

Chapter 8

SOME BASIC CONCEPTS

Society—Meaning and Characteristics; Community—Meaning and Characteristics, Society and Community, Differences; Association—Definition and Characteristics, Association and Community, Institution—Definition and Characteristics, Primary and Secondary Institutions—Functions of Social Institutions, Associations and Institutions; Social System—Social Action—Weber's Typology of Social Action.

We use very often certain words like *society*, *community*, *association*, *institution*, *social organisation*, *social system*, *folkways*, *mores*, *values*, *customs*, etc., in our study of society. These are not merely words, they are concepts. They carry some precise meaning. Every science has its own terms or concepts. These terms help a student of a science to understand it more clearly. The student of sociology also should have a clear vision and correct understanding of its basic terms. Some of the basic sociological terms may be examined here.

I. SOCIETY

Meaning, Nature and Characteristics

The term 'Society' is the most fundamental one in sociology. But still it is one of the most vague and general concepts in the sociologist's vocabulary. We speak of—*The Co-operative Society*, *The Agricultural Society*, *The Friendly Society*, *The Society of Jesus*, *The Theosophical Society*, etc. In these examples, "Society" means no more than an association. Sometimes, we may say, 'I enjoy his society', 'I like the society of artists', 'I move in high society'. These three uses of the word 'society' here indicate company or fellowship. The term *society* is also used to mean an *urban society*, or a *rural society*, a modern *industrial society* or a *primitive society*, an *open society* or a *closed society*, and so on. Then what do we mean by society?

The term 'society' is derived from the Latin word 'socius', which means companionship or friendship. Companionship means sociability. As George Simmel pointed out, it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. 'Man is a social animal', said Aristotle centuries ago. Man lives in towns, cities, tribes, villages, but never alone. Loneliness brings him boredom and fear. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to arise and to continue. Human life and society always go together.

Definition

1. "A society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour".
— Morris Ginsberg

2. "Society is the complex of organised associations and institutions with a community".
— G.D.M. Cole

3. "Society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together." — *Prof. Giddings*
4. "The term society refers not to group of people, but to the complex pattern of the norms of interaction, that arise among and between them". — *Lapiere*
5. Society is "a web of social relationship". — *MacIver*

Characteristics of Society

The basic characteristics of society are as follows:

(1) *Society consists of People.* Society is composed of people. Without the students and the teachers there can be no college and no university. Similarly, without people there can be no society, no social relationships, and no social life at all.

(2) *Mutual Interaction and Mutual Awareness.* Society is a group of people in continuous interaction with each other. It refers to the reciprocal contact between two or more persons. It is '*a process whereby men interpenetrate the minds of each other*'. An individual is a member of society so long as he engages in relationship with other members of society. It means that individuals are in continuous interaction with other individuals of society. The limits of society are marked by the limits of social interactions.

Social interaction is made possible because of *mutual awareness*. Society is understood as a network of social relationships. But not all relations are social relations. Social relationships exist only when the members are *aware* of each other. Society exists only where social beings '*behave*' towards one another in ways determined by their recognition of one another. Without this awareness there can be no society. A social relationship, thus implies mutual awareness.

(3) *Society Depends on Likeness.* The principle of likeness is essential for society. It exists among those who resemble one another in some degree, in body and in mind. Likeness refers to the similarities. People have similarities with regards to their needs, works, aims, ideals, values, outlook towards life, and so on. Just as the '*birds of the same feather flock together*', men belonging to the same species called '*Homo sapiens*', have many things in common.

Society, hence, rests on what *F.H. Giddings* calls *consciousness of kind*. "Comradeship, intimacy, association of any kind or degree would be impossible without some understanding of each by the other and that understanding depends on the likeness which each apprehends in the other". Society in brief, exists among *like beings and likeminded*.

(4) *Society Rests on Difference Too.* Society also implies difference. A society based entirely on likeness and uniformities is bound to be loose in socialities. If men are exactly alike, their social relationships would be very much limited. There would be little give-and-take, little reciprocity. They would contribute very little to one another. More than that, life becomes boring, monotonous and uninteresting, if differences are not there.

Hence, we find difference in society. Family for example, rests on the biological difference between the sexes. People differ from one another in their looks, personality, ability, talent, attitude, interest, taste, intelligence, faith and so on. People pursue different activities because of these differences. Thus we find farmers, labourers, teachers, soldiers, businessmen, bankers, engineers, doctors, advocates, writers, artists, scientists, musicians, actors, politicians, bureaucrats and others working in different capacities, in different fields in society. However, difference alone cannot create society. It is subordinate to likeness.

(5) *Co-operation and Division of Labour.* Primarily likeness and secondarily difference create the division of labour. Division of labour involves the assignment to each unit or group a specific share of a common task. For example, the common task of producing cotton clothes is shared by a number of people like the farmers who grow cotton, the spinners, and weavers, the dyers, and the merchants. Similarly, at home work is divided and shared by the father, mother and children. Divi-

sion of labour leads to specialisation. Division of labour and specialisation are the hallmarks of modern complex society.

Division of labour is possible because of *co-operation*. Society is based on co-operation. It is the very basis of our social life. As C.H. Cooley says, 'co-operation arises when men realise that they have common interests'. It refers to the mutual working together for the attainment of a common goal. Men satisfy many of their desires and fulfil interests through joint efforts. People may have direct or indirect co-operation among them. Thus co-operation and division of labour have made possible social solidarity or social cohesion.

(6) *Society Implies Interdependence Also.* Social relationships are characterised by interdependence. Family, the most basic social group, for example, is based upon the interdependence of man and woman. One depends upon the other for the satisfaction of one's needs. As society advances, the area of interdependence also grows. Today, not only individuals are interdependent upon one another, but even, communities, social groups, societies and nations are also interdependent.

(7) *Society is Dynamic.* Society is not static; it is dynamic. Change is ever present in society. Changeability is an inherent quality of human society. No society can ever remain constant for any length of time. Society is like water in a stream or river that flows. It is always in flux. Old men die and new ones are born. New associations and institutions and groups may come into being and old ones may die a natural death. The existing ones may undergo changes to suit the demands of time or they may give birth to the new ones. Changes may take place slowly and gradually or suddenly and abruptly.

(8) *Social Control.* Society has its own ways and means of controlling the behaviour of its members. Co-operation, no doubt exists in society. But, side by side, competitions, conflicts, tensions, revolts, rebellions and suppressions are also there. They appear and re-appear off and on. Clash of economic or political or religious interests is not uncommon. Left to themselves, they may damage the very fabric of society. They are to be controlled. The behaviour or the activities of people are to be regulated. Society has various formal as well as informal means of social control. It means, society has customs, traditions, conventions and folkways, mores, manners, etiquettes and the *informal* means of social control. Also it has law, legislation, constitution, police, court, army and other *formal* means of social control to regulate the behaviour of its members.

(9) *Culture.* Each society is distinct from the other. Every society is unique because it has its own way of life, called culture. Culture refers to, as Linton says, *the social heritage of man*. It includes the whole range of our life. It includes our attitudes, judgements, morals, values, beliefs, ideas, ideologies and our institutions: political, legal, economic; our sciences and philosophies. Culture is the expression of human nature in our ways of living and thinking, in behaving, and acting as members of society.

Culture and society go together. What distinguishes one society from the other is culture. Culture is a thing which only human beings possess. It is not found at the level of animals. Culture is not society, but an element of society. As Gillin and Gillin say, "*Culture is the cement binding together into a society its component individuals; ... human society is people interacting; culture is the patterning of their behaviour*".

(10) There is yet another attribute on which society depends. It is the *gregarious nature of man*. Aristotle said that "man is a social animal". Psychologists like McDougall, say that man is social because of the basic human instinct called the *gregarious instinct*. Gregariousness refers to the tendency of man to live in groups. Man always lives amidst men. He cannot live without it. This internal nature of man has forced him to establish social groups and societies and to live in them.

Human life and society almost go together. Man is born in society and bred up in society, nourished and nurtured in society. From childhood to adolescence, from adolescence to youth, from

youth to maturity, from maturity to old age, from old age up to death, man lives in society. He depends on society for protection and comfort, for nurture and education. Participation in society is necessary for the development of personality. Various cases show that *man can become man only among men.*

Society makes our life livable. It is the nurse of youth, the arena of manhood and womanhood. Society is, therefore, as *MacIver* puts it, more than our environment. It is within us as well as around us. Society not only liberates the activities of men, but it limits their activities also. It controls their behaviour in countless ways. It shapes our attributes, our beliefs, our morals and our ideals. Emotional development, intellectual maturity, satisfaction of physical needs and material comforts are unthinkable without society. Society is a part of our mental equipment and we are a part of society. It stimulates the growth of our personality. It liberates and controls our talents and capacities.

2. COMMUNITY

Different Meanings of the Term

The term *Community* is very loosely used. It is given different interpretations and used in different ways to mean different things. In their casual talks, people often use the term community to refer to a racial community, or a religious community or a national community or a caste community or a linguistic community or a professional community or sometimes, to refer to the entire mankind in a restricted sense, it is used to mean an association or group, and in wider sense, it is used to refer to the entire humanity.

Definition

(1) Community is "a social group with some degree of "we-feeling" and living in a given area".
— *Bogardus*

(2) Community is "the smallest territorial group that can embrace all aspects of social life".
— *Kingsley Davis*

(3) Community is "an area of social living marked by some degree of social coherence".
— *R.M. MacIver*

(4) "A community is a group or collection of groups that inhabits a locality".
— *Ogburn and Nimkoff*

(5) Community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests". — *Manheim*

Community is, therefore, a geographic area having common centres of interests and activities. A community is essentially an area of social living. It is marked by some degree of social coherence. Thus community is a circle in which common life is living. 'Community' is an all-inclusive term. It includes in itself all our social relationships. It includes a variety of associations and institutions. Within the range of a community the members may carry on their economic, religious, political, educational and other activities. Hence community is the total organisation of social life within limited space. Examples: village, town, tribe, city, district.

Elements of Community

The main bases of Community are: (i) *locality*, and (ii) *community sentiment*.

(i) Locality

A community is a territorial group. It always occupies some geographic area. Locality is the physical basis of community. Even the wandering tribe or a nomad community, for example, has a locality, though changing habitation. A group of people forms community only when it begins to reside in a definite locality. In contrast with society, a community is more or less locally limited.

Living together facilitates people to develop social contacts, gives protection, safety and

security. It helps the members to promote and fulfil their common interests. Further, the very physical conditions may influence social life to a great extent. Most communities are settled and derive from the conditions of their locality a strong bond of solidarity.

Locality continues to be a basic factor of community life. However, in modern times the local bond of community is weakened by the development of the means of transport and communication. In fact, the extension of communication is itself the condition of a larger but still territorial community.

The physical factors such as fertile soil, minerals, forests, fisheries, water resources, vegetation, weather, climate, etc., are included in the locality. These factors condition or influence the lives of community members in several ways. They have a close bearing on their economic activities in particular.

(ii) Community Sentiment

Locality alone cannot make a group, a community. Sometimes, people residing in the same area may not have any contacts and communications. For example, people living in different extensions of a city may lack sufficient social contacts. They may not have common outlook and share no common interests. A community is essentially an area of common living with a feeling of belonging. There must be the common living with its awareness of sharing a way of life as well as the common earth.

Community Sentiment means a feeling of belonging together. The members must be aware of their staying together and sharing common interests. The members develop a sense of *we-feeling*. It means a kind of identification with the group. Without a sense of identification, a sense of awareness, a sense of living and sharing some common interests in life, there cannot be any community.

Other Aspects of Community

(i) *Stability*. A community has not only locality and community sentiment, but also has stability. It is not a temporary group like a crowd or a mob. It is relatively stable. It includes a permanent group life in a definite place.

(ii) *Naturalness*. Communities normally become established in a natural way. They are not deliberately created. They are not made or created by an act of will or by planned efforts. Individuals become its members by birth itself. Membership, hence, is not voluntary. Communities are spontaneous in their origin and development. Of course, they cannot come into being suddenly and automatically.

(iii) *Size of the Community*. Community involves the idea of size. A community may be big or small. A small community may be included in a wider community. A city and a village may be included in a wider community called the district. Hence, there are communities within communities. District, as a big community may enclose small communities like villages, towns, cities, tribes, etc. Thus the term community is used in a relative sense.

(iv) *Regulation of Relations*. Every community develops in course of time, a system of traditions, customs, morals, practices; a bundle of rules and regulations to regulate the relations of its members. The sense of what they have in common memories and traditions, customs and institutions shapes and defines the general need of man to live together.

However, in modern times, the nature of community sentiment is gradually changing. Today, the interests of men are diverse and complex. Their attachment towards their community is gradually fading. In modern highly industrialised urban communities, the spirit of community sentiment is very much lacking.

3. SOCIETY AND COMMUNITY – DIFFERENCES

The terms *society* and *community* are relative terms. The terms are clearly distinguished in sociology. The following table clarifies the difference between society and community.

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3. SOCIETY AND COMMUNITY – DIFFERENCES

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Society	Community
<ol style="list-style-type: none">1. Society is a web of social relationships.2. A definite geographic area is not an essential aspect of society.3. Society is abstract.4. 'Community sentiment' or a sense of 'we-feeling' may be present or may not be present in society.5. Society is wider. There can be more than one community in a society.6. The objectives and interests of society are more extensive and varied.7. Society involves both likeness and difference. Common interests as well as diverse interests are present in society.	<ol style="list-style-type: none">1. Community consists of a group of individuals living in a particular area with some degree of 'we-feeling'.2. Community always denotes a definite locality or geographic area.3. Community is concrete.4. 'Community sentiment' is an essential element of community. There can be no community in its absence.5. Community is smaller than society.6. The objectives and interests of a community are comparatively less extensive and varied.7. Likeness is more important than difference in community. There is common agreement of interests and objectives on the part of members.

4. ASSOCIATION

We use the words *association* and *institution* very commonly in our daily talks. Sometimes, these words are used interchangeably to mean one and the same. But these words are used in a specific way in sociology. Hence it is necessary for us to know the meaning and nature of and difference between these two terms.

Association as a Means of Pursuing Ends

Men have diverse needs, desires and interests and ends which demand their satisfaction. They have three ways of fulfilling their ends. *Firstly*, they may act independently, each in his own way without bothering about others. This is unsocial and has its own limitations. *Secondly*, men may seek their ends through conflicts with one another. One may clash with another or others to snatch things or objects which one wants from others. *Finally*, men may try to fulfil their ends through co-operation and mutual assistance. On the basis of this co-operative effort each individual will be contributing to the ends of his fellow-men. This co-operative pursuit has a reference to *association*. When a group or collection of individuals organises itself expressly for the purpose of pursuing certain of its

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Definition

(1) An association is "an organisation deliberately formed for the collective pursuit of some interest, or a set of interests, which its members share". — *R.M. MacIver*

(2) An association is "a group of social beings related to one another by the fact that they

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possess or have instituted in common an organisation with a view to securing a specific end or specific ends". — *Morris Ginsberg*

(3) An association is a group of people organised for the achievement of a particular interest or interests.

(4) An association is "a group organised for the pursuit of an interest or group of interests in common".

Men have several interests. Hence they establish different associations to fulfil them. They have a number of associations of different kinds. Some examples may be cited here.

Examples

(1) *Political Associations*. The Bharatiya Janata Party, The Congress Party, The Communist Party, The Bharatiya Janata Yuva Morcha, etc. (2) *Religious Associations*: The Vishwa Hindu Parishad, The Ramakrishna Mission, The Arya Samaj, The Society of Jesus, etc. (3) *Students' Associations* : The Akhil Bharatiya Vidyarthi Parishad, Delhi University Students' Association, The National Students Union of India, Chhatra Yuva-Sangharsh Vahini, etc. (4) *Labourers' Associations* : Bharatiya Mazdoor Sangha, The Hind Mazdoor Panchayat, Indian National Trade Union Congress, All India Trade Union Congress, etc. (5) *Professional Associations* : Karnataka State College Teachers' Association, Indian Medical Association, The Indian Bar Council. (6) *Economic Associations or Business Organisations*: Business Corporations, Hotels Owners' Association, Chamber of Commerce, The Consumers' Co-operative Society, etc. (7) *International Associations* : The Rotary Club, The Lions' Club, The Y.M.C.A., Y.W.C.A., The Amnesty International, Friends of India/Society.

The Associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since man has a bundle of interests, he organises various associations for the purpose of fulfilling his varied interests. It follows then that a man may belong to more than one association. He may be member of a political association, religious association, a professional association, a cultural association, an entertainment club, a sports club, a rotary club,

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Main Characteristics of Association

The main characteristics of association are as follows :

(i) *Association—a Human Group.* An association is formed or created by people . It is basically a social group. Without people there can be no association. However, all groups are not associations, because, an association is basically an organised group. An unorganised group like crowd or mob cannot be an association.

(ii) *Common Interest or Interests.* An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly, those who have political interests may join political associations, and those who have religious interests may join religious associations, and so on.

(iii) *Co-operative Spirit.* An association is based on the co-operative spirit of its members. People work together to achieve some definite purposes. For example, a political party has to work together as a united group on the basis of co-operation in order to fulfil its objective of coming to power.

(iv) *Organisation.* Association denotes some kind of organisation. An association is known essentially as an organised group. Organisation gives stability and proper shape to an association. Organisation refers to the way in which the statuses and roles are distributed among the members.

(v) *Regulation of Relations.* Every association has its own ways and means of regulating the relations of its members. Organisation depends on this element of regulation. They may assume written or unwritten forms.

(vi) *Association as Agencies.* Associations are means or agencies through which their members seek to realise their similar or shared interests. Such social organisations necessarily act not merely through leaders, but through officials or representatives, as *agencies*. Associations normally act through agents who are responsible for and to the association. This fact gives association a distinctive character and its peculiar legal status. Further, association may have its own *methods* of operation peculiar to it as an association.

(vii) *Durability of Association.* An association may be permanent or temporary. There are some long-standing associations like the state, family, religious associations etc. Some associations may be purely temporary in nature. Ex. Associations that are established to felicitate some great writers, scientists, and religious leaders and associations created for performing some social, religious or other ceremony or fair on a grand scale.

It is clear from the above, that an association is not merely a group, it is something more than that. It is a group *expressly organised* around a particular interest. The qualification "expressly organised", helps us to distinguish between associations and other social groups. Social groups like class, crowd, mob, public, etc., in this way, are not associations.

In modern society, the number of associations is on the increase. Not only their numbers is increasing, but their varieties are also increasing. In almost all the fields of our social life we have associations. The rapid changes that are taking place in different fields of our social life have necessitated the birth of a large number of associations. In modern democratic countries associations have a distinct role to play. Their role in strengthening the democratic set-up can hardly be exaggerated. The modern age today, is really an age of organisations or associations. Man's life is, today, to a very great extent, lived and controlled by the *larger association* (The state).

5. ASSOCIATION AND COMMUNITY

An association is established for the purpose of fulfilling some common but definite need or needs of the people. It is hence *deliberately created*. On the other hand, community is a *natural organisation*. Its objectives are common but not specific. Man is born in a community but he enters into different associations to fulfil his specific interests or needs. An association is *not* a community, but an organisation *within* the community. We can call a city a community, but not a church or a trade union or a political party. We can call a country a community but not the political parties of the country. They are associations. The interests of a community are wider than those of an association. Hence an association is *partial*, whereas a community is *integral*. A community is more comprehensive than an association. Community is therefore, *more free and wider* than even the greatest associations. Within a community there may exist not only numerous associations but also antagonistic associations, Ex. Political parties of the communists and democrats. Since an association is organised for a particular interest, *we belong to it* by virtue of this interest. Membership in an association has only limited significance.

The following table makes clear the difference between association and community :

<i>Association</i>	<i>Community</i>
1. Membership of an association is voluntary. Individuals are at liberty to join them.	1. By birth itself individuals become members of a community. In this way membership is rather compulsory.
2. An association has some specific interest or interests.	2. A community has some general interests.
3. An association does not necessarily imply the spatial aspects.	3. A community is marked by a locality.

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4. An association may be stable and longlasting or it may not be so.
5. Associations may have their legal status.
6. Associations may have their own rules and regulations to regulate the relations of their members. They may have written or unwritten rules.
7. Association is partial. It may be regarded as a part of the community.
4. A community is relatively more stable and permanent.
5. A community has no legal status.
6. A community regulates the behaviour of its members by means of customs, traditions, etc. It does not have written rules or laws.
7. Community is integral. It may have, within its boundary, several associations.

6. INSTITUTION

The concept of *institution* is one of the most important in the entire field of sociology. Unfortunately, it is a concept that has not been consistently used by sociologists. The importance of understanding the concept of institution in order to understand society is, at the same time, recognised by all the sociologists. In fact, *Durkheim* has gone to the extent of defining sociology as *the science of social institutions*. *Sumner and Keller* have said, "Folkways are to society what cells are to the biological organism; institutions are its bones and tissues". *F.H. Giddings* regards institutions as "the organs that conserve what is best in the past of human race".

The term *institution* has been given various interpretations. Some sociologists have used it in a vague manner also. Commenting on this, *Harry M. Johnson* writes, ".....both laymen and socio-

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Definition

(1) *Ginsberg*. Institutions "may be described as recognised and established usages governing the relations between individuals and groups".

(2) *MacIver and Page*. Institutions may be defined as the "established forms or conditions of procedure characteristic of group activity".

(3) *Kingsley Davis*. Institution can be defined as "a set of interwoven folkways, mores, and laws built around one or more functions".

(4) *H.E. Barnes*. Institutions represent "the social structure and the machinery through which human society organises, directs and executes the multifarious activities required to satisfy human needs".

(5) *C.A. Ellwood*. Institutions may be defined as "the habitual ways of living together which have been sanctioned, systematised and established by the authority of communities".

Characteristics of Institutions

The main characteristics of social institutions may be described here.

(1) *Social in Nature*. Institutions come into being due to the collective activities of the people. They are essentially social in nature. After all, institutions are the products of the secular and repetitive forms of social relationships of the individuals.

(2) *Universality*. Social institutions are ubiquitous. They exist in all the societies and existed at all the stages of social development. The basic institutions like family, religion, property and some kind of political institutions are observed even in the tribal or primitive societies.

(3) *Institutions are Standardised Norms*. An institution must be understood as standardised

procedures and norms. They prescribe the way of doing things. They also prescribe rules and regulations that are to be followed. *Marriage*, as an institution, for example, governs the relations between the husband and wife. Similarly, the school or college has its own rules and procedures.

(4) *Institutions as Means of Satisfying Needs*. Institutions are established by men themselves. They cater to the satisfaction of some basic and vital needs of man. These basic needs are—(1) the need for self-preservation, (2) the need for self-perpetuation, and (3) the need for self-expression.

(5) *Institutions are the Controlling Mechanisms*. Institutions like religion, morality, state, government, law, legislation, etc., control the behaviour of men. These mechanisms preserve the social

procedures and norms. They prescribe the way of doing things. They also prescribe rules and regulations that are to be followed. *Marriage*, as an institution, for example, governs the relations between the husband and wife. Similarly, the school or college has its own rules and procedures.

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(5) *Institutions are the Controlling Mechanisms.* Institutions like religion, morality, state, government, law, legislation, etc., control the behaviour of men. These mechanisms preserve the social order and give stability to it. Institutions are like wheels on which human society marches on towards the desired destination.

(6) *Relatively Permanent.* Institutions normally do not undergo sudden or rapid changes. Changes take place slowly and gradually in them. Many institutions are rigid and enduring. They, in course of time, become the conservative elements in society. Ex: caste, religion, etc. But under the pressure of circumstances they also undergo changes.

(7) *Abstract in Nature.* Institutions are not external, visible or tangible things. They are abstract. Thus *marriage* cannot be kept in a museum, *religion* cannot be rated or quantified ; *war* cannot be weighed and *law* cannot be brought to the laboratory experiments and so on.

(8) *Oral and Written Traditions.* Institutions may persist in the form of oral and/or written traditions. For the primitive societies they may be largely oral. But in modern complex societies they may be observed in written as well as unwritten forms. There may be written institutional forms like constitutions, sacred text books, syllabus, governmental orders, business contracts, examination system, etc., relating to political, religious, educational and economic institutions and so on.

(9) *Synthesising Symbols.* Institutions may have their own symbols, material or non-material. Ex. the state has flag emblem, national anthem as its symbols, religion may have its own symbols like crucifix, crescent, star, swastika; the school may have its own flag or school prayer, marriage may have its own wedding ring or *mangala-sutra*, and so on.

(10) *Institutions are Interrelated.* Institutions, though diverse, are interrelated. Understanding of one institution requires the understanding of the other related institutions. The religious, moral, educational, political, economic and other types of institutions are essentially interlinked.

Primary and Secondary Institutions

Institutions are often classified into (i) primary institutions and (ii) secondary institutions. The most basic institutions which are found even in primitive societies like religion, family, marriage, property, some kind of political system, are *primary* in character. As societies grew in size and complexity, institutions became progressive and more differentiated. Accordingly, a large number of institutions are evolved to cater to the secondary needs of people. They may be called *secondary* institutions. Ex. education, examination, law, legislation, constitution, parliamentary procedure, business, etc.

Sumner makes a distinction between the *crescive* and the *enacted* institutions. Those that evolved or developed naturally, unconsciously and even spontaneously are called by him *crescive*. Those institutions that are consciously and purposefully and in a planned way established are referred to by him as *enacted*. The *crescive* ones are more akin to primary institutions whereas the *enacted* ones resemble secondary institutions.

that it may survive. For example, the state must serve its citizens and protect its boundaries. At the same time, the state must escape the danger of internal revolution and external conquests.

(7) *The Negative Functions of Institutions.* Institutions may cause harmful effects also. They do not undergo changes easily and quickly even if the circumstances demand change. When they become too conservative they retard progress. They even hamper the growth of personalities of the people. Religion and caste can be mentioned here as examples to show how they often discourage people to do achievements or adventures.

8. ASSOCIATION AND INSTITUTION – DIFFERENCES

The terms *association* and *institution* are commonly used by people to mean one and the same thing. But the difference between the two terms is of great importance in sociology.

When men create associations they must also create institutions to get their desires satisfied. Men form an association to satisfy their need or needs. But these needs are fulfilled through institutions. Every association has its own institutions. For example, *family*, as an association has its institutions like marriage, the property system, the system of inheritance, the home, the family-meal, etc. A *state*, as an association may have its institutions like government, legislative procedures, parliament, etc. Institutions are impossible without associations. Institutions may be established by community as well as by association. The table below makes clear the difference between association and institution.

<i>Association</i>	<i>Institution</i>
1. An association is a group of people organised for the purpose of fulfilling a need or needs.	1. Institution refers to the organised way of doing things. It represents common procedure.
2. Association denotes membership. We belong to associations, to political parties, trade unions, youth clubs, families, etc.	2. Institution denotes only a mode or means of service. We do not belong to institution. We do not belong to marriage, property, education or law.
3. Associations consist of individuals.	3. Institutions consist of laws, rules, and regulations.
4. Associations are <i>concrete</i> .	4. Institutions are <i>abstract</i> .
5. An association has a <i>location</i> ; it makes sense to ask where it is. Thus, a family can be located in space.	5. An institution does not have locations. The question where it is, makes no sense at all. Thus, we cannot locate examination, education, marriage, etc.
6. Associations are mostly <i>created</i> or <i>established</i> .	6. Institutions are primarily <i>evolved</i> .
7. An association may have its own distinctive <i>name</i> .	7. Institution does not possess specific names, but has a structure and may have symbol.
8. Associations may be temporary or permanent.	8. Institutions are relatively more durable.