterns also determine judgments of people, objects, and events. When the individual or society prioritizes a set of values (usually of the ethical or doctrinal categories), a value system is formed. Cultural values provide patterns of living and prescribe rules and models for attitude and conduct.

For example, several culture-specific values have been identified for specific groups. It should be noted, however, that there is considerable within-group variability in what is valued.

Cultural values guide interactions, and these values can come into conflict with the values of a dominant cultural group and can lead stress. Cultures are not limited to racial or ethnic groups. Cultural values can be found in diverse groups by gender, sexual identity, class, country of origin, disability, or a variety of variables.

Characteristics of Cultural Value

- i. Values are collective.
- ii. Values are social standard
- iii. Values are dynamic.
- iv. There is agreement about values in the group.
- v. Values are considered important for social welfare and social needs.

- vi. Values involve emotion.
- vii. Values are learned.
- viii. Values are created from human interaction.
- ix. Value system differ from culture to culture.

Functions of the Values:

- Values provide goals or ends in group interaction.
- Values provide stability and uniformities in group interaction.
- Values bring legitimacy to the rules that govern specific activities.
- Values help to bring about some kinds adjustment between different sets of rules.

Types of Values

Three types of values have been identified.

1. Ultimate values

Every society has a unique set of values which forms the general framework within which the behavior of individuals and groups is controlled or influenced. Often referred to as dominant values they constitute core of society's value system. Ultimate values express the general views of society towards matters such as the nature of the universe and one's relation to it and to other people. Hence these values are found most easily in social institutions such as religion, government and the family – each of which contains some important social values e. g. the democratic procedure expressed in the system of government. Accompanying these ultimate or dominant values in society are dominant social norms to support and uphold the values. Ultimate values are abstract and often not attainable.

2. Intermediate values

Intermediate values are derived from ultimate values and are actually ultimate values that have been rephrased into more reasonably attainable categories. They exist and operate within the framework of ultimate values and are implemented through norms and socially prescribed rules that serve to support and uphold them. Within the framework of social institutions such as religion, government and education are intermediate values such as freedom of speech, adult franchise, religious freedom, free public education, non-discrimination, adequate housing etc.

3. Specific values

The sub-division of intermediate values are called specific values and are almost unlimited in numbers. Specific values must be in conformity with the total value system of which they form the smallest unit. They constitute the personal and group preference expressed in daily life. To a farmer the intermediate value of adequate housing, in terms of specific values may be represented by a brick construction with a flat slab roof, wide verandah and large courtyard with provision for livestock housing. Specific values in regard to public education may be expressed in terms of the preference of type of school, classroom and other facilities and content of course on instruction.

Taken together specific, intermediate and ultimate or dominant values form the value system in society which serves as a basic determinant of human behavior. An understanding of the values of the value system of a society is essential to promote change in that society.

Four Aspects of Values

i. General and specific values

General values

Values such as democracy, freedom, the right to dissent (opposition), respect for fundamental right and dignity of labor etc. For example are very general in character. These values are abstract in nature and they pervade many aspects of life. Sociologically these values are more significant.

Specific values

Values normally range from highly abstract to specific levels. They are often stated in specific norms. For example we may value physical health or affluence (wealth).

ii. **Values are hierarchically arranged**

- **Mean value** = Mean values are the instrumental value. They are sought as a part of the effort to achieve their other values.
- **Ends value** = End values are more important from the point of view of the groups who are doing the valuing work. For example if health is good if health is good then maintain health nutrition.
- **Dominant value** = these are the values which influence and condition the behavior of the people to great extent.
- **The Ultimate value** = these values refer to those values of the group that give meaning, substance, direction to the lives of the people. For example if we talk about physical health we may say that it is required for longevity.

iii. **Explicit and Implicit values**

Most of the social values are clearly stated and explicitly held. They are deliberately taught to the children. Through official, government and other organizational means they are reinforced to the adults. They are also promoted from mass media. For example democracy, freedom, fundamental rights, equality etc. These values are explicitly held and cherished.

Some of the values are implicitly held by the people. Public leaders, spokesman for the society and even religious leaders may not stress upon these much. They may even ignore them. For example, respect the elders, taking care of old parents, respect for authority, are values implicitly held in our society.

Attitude

Attitude is the state of consciousness within the individual human being. It refers to certain regularities of an individual's feelings, thought and predispositions to act towards some aspects of his environment. It is a subjective relations with relation to object.

Thomas and Znaniecki define attitude as "a state of mind of an individual towards a value." It is sentiment or a feeling pattern behavior in response to particular people or objects. It is usually hypothetical construct not directly open to observation but inferred from verbal expression or overt behavior.

Attitudes involve some knowledge of a situation. However, the essential aspect of the attitude is found in the fact that some characteristic feeling or emotion is experienced and, as we would accordingly expect, some definite tendency to action is associated. **Subjectively, then, the important factor is the feeling or emotion. Objectively it is the response, or at least the tendency to respond.** Attitudes are important **determinants of behavior. If we are to change them we must change the emotional components.** All part has defined attitude as a mental and neutral state of readiness organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects with which it is related. **A farmer may vote for a particular political party because he has been brought up to believe that it is "right" party.** In the course of experience he may learn something about the policies of that party. In that case his attitude will probably change. As a result, he may be expected to vote in a different way. Knowledge, attitude and behavior are then very closely linked.

Measuring Attitudes:

- Attitude scale
- Public opinion poll

Attitude change

Well established attitudes tend to be resistant to change, but others may be more amenable (agreeable) to change. Attitudes can be changed by a variety of ways. Some of the ways of attitude change are as follows.

1. By obtaining new information from other people and mass media, resulting in changes in cognitive component of a person's attitudes.
2. Attitudes may change through direct experience.
3. Attitudes may change through legislation.

4. Since person's attitudes are attached in his membership group and reference groups, one way to change the attitude is to modify one or the other.
5. Attitude change differs with reference to the situation also.

Factors influencing the development of attitudes

- Maturation
- Physical factors
- Home influence
- The social environment
- Government
- Movie picture
- The teacher
- The curriculum and Teaching method

4. Nepalese Rural Society: Characteristics; Cultural concepts - Culture, Customs, Folkways, Mores, Taboos, Rituals and Traditions - Meaning, Definition and their role in Agricultural Extension.

Rural society is a group of rural people living within a continuous geographic area, sharing common values and feeling of belonging to the group, who come together in the common concern of daily life. Rural in general terms refer to settlement which originated thousand years ago, during the early period of human society. Rural is a historical necessity and the factors like land, water, and climate, conditions of agriculture, economy, peace and security have played a very important role in the growth of village community. Today, from two-thirds to three-fourths of the world's people are living in rural communities. Their culture stands intermediate between that of the band or tribe and urban patterns. A village community can be defined as a group of rural people living together in a continuous geographic area in such a way that they share, not this of that particular interest, but the basic conditions of a common life.

- Nepal is a multi-ethnic, multi lingual and multi religious country
- According to census 123 language are spoken and 125 caste and ethnic people are found in Nepal
- Simple life style that is based on agriculture
- Traditional practice, caste division, class division
- Family structure, kinship, religious practice,
- Diversity is the main feature of Nepali rural society
- Different kinds of tradition, customs, practice can be found in the rural society that helps them to fulfill their needs and to continue their life
- Occupation: Agriculture, fishery, animal husbandry, social organization, population, settlement of the population
- Rural life – problems like poverty, disease, oppression, domination, backwardness, starvation can be found in the rural society
- Main cause of these problems: Lack of education, health and development
- Impact of globalization
- Role of remittance
- Majority of the Nepali people who are working abroad represent Nepali rural youths
- Due to foreign employment – emotional distance between husband and wife for a long time also create many problems in rural society
- Self-sufficient economy/economically dependent
- Price of agricultural products increased

Characteristics of Rural Society:

1. The rural people are closely associated with nature as they live in the environment.

2. **Agriculture is main economic activity of rural people.** It is based predominantly on Agriculture. It is the main source of livelihood.
3. **The rural communities are smaller than urban communities**
4. Rural society is more **homogeneous in nature**, relatively independent and with a low degree of social differentiation.
5. The **chief characteristic of rural life is homogeneity**; there are not many differences among people pertaining to income, status, language, cultures, interest and occupation etc.
6. The people in **rural society have face to face interaction.**
7. **Leadership pattern**- There is more face to face contact in rural areas and hence the leadership is more on the basis of personal traits of the leaders or their representative.
8. **Social mobility**- Social mobility means movement from one social group to another. It may be in the **occupational mobility** from one occupation to another occupation

Nepalese Rural Society:

The rural society of Nepal has its own unique life style and characteristics. **The village folk were very simple and hospitable. Agriculture** was the main occupation that lived pure life. There was **no cheating**. The people were **religious and had deep faith on punishment and blessing of God. There was joint family and the elders' people were respected.** There was no trend towards urination.

There is great deal of **social unity**. The people are closely well knit with each other. **They appreciate each other's social problems and customs and they have same social customs.** Most of the families are related to each other. The rural society is highly **unpolluted**. It is free from the smoke of chimney and the vehicle that move around on the roads. Thus there is **neither air nor sound pollution**. The nature is graceful to them. The people breathe in the free air and live in natural atmosphere.

In rural society the **people are very close to each other**. There is **close interactions between the individual and the family**. Good and bad points are well known to each other. The people depend on agriculture. The economic system, family budgeting, social system and performance of social customs are linked with agriculture. **Failure of crops ruins their whole plan and program.**

There is **great deal of social stratification in the rural society**. The whole society is divided on the basis of **caste and rich and poor**. The landlords and landless are socially stratified. There are often caste and class conflicts. The lower caste people have no courage to raise their voice against high caste people. The rich still dominate the poor and treat them badly.

In rural society there is great **love for tradition**. It is very difficult to them to leave their traditions though it is quite outdated. They have no love for modernity. The rural people are under the heavy debts as they have very **low income**. There is no communication problem between the members of the community. The people have face to face contact and know each other very closely. They believe in simplicity. Their life is quite simple.

In the rural society there is neither social nor occupational mobility. **Caste rules are very rigid** and it is almost impossible to violate any rule. **One cannot think have inter-caste marriage**. The process of social change is very slow. One can't think of changing major occupation. It is almost impossible to leave ancestral occupation. People more or less have similar living and economic standard. **Poverty is written on their face. Rural society is known for its illiteracy and superstitions. The people are superstitious and illiterate in nature.**

They believe in the **power of the magic**. They can be easily be fooled. Not only this but they have blind faith in religious rituals and have a close mind. They have deep regards for sadhus who exploit them. In fact they are exploited a lot.

These days rural society is very much getting **attracted by the glamour of the cities**. The people from villages are migrating to the cities. There is clear trend towards urbanization. The educated village youth now prefer to live and work in the cities. Joint family system which is common feature of the village

community is now breaking down. In fact the whole family system is under strains. The respect for the elders is not that high as that once used to be. In the village society people are coming under the influence of urban society.

Characteristics of Nepali Rural society

1. From the environmental point of view, Nepalese rural households are in high risk
2. Seasonable income and food supply
3. Diversity in agriculture production and invest
4. Geographical difficulties and less density
5. Informal sector is powerful
6. Unorganized labor market and less efficiency or skilled
7. Full of rural area
8. Simple living – normal life
9. Attachment with the nature
 - Community unity
 - Substantial Life style
 - Traditional agriculture system
 - Use of indigenous culture
 - Unity in diversity
 - Self-dependent and skilled life style for themselves
 - Changing life style
 - Scattered settlement
 - Deprivation from modern service and facilities
 - Imbalance life style due to migration and social dynamism

O. P. Dahama enumerates the following characteristics of rural society

- i. Close contact with nature
- ii. Agriculture as the main occupation
- ii. Smaller in size
- iv. Less population
- v. Homogeneity of population
- vi. Social stratification
- vii. Social mobility
- viii. Social solidarity
- ix. Social interaction

Difference between Rural and Urban Society

No.	Characteristic	Rural society	Urban Society
	Occupation	Agriculture	Non-agriculture
	Work environment	Open air, close to nature. Mostly related with soil, water, and animal life.	closed away from nature, mostly related with trade, commerce, industry office, work and the like others
	Weather and season	Very important to rural people	Not important to urban people
	Skills	Require wide range of skills	Require specialized skills.
	Work unit	Family as work unit with more common	Individuals generally form units
	Type of family	Joint and extended family with large size	Smaller and nuclear
	Size of the community	Small and scattered	Large and compact
	Density of population	Low	High
	Social interaction	Warm and personal	Numerous and mostly impersonal

	stitution	hall and simple	rge and complex
	cial occupational and ysical mobility	w	gh
	rastructure	tle to moderately develop	ell developed
	odern home velopment	w	any
	ass media dev.	w	gh
	lue system	ligious	iversal
	cial control	ormal control i.e. more related to the values & ditions of the society	ormal control i.e. legally
	mmunication	ss transport facilities, bad roads etc.	any transport facilities, better ads, communication etc.
	cial stratification and ferentiation	ss among groups and low degree of ferentiation. Gap between higher and lower sses is less	fferent types of groups like ofessional, occupational etc., d high degree of differentiation. p between the higher and ver classes is more

Cultural Concept:

Culture

A culture is a system of behavior shared by the member of a society. A society is a group of people who share a common culture. A culture is an organized group of learned responses characteristics of a particular society. It is a unique possession of man. It is one of the distinguishing traits of human society. Only man is born and brought up in a cultural environment. Other animals live in natural environment. Every man is born into a culture. The dictum Man is a social being can thus be redefined as “man is a cultural being”. Every man can be regarded as representatives of his culture. Culture is unique quality of a man which separates him from other lower animals.

A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. It is the continually changing pattern of learned behavior (including attitude, values, knowledge and material objects), which are shared by and transmitted among the members of society. It includes not only the way of making things and doing things, but the pattern of the relationships and attitudes, beliefs and ideas they have and even the feelings with which people respond.

People often speak of culture as a synonymous to education. According, they apply the term ‘cultured’ to an educated person or group and ‘uncultured’ to one lacking in or devoid of education. The man of cultures has good manner and good taste. Sociologists never use the term culture to mean the so called higher achievement of group life – art, religion, philosophy etc. They use culture to mean all the achievement of group life,

Definitions of culture

B. Malinowski has defined the culture as the “cumulative creation of man. He also regards the culture as a handiwork of a man and the medium through which he achieve his ends.

According to Tylor culture is the complex whole, which includes knowledge, belief, art, moral, law, customs and any other capability and habits acquired by them as members of society.

M. J. Herskovits: Culture is the man made pat of the environment.

Characteristics of Culture

- Culture is man made
- Culture is learned behavior
- Culture is the product of the society
- Culture is the ideal for the group

- v. Culture is an acquired quality
- vi. Culture is transmitted
- vii. Every society has its own culture
- viii. Language is the chief vehicle of culture
- ix. Culture is an integrated system
- x. Culture is dynamic
- xi. Culture satisfies human needs
- xii. Culture always moves from simple to complex

Importance of Culture:-

Culture transforms human animal to man.:- Respects for elders, cooperation and help, mercy to poor etc. are behavioral patterns which are the components of culture.

Culture regulates the behavior of people.

Concepts like family, state, nation, class are the products of culture and helps coordination and division of labor.

Culture gives individuals or groups the feeling of unity with the group.

A culture change is the basic to extension, as through extension efforts we seek to introduce changes in the behavior of the people.

Culture change takes place through discovery and invention and by diffusion and borrowing. The first comes from within a society and culture, and the second from another culture outside the society.

Customs

Customs are socially prescribed forms of behavior transmitted by tradition. Customs regulates the whole of man's action, his bathing, washing, cutting his hair, eating, drinking etc. customs are well established and difficult to change

Like folkways and mores, 'customs' also represent one of the types of informal means of social control. They are as universal and pervasive as those of folkways and mores. Customs are the socially accepted ways in which people do things together in personal contacts.

As MacIver and Page have pointed out, groups, institutions and associations sustain their formal order by means of an intricate complex of usages or practices. Such accepted procedures or practices of eating, conversing, meeting people, training the young, caring for the aged, playing, working, etc., can be called customs.

Custom is a social phenomenon. It refers primarily to practices that have been repeated by a multitude of generations, practices that tend to be followed simply because they have been followed in the past. In a day to day talk custom is used as synonymous with habit, but here are vital differences between the two. Habit is a personal phenomenon while custom is a social phenomenon. Custom is an important mean of controlling social behavior. They are so powerful that no one can escape their range. There is no country or community wherein customs are not found. In some communities they are regarded so sacred that their violation cannot be even thought of. The society wishes us to follow them.

Definition of Customs

According to MacIver and Page, "The socially accredited ways of acting are the customs of society", According to Kingsley Davis, "Custom refers primary to practices that have often been repeated by a multitude of generations, practices that tend to be followed simply because that they have been followed in the past".

Duncan Mitchell in his 'Dictionary of Sociology' writes: "The term 'customs' refers to established modes of thought and action."

Lundberg says that customs are those "folkways that persist over relatively long periods of time so as to attain a degree of formal recognition and so as to be passed down from one generation to another". In simple words, customs are the long established habits and usages of the people.

Nature of Customs

1. **Custom is a social phenomenon**. Customs are the oft-repeated practices of the people. They represent the routine acts of daily life of the people. Customs are created by the groups, associations, communities and institutions. Customs are considered to be conducive to the good of the society. They enjoy the social sanction.
2. **Customs are followed by people mostly unconsciously**. As MacIver and Page have pointed out, "We conform to the customs of our own society, in a sense, 'unconsciously'? Because they are a strongly imbedded part of our group life. We are trained from our infancy itself to behave in a customary way. Human infants learn the customs by imitation or by direct instruction. In course of time, they become a part of the personality of the children.
3. **Customs are varied in nature**. Though customs are universal in nature they differ from community to community and society to society. Examples: The customary dressing at occasions such as marriage and funeral ceremonies differs from group to group. Similarly, eating behavior, worshipping behavior, etc., differ a lot. Among the Christians, the husband and wife exchange their rings on the occasion of their marriage. Among the Hindus the husband ties the 'tali' around the neck of the wife at the time of marriage. Among the Maoreies of New Zealand people rub each other's nose in order to express their love and affection.
4. **The origin of custom is obscure. It is difficult to ascertain the exact way in which customs emerged**. As McDougall writes, "The ends and purposes of many customs are lost in the midst of antiquity". No single theory or explanation can be offered about the origin of custom. Numerous customs have arisen in different ways to satisfy the varied needs of man.
5. **Customs are relatively durable**. In comparison with the folkways and fashions, customs are more durable. Customs evolve gradually and hence they are obeyed mostly in a spontaneous manner. When once the customs are established they gain grounds to become firm. They are implicitly obeyed with least resistance by the majority of the people. The sole justification for following the custom is that it has been in existence since a long time.
6. **All customs are not irrational**. It is wrong to assume that all customs are irrational and meaningless. Still a good number of customs are found to be illogical, meaningless, non-utilitarian and unethical in character. In modern times, much stress is laid on following the rational, useful and meaningful customs.

Social Importance of Customs

1. **Customs regulate our social life**: Customs act as the effective means of social control. Individuals can hardly escape their grip. They are the self-accepted rules of social life. They bind people together, assimilate their action to the accepted standards and control their purely egoistic impulses. They are the strongest ties in building up a social order
2. **Customs constitute the treasury of our social heritage**: Customs preserve our culture and transmit it to the succeeding generations. They have added stability and certainty to our social life. They bring people together and develop social relationships among them. They provide for a feeling of security in human society. People normally obey them for their violation is always condemned and resisted. The children learn the language spoken, and the occupation followed by their parents through the customs.
3. **Customs are basic to our collective life**: Customs are found in all the communities of the world. They are more influential and dominant in the primitive society than in the modern industrial society. Still no society can do without them. Customs are mercilessly imposed on the people in the primitive societies. In the traditional societies customs are like sacred objects and their violation cannot be thought of.
4. **Customs support law**: Customs also provide the solid ground for the formulation and establishment of law. Customs become laws when the state enforces them as rules binding on citizens. Law divorced from custom is bound to become artificial. Customs consolidate law and facilitate its practice. If the laws are not supported by customs, they cannot succeed. It is to be noted that in the modern complex society customs are not enough to control the behavior of the people. Hence they are supplemented with various formal means of social control.

Folkways

The term a folkway was introduced into sociological literature by W. C. Sumner in a book with the title 'Folkways' published in 1906. The word literally means "the ways of the folk". "Folk" means and "Ways" refers to their behavioral habits. Folkways are the norms to which we conform because it is customary to do so in our society. It is the accepted ways of behavior. According to Sumner, folkways represent man's unique means of adapting himself to the environment. The term is often broadly used to include customs, conventions, usages, etc. It includes several modes of behavior which men have evolved to meet the needs of basic life.

Persons who do not conform May subject to criticism or to be considered strange, but would not necessarily penalized; e.g., in Nepalese rural people are expected to enter home only after the removal of shoes.

They are approved forms of behavior for specific situations. This is the expected way in which persons are to behave. It arises without prior intention (e.g.) petty acts. Observations of folk-ways is not a must. So violation of folkways are not punished severely.

Folkways are expected forms of behavior but are not rigidly enforced

- Folkways are standard of behavior that is socially approved but not morally significant.
- Breaking of folkways does not serious.
- The folkways are the right ways to do things because they are the expected ways.
- Everyday behavior

Examples of folkways are: Good manners, entering home only after removal of shoes, Lady touching the feet of her mother-in-law, greeting others with folded hands, hairstyle etc.

Folkways are not compulsive and obligatory as laws or morals. Those who violate folkways are not punished by the formal means. But violate are put to gossip, slander and ridiculed. One can ignore a few of the folkways but no one can neglect or violate all of them. They constitute an important part of the social structure. They contribute to the order and stability of the social relations. Human infants learn them through their elders through socialization. They earn different folkways at different stages relevant to their class, caste, ethnic, religious, occupational, marital and other statuses. We are made to follow them because they are binding. They become with us a matter of habit.

Definitions

Gillin and Gillin say that "Folkways are behavior patterns of everyday life which generally arise unconsciously in a group."

A.W. Green opines "Those ways of acting that are common to a society or a group and that are handed down from one generation to the next are known as folkways".

Lundberg has said that "Folkways are the typical or habitual belief, attitude and styles of conduct observed within a group or community."

Merill says that folkways are literally the ways of the folk that is social habits or group expectation that have arisen in the daily life of the group.

In simple words folkways are can be understood as repetitive petty acts of the people.

Example of the folkways

The ways of eating, dressing, playing, greeting, expressing love and affection etc. represent folkways. Taking three meals a day, walking on the left side of the road, driving on the left side, wearing different kinds of dress in different times, regular brushing teeth in a day, washing of the clothes, wife and husbands expressing mutual love, respecting the elders, showing love and affection to the youngers etc.

Nature of the Folkways

- i. Social in nature
- ii. Repetitive in character
- iii. Unplanned in origin
- iv. Informal enforcement

- v. Folkways differ a lot
- vi. Folkways are numerous
- vii. Folkways are subject to change

Mores

The mores represent yet another category of norms. 'Mores is a term used to denote behavior pattern which are not only accepted but are prescribed. Mores are considered to be essential for group welfare. The positive more prescribe behavior pattern while negative mores or taboos prescribe or prohibit behavior pattern. More for example instruct people to love their country to look after their wife and children, to tell the truth, to be helpful to others etc. They also insist on people not to become unpatriotic, not to show disrespect to the god, not to steal, not to cheat etc.

Mores represent the living character of the group. They are always considered as 'right' by the people who share them. They are morally right and their violation morally wrong. Hence they are more compulsive in nature. Mores contribute for the solidarity and harmony of the group. Every group has their own mores.

Mores help the individual to realize that community living or collective life is possible only when conforms to the norms. Mores weld the individual with the group or the society without damaging his personal liberty. Individual learns through mores that the society is not against him. They differ from time to time and place to place. They become in course of time the basis of law. Laws are often called "codified laws".

Definitions of Mores

According to R. M. MacIver and C. H. Page: "When the folkways have added to them conceptions of group welfare, standard of right and wrong, they are converted into mores"

Gillin and Gillin say that "Mores are those customs and group routines which are thought by the members of the society to be necessary to the groups continued existence."

As **Edward Sapir** has pointed out, "The term 'mores'- best reserved for those customs which connote fairly strong feeling of the rightness or wrongness of mode of behavior".

In simple words we can say when the folkways clearly represent the group standards, the group sense of what is fitting, right and conducive to wellbeing, then they become mores.

Types of Mores

A distinction is made between two kinds of mores. (a.) Positive mores (b.) Negative mores

(a.) Positive mores

Positive mores always 'prescribe' behavior patterns. They represent 'do's'. They give instructions and provide guideline for the people to behave in a particular way. Examples- respect elders, protecting children, taking care of the diseased and aged people, loving ones' country doing service to the society, worshiping god, speaking truth, leading a righteous life etc.

(b.) Negative mores

Negative mores 'prescribe' behavior patterns. They represent don'ts. They are often called taboos. Taboos forbid or prohibit certain behavior patterns. Taboos put service restrictions on the range one's behavior. Examples: Don't appear before the people without dress, don't be cruel to the wife and children, don't commit adultery, don't tell lies, don't be irreligious, don't disrespect god, don't be unpatriotic etc.

Nature and Characteristics of Mores

- i. Mores are the regulators of our social life.
- ii. Mores are relatively more persistent.
- iii. More vary from group to group.
- iv. Mores are backed by values and religion.

Social importance or function of mores

- i. Mores determine much of our individual behavior.
- ii. Mores identify the individual to the group

iii. Mores are the guardian of the social solidarity.

Differences between Folkways and Mores

Folkways and mores can be distinguished in the following manner.

- I. Mores are relatively wider and more general in character than the folkways.
- II. Mores imply a value-judgment about the folkways.
- III. Out of the mores comes our profound conviction of right and wrong and not out of the folkways.
- IV. An individual may disobey the ordinary folkways without incurring any severe punishment. But violation of the mores brings him strong disapproval and severe punishment.
- V. Mores are more compulsive, regulative and rigid than the folkways. Hence, mores are more effective and influential in molding our character and restricting our tendencies.
- VI. As Sumner has suggested when the folkways take on a philosophy of right living and a life policy of welfare, folkways become mores. Hence the mores always contain a welfare element in them.
- VII. Folkways are less deeply rooted in society and change more rapidly. On the other hand, mores are deeply rooted in society and change less frequently. Folkways may change with one's social status and occupational position. But mores do not change in that manner for they are permanent standards of right conduct.

From the above description, we may feel that the line dividing the folkways from mores is clear and definite. But it is not so always. Differentiating one from the other becomes extremely difficult especially in the marginal cases. For example, drinking liquor is regarded by some as simply bad and must be avoided. But some others may condemn it as highly immoral practice.

Taboos

Taboo means forbid.

It refers to the prohibitions of the types of behavior because of some magical, supernatural (God) or religious sanction. **Examples of taboo:** Total abstinence (self-denial) of eating beef in a Hindu village (eating beef in Hindu religion) and eating pork in Muslim religion, marriage within the family among Hindu it is a taboo.

Taboos are negative action imagining what ought not to be done (e.g.) not smoking in front of elders.

Generally **the term 'more' is used for the positive action or things that ought to be done but the term 'taboo' is used for the negative action and for the things that one ought not to do.** In other word taboos are restrictions communicated through verbal don'ts and are the unwritten laws of the society.

Taboos forbid or prohibit certain behavior patterns. Taboos put service restrictions on the range one's behavior. Examples: Don't appear before the people without dress, don't be cruel to the wife and children, don't commit adultery, don't tell lies, don't be irreligious, don't disrespect god, don't be unpatriotic etc.

Taboo refers to anything (food, place, activity) which is prohibited and forbidden. The observance of a taboo has the social sequence of binding a social group together behind common rituals and sentiments. The taboo is a symbol of group membership.

Rituals

Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed. Example- Republic day, Independence Day, Wedding anniversary, New Year's Day, Martyr's day, Birthday etc. Ritual introduces temporal regularity and a precision of detail into many of the events that characteristics our social life. Ritual also introduces a sense of identification with the group.

Ritual is any formal action, following a set pattern, which express through symbol in public or shared. Rituals are typically the practical aspects of a religious system and they express sacred values rather than seek to achieve some utilitarian end. For example, ritual is often used to refer to any regular pattern of interaction – 'how do you do?' As a routine method of starting conversation it could be regarded as ritual of everyday interaction.

A ritual is merely any action that is repeated, whether it's one of great significance. Some rituals take the form of grand ceremonies that occur at specific times of the year for example, birthday rituals, death anniversary, others are merely everyday tasks we go about without even truly thinking of them as rituals.

Rituals are patterned, repetitive, and symbolic enactment of a cultural belief or value. Rituals usually work to enhance social cohesion, because their primary purpose in most cases is to align the belief system of the individual with that of the group. The more a belief system is enacted through ritual, the stronger it becomes; the less it is enacted, the weaker it becomes. For this reason, religious leaders often exhort their members to participate regularly—for example, to come to church every Sunday and to prayer group every Wednesday night. If people stop going, that is, if they cease to enact the religion's rituals, over time that religion will have less and less meaning for them. Rituals are most commonly thought of as religious, but they can enact secular beliefs and values as effectively as religious ones.

It is the pattern of behavior or ceremonies, which has become the customary way of dealing with certain situations (e.g.) performing the marriage ceremonies.

Characteristics of Rituals

1. The symbolic nature of ritual's messages;
2. Its embedded ness in a cognitive matrix (belief system);
3. Ritual drivers—rhythmic repetition.
4. The use of specific tools, technologies, and clothing;
5. The framing of ritual performances—their set-apartness from everyday life;
6. Order and formality;
7. The sense of inviolability (holiness) and inevitability that is established during ritual performances

Traditions

Tradition refers to any human practice, belief, in-situation or artifact which is handed down from generation to the next. While the content of tradition is highly variable, it typically refers to some element of culture regarded as part of the common inheritance of a social group. Tradition is often regarded as a source of social stability and legitimacy. But, appeal to tradition may also provide basis for changing the present.

Role of cultural Concept in agricultural Extension

Cultural concepts are important tools for understanding and analyzing society. Before starting any development program extension worker analyze the situation, where program has to be executed. Cultural concepts have practical implications for program of promoted change such as rural community development. In this way cultural concepts play a role in agricultural extension and extension worker cannot ignore their importance and role in their developmental program. Most of the farm practices are also heritage generation to generation. Their old practices are also being tested for their reliability I today's concept and are being fed back by the extension wing to the scientists for teaching etc. the traditionalism serve as a base for the proposed modern agricultural practices.

Learning the customs, folkways, mores, taboos, etc. of a group of people will help one to predict what they will do in a given situation. Without such predictability expectations of what the other would do in a given situation the result would be a chaos in society.

Culture is not a static but dynamic, because of internal and external forces. Development programmer are such external force which changes the culture of the society. Hence it is important for an extension worker to understand this fact. The scientific understanding of the culture of the people among whom extension worker operates is basic to the effective performance of his function (e.g.) if caste structure is there in the village, study the caste system and function.

5. Rituals, festivals and ceremonies in different ethnicity of FW

The Far-Western Province covered 19,539 square kilometers. It has nine districts with the regional headquarters at Dhangadhi, Kailali District. The Far-Western Region is remote and developmentally challenged. Some 44% of people in the Far West Hills and 49% in the Himalayan districts lived below the poverty line. The region had limited basic services. The difficult topography complicated development. The region had complex socio-economic structures along with widespread gender- and caste-based discrimination. Traditional systems associated with religion, culture and customs had limited overall development.

Raute:

Rautes are the only the nomadic ethnic group officially recognized by the Government of Nepal. Their estimated population is about 650 persons living in temporary and small settlements. There are two settlements of Rautes in Jogbuda and Sirsha VDCs of Dadeldhura. The estimated population in Dadeldhura is around 650.

The majority of the Raute population is settled in the Far West in Dadeldura District. There are also populations of Raute in Surkhet and Dang Districts. This nomadic group travels between many different districts in western Nepal. Linguistically, little is known about Raute. It is classified as Sino-Tibetan, Tibeto-Burman, Western Tibeto-Burman, Himalayan, Central Himalayan, Raute-Raji-Rawat (Ethnologue). Historically, the Raute have been nomadic hunter gatherers. However, in 1979 the nomadic Raute from Darchula District were forcibly resettled by the government to the middle hills of Dadeldhura. They were given land, but eventually most of them lost it to wealthier landowners. With the loss of their land, most of them moved back to the forest. Currently, the government is giving each Raute family member 1,000 NRs per month in addition to the land and homes that have also been government-funded. The religion they practice is a form of Animism.

Monkey Hunting

Monkey hunting is considered to be the fundamental side of giving the cultural permanence of the hunting life of the Rautes. Local people suffer from the menace of the monkeys, which the Rautes kill by using nets. Consequently, it gives the Rautes an opportunity to interact with the communities without any conflicts-after all they just kill the enemies of the villagers. Monkeys (Macaca

mulatta) are the only wild animals hunted by the Rautes. Their hunting technique is also very rare in the sense that around 8-30 young and middle aged Raute members go for hunting in a group with their nets. They do not use guns or bows and arrows for hunting purpose.

Festivals and Celebrations

The Rautes observe the festivals like ‘Saune Sankranti’ (the first day of the fourth month in the Nepali calendar), Dashain, Tihar, Chaite Dashain and Maghe Sankranti as practiced by the local Hindu community. For the celebrations, the Rautes manage food, homemade ale and meat in advance. As they enjoy complete participation in the community events, they do not like to meet strangers or travel beyond their settlement area during their celebration period. They take complete leave from carpentry and hunting during the festivals. These festivals are observed with much joy and fervor amidst singing, dancing, feasting and their own ritual performances. Rice, meat and drinks play an important role in their feast.

Death and Nomadism

In Raute community, there is no elaborate ceremony during a death ritual. They simply dig the grave and bury the dead body. But few years back, they used to leave the dead body on the ground for the scavenging vultures. The death ritual of Raute has played a key role in promoting their nomadic tradition. They consider it to be ominous to continue living at the same place when their member dies. After burying the dead body, they immediately move to a new place just on the following day. They highlight the cultural aspect of nomadism in their community when they express that they would not settle permanently unless they are immortal. In that sense, mortality and mobility form the basis of their culture. Even when someone dies at a new place on the very first day of their arrival, they follow the same practice.

Barter

Bartering with the local communities is the major mode of economic exchange in the Rautes community. **The practice of exchanging wooden products (i.e. bowls, boxes, beds, and other utensils) with the quantity of grains that the same pot can contain is still alive in their community.** But in cases when the containers are too large, they trade their wares for money or goats. In recent years, they have increasingly been using money for their economic exchanges, since having money enables them to buy whatever they need from the local market.

Forest:

The Home of the Rautes Forest is the ultimate home for the Rautes. It is their shelter, source of food, vicinity for entertainment, basis of their utensils and the real foundation for their income source. The culture of the Raute has deeper consideration towards the wellbeing of the forest. They believe that a longer stay in a particular place will contribute to deforestation. They are people who move from one place to another, and this behavior consequently controls the excessive exploitation of forest resources in one particular area.

The Rautes prefer to use only a certain species of woods, so that their selection does not create any clash with the villagers. They only cut common species of trees.

Another peculiarity of the Rautes is their application of very basic tools to cut out timber and craft wooden products. Some of the tools used are an axe, special kind of Basila and Ramo.

Dance

The Raute dance symbolizes their cultural continuation and is a mode of their entertainment. The Rautes have been performing this dance outside their settlement to reveal their identity and provide entertainment to villagers. This dance has also been an important source of their income. They have a special commitment in their ethnic dance. They synchronize their body movements to the rhythm of maadal beats. As 2-3 madals are drummed, the Rautes dance in different movement, sometimes in a round circle, sometimes in rows, or in lines.

Fact about Raute

1. 'No' to Agriculture: For the Rautes, it is sin to sow a seed. Their traditional culture forbids them to practice for agriculture and animal husbandry.

2. Barter Wooden Pots for Grain: As they do not farm, they have rely on their woodcraft for their livelihood. They can carv various wooden pots such as Madhus, Koshi, Musal, Okhal and Jhuma. They barter these utensils for grain and other basic things. They do not have any other basic things with villagers. They do not have interest in any occupation such as potter or labor.

3. Hunting Monkey Only: They only hunt monkey; birds and other wild animals are never hunt by the Raute hunters. Only male members are involved in hunting. Unlike other hunters, who use nets and logs and sticks to trap their prey? They have mastered the art of monkey hunting and have developed a special net to catch monkeys. Hunting is done by a group of guys in the

community working together. They are not interested in hunting birds or other animals, though.

4. 'No' to Formal Education: Their culture do not accept them to be involved in any types of formal education.

5. High Regards For Women: Women have a good position in Raute community. They are prominent decision makers within the family. But they never go for hunting, cutting trees and carving wood.

6. Nature Worship: The Rautes do not adore stone as God. However, they are worshipers of the natural bodies such as the sun, rivers and forests.

7. 'No' to Population Census: The Rautes do not like the idea of counting their numbers. They get offended, if anybody asks them about their exact numbers. As they believe that birth and death are usual processes of nature, they do not think necessary to mathematical calculation about their life.

8. Nuclear Family Structure: After marriage, the new couple moves to a new tent where they start their married life together. They will not live with a widowed mother or sister.

9. Strict Limitation about Wedding Age: Child marriage, widow marriage, polygamy and inter- cast marriage are strictly prohibited in the Raute community. They are quite strict about **monogamous (one to one)** relationship in their community. But after the death of a wife, the widower can remarry.

10. 'No' to Permanent Settlement: They never spend long periods in one place. Since they cut soft wood tree for carving wooden utensil, staying long in one place means destroying more trees. Thus shifting to a new location gives ample time for forests to regenerate.

11. Shift Camp just after the Death of their Member(s): As a member of their community dies, they bury the dead body in a nearby forest and in the very next morning, they shift their camp to another place. They are very adherent to this tradition; they move to the next camp even if a death occurs on the very first day of their arrival.

12. Drink Natural Spring Water Only: The Rautes are quite choosy about drinking water; they drink water from spring only. They do not drink water from ponds, hand pumps or wells. So while moving to new camps, they consider the availability of spring water become a requirement.

Food: They collect yam, roots, berries, and other foods from the forest. They do not fish, yet eating fish is not prohibited. The division of their work is based on sex. Cooking, washing utensils, fetching water from the stream, and beating

the grains, for example, are primarily done by women. Carving wooden vessels, harvesting wood from the bush, selling the wood goods, trading for grains, and hunting monkeys are all jobs for men.

Lineage and Marriage: They are endogamous and do not objectify lineage based on name, god, or inherited property. Although there is no polygamy, widower men are allowed to remarry. Widows, on the other hand, are not permitted to remarry. Inter-caste marriage and child marriage are severely forbidden.

Raute's Gods: They worship natural elements such as the sun, rivers, and forests. Bhuyar, the hunting god, is worshipped by them. Women are not permitted to engage in religious rituals. Outsiders should not come into contact with Bhuyar.

Raute bury the body in a neighboring forest once a community member dies, and they move their camps swiftly to a new location. They chop down soft trees to carve wooden vessels and trade for grains with them. Because they relocate, there is always enough time for the trees to regrow. Rautes only drink water from natural springs. They won't drink from a pond, a hand pump, or a well. Raute are endogamous. They are organized into a nuclear family. Following their marriage, the new couple relocates to a new tent to begin their married life together. After marriage, they will even abandon their bereaved mother and sister.

Moreover, the Raute people live a nomadic life. The cause of their nomadic lifestyle is based on a story that one of their family members died when they remained in one area for a long period. They began to believe that staying in one area for an extended period of time was a bad omen, and they never stayed in one place for long. Rautes are the people in Nepal who are going to nearly extinct and our Government should give proper emphasis on them to save their culture and tradition and beliefs as they are one of the assets of our country Nepal.

Byasis

The villagers of Byas village to the north of Darchula and the foothills of the Byas Himal are called Byasis. Also called Souka, these Mongoloid animists call themselves Range. They have their own unique language and ways of life. Their 12th century scripts are found in the caves. Their dress is called chyungwala. The ancestral god of the Soukas of Rolpa is Namjung, who is a principal deity of Bon. Their major festival is called Dhhyoula. Byasis conduct

the trade between Taklakot in Tibet and Darchula. They do not celebrate Hindu festivals. The Front of their houses are festooned with Buddhist prayer flags called dharchyo. According to linguists, the Souka language is somewhat close to the Magar language.

Badi:

Traditional entertainers often associated with the sex industry. They live mainly in Kailali district.

The Badi community is a distinct group within Nepal's Dalit or 'untouchable' caste with its own traditions, way of speaking Nepali and forms of social organization. The term Badi is derived from the Sanskrit word Vadyabadak and means 'one who plays musical instruments', referring to the period when they were a caste of nomadic entertainers in neighboring Indian states as Bihar and Uttar Pradesh. Currently almost forty thousand Badi live in Nepal, the majority in the Tarai districts of the mid and Far Western Regions. The Badi are ranked at the bottom of Nepal's caste system, even within the Dalit intra-caste hierarchy, which has given them the infamous label of 'untouchables of the untouchables'.

Badi women in particular are affected by discriminatory practices and social stigma due to their perceived association with prostitution. Their plight received national attention after the 'Badi Andolan' (Badi movement) of August 2007 made headlines in major newspapers.

The major challenge of Badi community is the discrimination, social stigma and exclusion that contributed to their socioeconomic marginalization in Nepali society.

The Badi came to Nepal in the fourteenth century and settled mainly in the Western part of the country. Like their namesakes in India, they made a living as entertainers, performing songs and dances and telling stories (such as the Hindu epics of Mahabharat and Ramayana) at festivals, weddings or private parties. However, their main source of livelihood was the patronage by rulers of principalities or wealthy high caste landlords.

Badi is a traditionally untouchable Hindu caste in Western Nepal. The population of 7000 Badis is spread across the hilly and upper Terai regions of Nepal. Badi men work as fishermen, keeping most of the catch for their family's consumption, and make drums and pipe from wood to sell to

neighboring villages. Badi women work as prostitutes, beginning in puberty and continuing until they are too old to attract customers, or get married.

The Badi people moved to western Nepal from India in the 1700s, travelling in groups of three families and working as entertainers, staging dance and musical performances and telling stories from Hindu epics. The ousted rulers from these areas and rich landlords provided Badis with housing, land, food and clothes, in turn Badis provided them with entertainment and sex. At this time, Badi women limited their prostitution to these people and some of their relatives exclusively. After the overthrow of autocratic Rana rule in 1950, and a subsequent establishment of the Panchayat system, ousted rulers and landlords in western Nepal were stripped of much of their authority, and their right to charge taxes and keep unpaid laborers. As a result, most of them became unable to continue their patronage of Badis.

Badi women thus began prostituting themselves to other men in order to make up for their lost income. The reliance on prostitution for a livelihood increased after the 1960 plague in the hilly regions that brought more people to settle in these regions, bringing in more clients. While the demand for prostitution was increasing, the demand for singing and dancing decreased, thus making Badi women more dependent on prostitution.

Because of lack of education and access to the outer world, Badi girls grow up learning that prostitution is actually a way of life for them. They learn all about sex and how to dress and act to attract customers from other members of their community, usually from their mother or an older sister. Within a few months of reaching menarche, Badi girls begin prostituting themselves. Their career as prostitutes starts from a special ceremony called 'Natthi Kholne' (directly translates to opening the nose-ring) in which the client gives the girl jewelry, clothes and some money before deflowering her. Badi girls use their own house as their work-place. Men from all walks of life come to these women, mostly from nearby villages and towns, and from faraway places like Kathmandu and India as well.

Raji:

Raji are one of the endangered indigenous nationalities of Nepal, and are gradually decreasing in number. Currently there are only 2,339 in Nepal settled in Surkhet and Accham districts in the hills, and Dang, Bardiya and Kailali districts in the lowland Terai region. Some 90 percent of Rajis have been

displaced from their ancestral lands and live in extreme poverty, while approximately 82 % are illiterate.

Raji people are also called "Banrawats," "Ben-Manus" and "cave dwellers." They are a scheduled tribe meaning that they are underprivileged.

What Are Their Lives Like?

Most Raji people live in the interior forest regions. They work as gatherers, collecting honey from bee- hives, fishing, and hunting. Raji people enjoy eating wild fruits and tree roots. They also make and sell farming tools. They grow their grains, hunt and fish. Women have a respected position among Raji people. They do not marry within their group, and there are no child marriages. The oldest man is the leader of the family

What Are Their Beliefs?

They worship Hindu gods, and they worship nature. They worship to please, and to be blessed by their gods. Raji people celebrate Hindu festivals and their own rituals.

The Rajis, one of the most endangered ethnic groups and one of the most economically deprived indigenous communities in Nepal, are gradually decreasing in number. The Far Western Raji population of 3,274 in 1991 dwindled to 2,399 (about 0.1% of the total population) in 2001. According to the latest data provided by a member of the Raji Salma Samaj (RSS) in January 2012, the Raji population in the Far Western Region totals 2,281 and is scattered across 10 VDCs of Kailali and two VDCs of Kanchanpur districts. According to an NGO working with the Raji community the total population nationwide was 4,646 in 2010.

The Rajis are believed to originate from Surkhet with most households today living in the Chure hills of the Mid-Western Region and the Far Western Region Tarai. The largest Raji population is found in Surkhet and Bardiya districts, followed by Kailali and Baglung districts. The Rajis are divided into three groups: the Purbe (a.k.a. Atharathar), the Naukale (a.k.a. Nauthar) and the Bandale (a.k.a. Barathar) and live in Surkhet, Bardiya and Kailali respectively. Scattered members of these groups are also found elsewhere. The Rajis speak a Tibeto-Burman language without a script.

Originally nomadic, the Rajis survived through fishing, wild game and honey hunting, forest herbs and roots gathering, or ferrying people across rivers. However, changes to traditional lifestyles have meant that these occupations are no longer adequate to ensure their survival. Many therefore became semi-

nomadic and involved in more sedentary (inactive) activities such as farming, whilst others began migrating to India to earn a living. Changes have also occurred in their nutritional habits with a lower intake of proteins due to the shift to a semi-nomadic lifestyle where hunting activities are prohibited, or where the drying up of water courses restricts fishing.

The Rajis' rich culture encompasses their own traditional dress, dances and festivals, unique religious and ritual traditions such as life cycle rites, "marriages" with dogs, the worship of nature, as well as ancestral professional activities such as boating, hunting and specific skills such as traditional boat and fishnet making.

Tharu People of Far West

Tharu live in 20 different districts of the Terai region of Nepal from East Jhapa to West Kanchanpur, especially in the Inner Madhes. This caste is the most populous caste among the indigenous tribes of Nepal. According to the census of 2068 BS, the population of this caste in Nepal is 17, 37,470. This community has its own language, culture, and way of life, customs, script and history. According to sociologist Dor Bahadur Bista, the name is derived from the fact that they came from the southern Thar Desert. The area of the Terai inhabited by them has been called Tharuwan or Tharuhat since time immemorial. They have a distinctly different name, surname, language and civilization. Even though they are the same caste on the basis of name, there are linguistic and cultural differences. From Mechi to Mahakali, there are fifty surnames of them. Of these, the Tharu living in Morang district are called Khausiya (Kaushia) who live on the banks of Koshindi, Morangia. Similarly, other include Chitauniya, Lalpuria, Dangaura, Gachchhadar, Rana, Mahato, Vishwas, Sunada, Sardar, Mahantha, Vantha, Vantar, Bhajaura, Bhagat etc.

Similarly, Dahit, Kushumya, Satgaonwa, Chamar, Rana, Dangaura, Katharia, Kariya Magharia, etc. are in the Thar from Dang to West Kanchanpur.

Tharu are a caste rich in cultural heritage. Their narrative tradition is rich in literature. They have their own costumes, jewelry, and traditional style. They are found to have embraced different types of language, way of life, culture, values, cultural customs, etc., according to different geographical regions. They are nature worshipers.

They worship many forest spirits and deities, including the forest goddess.

Tharu especially like to live near the forest and by the river. Since they live near the forest, they often do animal husbandry business. And, being on the river bank, they also do fishing. Their main occupation is agriculture. However, most of the community involved in this profession are landless. Therefore, most of them have to work as Kamaiyas and Kamalharis.

Tharu make their own homemade materials using their own traditional skills. They are interdependent with natural resources. The main festival of this community is Maghi. They consider it as the New Year. On this occasion, they choose their chief (barghar). They live in a disciplined manner in the traditional institutional barghar system. They celebrate Maghi as well as various other festivals from time to time. During the festivals, they enjoy a variety of songs, dances, rhythms, and rhythms.

Language They Speak

The Tharu language belongs to the Bharopeli family. The language used by the Tharus living in different districts of the Terai from Mechi to Mahakali. In the census, their language has been classified into only two groups, namely, Thaura, Dangaura Tharu, Eastern and Western Tharu and Rana another group in Western Nepal. Currently, various newspapers, books and literary works have been published in their language, and radio programs, documentaries and films have been produced. According to the 2068 census, about 15, 29,875 people (including Dangaura and Rana) speak the language. Apart from Nepal, Tharu language is also spoken in India. However, the number of their language speakers is not certain.

Differences in language

This language belongs to the Bharopeli family. The language spoken by them living in different districts of the Terai from Mechi to Mahakali. When the government conducted the census.

It is seen that the Tharu language was classified into only two groups, namely Dangura in Eastern and Western Tharu and Rana in another group in Western Nepal. But according to linguists, there are many differences in their language. Since they live from the far west to the east, it is natural for the language to be diverse.

According to linguistics, every ten dictionaries are differentiated in the same language. According to him, it is natural for the Tharu language to change. Gopal Dahit, who has also edited the Tharu-Nepali-English dictionary, has classified the Tharu language into nine languages. (1) Dangaha (2) Deshauri (3)

Rana (4) Saptaria (5) Chitaunia (6) Deukharia (7) Bhowrahiya (8) Nawalpuria (9) Sunsaria (Dahit, 2062).. So Dr. Ganesh Kharal has classified the Tharu language into Eastern, Midwestern and Western only in three main parts (Chaudhary, 2064). A brief introduction of which is given below.

1) Eastern Tharu Language: The dialect spoken in the Eastern Terai of Nepal is the Eastern language. It can also be called ‘Morang Saptaria’. There are three major dialects in this dialect, Morangia, Saptaria and Rajbanshiya.

2) Midwestern Tharu language: Midwestern language is spoken in Chitwan, Bara, Parsa, Rautahat and Nawalparasi districts. There are two major dialects in this dialect, Chitwaniya and Nawalpuria.

3) Western Tharu language: Western dialect is spoken in Dangdeukhuri, Surkhet, Bardia, Banke, Kailali and Kanchanpur districts. It has five divisions namely Dangaura, Deukhuria, Rana, Katharia and Desauri. The main area of Dangaura is Dang Valley. The people who have migrated from here are scattered in Banke, Bardiya, Kailali, Kanchanpur, Surkhet, Rupandehi and Kapilbastu districts. From the point of view of the speaker, Dangaura is in the first place in the Tharu language.

Linguistically speaking, the Tharus, like the Rais, seem to have dozens of different languages.

According to the census of 2068 BS, the population of caste in Nepal is shown as 17, 37,470 while the total population of Tharu caste in 2058 BS was 15,33,879 lakhs. This is 6.6 and 5.8 percent of the total population of Nepal respectively. According to the 2068 census, the number of speakers of their language (including Rana) is 15, 29,875 (5.77 percent) and in 2058, there were 13, 31,546 (5.86 percent) speakers of their language.

Even in the last census, it is important to note that the population ranks fourth.

Tharu Culture

Traditional Tharu religion consists of the worship of spirits, particularly of the forest. The family deity is located in the eastern corner of the house, where also sleeps the senior most family member. Tharus also revere two categories of ancestral deity: Goraiya is offered pig and Mainya is offered goat as sacrifice. The village shrine, called bhuinhar, is marked by several carved wooden boards erected on the ground where chicken, pigs and goats are sacrificed. The tribal priest is known as Guruwa, whose tradition still holds strong in inner Terai and western Terai villages. Tharus in these areas bury their dead in a common burial ground, while cremation is common elsewhere.

Tharu huts have wattle walls and the thatch roof is usually covered with gourd creepers. The utensils include containers of gourd, earthen pots and mats woven from paddy straw. The houses are kept clean and the walls decorated with floral and animal motifs. The women adorn themselves with intricate ornaments that include bangles and necklaces of beads and coins.

Major Festivals

Jitiya:

Jitiya is one of the most important Tharu festivals celebrated by Tharu women. The Tharu women celebrate Jitiya by fasting or keeping “vrata” for the welfare of their children. The brothers visit their sisters’ home to invite them and take their sisters to their maternal home. The married women worship Lord Shiva and fast, not even drinking water. It is celebrated by keeping fast by the mothers for their sons. On this day, the brothers visit their sisters’ home to invite them and take them to their maternal home where they will be celebrating this festival and also *Saamaa Chakewa*. The married women keep waterless fast and worship Lord *Jitmahan* on this occasion.

Tihar (Deepawali):

Tihar is festival of lights and colors. The five day festival is considered to be of great importance as it shows reverence to not just the humans and the Gods, but also to the animals like crow, cow and dog, who maintain an intense relationship with the humans. The fifth and last day of Tihar is Bhai Tika, a day where sisters put “Tika” on forehead of brothers, to ensure long life, and appreciate the love and care brothers provided. When the sisters give the “Tika”, the brothers give gifts or money as a return.

Fagupurnima (Holi):

Fagupurnima (Holi) is the festival takes place on full-moon day of Falgun according to the Nepali lunar calendar. It gives message to the people to maintain peace and evils should be destroyed. While celebrating this festival, people exchange color and greetings and enjoy singing and dancing.

Atawari

People from the Tharu community in western Tarai districts have been celebrating Atawari festival with fervor. The festival falls on the first Sunday of Bhadra Shuklapaksha following Krishnajanmashtami. Tharu community members wish for their sisters' good luck and longevity on this festival.

Aguwa Chandra Tharu of Banke district said that the brothers observe fasting and even abstain from drinking water for whole day and worship Bhim, a Hindu deity, in the evening. The incense of pine woods are burnt while worshipping the deity, he said. It is customary to offer various delicacies prepared from wheat flour, rice and bread to the deity and to save some for the sisters and for the self. The sisters in return present gifts to their brothers. The devotees and revelers, on the second day of the festival, consume crispy crackers prepared from rice flour, cooked peas, Pataula, Thachcha, sidhra (dried mixed ground fish and vegetables) among other local cuisines. Tharu said that the Atawari festival is celebrated as the second major festival after Badadashain.

Atawari festival is celebrated with fervor among Tharu communities in Bardiya, Dang, Kailali and Kanchanpur districts.

Joorshital/Siruwa

Celebrated on the first day of the Nepali year, the festival of *Joorshital* is celebrated by sprinkling water on each other. Usually the elders start the festival by putting water on the forehead and head of the young ones with their blessings and the young people put water on the feet of the elders to pay their respects. People of similar age sprinkle water on each other's body. On this day, people get up early in the morning, take bath and wear clean and new clothes. They also visit fairs that are held annually at the places of worship during the day time and in Eastern Terai, people visit the *Semnath Dham* in Saptari district and *Salahesh Fulwair* in the Siraha district.

Akharhi Pawain

Celebrated by offering rice pudding to the home deity, *Aakhari Pawain* falls on the month of June-July. On this day, the house and the surrounding are cleaned and the worshipper who offers the pudding to the deity keeps fast and eats only after worshiping.

Chauthichan

Chauthichan, celebrated on the day of *Ganesh Chaturthi* festival, is celebrated by worshiping the moon and on the evening of the occasion, *puwa* (sweet cake), *kheer* (rice pudding) and other offerings are made to the moon. The worshiper keeps fast for the entire day and eats only after the *puja* is over in the evening.

Dashami

Falling after ten days of *Jitiya* is the *Dashain* festival during which, the *Tharus* worship their home deity and the village deity *Rajaji/Dhibar Baba*. On this day, the villagers offer clay lamps ‘*diyas*’ and incense sticks to the village deity at the place of village worship, which is locally known as *Than*. *Dain Jogin*, the evil eyes, are made at the entrance of each house and granary on the fifth day which are erased and replaced by red and white patches of vermilion and rice flour paste on the seventh day. On the ninth and tenth days, the villagers worship the clay sculptures of gods and goddesses (*Durga, Kali, Laxmi, Saraswati, Ganesh* and *Kartik*). These ten days are thought to be auspicious to learn the trade and tricks of wizard and witchcraft as they believe that all doors and windows to all the 10 directions are opened during this time.

Shukrati

The festival of *Shukrati* of the *Tharu* is similar to the festival of *Tihar or Deepawali*, the color of lights. The *Tharus* prepare a baton of jute sticks ‘*santhi*’ and ‘*sabai*’, the wild rope grass on the day of *Laxmi puja* and in the evening, they light the batons ‘*Hunke Hukar*’ from the lamp offered to the home deity and play with the burning batons among their friends and relatives at an open space. They also chant ‘*Hunke Hunkar, Behan Bagiya*’ which means ‘the day after will be celebrated by eating *bagiya*’.

All the agricultural tools like plough, spade, axe, scales, weights, etc. are washed, oiled and sprinkled with rice flour paste and vermilion on the day of *Govardhan puja*. From the cow dung, they also make *godaha/godahaini* (of human form) and leave it for the night in the *gahli* (cow shed). The *godaha/godahaini* is made into a *chirpi* (dung cake), the next day and are dried and stored in a safe place.

After making a bale of grass called ‘*hurra*’, the cattle herders collect money from each household. After washing the cattle, the mixture of rice bran, mustard cake, hay and bamboo leaves are fed to them and mustard oil, rice flour paste and vermilion are applied to their horns coloring the cattle are colored further. Also the essential oil extracted from the wild aromatic plant ‘*Dulfi*’ is fed to them and then, then cattle are taken to the village grazing field and the herders organize bull fights and buffalo fights where the winners will get the bulk of *hurra* and claim the prize money.

Saamaa Chakewa

Celebrated on the month of *Kartik* (October-November), *Saamaa Chakewa* is celebrated to honor the relationship between brothers and sisters and husbands

and wives. On this day, the clay statues of *Saamaa*, *Chakewa*, *Sathbhainya*, *Chugala*, dog and others (characters that are mentioned in the story of *Saamaa Chakewa*) are made and worshiped by putting them in a decorated bamboo basket, carrying the basket on the heads and singing songs blessing their brothers. Until the full moon day, they gather at different houses and sing songs and on the final day, the brothers help the sisters to make a temple out of bamboo and paper which is laid at the center of a pond.

Neman

Celebrated on the month of November, *Neman* is the ritual of honoring the new harvest. On this day, the *chirpi* made during *Shukrati* is used to light fire and cook the first grain harvested from the field and it is offered to the home deity. The *Tharus* consume the newly harvested grain only after celebrating *Neman*.

Maaghi/Tila Sankarait

The greatest festival of the *Tharus*, *Maaghi* is marked by taking bath at the nearest natural water sources like rivers and ponds. On this day, the delicacies like sesame laddus (*tiluwa laddu*), rice pudding with sesame seeds (*teel khichri*), sticky rice (*chichri*), fish and meat are made and served. This festival is also called *Tila Sankarait* in the eastern *Terai* which is named after eating the dishes made from sesame seeds (*til*) while in western *Terai*, the festival is known as *Maaghi*, named after the month on which it falls. It is also considered as the New Year and the households and villages select their respective leaders, known as *Badghars*, on this day.

Faguwa

The festival of colors, known as *Holi* in Nepali is called *Faguwa* in *Tharu* language. This day is celebrated with much enthusiasm and joy by spearing colors on each other, sprinkling waters on each other and playing *dholak* (a type of drum) and singing *jogira*, the obscene song. On this day, *bhang*, a concoction of sugar and weed is drunk widely.

Krishnajanmastami (Birth of Lord Krishna)

Ashtimki is a festival celebrated by the Tharu Community in the Western Part of Nepal.^[1] It is celebrated on the day of Krishna Janmashtami. The people of Tharu community prepare a picture on this day called as Ashtimki Chitra. People of the Tharu community fast all day on this festival.^[3] In the evening, people bathe in the river or well, and then they gather at the house of *Mathawa* (village elder) and perform the religious rites. The Ashtimki painting made on the wall while singing the Ashtimki song in the house of

Mathawa is worshiped by everyone in turn. It is from this Ashtimki festival that the *Harya Gurai* period of the Tharu community begins. In the month of Baishakh or Jeth, *Dhurraya Gurai* is celebrated, after which dancing and singing is restricted. The dancing and singing festivities commences on *Harya Gurai*.

The next day, on the second day of Ashtimki, people get up in the morning, gather at the house of the village elder who had been worshiped on the previous day, and take the worship material and dispose it in the nearby river. After the worship material is washed in the river, the fasting of the devotees is completed and there is a tradition of going back to their respective homes.

Rituals

Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed. Example: Republic day, Independence Day, Wedding anniversary, New Year's Day, Martyr's day, Birthday etc. Ritual introduces temporal regularity and a precision of detail into many of the events that characteristics our social life. Ritual also introduces a sense of identification with the group.

A ritual is merely any action that is repeated, whether it's one of great significance. Some rituals take the form of grand ceremonies that occur at specific times of the year for example, birthday rituals, death anniversary; others are merely everyday tasks we go about without even truly thinking of them as rituals.

Rituals are patterned, repetitive, and symbolic enactment of a cultural belief or value. Rituals usually work to enhance social cohesion, because their primary purpose in most cases is to align the belief system of the individual with that of the group. The more a belief system is enacted through ritual, the stronger it becomes; the less it is enacted, the weaker it becomes. For this reason, religious leaders often exhort their members to participate regularly—for example, to come to church every Sunday and to prayer group every Wednesday night. If people stop going, that is, if they cease to enact the religion's rituals, over time that religion will have less and less meaning for them. Rituals are most commonly thought of as religious, but they can enact secular beliefs and values as effectively as religious ones.

It is the pattern of behavior or ceremonies, which has become the customary way of dealing with certain situations (e.g.) performing the marriage ceremonies.

Some of the major rituals of the ethnic people of Far Western region:

- Birthday rituals
- Death anniversary
- Worship to family deity
- Grurwa puja (worship)
- Choosing Bhalmansa/Badghar

Ceremonies

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

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

Some of the major ceremonies of the ethnic people of Far Western region are:

- Birth ceremony
- Naming ceremony
- Housing ceremony
- Marriage ceremony
- Death ceremony

6. Nepalese rural society, FW rural societies: Introduction and characteristics (Culture, rituals and tradition)

Nepalese Rural Society

➤ Society is defined as a group of people in more or less permanent association who are organized for their collective activities and who feel that they belong together. Society is that group within which men share.

➤ Nepal is a multi-ethnic, multi lingual and multi religious country

➤ Urban Population = 66.08%, Rural Population = 33.92%

➤ According to census 2068, 123 language are spoken and 125 caste and ethnic people can be found in Nepal

➤ Simple life style that is based on traditional agriculture

➤ Traditional practice, caste based society, conservative, ignorant, innocence

➤ Family structure, kinship, religious practice – faith in religion, superstition

➤ Diversity is the main feature of Nepali rural society

- Different kinds of tradition, customs, practice can be found in the rural society that helps them to fulfill their needs and to continue their life
- **Occupation:** Agriculture, fishery, animal husbandry, social organization, population, settlement of the population
- **Rural life** – problems like poverty, disease, oppression, domination, backwardness, starvation can be found in the rural society
- **Main cause of these problems:** Lack of education, health and infrastructure development
- Self-sufficient economy/economically dependent

Rural society is a group of rural people living with in a continuous geographic area, sharing common values and feeling of belonging to the group, who come together in the common concern of daily life. Rural in general terms refer to settlement which originated many thousand years ago, during the early period of human society. Rural is a historical necessity and the factors like land, water, and climate, conditions of agriculture, economy, peace and security have played a very important role in the growth of village community. Today, from two-thirds to three-fourths of the world's people are living in rural communities. Their culture stands intermediate between that of the band or tribe and urban patterns.

Far Western Region

Far West Nepal Total area: 19,539 sq. Km Zone

2 zones (Mahakali & Seti), Total districts: 9

Population – 2711270

Rural = 1022699 (37.72%), Urban = 1688571 (62.28%)

In 2078 BS, the population of males in Nepal was 1,42,91,311, i.e., 48.96% of the total population. The population of females was 1 crore 49 lakh 1 thousand 169, which was 51.04% of the total population 97% of the people occupied Hindu religion, Christian 1%, Buddhism 1% etc.

Language - Doteli 30%, Nepali 30%, Tharu 17%, Baitadi 11%, Achhami 6%, Bajhangi 3%, Magar 1%, Major caste Chhetri, damai, kami (dalit), sarki, badi, magar, Tharu, Brahmin, Thakuri etc.

Density - 131/km² (340/sq. mi)

The Far Western Region is remote and developmentally challenged. Some 44 % of people in the Far West Hills and 49% in the Himalayan districts live beneath the **poverty line**.

The region has limited access to basic services and increasing services is challenging due to the difficult topography.

Widespread gender and caste based discrimination. Traditional systems associated with religion, culture and customs also have a great impact on overall development.

Human Development

The Human Development Index (HDI) is a comparative measure of life expectancy, literacy, education, standards of living, and quality of life for countries worldwide.

The Human development Index (HDI) varies by development region, rural-urban area and ecological belt. The Far West Region ranked fourth out of five regions in Nepal in the Human Development Index (HDI), with a rating of 0.461 (UNDP HDI 2006). Furthermore, the HDI of the Far Western Mountains and Hills is quite alarming at 0.435 and 0.443 respectively. The HDI of the Far Western Tarai is slightly better at 0.503. The Gender Development Index of the Far Western Region is 0.447 and the Gender Empowerment Measure is 0.456 - again ranked fourth out of five regions.

Geographical Challenges and Natural Disasters

The topography of the Far Western Region includes Tarai (plains), Hills, Middle Mountains and High Mountains, with the highest altitude at 7,132 meters. **Most villages are very remote and inaccessible.** However, all district headquarters are linked to the national road network, five through paved roads and four through earthen roads.

The region is prone to natural disasters such as floods, landslides and forest fires. Every year during the monsoon season, floods affect thousands of people in the Tarai, while landslides triggered by rains cause

serious damage in the Hill and Mountain areas. In 2008, floods badly affected Kailali and Kanchanpur districts, claiming many lives, damaging houses and agricultural fields. Similarly, landslides triggered by heavy rains damaged houses, land and community infrastructure such as rural roads, irrigation canals and trails in hilly districts, particularly in Darchula and Bajura, in 2009.

Human deaths and other losses due to disaster in FWR (1971-2009) • 4,277 deaths; 922 missing; 10,426 injuries; 473,192 affected • 21,123 houses destroyed; 16,343 houses damaged • 3,196 evacuated • Loss of NRs. 1,042,432,714

Conflict Dynamics

The decade long armed conflict severely affected the Far West. **A total of 1,558 people were killed in the Far West from 1996 to 2006**, second only to the number of casualties in the Mid-West Region (NHDR 2009). Similarly, 6,758 people were displaced, 60 disappeared and 65 were left disabled due to the conflict. The conflict damaged physical infrastructure, community level service centers and most VDC and line agency service center offices, resulting in line agency service centers shifting to district headquarters. Access to services and overall development were thus further undermined.

The instability also reduced employment opportunities and led to increased seasonal migration towards India. The overall security situation has been calm since the signing of the Comprehensive Peace Agreement in 2006.

Conflict Related Statistics • 1,558 deaths • 65 disabled due to conflict • 60 missing persons due to conflict • 6,758 people displaced between - 1996 to 2004

Health and Sanitation

Challenges in the health sector include an inadequate number of medical facilities per capita (see chart), as well as gaps in health personnel, medicines and equipment. Health institutions are supported by a number of UN, multilateral and bilateral agencies through their program.

There is also a strong preference, particularly among those living in rural areas, to visit religious healers (Dhami, Jhakri) when they are sick, rather than visit formal health institutions.

Education

The Far Western Region has a very low literacy rate. The region again ranked fourth among the five regions in literacy. The literacy rate for those over 15 years is in fact lower than those over six, revealing that the literacy gap increases as many do not complete their educations. This divide becomes more marked when comparing literacy among males and females. The number of Early Childhood Development Centers (ECDs) and primary schools are increasing; however there are insufficient.

Agriculture, Food Security and Nutrition

Agriculture is the main source of livelihood in the Far West. However, the percentage of agricultural households with land and the average size of agricultural land holdings are decreasing. The average land holding per household was 0.8 hector in 2001 compared to 0.5 hector in 2004¹. Major crops are paddy, wheat, maize, winter potato, garlic, mustard, winter and summer vegetables. There are only few agricultural households using improved seed and chemical fertilizer. Most farmers still use locally made equipment. Mechanization of agriculture is at a very early stage. The proportion of irrigated land increased sharply between 1996 and 2004. However, around one third of agricultural land is still not

FWR: Agriculture Statistics

- Agricultural HHs: 94.7%
- Agricultural HHs with land: 93.7%
- Agriculture owned land: 82.1%
- Agricultural rented-in land: 17.9%
- Area of agricultural land: 8.8%
- Average land holding per households -Irrigated.

Livestock constitutes an integral part of the agriculture system and the majority of agricultural households have cattle, with 3.6 per household being the average. In high mountain areas, farmers keep cattle and

sheep, whereas buffalos are more common in hilly areas. The hilly and all mountains districts, particularly Bajura, Bajhang, Darchula, Baitadi and Achham, are high food deficit districts. Seasonal migration towards India in search of labor opportunities is a common coping mechanism among food insecure people.

Key challenges in the agriculture sector are:

- Traditional agricultural practices, land fragmentation and limited land holdings;
- Adverse geographical climate for production;
- Inadequate technical support to farmers, including lack of subsidized seeds and fertilizer;
- Lack of wider marketing and inaccessibility to markets.

Employment and Migration

There are limited employment opportunities in the Far West. Agriculture is the biggest contributor to household income. The main employment sources are wage labor, agricultural labor and self-employment (self-agriculture). 14.4% of wage earners are involved in agriculture whereas the remainder (85.6%) works in other sectors such as construction, manufacturing, trade and transport. Most wage earners outside the agriculture sector are paid on a daily basis. Lack of work in the mountains and hills or in agriculture during the winter, the lack of income outside the agriculture sector and lack of basic services induce a large number of Nepalese workers to move to the Terai and India annually in search of work. The number of migrant workers is especially high in the Far Western Region. The largest number of migrants to India comes from landless groups, the highly indebted, Dalit and socially excluded groups.

Forest

More than half the area of the Far West is covered by forest. At least 30% of Bajhang and 75% of Dadeldhura are covered by forest. In Nepal, the concept of community forestry emerged in the mid-1970s as an innovative and future-focused approach towards participatory forest management by local people.

In the Far West, the Forest Offices are gradually handing over forested areas to the communities. Most households are involved in Forest User Groups and also in participatory forest management.

The Far West is rich in biodiversity with 71 species of non-timber forest products (NTFP) and hundreds of species of medicinal herbs (jadibuti), with more than 1.6 million kg annual production. The Yarshagumba of Darchula district is considered among the best in quality.

The national park and conservation areas are:

- **Khaptad National Park:** The national park rises to above 3,000 meters and covers a total of 225 sq. km within Bajhang, Bajura, Doti and Achham districts. 224 types of aromatic and medicinal plants, 270 types of birds and 175 types of wild animals are found in the park. Tribeni River, Shiv temple, and Khaptad Lake are among the main attractions of the park.
- **Suklafata Wildlife Reserve:** The reserve lies in Kanchanpur district and covers 305 sq. km. There are two main lakes in the conservation area - Rani Lake and Sadgaudi Lake. There are many types of wild animals and 268 types of birds. Big herds of swamp deer are a main attraction of the reserve.
- **Api Nampa Conservation Area:** The conservation area lies in Darchula and covers a total of 1,903 sq. km. Wildlife like the snow leopard, clouded leopard, musk deer and Himalayan black bear are found there, along with birds like the crimson pheasant, blood pheasant, red billed chough and yellow billed chough. Many endangered plants are also present.

Gender Discrimination and Social Inclusion

The Far West is a male dominated society. Women suffer from both gender-based violence and domestic violence, while there is discrimination between boys and girls in education, household chores and nutrition, as well as social and cultural boundaries. Chaupadi is one prevalent form of violence against women. Women are considered untouchable during the first five days of their menstrual cycle and must remain separate from others in many aspects of daily life, often staying in dedicated sheds during their cycle. Similarly, domestic violence is widespread and there are many incidents of domestic abuse linked

with alcohol consumption. Heavy physical labor by women, early marriage and uterus prolapse are key concerns among women.

Female property ownership is very low at 11.62%. Similarly, women are less involved in economic activities and mostly confined to domestic work (farming). The participation of women in civil services and in politics is also very low. Similarly, there is very low literacy among women (40.4%), in particular Dalit/Janjati women who are doubly challenged in this regard with caste based discrimination being widely practiced in the Far West. There is also widespread poverty, as well as high maternal and child mortality rate among Dalit communities. The Haliya system of agricultural bonded labor has been outlawed but there are more than 20,000 freed haliyas in the region, most of whom are Dalit.

Gender and caste based discrimination remain serious obstacles to ensuring that achievements toward the Millennium Development Goals are shared equally among all groups in the Far West.

Endangered Ethnic Groups

Raute: Rautes are the only the nomadic ethnic group officially recognized by the Government of Nepal. Their estimated population is about 650 persons living in temporary and small settlements. There are two settlements of Rautes in Jogbuda and Sirsha VDCs of Dadeldhura. The estimated population in Dadeldhura is around 250.

Badi:

Traditional entertainers often associated with the sex industry. They live mainly in Kailali district

Raji:

Raji are one of the endangered indigenous nationalities of Nepal, and are gradually decreasing in number. Currently there are only 2,339 in Nepal settled in Surkhet and Accham districts in the hills, and Dang, Bardiya and Kailali districts in the lowland Terai region. Some 90 percent of Rajis have been displaced from their ancestral lands and live in extreme poverty, while approximately 82 % are illiterate.

Major Challenges

- Prevalence of gender and caste based discrimination;
- Lack of employment and high seasonal migration to India; High prevalence of HIV/AIDs among migrants;
- A legacy of socio-economic exploitation, such as bonded labor and the Kamaiya/Haliya systems; Kamlahari etc
- Continued caste discrimination; domination of high caste
- Widespread child labor; gender biasness,
- High infant and maternal mortality rates due to a lack of basic health services and high malnutrition;
- Low literacy rate, insufficient school facilities and limited access to quality education;
- Low agricultural productivity and poor rural infrastructure (e.g. roads, irrigation) that limits production and markets;
- Extreme / diverse climatic conditions;
- Difficult geography to natural disasters such as floods, landslides and forest fires;
- Lack of transport facilities and road networks across the districts, with heavy reliance on mules and porters

Most villages are very remote and inaccessible. However, all district headquarters are linked to the national road network, five through paved roads and four through earthen roads.

Agriculture is the main source of livelihood in the Far West. However, the percentage of agricultural households with land and the average size of agricultural land holdings are decreasing. Major crops are paddy, wheat, maize, winter potato, garlic, mustard, winter and summer vegetables. There are only few agricultural households using improved seed and chemical fertilizer. Most farmers still use locally made equipment. Mechanization of agriculture is at a very early stage.

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- Agricultural Households with land: 93.7%

- Agriculture owned land: 82.1%
- Agricultural rented-in land: 17.9%
- Area of agricultural land: 8.8%
- Average land holding per household-
- Irrigated Agricultural land: 69.3%
- Agriculture Households having cattle: 82.7%
- Households using improved seed: Paddy 2.8%, Wheat 3.7%, Maize 1.8%
- Households using chemical fertilizer: Paddy 38%, Wheat 43%, Summer Maize 7.2% Millet 0.0%
- Agriculture equipment ownership: 76.4% have plough, 1.3% have tractor, 1.3% have thresher and 6.3% have water pump

Far Western Society: Introduction

➤ **Have their own typical kinds of language that makes them distinct from the people of other region.**

Mostly people are connected by the geographical location.

➤ **Associated with the hill** (generally asks about the origin of the hill)

➤ **Traditional, conservative, superstitious, believes in good star and bad star**

➤ Goes to astrologer before starting any work

➤ Traditional practice, mostly religious

➤ Believes on fate (fatalism)

➤ Have their own life style – simple

➤ Far from the modern development

➤ Most of the people are below the poverty line

➤ Goes to India for job , unskilled labor, involves in choudhari, washing and dishing, night security guard

➤ Some of the young people also go to foreign countries

➤ Believes on caste –

➤ Gender discrimination – male dominated patriarchal society where the male is the head of the family

➤ Starvation, poverty, tradition, customs, mela (fair), parba, jatra etc

➤ Land less people, most of the land is occupied by upper caste people

➤ Practice of Bhagya and Raiti (relation between upper caste and dalit)

➤ Khalo pratha, Okhlo tyar pratha (a tradition of giving some vegetables by dalit people to upper caste people)

➤ Difficult geographical location

➤ Illiteracy, ignorant, Unwillingness to adopt the change

➤ Kind hearted people, helping heart, simple, innocent, ignorant, have faith on religion

➤ United by different cultures, ceremonies, rituals, traditions etc.

➤ Harmonious environment among the people in the rural areas

➤ Similar kinds of life style, housing pattern

➤ Agriculture is the main occupation – other are: hotel, small shop, cottage industry, tea shop etc.

➤ More freedom to male and female are restricted go out, females are dominated

➤ Discrimination between son and daughter

Characteristics

➤ Simple life style

➤ Most of the people of the region are uneducated, ignorant

➤ They are superstitious –

➤ Most of the people believe on religion

➤ They take advice of astrologer before starting any work

➤ They believe on their fate

➤ Traditional agriculture and subsistence farming

- They have their own language, life style, norms and values
- They are united by their culture
- They are linked by their geography (origin of hill)
- They practice un-touch-ability
- They believe on the caste system
- They worship the nature
- They have traditional indigenous knowledge
- Size of the community
- Density of the population is low
- Family pattern – joint family
- Informal social group

Culture, Rituals and Tradition

Culture:

- Far western culture – to show deep respect to the elder people
- To love younger one
- To show sympathy
- Brahmin, chhetri, dalit, tharu, - deuda, maruni, hudke, sakhaiya
- Bulaki, naugedi, chapki, kalla, mala
- Dashain, tihar, maghi, olki
- Marriage – hindu religion
- Fado, dhikri, babar, puri
- Kamaiya, haliya, kamlahari, kamlahar
- Meet married daughter at maghi festival, Welcome the guest at home

Rituals

Rituals may be prescribed by the traditions of a community, including a religious community. Mostly repetitive, based on culture, belief

Death anniversary, birthday celebration, marriage anniversary, worship deity (family god)

Ritual is also a ceremony but it is characterized by repetition. It is periodically or repeatedly performed.

Example - Republic day, Independence Day, Wedding anniversary, New Year's Day, Martyr's day, Birthday etc. Ritual introduces temporal regularity and a precision of detail into many of the events that characteristics our social life. Ritual also introduces a sense of identification with the group.

A ritual is merely any action that is repeated, whether it's one of great significance. Some rituals take the form of grand ceremonies that occur at specific times of the year for example, birthday rituals, death anniversary; others are merely everyday tasks we go about without even truly thinking of them as rituals.

Major rituals of Far Western Region

- Birthday rituals, Death anniversary, Marriage anniversary
- Shraddha (a ceremonial offering to dead ancestor)

It is also known as a pinda, is an offering made to the manes of any deceased person, on an appointed day after his or death.

- Poush 15 (Jan 1st)

Spending the whole night with singing and dancing near big fire eating large bread roti named “Bhakkane Roto”. Celebrated by the Far Western people

Tradition

Tradition refers to any human practice, belief, in-situation or artifact which is handed down from generation to the next. While the content of tradition is highly variable, it typically refers to some element of culture regarded as part of the common inheritance of a social group. Tradition is often regarded as a source of social stability and legitimacy. But, appeal to tradition may also provide basis for changing the present.

- Giving blessing and some money to the smaller
- Remember to married daughter on the day of magi festival and offer her delicious food
- Remember the relatives in the time of needs
- Welcome the guest at home, Attend in the social functions either happiness or sorrow
- Help to the poor, helpless, adult people, disabled, widow etc.

7. Social groups: meaning and definition, classification of groups

Society consists of groups. Society starts with an aggregate of people. But the mere congregation (flock) of people in a physical area does not make them a social group. **A social group exists when two or more people are in direct or indirect contact and communication.** The members of the group stimulate and respond to one another in some meaningful way. **This mutual stimulation and response of individuals and groups is social interaction. Society is rooted in social interaction. It represents the conditioned behavior of persons and groups. "Both society and culture are the products of social interaction".** Social interaction is the most elemental social phenomenon from which spring all other social phenomena. **Social relations may be friendly or unfriendly, intimate or non-intimate, inclusive or non-inclusive, specialized or non-specialized in character.** The nature and character of social relationships underlie different forms of social groups such as **primary and secondary groups**, in-groups and out-groups, organized and unorganized groups, formal and informal groups or organizations and so on.

Collection of human beings

An artificial creation

Membership is voluntary.

Group is always organized.

A specific purpose

Marked by co-operation

Group may temporary.

Group is formed to realize some specific purpose.

Group is comparatively temporary.

Group is a part of community.

MAN IS A SOCIAL ANIMAL

Man is a social animal. A completely isolated individual is purely hypothetical. He rarely, if ever, exists alone. His daily life is made up largely of participating in groups. He begins his day as a participating member of the family. He goes outside his home during the day for work and returns in the evening for a common meal. At the meal the members of the family relate their experiences of the day and enter into a discussion.

No man normally lives alone. Man does not live in isolation for a long time. He is basically a social creature. The great Greek Philosopher—Aristotle said long back that man is a social animal. He further remarked that he who does not live in society is either a beast or an angel. With the exception of hermits, shepherds, light house keepers, prisoners in solitary confinement and possibly a few others, all human beings live in groups. Men everywhere live in groups. Man's life is to an enormous extent a group life. On the contrary, man's daily life is made up largely of participating in groups. Not only our life becomes boring and unbearable without fellow human beings but also our very survival becomes problematic. Total ostracism (exclusion) from one's group is probably the cruelest punishment -- short of only death—that men are ever called upon to endure.

THE TERM 'GROUP' LACKS PRECISION

'Group' is one of those terms which in common usage lack exactness. We use the word 'group' to mean such groups as family group, kin group, racial group, church group, religious group, occupational group, age group, sex group, vast community group, abstract group, statistical group, collectivity and so on. Even in sociology the word group is not always consistently used by the sociologists. The word 'group' is very

loosely used. Sometimes, the word 'group' is used to refer entire human group. Sometime it is used to mean a small group which consists two or more individuals.

Social group is a collection of human beings. In its elementary sense, a group “is a number of units of anything in close proximity to one”. Thus, we may speak of a group of houses on a street, of trees in a forest or of buses in a bus stand. In the human field, by group we mean “any collection of human beings who are brought into social relationships with one”. Some of the important definitions of social groups are the following:

(i.) “A group is a social unit which consists of a number of individuals who stand in (more or less) definite status and role relationships to one another and which possesses a set of values or norms of its own regulating the behavior of individual members at least in matters of consequence to the group”.

(Sheriff and Sheriff)

(ii.) A social group may be thought of as a number of persons, two or more, who have some common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities”. **(Bogardus)**

(iii) “Groups are aggregates or categories of people who have a consciousness of membership and of interaction.” **(Horton & Hunt)**

(iv) “A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common, and which is organized”. **(Green and Arnold)**

(v) “A social group may be defined as two or more persons who are in communication over an appreciable period of time and who act in accordance with a common function or purpose”. **(Eldredge & Merrill)**

(vi) “A group always consists of people who are in interaction and whose interaction is affected by the sense that they constitute a unit.” **(Turner and Killian)**

(vii) “A group may be defined as a plurality of individuals who are in contact with one another, who take one another into account, and who are aware of some significant communality.” **(Michael and S. Oemsted)**

(viii) “Whenever two or more individuals come together and influence one may be said to constitute a social group.” **(Qgbum and Nimkoff)**

(ix) “A group is a system of interaction” **(Harry M. Johnson)**

Social relationships involve, as we have seen, some degree of reciprocity between the related and some degree of mutual awareness. A social group is a collection of individuals, two or more, interacting on each other, who have some common objects of attention and participate in similar activities. It may be a cricket club or a political party. It ranges from a pair, a couple to a group of millions of people. In an aggregation the element of interaction is lacking and so it differs from group within which observable inter-action is present. The essence of social group is not physical closeness but a consciousness of joint interaction. It is this aspect of human interactivity which interests us most in sociology.

The main characteristics of social groups are as follows:

1. Collection of individuals:

Social group consists of people. Without individuals there can be no group. Just as we cannot have a college or a university without students and teachers we cannot have a group in the absence of people;

2. Interaction among members:

Social interaction is the very basis of group life. Hence mere collection of individual does not make a group. The members must have interaction. A social group is in fact a system of social interaction. The limits of social groups are marked by the limits of social interaction.

3. Mutual awareness: Group life involves mutual awareness. Group members are aware of one another and the, behavior is determined by this mutual recognition. This may be due to what Giddings calls the consciousness of kind.

4. “We-feeling”

We feeling refers to the tendency on the part of the members to identify themselves with the group. It represents group unity. 'We-feeling' creates sympathy in and fosters co-operation among members. It helps group members to defend their interests collectively,

5. Group unity and solidarity:

Group members are tied by a sense of unity. The solidarity or integration of a group is largely dependent upon the frequency, the variety, and the emotional quality of the interactions of its members family or a friends' group, or a religious group is highly united and integrated, because its members are related by several common interests and have frequent social contacts with one another and express a high degree of morale and of loyalty. Unity is maintained more often by conscious effort.

6. Common interests:

The interests and ideals of group are common. Groups are mostly formed or established for the fulfilment certain interests. In fact, men not only join groups but also form group for the realization of their objectives or interests. Form of the groups differs depending upon the common interests of the group. Hence, there are political groups, religious groups, economic; groups, educational groups, racial groups, national groups and so on.

7. Similar behavior:

The members of group behave in more or less similar way for the pursuit of common interests. Social groups represent collective behavior.

8. Group norms:

Every group has its own rules or norms which the members are supposed to follow. These norms may be in the form of customs, folkways, mores, traditions conventions, laws, etc. They may be written or unwritten norms or standards. Every group has its own ways and means of punishing or correcting those who go against the rules. The continued group-life of man practically becomes impossible without some norms.

9. Size of the group:

Every group involves an idea of size. Social groups vary in size. A group may be as small as that of dyad [two members; group e.g., husband-and-wife-family] or as big as that of a political party having lakhs of members. Size will have its own impact on the character of the group.

Groups are dynamic:

Social groups are not static but dynamic. They are subject to changes whether slow or rapid. Old members die and new members are born. Whether due to internal or external pressures or forces, groups undergo changes.

11. Stability:

Groups are stable or unstable; permanent or temporary in character. Some groups like, the crowd, audience, spectators, group etc., are temporary and unstable. But many groups are relatively permanent and stable in character.

12. Influence of Personality

Social group directly or indirectly shape the personality of their members. They also provide opportunities for the expression of individuality.

Factors of Group Life

Various forces are at work to make man social. Particularly, the psychological, biological, kinship a physical factors have enforced man to lead group life. These factors can be called social bonds.

Psychological Factors:

The psychological bond that promotes group life is what Prof Giddings calls "consciousness of kind". It means the recognition of similarities. It compels men to come together and live in groups. Further, man is psychologically equipped to live together. Solitary life is unbearable for him. Groups provide opportunities not only for the development of man's personality but also for the expression of his individuality. It is in an environment of groups only that man discovers his capacities, learn new ideas and

new habits and new attitudes. Reaction to fear is another psychological force that drives man to lead a group life. Solitary life brings man not only boredom but also fear. As Herbert Spencer has pointed out, the fear of the living produced the state [a political group], and the fear of the dead created religion.

Biological Factor:

Unlike other animals, human beings are susceptible to sexual pressures throughout their life. Sex desire on the one hand, and the desire for progeny (offspring) on the other, have drawn nearer men and women into group called family. Thus, strong sexual impulse, the natural biological processes of procreation and upbringing of children have made family almost universal and inevitable. The prolonged human infancy coupled with the helplessness of the newborn baby have further added to this inevitability. Human beings at birth possess the; biological potentially; of being converted into social animals.

3. Kinship Bond:

Kinship is popularly known as; blood relationship. Kinsmen are regarded as people who are related by blood; through descent from some human or mythical ancestor. Kinsmen are better united and have a sense of identity. In primitive societies the element of kinship is more effective in bringing people together than in the civilized societies. But still, the social bond of racial kinship also promotes group life. However, in modern times, the influence and the hold of the kinship factor are declining due to urbanization, industrialization and other processes.

4. Geographic Factor:

The geographic factors such as climate, soil, natural resources, rivers, mountains, play their role in helping people to have social relations with others. The fact of living in a particular physical area has made possible for people to have regular contacts. These contacts are the basic requirements of social group. Good and conducive geographic environment attracts people to live together than the unfavorable one. Ancient civilizations, for example, flourished on the banks of the rivers while dense forests, barren lands, dry deserts are uninhabited by the people even today Groups are rarely founded in such places.

6. Cultural Factors:

A common cultural outlook and group interests together have long constituted a significant element in promoting group life. Common language, common historic traditions, common literature, common faith beliefs, values, attitudes, customs, traditional and educational heritage have all served to bring people together and cement them into groups.

7. Economic Factors:

Experience has taught man that his basic economic needs—the need for clothing and shelter—can better be fulfilled by being in groups than alone. The major economic processes of production, distribution and exchange take place primarily in groups. Economic groupings have become more prominent especially after Industrial Revolution of the 19th century.

Religious Factors:

Man is a religious or spiritual being also. His soul craves for religious experience. Worshipping meditation, prayer, singing songs in praise of God. etc., are the essence of religious experience. These are commonly observed. Religion brings people together into religious groups in the name of God or some supernatural force. A sense of belonging to a religion holds people together into groups.

9. Political Factors:

The need for safety, security of life, liberty and property and pursuit of happiness has brought people together into political groups. Particularly, the modern democratic set up encourages people to have their own political groups. State, the basic political group, has become today the most powerful of all the groups.

Other Factors: In addition to the above, other factors such as common occupations or professions, common language, common historic traditions, common educational heritage, common faith, belief, values, attitudes and outlook etc., also have made people to form groups or to join groups.

IMPORTANCE OF SOCIAL GROUPS

The study of human society is essentially the study of human groups. Society consists of groups of innumerable kinds and variety. No man exists without a society and no society exists without groups. Groups have become a part and parcel of our life. Out of necessity and inevitability human beings are made to live in groups. Knowingly or unknowingly or unwillingly, with pleasure or contempt, people live in groups and societies. Man's life is to an enormous extent lived and controlled by groups of different kinds.

Survival Becomes Problematic without Groups

Groups have become so necessary that our very survival becomes problematic and doubtful in their absence.

Groups are complementary to the development of human faculties, traits and human nature. Man by birth itself has the biological potentiality of becoming man—the social being.

Man Becomes Man Only Among Men

Man becomes man only among men. Various studies have convincingly proved that man fails to develop human qualities in the absence of human environment. The biological potentiality of man to become a person does not happen on its own automatically, even in the absence of a human environment. The biological potentiality blossoms only in social situation, to be more precise, only in the context of groups. Added to this, the prolonged human infancy and the helplessness of new born baby have almost made it a prisoner of the most elementary social group that is family.

Groups Help Social Survival Also

Not only from the point of view of survival but also from the viewpoint of leading a successful life has man depended on groups. By engaging himself in constant relations with others he learns things and mends his ways. He keeps his eyes wide open, lends his ears to what others say, and tries to keep his memory ever fresh to remember the good things of the past and to refrain from repeating the blunders of the past. In brief, from birth to death, man is engaged in the process of socialization. Socialization or the process of humanization helps man to develop a personality of his own.

Groups Contribute to the Development of Personality

Personality is the product of the group life. The self that every individual develops, though unique, is itself a product of the group. No 'Self' arises in isolation. Groups provide scope for the individuals to express their real nature, their talents and abilities. Hidden potentialities can find their expression only in the context of social groups. What is latent in man becomes manifest only in groups. The groups shape man's attributes, his beliefs, his morals and his ideals. Emotional development, intellectual maturity, satisfaction of physical and social needs are unthinkable without groups. Group is a part of our mental equipment and we are a part of group.

Elements of Social Group

- i. Collection of individuals
- ii. Interactional relationship
- iii. Permanent relationship
- iv. Common ideals
- v. Role system

Classification of Social Groups

Social groups have been classified in various ways. Social groups have not only innumerable but also diverse. It is not possible to study all the groups. A systematic study of groups demands a scientific classification. But such a classification is difficult to be made because of the very complex of the group. Sociologists have not been successful in providing a satisfactory classification of groups. We have not one but several classifications. Some thinkers have given simple classification while others have given an elaborate classificatory scheme.

Criteria of Classification

Classification of any kind in any field is always made on some basis. But social groups are classified not on the basis of any one factor, but on several factors. Different sociologists have classified social groups on the basis of different criteria. Groups have been classified variously on the basis of factors such as—racial features, religious beliefs, territory, and nature of government, size, caste, sex, age, class, occupation, blood relationships, degree of organization, nature of social interaction, range of group interests, permanent or temporary nature, degree of mobility and so on. A single criterion may be taken or a combination of some factors may be preferred for a classification. The following are some of the main classifications. Of course, they are not mutually exclusive and they do overlap.

THE CLASSIFICATIONS

1. Involuntary and voluntary groups, institutional and non-institutional groups and temporary and permanent groups:

Charles A. Ellwood in his “Psychology of Human Society” has mentioned these three categories. Involuntary groups include the groups such as family, city, the state, community, caste, race etc., and the voluntary groups include political parties, trade unions, youth associations, religious associations, cultural associations and so on.

Institutional groups are mostly permanent in nature and include church, state, caste, the school and so on while the non-institutional groups are temporary in nature and include groups such as crowds, mobs, public, and audience and so on.

2. Horizontal groups and vertical groups:

P.A. Sorokin has divided groups into two major types—the horizontal and the vertical.

Horizontal - The former are large, inclusive groups; such as nations, religious organizations and political parties.

Vertical - The latter are smaller divisions, such as economic classes which give the individual his status in society.

3. Territorial groups and non-territorial groups:

Park and Burgess have distinguished between territorial groups [e.g., communities. And states] and non-territorial groups [e.g., classes, castes, crowds and public].

Crowds, groups and collectivities:

Leopold Von Wiese and Howard Becker classified human groups into three categories:

Crowds, which are described as loose-textured and transitory

Groups, aggregations of long duration, and abstract collectivities such as a state or a church.

5. In-Groups and Out-Group (W. G. Sumner)

W. G. Sumner in his ‘Folkways’ differentiates between in-groups and out-groups. An In-Group is simply the ‘We-group’ and Out-Group the ‘They Group’. This classification is more subjective, in the sense, it depends on the tendency on the part of an individual to identify himself with a particular group in a particular situation for a particular reason. For example, for a Hindu, all the other Hindus constitute his in-group and members of other religious groups, out-group.

- (1) The groups with which individual identifies himself are his in group. One’s family, one’s college are example of his in group. But out groups refers to those groups with which individual do not identify himself. These are outside groups. Pakistan is an out group for Indians.
- (2) In group members use the term ‘we’ to express themselves but they use the term ‘they’ for the members of out-group.
- (3) Individual is the member of his in group whereas he is not at all a member of his out group.
- (4) In group based on ethnocentrism. Ethnocentrism is one of the important characteristic of in group. But out group is not based on ethnocentrism.
- (5) Similarity in behavior, attitude and opinion is observed among the members of in group. But they show dissimilar behavior; attitude and opinion towards the members of out group.

- (6) In group members have positive attitude towards their own in group but they have negative attitudes towards their out group.
- (7) Members of in group display co-operation, good-will, and mutual help and possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the group. But individual shows a sense of avoidance, dislike, indifference and antagonism towards the members of out group.
- (8) In group is a group to which individual belongs to but all other group to which he does not belongs to are his out group.
- (9) Members of in group feel that their personal welfare is bound up with other members of group but out group members do not feel so.

We may first consider in some detail the implications of Sumner's classification between in-groups and out groups. The individual belongs to a number of groups which are his in-groups, all other groups to which he does not belong are his out-groups. Thus, the family, the tribe, the college to which a person belongs are his in groups calling forth similar attitudes and reactions in their members. The members of such a group identify themselves with one another and with the group as a whole. In-group ness produces among them the sense of belonging together which is the core of group life. The members of an in-group feel that their personal welfare is in some way or other bound up with that of the other members of the group. Between them there is always a considerable degree of sympathy. In their relationship towards each other they display co-operation, goodwill, mutual help and respect for one another's rights. They possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the group. They would not like to hurt any member of the group nor would they like to be hurt by any member. Since a hurt to any member of an in-group vicariously distresses all the other members, those members will be inclined to prevent such hurt. Conversely, since the pleasures of any member of an in-group give some vicarious pleasure to all, each member is inclined to do only such acts as will give pleasure to all other members. Thus in-group is any association either primary or secondary, towards which we have a sense of solidarity, loyalty, friendliness and co-operation.

In-group ness sets the members of an in-group apart from all other people. All these other people constitute for the in-group members one or a number of out-groups. An in-group acquires its consciousness of being from the exclusion of some persons as well as from the inclusion of other persons. Its organization is based upon the elements of exclusion and inclusion. The members of the in-group signify their unity by the word "we" and their distinctiveness from the others by applying to those the term "they". The attitude of an individual towards out-group members is one of antipathy which may range in intensity from a mildly supercilious attitude to intense hatred. Since the members of an in-group are sympathetic towards one another, therefore, their treatment towards in-group members differs from the treatment accorded to out- group members.

The out-group consists of those persons, whether formally organized or not, toward whom we feel a sense of indifference, avoidance, disgust, competition, or outright conflict. The individual belongs not to one group but to many groups, the memberships of which are overlapping. As a member of a family, he is & with the other members of that family, but when he meets in a club to which the other members of the family do not belong these members become for him "they" for limited purposes. A wife serving in a women's college becomes a member of the out-group for a husband serving in a man's college, though as wife in the family she and the husband are members of the in-group. Thus, the distinction between in-group and out-group is overlapping. As said above, an individual belongs to a variety of groups. He may be at once the member of a family, a neighborhood, a political party, a church, a union, a club or a class.

The Most Important Characteristics of In-Group in Sociology: In Groups (We-Group)

Famous Sociologist William Graham Sumner has classified groups on the basis of we-feeling into two broad categories such as in group and out group. The individual belongs to a number of groups which is considered as his in groups. In groups are the groups with which an individual identifies himself

completely. Member of in group has feelings of attachment, sympathy and affection towards the other members of these groups. In groups are generally based on a consciousness of kind. Members of an in group identify themselves with the word 'we'. In groups are relative to n particular social circumstances. These groups are marked by a feeling of 'ethnocentrism' i.e. the members of in group consider their group superior than other groups. The family, the tribe, the college, the village to which a person belong are his in groups. The members of an in group feel that their personal welfare is in some way or other connected with the other members of the group. In the relationship among the members of in group they display co-operation, good will, mutual help and respect for each other. Members of in group possess a sense of solidarity a feeling of brotherhood. In group members are always ready to sacrifice themselves for the group.

Because of in group human qualities like love, sacrifice and sympathy develop among individuals. In group may be called as we-group. There always exists a considerable degree of sympathy among the members of in group. In group members identify themselves with the group as a whole. In group ness is the core of group life. This in group ness sets the members of an in group apart from all other people.

(1) Ethnocentrism (the attitude that one's own group, ethnicity, or nationality is superior to others)

According to Sumner ethnocentrism is one of the most important characteristic of in group. He opines ethnocentrism is that view of things in which one's own group is the center of everything and others are scaled with reference to it. Because of this feeling the members of in group consider their group superior than other groups. It is really the sentiment of patriotism. By this primordial feeling an individual identify himself with the group.

(2) Similar Behavior:

It is another characteristic of in group. Members of in-group always show similar behavior and they are similar in many respects. They show similar attitude, opinion and similar reactions.

(3) We-feeling:

We-feeling is another important characteristic of in-group. Members of in group have a strong sense of awe feeling by which they identify themselves and distinguish them from others. This shows a strong sense of unity among themselves.

(4) Sense of Unity:

It is another characteristic of in group. Members of in group are united by a strong sense of unity. In group ness creates a strong sense of unity or living together among the members of in group. As a result of this members consider them as one and united.

(5) Love, Sympathy and fellow-feeling:

This is another important characteristic of in group. Good human qualities like love, sacrifice, sympathy, mutual help and fellow feeling develop only in an in group. These human qualities govern the relationship among the members.

Out Group (They Group)

Sumner classified groups into in groups and out groups on the basis of we feeling. Out group is the opposite of in-group. An out group is always defined by an individual with reference to his in group. Out groups are marked by a sense of difference and frequently, though not always, by some degree of antagonism. In other words out groups are those to which a person does not belong. Out group people used the term "they" or "other" to express themselves.

Out group refers to a group of persons towards which we feel a sense of avoidance, dislike and competition. For example for an Indian India is his in group but China is an out group for him. Out group people do not share an awareness of kind. One do not identify himself with his out group. We feel a sense of indifference towards the members of our group. Individual develops a feeling of antagonism towards his out group.

The Characteristics of out group:

Like in group out group is also found in all societies. Out group have the following characteristics.

- (1) Out group is always defined in relation to in group. Dissimilar behavior is marked between the member of in group and out group.
- (2) Out group identify itself with the help of 'they' or other feeling. Individual is not a member of this group. Hence this kind of feeling develops among them.
- (3) Individual expresses a feeling of antagonism or enmity towards out group. Sometimes individual consider out group as his enemy.
- (4) Individual always expresses or shows negative attitude towards the out group. As a result he do not identify himself with the out group.
- (5) Out group is not based on ethnocentrism.

Primary groups and secondary-groups (C. H. Cooley)

The Primary Groups (Meaning of Primary Groups)

On the basis of nature and quality of social interaction groups have been classified into primary and secondary. The name of C.H. Cooley is very much associated with this classification though in actuality, he has not made any such classification. Cooley introduced the term: primary group and spoke nothing about secondary group. The secondary groups are regarded as a residual category.

The concept of primary groups is a significant contribution of C.H. Cooley to the social thought. Primary groups are found in all the societies. The primary group is the nucleus of all social organizations. **It is a small group in which a few persons come into direct contact with one another. These persons meet face to face for mutual help, companionship and discussion of common questions.**

Cooley used the term primary groups to mean a social group characterized by **face-to-face relationship, mutual aid and companionship**. By primary groups, Cooley meant the **intimate, personal and 'face-to-face' groups** in which we find our companions and comrades as the members of our family and our daily associates. These are the people with whom we enjoy the more intimate kinds of social relations. The primary groups can be referred to as the 'We' groups. Cooley explained that a primary group involves the sort of sympathy and mutual identification for which **'We' is the natural expression**.

Cooley writes – 'By primary groups I means those characterized by intimate face-to-face association and co-operation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individual'.

Primary groups are universal groups functioning in all states of cultural development. They are the chief basis of what is universal in human nature and human ideals. The self is developed and molded by the primary group relations. Primary groups socialize the individuals. As MacIver says, "they are the breeding ground of our mores and the nurse of our loyalties. In primitive culture, and even in advance cultures before the growth of cities, the majority of associations occur in primary groups. Example for primary groups: family, neighborhood, children's playground, local brotherhood, friends, club, peer group etc.

Chief Characteristics of Primary Groups

The characteristic features described below throw more light on the nature and character of primary groups.

Dominance of face-to-face relations:

Primary groups are characterized by close and intimate relationships. There exists a fact-to-face relationship among the members. In primary groups everyone knows everyone else; one's name and fame, one's status, wealth, occupation, level of education etc. Close contact between them increases intimacy among the members. Face-to-face relations are commonly observed in small groups like family, children's Playgroup, neighborhood and so on.

2. Small-size:

Primary Groups are smaller is size. Effective participation of the members is possible only when the group is of a small size. Other factors being equal, the smaller the group the more intimate it is. The character of the group tends to change with its size. The increase in the size of the group will have a negative effect on the intimacy

Physical proximity or nearness:

Face-to-face relations can be found only when members reside in a particular area more or less permanently. Seeing and talking with each other facilitates the exchange of ideas, opinions and sentiments. It makes possible the conversation of gestures of which Mead speaks. Caressing, kissing, eating and dwelling together, playing, traveling, and studying together-all tend to be regarded as external symbols of close solidarity. Physical proximity provides an opportunity for the very development of primary groups.

Stability of the group:

A primary group is relatively a permanent group. Other things being equal, the longer the group remains together, the more numerous and deeper are the contacts between its members. Social ties deepen in time. Although a husband and wife may have quarreled for ten years, the very fact that they have lived together for that long, makes it hard for them to do without each other.

Similarity of background:

The members of a primary group must have more or less the same background. There must be some approximations in their levels of experience. Each must have something to contribute, to give as well as to take. The person who is too far above or below it, disturbs the process of group participation. This is essential even for the easy interplay of personalities in the family, the play group, the gang etc.

6. Limited self-interest:

Members of the primary group subordinate their personal interests to the interests of the group. The common interest of the group is strong enough to control individual interest. The commonness of interests provides mental pleasure and contentment to the members.

7. Intensity of shared interest:

The shared interests of the group also hold them together. The interest which is shared acquires a new significance, a new emphasis; a new valuation. It has a breadth of support. The group is relatively durable because of these shared interests. The primary group sustains the interest of living itself.

8. Communication:

Communication in the case of primary group like family or children's play group, for example, is very quick and effective. Direct or face-to-face contact helps easy communication between the members.

9. Unspecialized character of the primary group:

A primary group is not deliberately created nor is it specialized in character. It has not come into being for the pursuit of any particular interest of the people. On the other hand, the interests of primary groups are always comprehensive. Hence, the group is unspecialized in character.

11. Direct cooperation:

Members work directly and in cooperation with each other to achieve their common interests. They do not act independently nor even interdependently, but all participate in the same process. Division of labor as it is understood in a complex industrial society, does not exist in a primary group. Work is essentially a mode of sharing a common experience. The group is a unity in the performance of its function.

Importance of Primary Groups

Primary groups are of great individual as well as social importance. They are the medium through which we learn our culture. They prepare the individuals to lead a successful social life. They socialize individuals and give proper shape to their personality. Some of the primary groups may secure certain external advantages such as better wages production efficiency, morale, counselling and guidance and so on.

I. Primary group-a great humanizing agent:

The primary group enacts the role of a humanizing agency. Family is immediate primary group in which a child finds itself as soon as it is born. The family, peer groups and the neighborhood play an important role in socializing or humanizing the child. Primary groups teach the child the social norms, standards, morals, beliefs, values and ideas of the society. They introduce to the child about the culture of the

society. They emotionally condition the child's personality. The animal drives of man become human only through constant training. The primary groups; as MacIver says, are the nursery of human nature.

2. Development of personality:

C.H. Cooley is of the opinion that the primary group, particularly the family, the chief molder of the human personality. The primary group is the source of 'our notions love, freedom and the like'. The qualities of behavior that a child picks up during the early years in primary groups find then expression in his adult life. Fair play, equality, free expression, submission to the will of the group and willingness to sacrifice for it are characteristics of family groups. These have a great impact on the personality development of the individuals. Primary groups mould our opinions, guide our affections, influence our actions, and in large measure determine our loyalties. These are not the groups in which we merely work or play. These are the groups in which we live and have our being.

3. Satisfaction of psychological needs:

Primary groups satisfy many psychological needs of the individuals. Individuals get mental happiness, contentment and security from the primary groups. They get the advantages of companionship, sympathy and exchange of thoughts and feelings. They reduce mental tensions and emotional stresses and strains. An individual finds his nearest and the dearest companions in the primary groups. He also realizes from his experiences that the primary group is his noble center of human affection, love and sympathy.

4. Provision of stimulus:

The primary group not only provides satisfaction and happiness to the individuals, but it also provides stimulus to pursue their interests. With confidence and courage the individual members work, strive and struggle to achieve their goals. Everyone feels that he is not alone pursuing the interest but there are others along with him are devoted to same pursuit. This feeling stimulates him to keener efforts.

United In process:

The primary group is a cohesive group. Direct cooperation characterizes the face-to-face group. Hence the members participate in the same group process. The group is essentially a mode of sharing a common experience. There is a unity in the performance of its function. Hence it meets the physical as well as psychological needs of its members. It is better equipped to face crisis also.

Strengthens the democratic spirit:

The primary group serves the needs of society also. Primary groups help the individual to acquire basic attitudes towards people, social institutions and the world around him. The attitudes of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom. The very democratic spirit is developed and reinforced in primary groups.

• Acts as an agent of social control:

From the point of view of society the primary group acts as an agency of social control. Primary groups not only provide security to the members but also control their behavior and regulate their relations. For example, family, neighborhood, peer group or friends; group control much of the activities of their members.

Secondary Group

An understanding of the modern industrial society requires an understanding of the secondary groups. The secondary groups are almost the opposite of primary groups. The social groups other than those of primary groups may be termed as secondary groups. They are a residual category. They are often called special interest groups. MacIver and Page refer to them as great associations. They are of the opinion that secondary groups have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity.

Primary groups are found predominantly in societies where life is relatively simple. With the expansion in population and territory of a society, however, interests become diversified and other types of relationships, which can be called secondary or impersonal, become necessary. Interests become

differentiated. The service of experts is required. Techniques are and average member has neither the time nor the energy nor the skill to attend to them. The new range of the interests demands a complex organization. The members are numerous and too scattered to conduct their business through face-to-face relationships. Specially selected persons must act on behalf of all and hence, arise a hierarchy of officially called bureaucracy. These features characterize the rise of the modern state, the great corporation, the large church the factory, the army, the labor union, a university, a nationwide political party and so on. These are secondary groups.

Characteristics of Secondary Groups

1. Dominance of secondary relations:

Secondary groups are characterized by indirect, impersonal, contractual and non-inclusive relations. Relations are indirect because secondary groups are bigger in size and the members may not stay together, not stay together. Relations are contractual in the sense, they are oriented towards certain interests or desires. Further, members are bound to one another by mutual rights, duties and obligations for the realization of their objectives or interests. Relations are impersonal, because members are not very much interested in other members as they are more concerned with their self-centered interests than with other persons. Relations are non-inclusive, because they are partial and have limited range. These kinds of relations among people can be found in big factories, business corporations, governmental offices, banks, universities, political parties, trade unions, international associations etc.

2. Largeness of the size:

Secondary groups are relatively larger in size. City, nation, political parties, trade unions, corporations, international associations, such as the Rotary Club, Lions Club, Vishwa Hindu Parishad, Society of Jesus, etc., are, for example, bigger in size. They may have thousands and lakhs of members. There may not be any limit to the membership in the case of some secondary groups.

3. Membership:

Membership in the case of secondary groups is mainly voluntary. Individuals are at liberty to join or to go away from the groups. For example, they are at liberty to join political parties, international associations like the Rotary Club, Lions Club, business corporations and so on. However, there are some secondary groups like the state whose membership is almost involuntary.

4. No physical basis:

Secondary groups are not characterized by physical proximity. Many secondary groups are not limited to any definite area. There are some secondary groups like the \ Rotary Club and the Lions Club which are almost international in character. The members of such groups are scattered over a vast area.

5. Specific ends or interests:

Secondary groups are formed for the realization of some specific interests or ends. They are called special interest groups. Members are interested in the groups because they have specific ends to aim at.

6. Indirect communication:

Contacts and communications in the case of secondary groups are mostly indirect. Mass media of communication such as radio, telephone, television, newspapers, movies, magazines, post and telegraph etc., are resorted to by the members to have communication. Communication may not be quick and effective even. Impersonal nature of social relationships in secondary groups is both the cause and the effect of indirect communication.

7. Nature of group control:

Informal means of social control are less effective in regulating the relations of members. Moral control is only secondary. Formal means of social control such as law, legislation, police, court etc., are made use of to control the behavior of members. The behavior of the people is largely influenced and controlled by public opinion, propaganda, rule of law and political ideologies.

Group structure:

The secondary group has formal structure. A formal authority is set up with designated powers and a clear cut division of labor in which the function of each is specified in relation to the function of all. Secondary groups are mostly organized groups. Different statuses and roles that the members assume are specified. Distinctions based on caste, color religion or region, class, language etc., are less rigid and there is greater tolerance towards other people and groups,

Limited influence on personality:

Secondary groups are specialized in character. People's involvement in them is also of limited significance. Member's attachment to them is also very much limited. Further, people spend most of their time in primary groups than in secondary groups. Hence secondary groups have very limited influence on the personality of the members. MacIver is of the opinion that the specialized character of the secondary group is an obstacle to the realization of the individual's fuller life and the development of his humane impulses.

Importance of Secondary Groups

The secondary groups are playing a very important role in the modern civilized and industrialized societies. For a long time the primary groups could meet the essential requirements of people. Due to the growth of cities and population complexity of social structure and differentiation of interests, secondary groups have become a necessity. Particularly, the processes of industrialization and urbanization have added to the unprecedented expansion and growth of society. As a result, the simple face-to-face groups could no longer serve the basic needs of the people. Secondary groups have replaced the earlier primary groups in many fields.

The Industrial Revolution, modern science and technology on the one hand, and the new political and religious outlook and ideologies on the other, have changed the very character of the modern society. There has been a radical change in the attitudes and outlook, interests and tastes, needs and necessities, ideas and ideologies of the people. Secondary groups of innumerable kind have come into being in order to cater to the needs and demands of the modern society. Not only the groups now number but even the variety of the secondary groups is increasing. People are becoming more and more dependent on these groups now.

Our life is today to a great extent, lived and controlled by large number of secondary groups. Our society is set up in such that we are often inevitably dragged into one kind of secondary group or another. For example a laborer working in factory forced to join trade union whether he wants it or not. It becomes almost a necessity for the laborer to join one union or another project his right and fulfill his interests. Secondary groups have entered almost all the field –political, economic, commercial, industrial, religious, educational, cultural etc.

Difference between Primary and Secondary Group

N.		Primary Group	Secondary Group
	Meaning	Groups which are characterized by 'face face' relations, mutual aid and companionship are primary groups. Example; family, neighborhood, community, children's playgroup, local neighborhood	Group which provide experience lacking in intimacy are secondary groups. Example; political parties, trade union, religious associations, the state, city, corporation, factory, rotary club, Lions club etc.
	Nature of social relationship	social relations are face to face, direct, intimate, personal, contractual, non-specific	social relations are indirect, impersonal, non-intimate, specialized, partisan, and more economic in nature.
	Size	Primary groups are smaller in size. They are localized or limited in a definite area.	Secondary groups are relatively bigger in size. They are not necessarily restricted to a small area.

	Physical proximity	Groups are confined to a small geographical area	Groups are not characterized by a physical area
	Communication	Members stay together and communication is direct, quick and effective	Members are spread over the vast area, direct communication is difficult, and It is mostly in indirect manner.
	Group interest	Interest of the members are not specific & general. Everyone is interested in the welfare of everyone else.	Interest of the member is more specific. Hence the groups are called 'spatial interested group'.
	Nature of cooperation	Cooperation is direct. Members work together, enjoy together and in times of crisis struggle together. Cooperation is natural and spontaneous.	Cooperation is mostly indirect. It is intended to serve a particular need. It is limited to that purpose only. It is not spontaneous but deliberate and cultivated.
	Group structure	Group structure is very informal. No set rules to be guided. The group is not very much 'organized' in modern sense.	Group structure is formal. The group is regulated by a set of formal rules. Statuses and roles, rights and powers of the members are well defined. The organization of the group is carefully planned and worked out.
	Durability	Groups are relatively durable	Groups may be temporary or permanent.
	Effects of group on personality	The group has a long lasting influence on the personality development of the members.	The impact of the group on the personality of the member is rather limited
	Nature of group control	Primary group control the behavior of the member to a great extent. In formal groups social control are enough to regulate the relations.	Secondary group's has limited control over the behavior of the members. Informal means are not enough and hence formal means of social control are resorted to for maintaining the group control.

ORGANISED GROUPS AND UNORGANISED GROUPS

Social groups have been classified on the basis of their degree of organization into organized groups and unorganized groups. Some social groups have well-built organizations while others do not have any organizational basis at all. The former ones are organized groups while the latter can be regarded as unorganized groups.

Organized Groups

Organized groups are often called associational groups. These groups come to be through a formally articulated process known as organization. Here, the word organization does not refer to social organization nor does it specifically mean bureaucracy. It only means the organization of associations. Organization is an important phenomenon of modern complex societies.

1. Element of organization:

In modern complex societies a very large number of social relations and social interactions among people are conducted in organized groups. As Ogburn and Nimkoff have said, an organization is an active group device for getting something done. It helps us to interact with others for the pursuit of a common goal. It assigns us statuses and roles. It regulates our relations and controls our behavior. It decides who shall command and who shall obey in a group. It adds to the stability of the group and makes it durable. It is the factor of organization that makes our life livable in innumerable groups.

2. Size of the groups:

Organized groups may be as small as the family, the neighborhood, children's play group, or as big as political parties, trade unions, international associations and so on. Organized groups may be locally limited or they may be spread over a vast area.

3. Nature of social relations:

The social relations in the case of the organized groups may be personal or impersonal, intimate or non-intimate, direct or indirect, specialized or non-specialized, contractual or non-contractual, economic or non-economic in nature, in this sense, all the primary groups and majority of the secondary groups come under the category of organized groups.

4. Durability of the group:

Organized groups are comparatively durable. They are not impermanent nor are they transitory. The durability of the group helps the members to pursue their specific interest. Members cooperate among themselves to a great extent for the realization of their ends. Identity of interests may also contribute to a feeling of unity or to a sense of belonging.

5. Group structure:

The structure of the organized groups may be simple as it is in the case of family or it may be complex as in the case of the modern business corporations or industries. Organized groups may be formal or informal in nature. The social relations among the members may be formal and specialized as it is in the case of trade unions or political parties, or the relations may be highly informal and unspecialized as it is in the case of friends and clubs, children's play groups, peer groups and so on.

6. Further, organized groups may be found in the institutional and non-institutional, territorial and non-territorial, voluntary and involuntary, in-group and out-group and other forms or types. Modern civilized societies consist of a number of such organized groups.

Unorganized Groups

Social groups that conspicuously lack the attribute of organization can be called unorganized groups. They are unorganized in the sense, they do not have any well-defined pattern of social interaction. Social interaction in the case of unorganized groups is characterized by indefiniteness, uncertainty, irregularity and unpredictability. These groups are not deliberately created or established. They are not born out of a careful planning and systematic work. On the other hand, they may come into being suddenly or spontaneously. They are purely temporary in character. They are not centered on any commonly felt need or carefully planned objective or end. Crowd, mass, mob, public are some of the examples of unorganized groups.

Difference between Organized and Unorganized Group

N.	Organized Group	Unorganized Group
	Organized groups possess the attribute of organization. Ex. Trade unions, political parties, religious organization etc.	Unorganized groups do not possess organization. Ex. Crowd, mob, audience, public etc.
	They are established purposefully for the fulfilment of some specific interests	Unorganized groups are not established deliberately. They are mostly spontaneous in their formation.
	Here the social interaction among the members is systematic, orderly and patterned. Hence the behavior is predictable.	Social interaction is not systematized. Behavior is unpredictable especially in crowds and mobs.
	Groups have their own definite social norms	Definite social norms may not be observed.
	Groups possess definite structure. They may be simple or complex and formal or informal in nature	Groups may not have any definite structure. Even the structure of the public is vague
	Members have understanding and may work and cooperate together for the realization of their specific interests.	Since the members do not have any specific interest as such the question of working together does not rise.

	roups are relatively more durable	roups like crowd, mob and purely temporary.
	me groups may cover the entire range of one's e. Their impact on personality is considerable, cause they have definite membership	roups rarely covers the entire life of the members. eir impact on personality is negligible, they do not ve any specific membership as such.

REFERENCE GROUPS

The term reference group was introduced into the literature on small groups by Muzafer Sherif in his text book 'An Outline of Social Psychology 1948'. He used the term in contrast to the term membership group. Membership group refers to a group to which a person belongs, while the reference group refers to a group that affects his behavior. The two, of course, may coincide.

According to Ogburn and Ninkoff groups which serve as points of comparison are known as reference Groups. They have further added that the reference groups are those groups from which we get our values, or whose approval we seek.

As Horton and Hunt have pointed out, 'A reference group is any group to which we refer when making judgments any group whose value-judgments become our value-judgments. They have further said, groups which are important as models for one's ideas and conduct norms...can be called reference groups. The concept of 'reference group' arises essentially from the fact that any person acting in any situation may be influenced not only by his membership groups but also by his conception of other groups of which he is not a member. These other groups exert their influence as reference groups in a purely passive or silent way, that is, simply by being thought of. They do not, of course, entirely exist as reference groups, but they are called so only from the point of view of their capacity in exerting influence. The young child in the family is interested in the reactions of everyone in the family with whom it is in contact. The family is both a membership group and a reference group for the child. But when the child becomes mature he selects particular groups which are understood here as reference groups whose approval or disapproval he especially desires.

H.M Johnson has mentioned four such circumstances.

1. When some or all the members of a particular group aspire to membership in the reference group. Example, the ambitious upper-middle class people are always interested in joining the rank of upper-class people. In order to get an admission into upper-class, they may show their prejudice and even aggressiveness towards low-ranking groups.
2. When the members of the particular group struggle to imitate the members of reference group, or try to make their group just like the reference group at least in some respects. Example: The lower caste people in India who suffer from a sense of inferiority are found to be emulating some of the styles and practices of Brahmins to feel equal to them at least in some respects. Similarly, members of the minority groups may try to incorporate in their personality dominant-group standards to help better their relationship with the dominant majority group.
3. When the members of the particular group derive some satisfaction from being distinctive and unlike the members of reference group in some aspects. Further, they may try to maintain the difference between the two groups or between themselves and the members of the reference group. Example: If Whites as a status group are a reference group for Negroes, so are Negroes a reference group for Whites because both want to retain their difference. Whites want to remain unlike the Negroes and so is the case with Negroes. Similarly, Muslims may be interested in maintaining their difference with the majority community, especially in the Indian context.
4. When the members of a particular group consider the reference group or its members as a standard for comparison. Example: The teachers of a city college may always make references to the most prestigious college of the city as a measuring rod to assess their position, service condition, performance and so on. Such contemplation of reference groups may have some consequences for the moral of the group.

REVIEW QUESTIONS

1. Man is a social animal. Give reasons in support of your answer.
 2. Define social groups. Bring out the Characteristic features of social group.
 3. Define social groups. Discuss its types.
 4. Give the classification of social groups. Examine the importance of social groups..
 5. Discuss the characteristic features of primary and secondary groups.
 6. Write a detailed note on the importance of primary and secondary groups.
 7. What are the differences between organized and unorganized groups?.
-
8. Clarify the concept of social group and discuss the primary group as a type of social group.
 9. Define social group. Discuss the features and importance of primary and secondary groups.
 11. Analyze the role of primary group and secondary group in the development of individual..
 12. Write short notes on the following:
 - (a) Organized and unorganized groups.
 - (b) Reference group.

8. Social process (Process of Social Interaction): Basic concepts; Amalgamation, Assimilation, Cooperation, competition, Enculturation, Acculturation , Integration

Society is not only a system of moral norms and defined statuses which embody those norms; it is also a system in action. As individuals and groups meet, as they strive, as they attempt to solve problems, their statuses and even their moral norms are to some extent changed. Thus, moral norms and statuses comprise the static element in society; social interaction, the dynamic element. Social interaction discloses the concrete results of striving behavior upon roles, statuses, and moral norms. Social interaction represents the social dynamics. People are always engaged in action. People in action with others mean interaction in some measure and form. Social processes are merely the characteristic ways in which interaction occurs. Interaction is always subtle, complex and dynamic. It can never be totally identified with one social process to the exclusion of all the others. Any concrete situation always contains more than one process. The different social processes depend upon the most inclusive social process, i.e., social interaction.

Social Processes (The Concept of Social Process)

Society is a system of social relationship. The term social relationship refers to the relationship that exists among people. We may witness such relationship between father and son, employer and employ, teacher and student merchant and customer, leader and follower, or between friends and enemies, between children etc. Such relationships are among the most obvious features of society. Sociology must analyses and classify social relationships because they represent social facts and social data.

Social relationships represent the functional aspects of society. Analyzing the classifying social relationships is a difficult task. Social relationships involve reciprocal obligations, reciprocal statuses, and reciprocal ends and means as between two or more actors in mutual contact. They refer to a pattern of interaction between these individuals and this is why the school of sociology which has attempted to systematize its thought in relationship terms has been called the 'formal school'. Simmel, Von wise, Park, Burgess, Becker belong to this school. Thus social relationships may be studied by the kind or mode of interaction they exhibit. These kinds or modes of interaction are called social processes. Social processes are the fundamental ways in which men interact and establish relationships.

Definition of Social Process

1. **MacIver: & Page**, "Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character, acquire a distinctive character."

2. **A. W Green**: The "Social processes are merely the characteristic ways in which interaction occurs."

3. Ginsberg: “Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay.”

4. Horton and Hunt: “The term social process refer to the ‘repetitive forms of behavior which are commonly found in social life’”.

Characteristics of Social Process

1. This is based on social interaction
2. This is continuous process
3. This is helpful to change the situation
4. Social and cultural tendency is existed here
5. The tendency of cooperation and conflict is found in social process
6. Mutual cooperation among the people
7. Repetition of social behavior
8. This is impossible to happen in a single effort

MEANING OF SOCIAL INTERACTION

Man is a social-cultural being and society is both natural and necessary for man. It is difficult for men to live in isolation. They always live in various groups and associations. As members of these groups, they act and behave in a certain manner. The behavior of each individual is affected by the behavior of others. This interaction is the essence of social life. Behavior systems grow out of interaction. Without interaction there would be no social or group life. Mere physical proximity of individuals does not unite them into a group or social unit. It is only when they mix with one another—play or talk together to realize a common end or even compete or conflict with one another, that associative life exists. Thug, interaction is the basic ingredient of social relationships. Society is rooted in inter-action.

Social interaction is foundation of the society. It is the very essence of social life. Without interaction there would be no group life. Mere presence of individuals in a place does not weld them into a social unit or group. It is when persons or groups of persons do such things as work or play or talk, together with common end, or when they compete or quarrel with each other that group life, properly speaking exists. Thus it can be said that *interaction is the basic social process, the broadest term for describing dynamic social relationships*. Social interaction is the dynamic element in society. People are on the move. They are striving, competing, conflicting, cooperating, adjusting, reconciling and then challenging again. This action element or functional element itself represents social interaction.

- **Green** defines social interaction as “the mutual influences that individuals and groups have on one another in their attempts to solve problems and in their striving towards goals”.

- **According to Dawson and Gettys**, “Social interaction is a process whereby men interpenetrate the minds of each other”.

- **In the words of Gist**, “Social interaction is the reciprocal influence human beings exert on each other through interstimulation and response”.

- **According to Eldredge and Merrill**, “Social interaction is the general process whereby two or more persons are in meaningful contact as a result of which their behavior is modified, however slightly”.

The two essential conditions of social interaction are:

(1) Social Contact and (2) Communication.

Social contact differs from physical or bodily contact. Social contact can be established through the medium of radio, letters, telephones and other media of communication even between people who are separated by thousands of miles. Of course, social contact is strengthened by physical contact. According to Gillin and Gillin, “Social contact is the first phase of interaction”.

Social contacts can be positive as well as negative. They are positive when they lead to benevolence, cooperation, mutual understanding and assimilation. They are negative if they create hatred, jealousy and conflict.

Social contacts are established through the medium of some sense organ. An object causes communication within that sense organ. Hence, the means of communication are essential adjuncts of social contact. Such means are language, script, gestures, symbols, radio, telephone, post and telegraph services, newspapers etc. Human interaction is essentially communicative interaction.

Amalgamation

The act or process through which a dominant group combine with a subordinate group to form a new group.

This word basically used in biology

Marriage between interracial groups - children – Miscegenation

In Nepal marriage between Thakuri +Chhetri = Hamal children (so here child caste becomes Hamal that is amalgamation)

This word is used to show the marriage relationship between the different interracial groups in the USA

How different racial groups combine (the word amalgamation means combining).

Cultural amalgamation is a term that refers to two or more cultures blending together to create a new, unique culture. This concept is sometimes referred to as the melting pot theory because the objective is for the individual pieces of each culture to become indistinguishable once they have blended with the others. For instance, if you were making a soup, you would add different ingredients to your stock. The goal is not to be able to taste individual ingredients, but rather to create a distinct flavor that results from blending those ingredients.

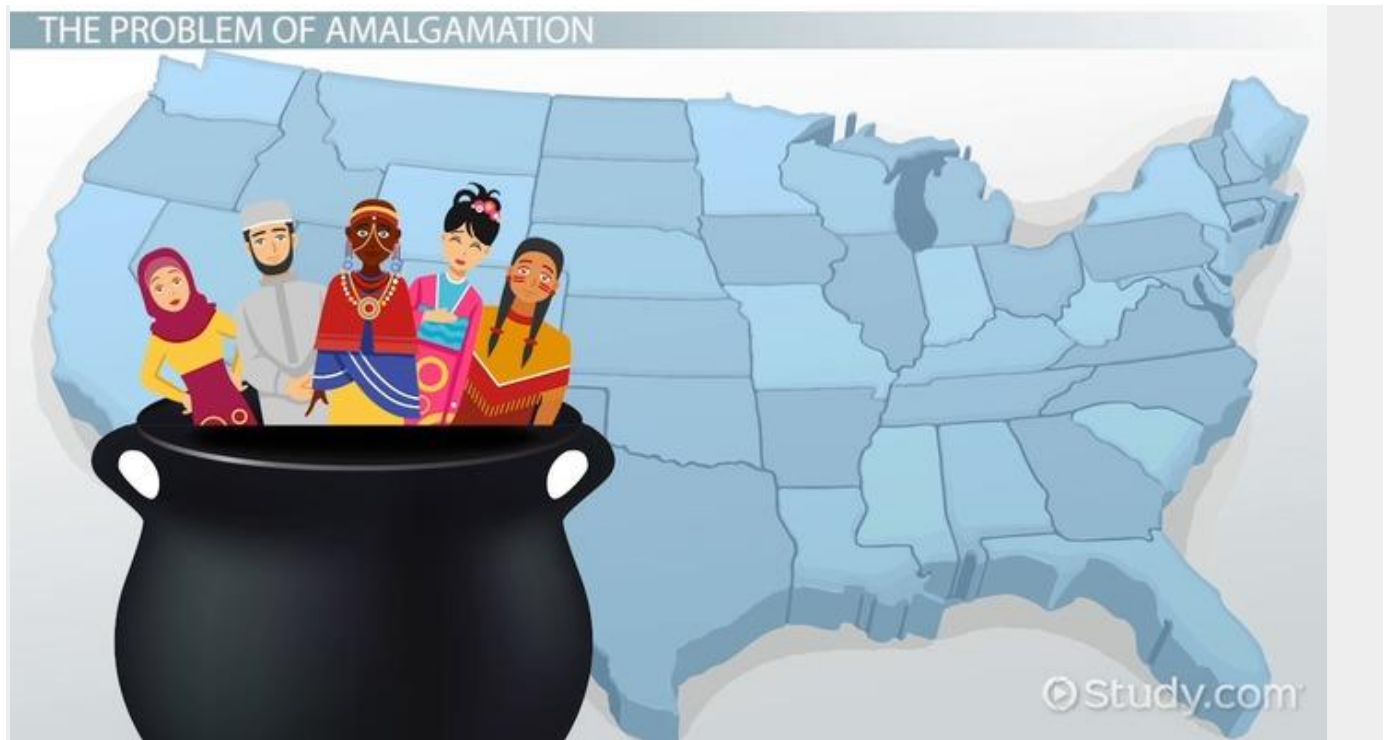
Amalgamation is the process by which a minority group and a majority group combine to form a new group. Amalgamation creates the classic “melting pot” analogy; unlike the “salad bowl,” in which each culture retains its individuality, the “melting pot” ideal sees the combination of cultures that results in a new culture entirely.

Amalgamation occurs when cultures blend to form a new, unique culture. Examine how immigrants have influenced American culture by incorporating their cultures, how cultural amalgamation has facilitated this process, and the resulting issues. Amalgamation, also known as miscegenation, is achieved through intermarriage between races.

The melting pot theory has been used to describe societies that are formed by an assortment of immigrant cultures that eventually produce new hybrid social and cultural forms. The melting pot theory holds that, like metals melted together at great heat, the melting together of several cultures will produce a new compound, one that has great strength and other combined advantages. While the melting pot theory can be applied to any country that has integrated new cultures into its own, such as Brazil, Bangladesh, or even France, the theory is most commonly used to describe the United States as a new world with a distinct new breed of people amalgamated from many various groups of immigrants. Because of this, the melting pot theory has become synonymous with the process of Americanization.

Characteristics of Amalgamation

1. Contact and relation between different race and ethnicities
2. Amalgamation is a biological process
3. Development of a new traits



Assimilation

Assimilation is one of the types of interaction. Like accommodation it is also a form of social adjustment. But it is more permanent than accommodation. If person-to-person, person-to-group, or group-to-group relations were to remain at the level of accommodation only, there would not have been any fusion of groups and their cultures. Assimilation is concerned with the absorption and incorporation of the culture by another. Hence assimilation requires more fundamental changes than accommodation. When the process of assimilation takes place, the people in two distinct groups do not just compromise with each other, they become almost indistinguishable.

Definition of Assimilation

1. According to Young and Mack, "Assimilation is the fusion or blending of two previously distinct groups into one."
2. Bogaius: Assimilation is the 'social process whereby attitudes of many persons are united, and thus develop into a united group'
3. Biesanz: Assimilation is the 'social process whereby individuals or groups come to share the same sentiments and goals.'
4. Ogburn and Nimkop: "Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook"
5. Samuel Koenig writes; Assimilation is "the process whereby persons and groups acquire the culture of Group".

Characteristics of Assimilation

1. Assimilation is not confined to single field only:

The term assimilation is generally applied to explain the fusion of two distinct cultural groups. But this process is by no means limited to any single field. For example, children are gradually assimilated into adult society. Husband and wife who start their marital life with their dissimilar family backgrounds normally develop a surprising unity of interest and purpose. In the religious field, assimilation may take

place when an individual or a group of individuals of a particular religious background get converted into some other religious sect or group. As a group process assimilation encompasses life in general.

2. Assimilation is a slow and gradual process:

Assimilation cannot take place all of a sudden. It takes time. Fusion of personalities and groups usually takes time. It occurs only when there is relatively continuous and direct contact. The speed of the process of assimilation depends on the nature of contacts. If the contacts are primary assimilation occurs naturally and rapidly. On the contrary, if the contacts are secondary and, superficial, assimilation takes place very slowly. The assimilation of the Anglo-Saxon and Norman cultures has taken more than two centuries in Britain. The formation of American culture due to the assimilation of British, Scottish, German and other European cultures also has taken several decades and centuries.

3 Assimilation is an unconscious process:

In the process of assimilation the individual or group is usually unconscious of what is taking place: Mostly in an unconscious manner individuals and groups discard their original cultural heritage and substitute it with the new one.

4. Assimilation is a two-way process:

Assimilation involves the principle of give and take. It is normally preceded by another process called acculturation. Acculturation is a preliminary and necessary step towards assimilation. It takes place when one cultural group which is in contact with another borrows from it certain cultural elements and incorporates them into its own culture. Contact between two groups essentially affects both. Usually, the culturally weaker group borrows most of the traits from the culturally stronger group.

Examples: The American Indians adopted cultural elements of the Whites with whom they came into contact. The Whites also borrowed some cultural traits (for instance, food items) from the native Indians. In the same way, immigrants to America adopted American customs and ways and in turn, the Native Americans borrowed many of the cultural traits the immigrants had brought along with them.

Factors favoring Assimilation

I. Toleration:

Assimilation is possible only when individuals and groups are tolerant towards the cultural of others. Tolerance helps people to come together, to develop contacts and to participate in common social and cultural activities. When the majority group or the dominant group itself is secure, hospitable and tolerant differences, the immigrant groups or minority groups have a greater opportunity to join and to participate in the

2. Intimate social relationships:

Assimilation is the final product of social contacts. The relative speed in it is achieved depends on the nature of the contacts. It takes place naturally and quickly in primary groups such as and friendship groups.

3. Amalgamation or intermarriage
4. Cultural similarity
5. Education
6. Equal social and economic opportunity

Factors retarding or Hindering Assimilation

1. Isolation
2. Physical or racial differences
3. Cultural differences
4. Prejudice as a barrier to assimilation
5. Dominance and subordination

COOPERATION

Meaning of Cooperation

“Cooperation is one of most basic, pervasive and continuous social processes. It is the very basis of social existence. Cooperation generally means working together for the pursuit of a common goal. The term cooperation is derived from the two Latin words: ‘Co’ meaning together and ‘operari’ meaning to work. Literally, cooperation means joint work or working together for common rewards.

Definition of Cooperation

1. Merrill and Eldredge: ‘Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.

2. A. W Green: ‘Cooperation is the continuous and common endeavor of two or more persons to perform a task or to reach a goal that is commonly cherished.

3. Fairchild: Cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way for the attainment of common objective.

4. Cooperation is joint activity in pursuit of common goals or shared rewards. Thus, cooperation is mutual working together for the attainment of a common goal. It implies a regard for the wishes, needs and aspirations of other people. It is often considered to be unselfish. But men may also find that their selfish goals are best served by working together with their fellows. Cooperation may be found in groups as small as the dyad group of two persons

— Ex: husband and wife] and as large as the modern countries. People may cooperate for self-centered gain or for self-protection, or to do well to others. Groups may cooperate for self-advancement as in the case of a monopoly, for mutual protection, or for the welfare of all groups.

Cooperation requires sympathy and identification. We cannot have cooperation without the development of sympathy.

Sympathy depends upon the capacity of an individual to imagine himself in the place of another, particularly when the other person is in difficulties. Mutual aid is another name for cooperation. Cooperation is possible only when there is like-mindedness, similarity of purpose, mutual awareness, mutual understanding, mutual helpfulness and selfless attitude.

Types of Cooperation

Cooperation may be direct, or indirect, or it may be primary, secondary and tertiary in Character.

1. Direct cooperation: Here, the individuals involved do the identical function. Ex; playing together, worshipping together, tilling the field together, taking out a cart from the mud, etc. People do work in company with other members. Performance of a common task with joint efforts brings them social satisfaction.

2. Indirect cooperation: In this case, people work individually for the attainment of a common end. People here do unlike tasks towards a similar end. This is based on the principle of division of labor and specialization. For example, farmers, spinners, weavers, dyers, tailors are different people engaged in different activities. But their end remains the same that of producing clothes. The modern technological age requires specialization of skills and functions. Hence it depends on co-operation.

3. Primary cooperation: Primary cooperation is found in primary groups such as family, neighborhood, friends group, children’s play group and so on. Here there is an identity of ends. Every member works for the betterment of all. There is an interlocking identification of individuals, groups, and the task performed. The group contains all or nearly all, of each individual’s life. The rewards for which everyone works are shared with other member in the group. Means and goals become one, for cooperation itself is a highly value.

4. Secondary cooperation: Secondary cooperation is the characteristic feature of the modern civilized society and found mainly in groups. It is and specialized. Cooperation is not itself are more likely to be individualistic and calculating. Most members of the group feel some loyalty toward the group but the welfare of the group is not their first consideration. Each performs his task and thus helps others to perform the tasks, so that he can separately enjoy the fruits of his cooperation. Each may work in cooperation with others for his wages, salaries, promotions, profits and in some cases power and prestige.

Such kind Of may be witnessed in political, economic, religious, commercial, educational and other groups,

5. Tertiary cooperation: Cooperation may be found between bigger groups also. It may be found between two or more political parties, castes, tribes, religious groups and so on. It is accommodation. The two groups may cooperate and work together for antagonistic goals. Two political parties may work together in an attempt to defeat a third party. Still, one party may intend to seize power while the other to get sufficient public support. Similarly, the labor and management may work together for different ends.

Role of Cooperation in Social Life

Cooperation as a form of social process is universal and continuous.

It has made our social life possible and livable. It surrounds us on all sides. It is both a psychological and a biological necessity and a social condition of man's continued existence. As MacIver and Page say, "Man cannot associate without cooperating, without working together in the pursuit of like or common interest". C.H. Cooley says that cooperation arises only when men realize that they have a common interest. They cooperate because they have sufficient time, intelligence and self-control to seek this interest through united action.

Cooperation takes place under some conditions.

As Young and Mack have said, cooperation requires first of all a motivation to seek a goal. Secondly, people must have some knowledge of the benefit of cooperative activity. This requires some kind of education, for cooperation is not an inborn tendency. Thirdly, people must have a favorable attitude towards sharing both the work and the rewards involved. Finally, they need to equip themselves with the skills necessary to make the cooperative plan work.

Cooperation is so important in the life of an individual that according to Prince Kropotkin it is difficult for man to survive without it. He calls it mutual aid. In rearing of progeny and in the provision of protection and food cooperation is inevitable. The continuation of the human race requires the cooperation of male and female for reproduction and upbringing of children. Cooperation has its origin in the biological level. The principle of struggle for existence and survival is essentially the principle of cooperation.

Cooperation helps society to progress. Progress can better be achieved through united action. Progress in science and technology, agriculture and industry, transport and communication, etc., would not have been possible without cooperation. Persons who cooperate may generate unbounded enthusiasm. It is the main spring of our collective life. It gives strength in union. It builds, it conserves. In democratic countries, cooperation has become a necessary condition of people's collective life and activities. The growth of the role of cooperation is seen in the increase in the size of communities.

Cooperation is an urgent need of the present-day world. It is needed not only among the individuals, associations, groups and communities but also among the nations. It provides solution for many international problems and disputes. Since interdependence is widespread in all walks of life, cooperation is all the more needed. Society advances through cooperation and declines in its absence.

COMPETITION

Meaning of Competition

Competition is the most fundamental form of social struggle. It is a natural result of the universal struggle for existence. It is based on the fact that all people can never satisfy all their desires. Competition takes place whenever there is an insufficient supply of things that human beings commonly desire. Whenever and wherever commodities which people want are available in a limited supply there is competition.

Definition of Competition

1. Park and Burgess: "Competition is an interaction without social contact."

2. Biesanz: "Competition is the striving of two or more persons for the same goal which is limited so that all cannot share".

3. Horton and Hunt: “Competition is the struggle for possession of rewards which are limited in supply, goods, status, power, love—anything.”

4. Competition may also be defined as “the process of seeking to monopolist a reward by surpassing all Rivals.”

Nature and Characteristics of Competition

1. Scarcity as a condition of competition
2. Competition and affluence
3. Competition is continuous
4. Competition is universal
5. Competition is dynamic:
6. Competition—A cause of social change
7. Competition may be personal or impersonal
8. Competition may be constructive or destructive
9. Competition is always governed by norms
10. Competition maybe unconscious also

Forms or Types of Competition

Bernard mentions three broad types of competition: Social, Economic and Political competition.

1. Social competition
2. Economic competition
3. Political competition
4. Cultural competition

Social Functions of Competition

1. Assigns status to the individuals
2. Source of motivation
3. Provides for social mobility
4. Competition contributes to socio-economic progress
5. Provides new experience

Enculturation

Enculturation is the gradual process by which people learn the culture of their own group by living in it, observing it, and being taught things by members of the group. It is the process by which people learn the dynamics of their surrounding culture and acquire values and norms appropriate or necessary to that culture and its worldviews.

Enculturation is the process by which an individual learns the norms and values of his/her own culture through unconscious repetition. It is the process of one's own culture. It is the process of possessing one's own culture. It refers to the process by which one leans the way of life and behavior of one's own culture. It will help the person to become an active participant of that culture. A child learns toilet training the way of addressing relatives (kinship terms) the way to behave with elders in the family, the belief and practice of his own culture by imitating and observing. Thus it is the process by which a person adopts the behavior patterns of the culture he lives in. Enculturation is the process by which culture is passed from one generation to the next and through which individual's become members of their society.

Mary Elan Godon: It is the process of transformation of culture to the young.

- It is the product of learning
- It is not a static rather it is dynamic process of learning
- It takes place through conscious and sub-conscious mind/mode
- It is an exchange transformation of culture from one generation to another
- It begins from before birth and continues until death
- It is the process of learning one's own native culture

Acculturation

- It is the merge of two cultures.
- Acculturation refers to the changes that occur in one's culture due to continuous contact with other culture.
- Acculturation is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society.
- Acculturation emphasized direct contact across ethnic groups and the fact that both groups would undergo changes.
- Acculturation refers to the changes that occur when different cultural groups come into the intensive contact.

Ember: Acculturation is a process of extensive cultural borrowing in the context of superordinate relations between the societies.

Characteristics

- Two way process
- Long time contact between the two different culture
- Change in the typical culture
- It may happen by pressure or by willingness
- It is the transformation of culture from one group to another
- When comes in contact of two different culture then there is no mixture of two culture rather there arise a new culture

The following are necessary for acculturation

- Two different cultures
- Cultural interactions
- Cultural impact
- Cultural degradation
- Cultural exchange

INTEGRATION

Meaning of Integration

In sociology, the concept of social integration refers to a situation where minority groups come together or are incorporated into mainstream society. Social integration also refers to a process of largely agreeing on a shared system of meaning, language, culture, and the like.

Integration is defined as a process of developing a society in which all the social groups share the socioeconomic and cultural life. The integration of the communities is facilitated by the factors that help assimilation.

The concept of social integration refers to a situation where minority groups come together or are incorporated into mainstream society. Though, we should note, this doesn't mean in a forceful way.

Social integration also refers to a process of largely agreeing on a shared system of meaning, language, culture, and the like. This doesn't mean there aren't any differences, but that we kind of agree to live together and, at least to an extent, feel part of a larger community. Increased social integration helps reduce conflict in society, and it can help us feel more connected to our community.

Society is a constellation of groups, organizations, institutional agencies, collectivities and ecological entities so interrelated that it operates as an interconnected system. In society persons are bound together and dependent upon each other in systems of interrelationships that combine to constitute a total functional structure. But despite the fact that, the structural units of society are inter-connected and inter-dependent so that they constitute a continuing entity, we find in every society, what Merton called, 'a strain towards anomie'. This refers to a condition where the continuity of the society has broken down to some degree. The degree of anomie may range from slight contradiction and confusion to serious deterioration and disintegration.

The aim of integration is to maintain a harmonious and active relationship between the various structural components of society. It not only keeps the society going but also imparts a meaning and purpose to the lives of the individuals so that they feel themselves to be a part of a comprehensible and harmonious social life. As we know the structural forms come into existence to perform functions in relation to social values. Thus, family provides sanctioned sex relations, care of the offspring, protection, education and recreation etc. Religion or church develops a sense of relationship with the Divine and promotes character building. But change is the law of nature and consequently there comes a change in the functions of the structural forms. Thus, family has lost most of its traditional functions which have been taken over by other agencies. The functions of education once performed by church agencies has passed on to the public supported or privately owned schools and colleges. With the change in the functions of different structural parts integration becomes necessary to keep the society going. Integration is thus the consequence of differentiation and specialization. Had there been no differentiation and specialization of functions in the society, there would have been no need of integration. The more the differentiation and specialization of functions, the more becomes the need for integration. The modern society with its elaborate division of labor and complex institutional pattern is much faced with the difficulty of integration. Integration organizes and harmonizes the institutions, organizations and other structural forms so that they operate together to serve the purposes of society and to develop orderly social entity.

Problems in Integration

Integration is a difficult process. It is faced with various difficulties. Firstly, the complexity of society makes it difficult to co-ordinate all the structural parts and to socialize all the humans. As we know society is a complex of different structural forms and elaborate division of labor. To bring about a harmony and unity among the complex institutional patterns is a formidable task. The problem of integration in a simple and small society is not so complicated as in a complex and large society as ours. So the first difficulty is presented by the complex and large size of modern society.

The second difficulty is presented by the cultural heterogeneity. The people in a society belong to many ethnic and racial origins and are marked by class, religious and occupational differentiation. The presence of numerous sub-cultures within a society adds to the problem of integration. This is particularly true of Indian society. Ours is a multi-caste and multilingual society. 'The sentiments of casteism and linguism have made deep inroads into our social structure. Even the development of Hindi as a link language is being opposed by the South. It is the process by which different race come to have closer in terms of social, economic and political relationships.

The third difficulty is presented by the rapidly of social change. New elements are being introduced at an unprecedented rate. Numerous cultural lags have been produced

The last difficulty is presented by the tendency of persistency found in a structural form. Sometimes structural of a social system becomes so rigid that they will not adapt change.



Characteristics of Integration

1. It is a dynamic process
2. It is a universal process
3. It is a continuous process
4. It is adjusted
5. It established the functional relation among the societies.

8. Social Process/Process of Social Interaction

- Social interaction **represents the social dynamics.**
- People are always **engaged in action.**
- People in action with others mean interaction in some measure and form.
- **Society is a system of social relationship.**
- The term **social relationship** refers to the relationship that exists among people.
- We may witness such **relationship between father and son, employer and employ, teacher and student merchant and customer, leader and follower, or between friends and enemies, between children etc.** Sociology must analyses and classifies social relationships because they represent social facts and social data.
- **Social relationships represent the functional aspects of society.**
- Social processes are **the fundamental ways in which men interact and establish relationships.**
- **A. W Green:** The “Social processes are merely the characteristic ways in which interaction occurs.”
- **Ginsberg:** “Social processes mean the **various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay.**”

Characteristics of Social Process

- This is based on social interaction
- This is continuous process
- This is helpful to change the situation
- Social and cultural tendency is existed here
- The tendency of cooperation and conflict is found in social process

- Mutual cooperation among the people
- Repetition of social behavior
- This is impossible to be occurred in a single effort

MEANING OF SOCIAL INTERACTION

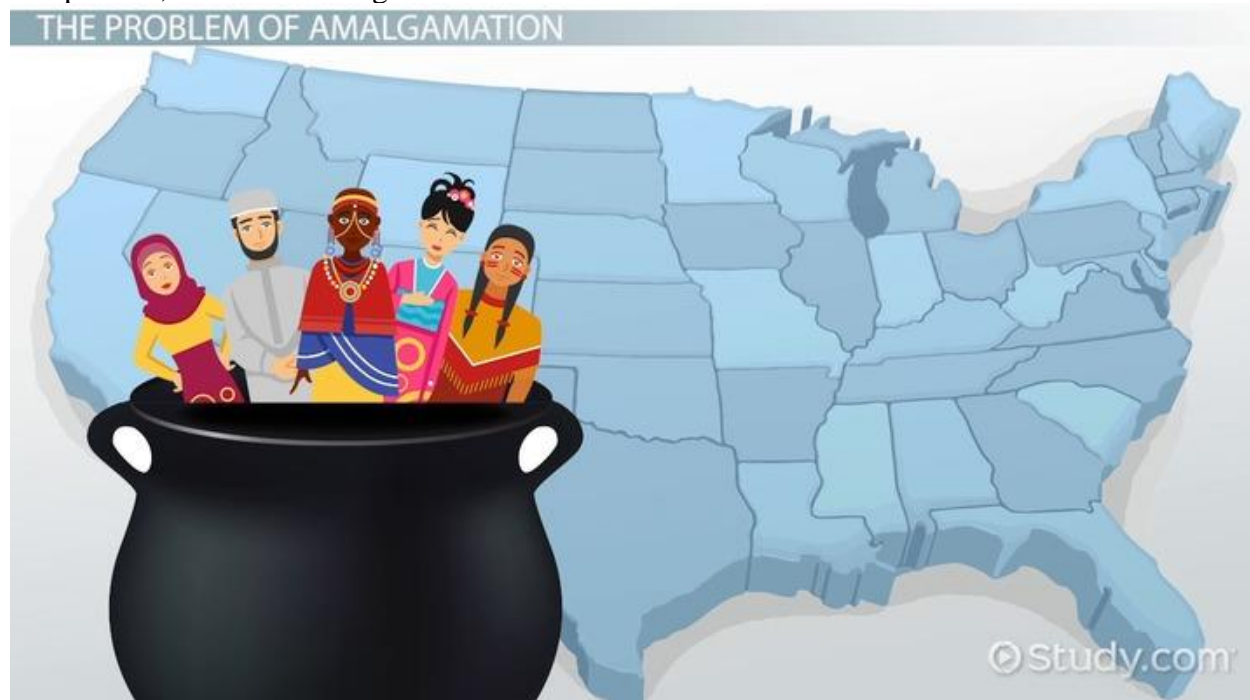
Man is a social-cultural being and society is both natural and necessary for man. It is difficult for men to live in isolation. They always live in various groups and associations. As members of these groups, they **act and behave in a certain manner. The behavior of each individual is affected by the behavior of others.** This interaction is the essence of social life. Behavior systems grow out of interaction

- **According to Dawson and Gettys,** “Social interaction is a process whereby men interpenetrate the minds of each other”.

Amalgamation

Amalgamation is the process by which a minority group and a majority group combine to form a new group. Amalgamation creates the classic “melting pot” analogy.

Amalgamation **occurs when cultures blend to form a new, unique culture.** Examine how immigrants have influenced American culture by incorporating their cultures, how cultural amalgamation has facilitated this process, and the resulting issues.



Assimilation

- **Assimilation is one of the types of interaction.**
- If person-to-person, person-to-group, or group-to-group relations were to remain at the level of accommodation only, there would not have been any fusion of groups and their cultures.
- Assimilation is concerned with the absorption and incorporation of the culture by another.
- **When the process of assimilation takes place, the people in two distinct groups do not just compromise with each other, they become almost indistinguishable.**

Definition of Assimilation

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

3. Biesanz: Assimilation is the ‘social process whereby individuals or groups come to share the same sentiments and goals.’

4. Ogburn and Nimkop: “Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook”

Cooperation

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- Social existence
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Cooperation takes place under some conditions.

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9. Conflict: stages, conflict intensity continuum, conflict Accommodation, adjustment, consensus, collaboration) process, conflict management technique

Conflict is an ever present process in human relations. It is one of the forms of **struggle between individual and groups.** Conflict takes place whenever a person or group seeks to gain a reward not by surpassing other competition but by preventing them from effectively competing.

Definition of Conflict

Conflict is an **ever present process in human relations.** It has been defined by

- **A.W. Green** "as the deliberate attempt to oppose, resist or coerce the will of mother or offers"
- **According to Gillin and Gillin**, "**Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence.** Conflict is, in other words, a competition in its more occasional, personal and hostile forms. It is a process of seeking to obtain rewards by **eliminating or weakening the competitors.** Through it, one party attempts to destroy or annihilate or at least reduce to a subordinate position the other party. Further, though normally violence is associated with conflict, it can occur without it.

Civil disobedience and non-violent

According to Mazumdar, "Conflict is opposition or struggle involving."

(a) An emotional attitude of hostility as well as

(b) Violent interference with one's autonomous choice.

Briefly, the following characteristics of conflict may be noted:

- Conflict is a conscious action. It is a deliberate intent to oppose.
- Conflict is a personal activity.
- Conflict lacks continuity.

- (iv) Conflict is universal.
- (v) Conflict is conditional by culture
- (vi) Conflicts and norms
- (vii) Conflict defines issues about which individuals differ a lot

Causes of Conflict

Conflict is universal. It occurs in all times and places. There has never been a time or a society in which some individuals or groups did not come into conflict. According to Malthus, **reduced supply of the means of subsistence is the cause of conflict**. According to Darwin, **the principles of struggle for existence and survival of fittest are the main causes of conflict**.

Briefly stated the causes of conflict are:

- (i) Individual Differences.** No two men are alike in their nature, attitudes, ideals and interests. On account of these differences they fail to accommodate themselves which may lead to conflict among
- (ii) Cultural Differences.** Culture is the way of life of a group. The culture of a group differs from the culture of the other group. The cultural differences among the groups sometimes cause tension and lead to conflict.
- (iii) Clash of Interests.** The interests of different people or groups occasionally clash. Thus the interests of the workers clash with those of the employers which lead to conflict among them.
- (iv) Social change:** Social change becomes a cause when a part of society does not change along with changes in the other parts. Social change causes cultural lag which leads to conflict. The parent-youth conflict is the result of social change.

Simmel distinguished four types of Conflict:

(i) War: War is the kind of group conflict we are most familiar with. Prior to the development of inter-territorial trade, war provided the only means of contact between alien groups. In this case, war although dissociative in character, has a definitely associative effect. Simmel attributed war to a deep seated antagonistic impulse in man. But to bring this antagonistic impulse to action some definite objective is needed which may be the desire to gain material interest. It may be said that antagonistic impulse provides a foundation for conflict.

(ii) Feud or fictional strife (trouble): Feud is an **intra-group form of war** which may arise because of injustice alleged to have been done by one group to the other.

(iii) Litigation: Litigation is a judicial form of conflict when someone, individual or group, asserts its claims to certain rights.

(iv.) Conflict of impersonal ideals:

On the basis of objective factors: Subjective factors being excluded.

Gillin and Gillin has mentioned five types of conflict:

(i) Personal conflict: Personal conflict is conflict between two persons within the same group. A conflict between two students is a personal conflict.

(ii) Racial conflict: Racial conflict between the Whites and Negroes in the U.S.A is an example of racial conflict.

(iii) Class conflict: Class conflict is conflict between two classes. According to Karl Marx, society has always been divided between two economic classes—the exploiters and the exploited, which have always been at conflict with each other.

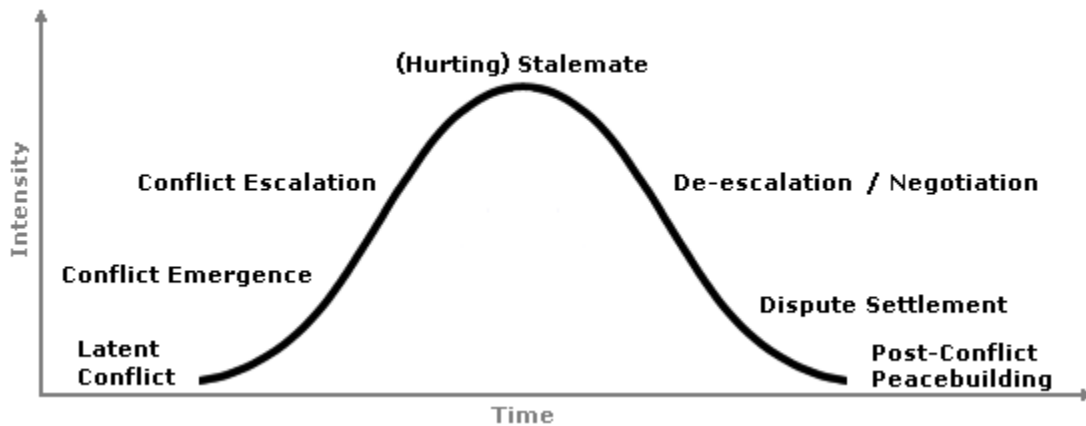
(iv.) Political conflict: Political conflict is conflict between parties for political power. Thus the conflict between the Congress party and Opposition parties is political conflict. International conflict is conflict between two nations.

(v) International conflict: The conflict between India and Pakistan over Kashmir issue is international conflict.

Stages of Conflict

It has become common to describe conflicts as passing through a series of phases. Different authors name and describe these stages differently, but most include, at a minimum:

- No conflict
- Latent conflict
- Emergence
- Escalation (growth/boom)
- (Hurting) Stalemate (deadlock/block)
- De-Escalation (negotiation)
- Settlement/Resolution
- Post-Conflict Peace building and Reconciliation



The potential for conflict exists whenever people have different needs, values, or interests; this is the "latent" conflict stage. The conflict may not become apparent until a "triggering event" leads to the emergence (or beginning) of the obvious conflict. Emergence may be followed quickly by settlement or resolution, or it may be followed by escalation, which can become very destructive.

Escalation, however, cannot continue indefinitely. De-escalation can be temporary or can be part of a broader trend toward settlement or resolution. Or escalation may lead to a stalemate, a situation in which neither side can win. If the pain of continuing the conflict exceeds that of maintaining the confrontation, the parties are in calls a "hurting stalemate," which often presents an ideal opportunity for negotiation and a potential settlement. Finally, if and when an agreement is reached, peace building efforts work to repair damaged relationships with the long-term goal of reconciling former opponents.

Conflict Intensify Continuum

A conflict continuum is a model or concept various social science researchers use when modeling conflict on a continuum from low to high-intensity, such as from aggression to irritation to explosiveness.

Action to reaction, No conflict to climax of the conflict

People go straight from being at peace to being physically aggressive and violent.

- Minor disagreement
- Overt questioning or challenging others
- Assertive verbal attack
- Threat and ultimatum
- Aggressive physical attacks
- Overt effort to destroy other party

The six stages of the Conflict Intensify continuum

The first stage is being calm.

This is most people's default setting. In this emotional state, they are able to refrain from any aggressive behavior and state any concerns they might have in a polite and courteous manner.

In this situation, the best response is to focus on their needs, listen to them, and show compassion.

The second stage is verbally agitated (restless)

This is when a usually calm person is having a bad day and they are feeling frustrated or agitated.

They can be verbally aggressive but they are frustrated with something else, not anything you are responsible for “Non-directed anger”.

The key to responding to this emotional state is to not take it personally or to become defensive. Listen to them allowing them to vent and express their feelings.

The third stage is known as verbally hostile (aggressive)

Use non-confrontational body language and respect their personal space. Avoid issuing instructions or telling them what to do.

The fourth stage is called verbally threatening.

This manifests as ‘direct anger’ and threats are directed at a specific person. They will single you out, be demanding, and threatening if they don’t get what they want.

Maintain eye contact with them but avoid making them feel trapped or cornered, this can lead to them lashing out.

Try and limit the number of people interacting with them to three.

The fifth stage is when they become physically threatening.

If you are dealing with someone in this state you should subtly go into a defensive stance and try to position yourself on their weak side.

The final stage is physical violence.

This is when they physically attack you or others nearby. Your response to this should be to defend yourself.

Bear in mind that the aim is to take control of the situation and not to fight them if at all possible.

Conflict Management Process

When a conflict, arises whether intra-individual, inter- individual; intra-group or inter- group in an organization, it must be resolved as early as possible. In an organization, there must be someone to intervene before the situation goes worse and generally a superior helps to improve the situation.

In order to resolve the conflict effectively the seniors or superior should handle the situation carefully and take the following steps:

Accommodation

Meaning:

- Coming together in one place in a peaceful environment
- After hostile relationship people want to break up their previous situation and want to begin new process
- Allowing the other party to satisfy their concerns while neglecting your own.
- The accommodating style is one of sacrifice, selflessness and low assertiveness. You are willing to give up just about everything in order to preserve the relationship with the other party.
- May be the people are different in nature but in accommodation they come to the same place to join their hands together

The term ‘accommodation’ is derived from experimental psychology, where it denotes how individuals modify their activity to fit the requirements of external social world. Although accommodation has its origin in conflict situation.

In a conflict situation there are always forces operating to its termination because conflict does not continue indefinitely. The forces making for peace, as those making for war, are continuously operative. The transition from a state of war to a condition of peace may come in numerous ways. After sometime conflicting parties come to certain terms. This state is known as accommodation.

Accommodation is a form of social interaction in which we get used to the factors that are likely to lead to conflict either by force of habit. It simply means adjusting oneself to the new environment.

According to Gillin and Gillin (1948), 'accommodation is the term used by sociologists to describe a process by which competing and conflicting individuals and groups adjust their relationships to each other in order to overcome the difficulties which arise in competition, breaking or conflict'.

Famous American psychologist J. M. Baldwin notes: 'Accommodation denotes acquired changes in the behavior of individuals which enable them to adjust to their environment.'

MacIver and Page: The term accommodation refers to the process in which man attains a sense of harmony with his environment.

According to Park and Burgess (1921) observe: 'Accommodation is a natural issue of conflicts. In an accommodation, the antagonism of the hostile elements is temporarily regulated and conflict disappears as an overt action. Even though it remains latent and may become active again with a change in the situation.'

Accommodation is 'a process of developing temporary working agreements between conflicting individuals' (Horton and Hunt, 1964).

'Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups' (Ogburn and Nimkoff, 1958).

Nature:

Accommodation is both a condition and a process. As a condition, accommodation is the recognition and acceptance of a set of relationships that define the status of a person in the group or of the group in a more inclusive social organization. The state of accommodation does not represent a state of complete harmony. **It is rather an acceptance of conditions in order to avoid or terminate conflict.** Conflict, out of which accommodation directly or indirectly arises, does not entirely disappear in accommodation. It continues to exist as a kind of potential opposition. In some cases, conflict appears in a disguised or channeled form. Indifference, reserve and pessimism are some of the forms of accommodation.

As a process, it refers to the adjustment by means of which overt conflict is resolved and competition restrained within fixed limits. The glaring example is the adjustment between husband and wife that enables each to realize personal wishes in a measure and with a minimum of friction and to carry on a tolerable common life.

The person, who undergoes to a new social situation, has to develop new habits and interests in accordance with the new situation and his/her accommodation to it, is then underway. The example of bride is the most appropriate example to cite here.

In order to accommodate herself in the family of her husband, she has to make many adjustments.

Characteristics of Accommodation

- Accommodation is the natural result of conflict
- Accommodation may be a conscious or an unconscious effort
- Accommodation is the universal
- Accommodation is continuous
- The effect of accommodation is vary with the circumstances
- It is a state in which the attitudes of love and hate coexist
- It is an agreement to disagree.
- It involves changes in habits, attitudes, patterns of behavior, techniques, institutions and traditions, etc., according to the changed conditions of life.

Adjustment

Adjustment is the interaction between a person and his environment. How one can adjust in a particular situation open one's personal character and also the circumstances for the situation.

It is a process of modifying, adapting, or altering individual or collective patterns of behavior so as to bring them into conformity with other such patterns, as with those provided by a cultural environment.

It is the way of life. It is social adjustment e.g. adjustment of both natural and manmade environment. It can take place in two ways such as adaptation and accommodation. Adaptation refers to the process of biological adjustment.

James Drever:

Adjustment means the modification to compensate for or meet special needs.

Shaffer

Adjustment is the process by which a living organism maintains a balance between its needs and circumstances that influence the satisfaction of these needs.

Characteristics of a well adjustment

1. Aware of his own strength and weakness
2. Respecting himself and others
3. An adequate level of aspiration
4. Satisfaction of basic needs
5. Absence of critical – faulty- finding attitude
6. Flexibility in behavior
7. The capacity to deal with adverse circumstances
8. A realistic perception of the world
9. A balanced philosophy of life

Consensus

A consensus is general agreement among a group of people.

A consensus is, most generally, an agreement-a collective common opinion-among a number of persons. If, for example, members of an ethics committee immediately agree on a recommendation and its supporting values or principles, consensus is pre deliberatively complete.

In the conflict also there must be consensus to solve the violence among the conflicting parties so it is taken one of the processes of conflict management process. It develops mutual faithfulness among the conflicting parties.

There is no biasness or discrimination during the time of making consensus. It is necessary to bring in one thread to all the conflicting parties when there is making the consensus otherwise conflict cannot solved properly and it will arise in future also. For this it feels necessary to address all demands during the time of making consensus.

Collaboration

Collaboration involves an attempt to work with the other person to find a win-win solution to the problem at hand - the one that most satisfies the concerns of both parties. The win-win approach sees conflict resolution as an opportunity to come to a mutually beneficial result. It includes identifying your opponent's underlying concerns and finding an alternative which meets each party's concerns.

- When consensus and commitment of other parties is important
- In a collaborative environment
- When addressing the interests of multiple stakeholders is required
- When a high level of trust is present
- When a long term relationship is important
- When you need to work through hard feeling, enmity etc.
- When you don't want to take full responsibility

Possible advantage of collaborating

- Leads to solving the actual problem
- Leads to a win-win outcome
- Reinforces mutual trust and respect
- Builds a foundation for effective collaboration in the future
- Shared responsibility of the outcome

- You earn a reputation as a good negotiator
- For those involved the outcome of the conflict resolution is less stressful however the process of finding and establishing a win – win solution may be very involved.

Conflict Management Techniques

A conflict is a situation when the interests, needs, goals or values of involved parties interfere with one another. In the workplace, conflicts are common and inevitable. Different stakeholders may have different priorities; conflicts may involve team members, departments, projects, organization and client, boss and subordinate, organization needs vs. personal needs. Often, a conflict is a result of perception. Is conflict a bad thing? Not necessarily. Often, a conflict presents opportunities for improvement. Therefore, it is important to understand (and apply) various conflict resolution techniques.

1. Problem Solving / Collaboration / Confronting

In this method, people involved in the conflict or having a difference in opinion, they come forward to discuss the problem at hand with a very open mind. They focus on resolving the conflict and finding the best alternative/solution for the team. They discuss by rising above personal emotions with the sole intention to finding what is best for the team. This leads to a win-win kind of an outcome. Here everyone collaborates.

2. Compromising/Reconciling

Sometimes for certain conflicts, there will be a need for the involved parties to think of a middle path wherein both parties decide to give up something and identify a resolution. This kind of solution will be temporary for that moment and are not long lasting solution. This leads to lose-lose kind of an outcome as both parties may feel they have lost something.

3. Withdrawing/Avoiding

In some situation one of the parties in the conflict may decide to withdraw from the discussion and allows going with the other person's opinion. Or some situation, one of the parties may decide to completely avoid the conflict by maintaining silence. This works well in situation where one of the parties in the conflict is emotionally charged up or is angry. Hence avoiding any conflict resolution provides a “cooling off” period to the people involved so that they can later come back for meaningful resolution.

4. Forcing/Competing

In some situations, a person with authority and power can force his/her opinion and resolves the conflict without giving any chance to the other party/person. This leads to a win-lose kind of an outcome. Someone may end up feeling as a loser while the other person with authority may feel as a winner. This technique can be used if we see the conflicts are unnecessary and mostly destructive for the team.

5. Smoothing/Accommodating

This is a technique which is used when the atmosphere seems to be filled with apprehension/distrust among the parties involved. And no one is coming forward for resolving the conflict. In these kind of scenarios, one of the parties can take charge and tries to smooth the surrounding by using nice words and by emphasizing on the points of agreements and playing down on the points of disagreements. This can work as catalyst to break the discomfort between the involved parties by creating a feeling of trust and encourages them to come forward and resolve the conflict.

Methods of Conflict Resolution or Management

1. Official Diplomacy

- Mediation
- Negotiation
- Conciliation
- Good offices
- Formal meeting
- Peace conference
- Unilateral goodwill gesture

- Special envoys
- Diplomatic sanctions
- Appeal condemnation
- Crisis and war diplomacy
- Diplomatic recognition

2. Unofficial Diplomacy

- Mediation
 - Providing aid
 - Help to open resource center of conflict resolution
 - Establishment of peace commission
 - Mobilization of helping group
 - Organize seminar
 - Human diplomacy
3. Military measures
 4. Legal and judiciary measures
 5. Economic and social measures
 6. Governance and political measures
 7. Policy measures on communication and awareness

10. Social movement: meaning and causes of social movement, early and recent theories, types of social movement

Social movement is one of the **major forms of collective behavior**. In the recent years the study of social movements has attracted the attention of a large number of sociologists not only in India, but also in the West. We hear of various kinds of social movements launched for one or the other **purpose**. **There are movements to 'save environment', 'save wild life' and to & 'save world peace'**. There are movements for and against the construction of Sri Ram Temple at the disputed place of Ayodhya. There are Fascist Movements, Communist Movements, Naxalite Movements, Tribal Movements, Peasants; Movements, Women's Movements, Youth Movements, Labor Movements, Civil Rights Movements, Human Rights Movements, A forestation Movements, and so on.

In the society a large number of changes have been brought about by efforts exerted by people individually and collectively. Such efforts have been called social movements. A social movement may, therefore, be defined as a collectively acting with some continuity to promote or resist a change in the society or group of which it is a part.

According to Anderson and Parker, **social movement is 'a form of dynamic pluralistic behavior which progressively develops structure through time and aims at partial or complete modification of the social order'**.

Lundberg and others define social movement as, **'a voluntary association of people engaged in concerted efforts to change attitudes, behavior and social relationships in a larger society.'** Thus, social movement is the effort by an association to bring about a change in the society. **A social movement may also be directed to resist a change.** Some movements are directed to modify certain aspects of the existing social order whereas others may aim to change it completely. The formers are called reform movements and the latter are known as revolutionary movements.

Social movements may be of numerous kinds, such as religious movements, reform movements, or revolutionary movements.

Social movements may be distinguished from institutions: Firstly, Social institutions are relatively permanent and stable elements of a culture, whereas social movements have an uncertain life. Marriage is a permanent social institution but the life of family planning movement is not certain. Secondly,

institutions hold institutional status. They are regarded as necessary and valuable aspects of the culture. A social movement lacks institutional status. Some people are indifferent or even hostile to it.

Social movements may also be distinguished from association. Firstly, an association is an organized group, while some social movements may be totally unorganized. Secondly, an association carries the customary behavior of the society, while the social movement is concerned with some change in behavior norms.

Definition of Social Movement

- A social movement is formally defined as ‘a collectively acting with some continuity to promote or resist change in the society or group of which it is a part’ - **Turner and Killian.**

- “A social movement is a collective effort to promote or resist change” - **Horton and Hunt.**

- Social movements can be defined as ‘organized group effort to generate or resist social change’ - - **Neil J. Smesler.**

- “A social movement is a collective effort to transform established relations within a particular society” – **Rudolf Herberle**

CHARACTERISTICS OF SOCIAL MOVEMENTS

M.S.A. Rao, one of the prominent Indian sociologists, has made a mention of the nature of social movements in the book ‘Social Movements in India’ edited by him. According to him, social movement includes two characteristics about which there is considerable agreement among the sociologists. They are as follows:

1. Collective Action: Social movement undoubtedly involves collective action. However, this collective action, takes the form of a movement only when it is sustained for a long time. This collective action need not be formally organized. It could be an informal attempt also. But it should be able to create an interest and awakening in relatively large number of people.

2. Oriented towards social change: A social movement is generally oriented towards bringing about social change. This change could either be partial or total though the movement is aimed at bringing about change in the value.

(3) Ideology behind the Movement. Social movement is based on a specific ideology and is oriented towards a change.

(4) Organizational Framework. Paul Wilkinson points out that a social movement requires a minimum organizational framework to maintain a tempo of the movement.

(5) Techniques and Result. A social movement may adopt its own strategy to achieve its goal. It may follow violent or non-violent, democratic or undemocratic ways. It may become successful or could be a failure. The result of a movement is closely related to its ideology and organizational framework.

(6) It may be organized or unorganized.

CAUSES OF SOCIAL MOVEMENTS

Social movements do not just happen. It is the social unrest which gives rise to a social movement. The social unrest may be caused by the following factors:

(I) Cultural Drifts (changes)

Society is undergoing constant changes. The values and behavior are changing all civilized societies. In the course of cultural drift most of the people develop new ideas. To get these ideas operative in society they organize a movement. The development of a democratic society, **the emancipation of the spread of mass education, the removal of un-touch-ability, equality of opportunity for both the growth of secularism are few examples of cultural drift.**

(ii) Social Disorganization

A changing society is to some extent disorganized because changes in different parts of society do not take place simultaneously. One part changes more rapidly than the other producing thereby numerous lags Industrialization has brought urbanization which has in its turn caused numerous social problems.

Social disorganization brings confusion and uncertainty because the old traditions no longer form a dependable guide to behavior. The individuals become rootless. They feel isolated from the society. A feeling develop that the community leaders are indifferent to their needs. The individuals feel insecure, confused and frustrated. Confusion and frustration produce social movements.

(iii) Social Injustice

When a group of people feel that injustice has been done to it they become frustrated and alienated. Such feeling of injustice provides fertile soil for social movements. The feeling of social injustice is not to etc. miserable poor. Any group, at any status level may come to feel itself the victim of social. A class may feel a sense of injustice when faced with Urban Property Ceiling Act or high taxes to die poor. Social injustice is a subjective value judgment. A social system is unjust when it is so perceived by its members.

Thus, social movements arise wherever social conditions are favorable. It may be noted that in a stable, well society there are few social movements. In such a society there are very few social tensions or alienated groups. The people are contented. But in a changing and continuously disorganized society the people after from. They are not fully contented. In such a society they perceive social injustice and become dissatisfied. It is dissatisfied who build social movements. The modern society is more afflicted by social movements.

The people who are more susceptible to social movements are those who are

- (i) Mobile and have little chance to become integrated into the life of the community,
- (ii) Not fully accepted and integrated into the group and are termed marginal,
- (iii) Isolated from the community,
- (iv) Threatened by economic insecurity and loss of social status
- (v) Free from family responsibilities or are estranged from their families,
- (vi) Maladjusted.

Thus, the people who are homeless and misfits of society become the supporters of mass movements. It may also be noted that some people join the social movements for reasons unrelated to the movement's objectives. Some may join it first to fill their leisure time, or they may be personally attracted to some of its members. Or, they may join to get an office in the movement with the desire to achieve prestige or exercise power rather than to further the goals of the movement. It may again be emphasized that unless there is deep and widespread social discontent, movements will not originate and develop.

Early and Recent Theories of Social Movements

Why do people join these various types of social movements? Is it because, some people are highly vulnerable to such appeals due to their psychic make-up? Or, to ask in a crude way, does it mean that something is with some people? If individuals are not causing it, then, is it the society that is at the root of the movement? Is it true, that when something goes with the society people try to change it through social movements? Questions like these come to our mind when we ponder over the motivating factor behind social movement. But one thing is certain - that the reason for the emergence of a social movement need not be the same as the reason why people join it.

Social movements arise because; social conditions create dissatisfaction with the existing arrangements. People join specific social movements for an almost infinite variety of reasons - including idealism, altruism, compassion, political

considerations, practical benefits, religious fervor, as well as neurotic frustration.

It is indeed true that one of the main issues in the study of any movement, concerns its emergence. This point leads to three basic questions? **What are structural conditions under which movements emerge? What are the motivational forces? What are the theories which conceptualize the beginning of a movement?** According to MSA Rao, there are three main theories concerning the emergence of social movements. They are:

1. The Relative Deprivation Theory

2. The Strain Theory

3. The Revitalization Theory

1. The relative deprivation theory:

‘Relative Deprivation’ is a **concept developed by Stouffer (1949)**. “It holds that **one feels deprived according to the gap between expectations and realizations**. The person who wants little and has little, feels less deprived than the one who has much but expects still more.” **Horton and Hunt**

“A point that is conceded by relative deprivation theorists is that a position of relative deprivation alone will not generate a movement. The structural conditions of relative deprivation provide only the necessary conditions. Sufficient conditions are provided by the perception of a situation and by the estimate of capabilities by certain leaders that they can do something to remedy the situations”. **M.S.A. Roa**

Relative deprivation is increasing throughout most of the underdeveloped countries. A weakening of the traditional and tribal controls generally leads to an enormous increase in desires. People long for so many things, better living conditions, facilities, luxury goods (like phone, T.V., Vehicles, electrical appliances, etc.) without knowing the difficulties involved in producing them and supplying them to all the people. Hence the recently established independent governments of Third World Countries have no hopes of keeping up with their people’s expectations. The clouds of mass movements and revolutions seem to be widespread. In these countries, “Revolutions seem most likely to occur not when people are most miserable, but after things have begun to improve setting off a round of— rising expectation”.

Though this theory seems to be more acceptable, it is yet to be proved beyond doubts. Feeling of deprivation is easy to infer but difficult to measure. It is still

more difficult to measure it over a period of time. This factor could be taken as only one among the many factors in social movements.

2. The strain theory:

Strain theory, in sociology, proposal that pressure derived from social factors, such as lack of income or lack of quality education, drives individuals to commit crime.

The Strain Theory of social movement has been propounded by Smelser (1962). This theory considers structural strain as the underlying factor contributing to collective behavior. Structural strain may occur at different levels such as norms, values, mobility, situational facilities, etc. Because of these structural strains some generalized belief that seeks to provide an explanation for the strain, may emerge. Both strain and generalized belief require precipitating factors to trigger off a movement.

Smelser analysis of the genesis of social movements is very much within the structural functional framework. Smelser considers strain as something that endangers the relationship among the parts of a system leading to its malfunctioning. It places stress on the feeling of deprivation also. On the contrary, the

‘Relative deprivation theory’ though emphasizes the conflict element (which contributes to change) fails to consider it (conflict) as something that may contribute to the malfunctioning of the system.

3. The theory of revitalization:

The ‘Relative Deprivation Theory’ and the ‘Strain Theory’ give us an impression that social movements necessarily arise out of negative conditions such as deprivations and strains. In this context, Wallae (1956) has asserted “That social movements develop out of a deliberate organized and conscious effort on the part of members of a society to construct a more satisfying culture for themselves” - **quoted by M.S.A. Rao**

Wallace who analyzed the dynamics of revitalization theory has mentioned about its four phases: period of cultural stability, period of increased individual stress, period of cultural distortion and consequent disillusionment and period of revitalization.”

The revitalization theory suggests that adaptive processes are employed to establish equilibrium situation.

Social movements no doubt develop a program of action. But these movements tend to be like a double-edged sword. On the one hand, they express

dissatisfaction, dissent, and protest against existing conditions, and, on the other, they offer a positive program of action to remedy the situations.

TYPES OF SOCIAL MOVEMENTS

It is not easy to give a classification of social movements a movement is of a mixed nature or is of different types at different stages of its career. However, movements have been classified as follows:

(I) Migratory Movements

Migratory movements take place when a large number of people leave one country and settle at some other place. The reason for mass migration may be discontent with present circumstances or the allurements of a bright future. Mere migration of people does not mean migratory movement. There is a migratory social movement only when there is a common focus of discontent, a shared purpose or hope for the future and a widely shared decision to move to a new location.

(ii) Expressive Movements

When people are faced with a social system from which they cannot flee from which they feel powerless to change, the result is an expressive social movement. In an expressive movement the individual comes to terms with an unpleasant external reality by modifying his reactions to that reality. He somehow makes life bearable. He tries to ignore the miserable present and fixes his gaze upon a glorious future.

The Hippie movement is an expressive social movement.

(iii) Utopian Movement

A utopian movement is one which seeks to create an ideal social system or a society which can be found only in man's imagination and not in reality. There have been number utopian socialists in the nineteenth century such as Robert Owen and Charles Fourier. Such movements are based on a conception of man as basically good, co-operative and altruistic. The Sarvodaya movement can be called a utopian movement. The Sarvodaya movement focused on the welfare of all people. It focuses on the upliftment of both classes in society that is rich and poor. It did not discriminate among humans based on religion, caste, creed, color, gender or economic and societal status. This movement wanted each human to be treated equally.

(iv) Reform Movements

The reform movement is an attempt to modify some parts of the society without completely transforming it. Reform movements can operate only in a

democratic where people have freedom to criticize the existing institutions and may secure changes. The movement to abolish dowry system, preserve wild life, control population growth are reform movements. The total revolution movement led by J.P. Narayan was a reform movement.

(v) Revolutionary Movements

The revolutionary movement seeks to overflow existing social system and replace it with a greatly different one. The reform movement wants to correct some imperfections in existing social system, but revolutionary movement wants to root out the system itself. Flourish where reform is blocked so that revolution remains the people's only alternative to their peasant misery. The communist movements in Soviet Russia and China were revolutionary movements.

(vi) Resistance Movements

The resistance movement is an effort to block a proposed change or to a change already achieved. The revolutionary movement arises because people are dissatisfied with slow rate of social change, whereas resistance movement arises because people consider social change fast- D-Mk movement (Dravidar Kazhagam is a social movement founded by E. V. Ramasami, also called Thanthai Periyar. Its original goals were to eradicate the ills of the existing caste system including un-touch-ability and on a grander scale to obtain a "Dravida Nadu" (Dravidian nation) from the Madras Presidency) against Hindi and the Shiv Sainik movement against other communities to settle in Maharashtra state may be termed as resistance movement.

11. Social stratification: meaning, bases (class, caste, age, gender), viewpoints (Theories) on stratification: functional, Marx and Max weber

If we look around us, we find that society is heterogeneous in nature. Here are the rich, there the poor; here are the industrialists, there are peasantry; here are the rulers, there the sweepers. Everywhere society is divided into classes, economic, social, political and religious. **Social stratification means division of society into different classes.**

Social stratification thus divides society into various sections. Some individuals are ranked higher than others on the basis of opportunities and privileges which they enjoy. It may therefore be seen that inequality of status is the

distinguishing feature of social stratification. **Thus we may define social stratification as division of society into classes on the basis of status.**

Status is very important element in the concept of social stratification. It involves some special combination of social privileges. Therefore privileges determine the standard of living and the way of life of the members of each class. The upper class is thus accorded a high status.

MacIver, “status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige and influences.”

What is social stratification?

- **Social stratification refers to a society's categorization of its people into groups based on socioeconomic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power (social and political).**
- Societies are often categorized into systems of stratification according to the degrees of inequality and vertical social mobility that characterize them.
- **Social stratification is a process by which a society is divided into different layers, or strata, based on factors like level of education, occupation, income, and wealth. ...** For example, those in the same social class tend to have the same types of jobs and similar levels of income.
- All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.
- Social stratification is the arrangements of society into a series of layers of strata on the basis of an unequal distribution of societal resources, prestige or power such that the stratum at the top has most resources.
- It affects life chances, lifestyles and prestige. It creates emotional stress and depression for the people belonging to lower social stratum as they have unequal access to wealth, power and prestige.
- Very normal situation of stratification in the past – **based on age, sex and ability**
- **Biological inequality/Social inequality**
- Slavery age – land ownership - economic inequality
- Egalitarian society (based on equality)
- **Human inequality but not social inequality**
- Social Stratification has been divided into four types

1. Slavery
2. Estate
3. Caste
4. Social class

➤ **Slavery** is the social sanctioning of involuntary servitude imposed by one person or group upon another.

➤ **An estate**, in common law, is the net worth of a person at any point in time alive or dead. It is the sum of a person's assets – legal rights, interests and entitlements to property of any kind – less all liabilities at that time.

➤ **Caste** is a form of social stratification characterized by endogamy, hereditary transmission of a style of life which often includes an occupation, ritual status in a hierarchy, and customary social interaction and exclusion based on cultural notions of purity and pollution.

➤ **A social class** is a set of concepts in the social sciences and political theory centered on models of social stratification which occurs in class society, in which people are grouped into a set of hierarchical social categories, the most common being the upper, middle and lower classes.

➤ Hindu caste division (Brahmin, Chhetri, Biashya and Sudra)

➤ Prohibition in certain occupation, untouchability

➤ Black and white race in America

➤ Karl Marx- Have and Have Nots, Bourgeois and Proletariat, Upper class and Lower class

➤ Segmental division of society

Social stratification is universal. In all societies there is social differentiation of the population by age, sex, and personal characteristics. Differentiation is the law of nature. Human society is not homogeneous (same) but heterogeneous (different). Diversity and inequality are inherent in society. Hence human society is everywhere stratified.

Social stratification is a system by which a society ranks categories of people in a hierarchy so that some people have more money, power and prestige than others. Social stratification is based on four important principles.

1. Social stratification is a fruit of society not simply reflection of individual differences.
2. Some stratification carries over from generation to generation.
3. Social stratification is universal but variable. It is found everywhere.

4. Social stratification involves not just inequality but beliefs as well.

Definition

➤ **Anthony Giddens, 2000:**

Stratification can be defined as structured inequalities between different grouping people.

➤ **Ogburn and Nimkoff:**

The process by which individual and groups are ranked in a more or less enduring hierarchy of status is known as stratification.

➤ **Max Weber:**

Unequal access of class, status and power among the people create stratification and divarication.

➤ **Davies and Moore: Some Principles of Stratification 1945,**

Describes stratification from functional necessity

Skill and education is different among the people in the society thus on the basis of their action/performance there is system of reward and punishment managed in the society.

According to them, major societal functions and stratification are as follows:

1. Religion
2. Government
3. Wealthy, property and labor
4. Technical knowledge

➤ **Richard T. Schaefer and Robert P. Lamm, 2006:**

Social inequality describes a condition in which members of a society have different amounts of wealth, prestige and power... Social inequality is the result of stratification that certain group of people stand higher in social ranking, controls scarce resources, exercise power and receive special treatment.

➤ **Smelser, 1972:**

Stratification refers to the ways in which these inequalities are likely to be passed from one generations to the next, producing layers or strata of people in the society.

➤ **Ginsberg, 1934:**

Social stratification is the division of the society permanent group or categories linked with each other by the relationship of superiority and subordination.

➤ **R. W. Murray:**

Social stratification is a horizontal division of society into higher and lower social units.

➤ **Sorokin, 1889-1968:**

Unratified society with real equality of its members in myth which has never been realized in the history of mankind.

➤ **Tumin, Melvin M., 1967:**

Social stratification refers to arrangement of any social group or society in to hierarchy of position that are unequal with regard to power, property, social evaluation and or psychic gratification.

Features of Social Stratification

According to M. M. Tumin, 1969: social stratification has the following features.

➤ **It is social**

Stratification is social in the sense that, it does not represent biologically caused inequalities. It is true that sub factors as strength, intelligence, age, and sex can often serve as the basis on which status or strata are distinguished. But such differences by them are not sufficient to explain why some status receives more power, property and prestige than others.

➤ **It is ancient process**

The stratification system is quite old. According to historical and archaeological records, stratification was present even in the small wandering bands. Age and sex were the main criteria of stratification. Difference between the rich and the poor, powerful and humble, freeman and slaves was there are almost all the ancient civilizations.

➤ **It is universal process**

The stratification system is a worldwide phenomenon. Difference between the rich and the poor or the haves and have-nots is an evident everywhere. Even in the non-literate society stratification is very much present.

➤ **It is in diverse forms**

The stratification system has never been uniform in all the societies. The ancient Roman society was stratified into strata: the patricians (aristocrats) and the plebeians (commoners) the ancient Aryans society into four Varnas: the Brahmins, Kshatriyas, Vaishyas, and the Shudras, the ancient Chinese society into Mandarins (bureaucrats), merchants, farmers and the soldiers and so on. **Class, estate and caste seems to be the general forms of stratification to be found in the modern world.** But stratification system seems to be much more complex in the civilized societies.

➤ **It is consequential**

The stratification system has its own consequences. The system leads to two main kinds of consequences:

1. Life chances

2. Life style

Life chances refers to such thing as infant mortality, longevity physical and mental illness, child illness, marital conflict, separation and divorces. Life style include such matters as the mode of housing, residential area, one's education, means recreation, relationships between the parents and children.

Importance/Significance of Social Stratification

- Social stratification shapes individual identity
- It shapes social relationship
- It shapes social change
- It shapes division of labor
- It shapes organization of production
- It shapes distribution of power
- Social stratification introduce competition in societies
- Social stratification provides motivation to acquire a position
- It helps the process to pursuit the different professions
- It encourages hard work

Dimensions of Social Stratification

➤ Social Dimension

Concept about caste, class, sex, race, language, religion, age, culture and tradition etc. divides the society into many layers.

Caste- Brahmin, Chhetri, Baishya and Sudra

Newar Society we also can see castes system touchable and untouchable caste.

Sex – male, female, third gender

Religion – Hindu, Christian, Muslim, Buddha, Kirat etc

Language – Nepali, Maithali, Tharu, Newari etc

➤ Economic Dimensrion

Natural resources

Wealth, money, land, house, precious ornaments

Upper class, Middle class, Lower class

Vertical Inequality

Capitalists, proletariat, upper, middle, lower, rich, poor, businessman, broker, pilot, doctor, agents etc.

Aristocratic life style, poor people feel very difficult to meet basic needs also.

➤ **Political and Ideological Dimension**

Autocratic rule, democracy, parliamentary system

Federal, provincial, local, district, etc.

Political system, party system, largest party, small party,

Capitalism, socialism, communism etc.

➤ **Occupational Dimension**

Employment opportunity

Bureaucrats, High officer, lower rank worker,

Farmer, broker, doctor, engineer, pilot, teacher, professor etc

Horizontal division –

Vertical – upper and lower

Forms of Stratification

1. Caste based stratification
2. Class based stratification
3. Ethnic based stratification
4. Religion based stratification
5. Gender based stratification
6. Language based stratification

Functions of Stratification

● **A means of accomplishing jobs in society:**

In society social stratification contributes as an essential mean to get some of its jobs by distributing different amounts of prestige and privilege to various strata. A university is an example of stratification with clearly defined strata, each marked with visible symbols denoting status, specific roles and role expectations, norms and prescribed standards of behavior and interrelationships – all clearly organized to do a job. The society gives rewards to serve as incentives to get the various jobs accomplished. These rewards are economic, aesthetic, materialistic and psychological.

● **Regulation and control of individual and group relationships:**

Stratification regulates and control human relationships in society by defining the roles and roles expectations. Whatever an individual's position, whether high or low, social stratification regulates his participation in certain areas of social life. Social stratification tends to regulate participation of groups and individuals in the total life of society, giving them access to certain areas and restricting them to others

● **Contribution to social integration and structure:**

Stratification in society has a strong integrative function, serving to co-ordinate and harmonise units within social structure because in stratified society members are dependent one another. Simplification: Stratification of society categorizes people into different strata. Every status has its particular role. Thus role expectations simplify man's world in respect to his relations with other people.

Bases (Class, Caste, Age, Gender), Viewpoints

In the system of stratification different position or status of members are found in all societies all over the world from the most primitive to the most modern. Members differ in the roles and status ascribed to them by society. **There are two different sources from which stratification in society has developed either ethnic, or social.**

Ethnic stratification occurs in society in which two ethnic or racial groups exist and one dominates the other over a long period of time.

Social basis for stratification in society involves the growth of a system of ranked strata within society. The social factors that give status to individuals or groups are criteria socially determined, based on the value system and social values of society. The presence of the factors which are considered of social worth contribute to one's prestige and high status varies from society to society. In some societies, occupation, income and wealth, education are considered; in other societies, ownership of landed property, ancestry and family name may be most important; in still others education, caste, creed and power or influence with authorities may rank high as social values. The universal criteria for determinants of status are wealth, ancestry, functional utility of the individual, religion, biological characteristics.

There are many bases on which we can classify human society or people living in a particular society into different strata of hierarchical status such as socio-cultural, economic, and political.

Socio-political base for the stratification of people into different hierarchical strata including religion, caste, sex, education, skill, color etc.

Economic base includes wealth, development, land as well as landlord, peasants and tenants; they can be classified as the rich and the poor.

The political base such as power that is linked as powerful people and powerless people – where their status is leader and the voter.

On the basis of caste, the people can be classified as high caste people and low caste people.

On the basis of gender they are classified as male and female: education – educated people and uneducated people.

On the basis of race they are white and black people. Similarly skilled people and unskilled people.

Class Based Stratification

A class is a group of individuals who through common descent, similarity of occupation, wealth and education have come to have a similar mode of life, similar stock of ideas, feeling, attitudes and forms of behavior.

On the basis of class - there is stratification in the society. It is determined by the property and money – a person deserve. On the basis of this, the people have to face different kinds of discrimination in the society. The upper class always tries to dominate the lower class so that the upper becomes richer day by day but the lower class always gets lost in their life. This is the miserable condition of the lower class.

Class – by birth and personal achievement, achieved social status

Equal access of people in a class

Karl Marx – unequal division of production

Max Weber – Social status

A class is a group of people who have similar socio-economic status in society.

Indicators of class – Occupation, income, property, employment, status, power etc.

Ogburn and Nimkoff: A social class is the aggregate persons having essentially the same status in a given society.

Ellis: A social class is stratum of people who are similar in power, wealth and prestige.

Measurement of class: Education, income, occupation

Classes in the society: Upper class, Middle class and Lower class

- **Class refers to hierarchical**
- **Class refers to perceived level of social prestige**
- **Class refers to unequally rewarded groups**
- **Class refers to economic, social and political forces**

Karl Marx:

Upper class (Bourgeois) - Rich, aristocratic, landlord, industrialist, billionaire
Exploitation, Domination

Lower class – Proletariat, poor, labor

Max Weber – Social class is aggregates of individuals who have the same opportunities of acquiring goods, the same exhibited standard of living.

Nature and Characteristics of Class:

- Competitive system
- The class system is universal
- Achieved status and not ascribed status
- Feeling of superiority and inferiority
- Social class – an open group
- Social class – an economic group
- Classification of social classes - upper class, middle class and lower class
- Class consciousness

Significance of Class Structure

1. To identify the actual population
2. It is useful to formulate policy on education, income generating, infrastructure development, health etc.
3. Identify culture, rituals, tradition etc.
4. Helps to formulate policy
5. To know the social class and the political tendency
6. To assist the dominated people

Caste Based Stratification

A caste is social stratification based on ascription or birth.

Hindu society – touchable, untouchable

Brahmin – Upper caste, worshipper, **Priest** (Born from the mouth of Brahma)

Chhetri – **Warrior**, Brave people, duty – to fight in the war and to protect the nation (Born from the arm of Brahma)

Baishya – **Merchant**, Trade (Born from the Thigh of Brahma)

Sudra – **Servant**, Work of animal skin, jewelry, musical instrument (Born from the Feet of Brahma)

Caste – Spanish language “Casta” that shows hereditary social system

But in Hindu society – pure and impure

Endogamy (marriage within the same caste)

Max Weber in his book “Religion and Society in India” - There is no caste system without Hinduism.

Caste system – Karma, Dharma and rebirth

Caste based occupation transform from one generation to another.

Caste system – Hereditary specialization, Hierarchy, Repulsion (hate)

C. H. Cooley: When a class is somewhat strict hereditary, we may call it a caste.

Mjumdar and Madan: A caste is a closed system.

Bidhyabhusan: Caste refers to a hierarchical system of social control with each sub-group assisted a ranked status depending on its origin and religious strictness.

Features of Caste

1. Segmental division of society
2. Hierarchy
3. Restrictions on food, occupation and marriage
4. Social status is determined by birth
5. Acquired by birth
6. Sense of purity and impurity
7. Belief on rebirth

Merits and Advantages of Caste System

1. Cultural diffusion (expansion)
2. Social security
3. Determined social status
4. Mental security
5. Determination of occupation
6. Spirit of cooperation
7. Determination of marriage relation
8. Racial purity
9. Labor division
10. Control of human behavior
11. Increase in work efficiency

Demerits/Disadvantages of Caste System

1. Difficulty in labor mobility
2. Undemocratic
3. Untouchability human behavior
4. Low position of women and poor people
5. Obstacle in national unity
6. Wrong man in occupation
7. Low position of lower caste
8. Inborn inequality

Factors Responsible for Changing Caste System

1. Impact of modern education
2. Industrialization, Urbanization, Westernization
3. Greater value of wealth
4. Democratic ruling system
5. Religious movement
6. Development of women education
7. Guarantee of human right
8. Development of transportation and communication
9. Movement of freedom and modernization

Age Based Stratification

Discrimination among the people on the basis of age such as children, working age and the **aging population**.

The children and the aging population are dependent on the young people or it is also called active population who work and feed to the children and aging people.

Small children get love and care generally –

But in comparison to them the condition of the aging population is worse in the case of Nepal.

The cause – poverty, illiterateness, economic status, income etc.

Child care center

Home for Aging People – shelter

Gender Based Stratification

Sex – natural, can't be changed – it is biological process: son, daughter

Gender: Social construction. It is manmade and it is socially constructed

Roles and responsibility given to male and female in the society on the basis of gender.

Male, female and Third gender

Male dominated patriarchal society

Role of the male and female in a society

Division of labor on the basis of gender

Female – no freedom, no income, no money, dependent on male husband

Restricted within the four walls of the kitchen

Women are always afraid of being homeless as they don't have property in their name so they have bear up by cursing their fate as they tolerate the burden and torture given to them by their male counterparts.

Work by the female but decision by the male

Decision making process – women weaker, no authority, no power

The female are always associated with their sexuality.

Male can have multiple marriage –polygamy but in the case of female it is out of imagination

(**A male perception** – A woman is foreign land with whom he spends his whole life but he can't understand her customs, behavior, inner heart and tongue.)

Male sexuality – excuse

Female sexuality – no excuse but moral down

Features of Gender

1. Gender is a social role
2. Gender is a psychological not a biological aspect
3. Gender is dynamic
4. Gender is universal
5. Different to social, cultural and psychological aspect
6. Unequal job distribution

Gender Stratification in Nepal

1. Domestic sphere,
2. religious institutions
3. economic institutions,
4. Political institutions

(Theories) on stratification: functional, Marx and Max Weber

Functional Theory:

Kingsley Davis lays emphasis on the functional necessity of stratification. According to him, **a society must provide some rewards which it can use as inducements and have some way of distributing these rewards differently according to position.** The rewards and their distribution, as attached to social positions, create social stratification. These rewards may be in the form of economic incentives, aesthetic incentives and symbolic incentives (symbolic incentives are the ones which contributed to self-respect and ego-expansion).

The differentiation of rewards produces social inequality. According to Davis, social inequality is an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled by the most qualified persons. Hence, every society must possess a certain amount of institutionalized inequality, or social stratification.

The functional account of stratification is not accepted by other sociologists. According to them, a system of stratification continues to exist because the

members of society who are in the highest strata want the system to continue unchanged. Power, not functional necessity, is the key to understanding stratification. Chiefs, kings, aristocrats or the upper class all have the same interest; to secure their position, to discourage outsiders and thereby to control power relations so completely that they alone determine who can enter their circle. What looks like functional necessity therefore, is really elite control.

Social stratification assumes the form of class divisions in society. In the course of history, various social classes have existed at different periods. Thus, the slaves and slave masters, vassals and feudal lords, capitalists and workers have been the prominent classes. In India, class has assumed a peculiar form in caste. Since social stratification means division of society into social classes, therefore, now we shall examine the idea of a “social class”.

- The functional theory of stratification provided by **Kingsley Davis and Wilbert Moore** suggests that social inequalities are functional for society because they provide an incentive for the most talented individuals to occupy jobs that are essential to the orderly maintenance of a society.
- **Durkheim** (Division of Labor), **Talcott Parsons** (Quality, efficiency and possession)
- All societies such a system and this bring into existence a system of stratification
 - **Capability of a person, skill - reward, high or low paid job**
 - **Special job needs special training and education and all people do not have that kinds of quality to meet the requirement to get that job**
 - It is necessary to fulfills the needs of the society
 - Society – social unit- function to make the society active and dynamic
 - Function of different social unit in the society is important
 - Human beings are not equal in the society but they have different capability that is essential for the positive action of the society
 - It is the social needs to divide the society into the upper and lower
 - The functionalists assume stratification as a normal part of the society but not the exploitation or domination

Major Societal Functions of Stratification

1. Religion
2. Government
3. Wealth, property and labor
4. Technological knowledge

Importance of Functional Theory

1. It is universal and important to keep the social system in balance
2. Social system is based on social stratification
3. Un-stratified society is just a myth
4. Stratification is a nature of the society but it is not the exploitation
5. Some of the position in the society are very important and need special education and training so all people are not fit the position

Karl Marx (Conflict Theory)

Conflict Theory or Theory of Economic Determinism Gumplowiez, Oppenheimer and other sociologists contended that its origin is to be found in the conquest of one group by another. The conquering group set itself as an upper class dominating the conquered class which became lower class. Cecil North also considered conquest of one group by another to be highly conducive to the appearance of privilege. He even asserted that “No great and permanent divisions of class appeared so long as a peaceful mode of life was maintained”. Sorokin, however, did not agree with this view. According to him, conflict may be regarded as facilitating stratification, but not as originating it. Stratification is found in all the societies peaceful as well as warlike. He attributed social stratification mainly to inherited individual differences and differences in environmental conditions.

According to Marx, economic factors are responsible for the emergence of different social strata or social classes. Social classes are defined by the relation to the means of production (i.e., ownership or non-ownership). Therefore, in every society two mutually conflicting classes—the class of capitalists or the class by workers, or the rich or the poor exist.

Racial differences accompanied by cultural dissimilarity also lead to stratification. India was subjected to a series of racial and cultural invasions that overwhelmed the native people and eventually led to caste system. Race is the chief factor in the American stratification system.

According to Spengler, stratification is founded upon scarcity. Short supply or scarcity is created whenever society differentiates positions in terms of functions and powers and assigns rights and privileges to them. This makes some positions more desirable than others for society grades them by their rewards. There are only a few corporation presidencies or government executive offices available. Stratification evolves from the allocation of scarce privileges and powers.

Stratification is not normal or important but it is the result of exploitation and domination and domination of upper class to the lower class who has easy access to power and resources.

Mode of production

Bourgeois and proletariat, upper class or lower class

The upper class always dominates the lower to be rich and rich and the dominated lower remained as a poor forever.

Trend of private property and resources

A person collects more than as he needs so there is struggle between the poor and the rich where a poor struggles for his daily livelihood and at the same time a rich wants to collect for this future generations.

- Class is determined by economy
- Class structure represents the same socio cultural system
- Common interest of particular class
- Economic class is important
- Struggle between the capitalist and the proletariat

Max Weber

- Max Weber has different view about stratification than Marx.
- According to Weber: **Social stratification is the cause of economic class, social status and political power**
- **Division of power** – power helps to increase the opportunities, status and ability that becomes the base for stratification
- Weber shows his disagree only the economic reason for stratification but **politics, religion, culture helps to create power, access, prestige differently in the society**
- Social class is not the exploitation
- Mobility in persons skill and quality – stratification

Three causes of stratification

1. Inequality of wealth
2. Prestige, honor and status
3. Power

