

SELF LEARNING MATERIAL

Introduction to Sociology

M.A. Sociology



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INTRODUCTION TO SOCIOLOGY

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1.1 Objectives

After going through this unit, the learner will be able to

1. Learn the meaning and definition of sociology.
2. Study the emergence and development of sociology as a separate discipline.
3. Understand the Antecedent of Sociology as well as its nature and scope
4. Learn the relationship between Sociology and other Social Science

1.2 Introduction

The study of Human Society is not recent one. Many philosophers, thinkers have tried to understand human relations, interactions and human society from ancient times. Sociology is one of the first social sciences to be acknowledged. The word ‘sociology’ owes its origin to the Latin word socius (companion) and the Greek word logos (study of). Sociology incorporates the study of social phenomena, social life, groups, institutions, associations and societies. It focuses on society from a scientific point of view. Sociology has a vast scope. It ranges from Individual to grouped social systems. The principles of sociology explain the behaviour of human beings and their existence with respect to their mutual interaction.

1.3 Meaning and Definition

Among the social sciences—economics, political science, anthropology, history, and psychology—sociology is a relatively recent academic field. However, the concepts that underlie it have a lengthy history and may be traced back to a combination of philosophy and ordinary human understanding. Early in the 19th century, sociology became a recognized scientific field, representing a radically different kind of society founded on novel concepts of enlightenment and new social organization principles. People's perspectives changed as a result of this. In addition to figuring out what kept social groupings together, sociologists wanted to create a remedy for the social disintegration. Sociology is the scientific study of social groupings, their structures, and their hierarchies. It brings together functions that tend to preserve or alter these organizational structures and

their intergroup relationships. The study of sociology focuses on interaction. A structure of social interaction is called a social group. Sociology is concerned in social interactions because they are social in nature, not because they are political, religious, legal, economic, or educational. Furthermore, sociology studies culture, social interactions, and their unique forms, types, and patterns rather than everything that occurs in a community or under social conditions. We look at how relationships work together to form larger or smaller systems and how they adapt to shifting requirements and expectations.

The first social scientist to use the term sociology was a Frenchman by the name of Auguste Comte who lived from 1798-1857. As coined by Comte, the term sociology is a combination of two words. The first part of the term is a Latin, *socius*- that may variously mean society, association, togetherness or companionship. The other word, *logos*, is of Greek origin. It literally means to speak about or word. However, the term is generally understood as study or science. Thus, the etymological, literal definition of sociology is that it is the word or speaking about society. A simple definition here is that it is the study of society and culture.

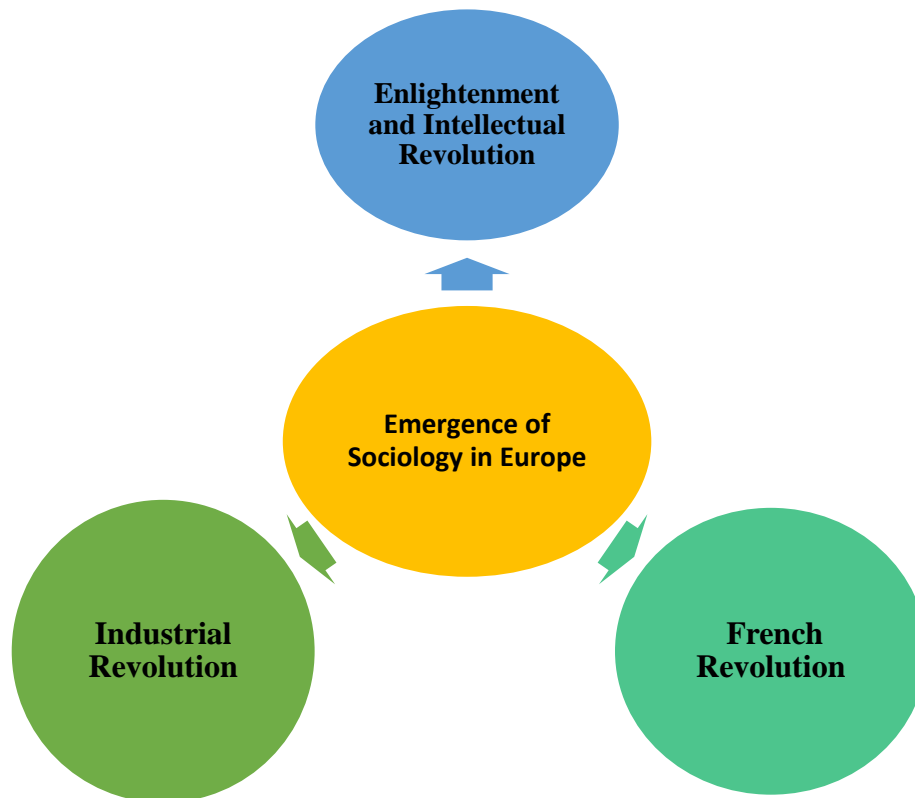
There are numerous definitions given by scholars from time to time to understand the discipline of Sociology. Some of the definitions are mentioned as follows:

- a) Sociology is the science of social phenomena ‘subject to natural and invariable laws, the discovery of which is the object of investigation’. —**Auguste Comte**
- b) ‘Sociology... is a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.’ —**Max Weber**
- c) ‘In the broadest sense, sociology is the study of human interactions and interrelations, their conditions and consequences.’ —**Morris Ginsberg**
- d) ‘Sociology is the study of man and his human environment in their relations to each other.’ —**Henry Fairchild**
- e) Alex inkles, “Sociology is the study of systems of social action and their interrelations”.
1. Emile Durkheim “Sociology is the science of social institutions”.
- f) Max-Weber, “sociology is the science which attempts an interpretative understanding of social action”.

- g) Morris Ginsberg, “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 relations between groups”.
- h) H.P. Fairchild, “sociology is the study of the relationships between man and his human environment”. 6. J.F. Culler, “sociology may be defined as the body of scientific knowledge about human relationships.
- i) G.A. Lundberg, “sociology is a body of related generalizations about human social behaviour arrived at by scientific method”. 8. R.E. Park and F.W. Burgess, “sociology is the science of collective behaviour”.
- j) P.A. Sorokin, “sociology is a generalizing science of socio-cultural phenomena viewed in their generic form, types and manifold interconnections”.
- k) Arnold Green, “sociology is the synthesizing and generalising science of men in all his social relationships”.
- l) Kimball Young, “sociology deals with the behaviour of men in groups”.

1.4 Emergence of Sociology

The emergence of Sociology is not a recent one, that’s why it is said Sociology has a short past but a long history. Sociology as a discipline emerged out of change; change from Tradition to Modernity. Hence Sociology is also considered as a child of Modernity. Sociology emerged as a distinct science in nineteenth century Europe. Europe then was passing through a period of immense changes which had set in with French and the Industrial Revolutions. Indeed, sociology can be considered above all a science of the new industrial society. It was during these two revolutions in Europe, covered by what is popularly known as the “Renaissance” period, when there took place a revival of art, literature, music, sculpture, Science and so on. Europe witnessed modernity with Renaissance (Re-birth of European Society); i) Intellectual Revolution brought ideological modernity, ii) Industrial Revolution brought Technological and Economic Modernity and, iii) French Revolution brought Political Modernity in European Society.



(Tri-fold Revolution in Emergence of Sociology)

Let's discuss the emergence of Modernity with these tri-fold revolution in European Society and its subsequent impact on the origin of Sociology during 19th Century.

1.4.1 Enlightenment and Intellectual Revolution

Despite the importance of social issues, this chapter focuses primarily on the intellectual influences that shaped sociological thought. Naturally, social forces and intellectual considerations are inextricably linked in the actual world. For instance, as we shall see in the study of the Enlightenment that follows, that movement was closely linked to the social changes that were previously mentioned, and in many cases, it served as the intellectual foundation for them. The many philosophical currents that influenced sociology's evolution are examined in the context of the country in which they had the greatest impact. We start with the Enlightenment and how it impacted the evolution of French sociology.

It is the view of many observers that the Enlightenment constitutes a critical development in terms of the later evolution of sociology.

Philosophical thinking underwent significant transformation and intellectual growth throughout the Enlightenment. 2. During the Enlightenment, many long-held notions and beliefs were disproved and changed, many of which had to do with social life. The French philosophers Jean Jacques Rousseau (1712–1778) and Charles Montesquieu (1689–1755) were the most well-known theorists linked to the Enlightenment. However, the Enlightenment had a more indirect and detrimental impact on society than a direct and beneficial one. "Early sociology developed as a reaction to the Enlightenment," according to Irving Zeitlin. The philosophy and science of the seventeenth century were the two main intellectual currents that shaped the intellectuals who were linked with the Enlightenment. Philosophers like John Locke, Thomas Hobbes, and René Descartes were linked to the seventeenth century.

The focus was on creating logically sound vast, broad, and very abstract systems of concepts. Though they made more of an effort to draw their ideas from and test them in the actual world, the later Enlightenment philosophers did not deny that systems of ideas should be comprehensive and logical. To put it another way, they sought to integrate reason with empirical inquiry (Seidman, 1983:36–37). Science, particularly Newtonian physics, served as the paradigm for this. The application of the scientific approach to social challenges is now beginning to take shape. Enlightenment intellectuals desired their ideas to be useful to the social world, particularly in the critical study of that environment, in addition to being at least somewhat based on reality. In general, the Enlightenment was defined by the conviction that reason and empirical study could help humans understand and govern the cosmos. It was believed that since natural rules governed the physical world, they probably did the same for the social world. Therefore, it was the philosopher's responsibility to identify these social rules through reason and investigation.

The Enlightenment intellectuals had a pragmatic objective: to create a "better," more rational world when they had a greater understanding of how the social world functioned. The philosophers of the Enlightenment, who placed a strong focus on reason, were likely to disbelieve in conventional wisdom. These theorists frequently concluded that conventional institutions and ideals were illogical, meaning they went against human nature and impeded human advancement. Overcoming these illogical structures was the goal of the Enlightenment's pragmatic and change-focused thinkers.¹

¹ Ritzer, G., 2010. Sociological Theories

1.4.2 Industrial Revolution

Industrial production increased dramatically throughout the Industrial Revolution. In order to build labor-saving devices that significantly reduced the usage of human and animal labor while simultaneously raising productivity, new energy and power sources—particularly coal and steam—replaced wind and water. In turn, factories took the place of shop and home workrooms as power machinery demanded new arrangements for human labor in order to optimize the advantages and profits from the new devices. The labor conditions in many early industries were appalling.

The Industrial Revolution, which mostly occurred in the late 19th and early 20th centuries, swept across many Western societies. Instead of being a single event, the Industrial Revolution was a series of interconnected events that led to the Western world's transition from a predominantly agrarian to an industrial system. For the industrial jobs available in the expanding industries, many people deserted farms and rural labor. A lengthy succession of technical advancements changed the industries themselves. To supply the many services required by industry and the nascent capitalist economic system, huge economic bureaucracies emerged.

A free market where numerous goods could be sold while most people worked long hours for meager pay was the goal in this economy. Following this, there was a backlash against the industrial system and capitalism in general, which gave rise to the labor movement and other radical movements that sought to topple the capitalist system. Sociologists were profoundly impacted by the massive change that Western civilization underwent as a result of the Industrial Revolution, capitalism, and the backlash against it. Along with many other lesser intellectuals, four influential players in the early history of sociological theory—Karl Marx, Max Weber, Emile Durkheim, and Georg Simmel—were consumed by these developments and the issues they brought about for society at large. They spent their lives studying these problems, and in many cases they endeavored to develop programs that would help solve them.

The Rise of Socialism

The term "socialism" can refer to a single set of reforms intended to address the excesses of capitalism and the industrial system. The majority of sociologists rejected socialism both

philosophically and personally, despite the fact that others supported it as a solution to industrial issues. Karl Marx firmly believed that the capitalist system should be overthrown and replaced with a socialist one. Marx spent a lot of time critiquing many facets of capitalist society, even though he did not create a theory of socialism in the traditional sense. He also took part in a number of political endeavors that he believed would contribute to the development of socialist communities. But in the early days of sociological theory, Marx was unusual. The majority of early thinkers, including Durkheim and Weber, rejected socialism—at least as Marx saw it. Despite their recognition of the issues facing capitalist society, they favored social change inside capitalism over Marx's call for a social revolution. They were more afraid of socialism than of capitalism. Marx's advocacy of the socialist alternative to capitalism was not nearly as influential in the development of sociological theory as this concern. As we shall see, sociological theory frequently evolved in opposition to Marxian and, more generally, socialist theory.

Feminism

There has, in a manner, always been a feminist viewpoint. Women appear to have acknowledged and rebelled in some manner the fact that they are subjugated everywhere—and they have been subordinated practically everywhere. The first wave of feminist activity and writing took place during the liberationist periods of modern Western history, which include the debates surrounding the American and French revolutions in the 1780s and 1790s, a much more organized and focused effort in the 1850s as part of the mobilization against slavery and for middle-class political rights, and the massive mobilization for women's suffrage and industrial and civic reform legislation in the early twentieth century, particularly the Progressive Era in the USA. However, the earliest examples of feminist writing and activity date back to the 1630s.

Numerous women who worked in or were connected to the subject of sociology—Harriet Martineau, Charlotte Perkins Gilman, Jane Addams, Florence Kelley, Anna Julia Cooper, Ida Wells-Barnett, Marianne Weber, and Beatrice Potter Webb, to mention a few—were impacted by all of this. However, the individuals who were establishing sociology as a professional power base gradually drove their works to the fringes of the field, absorbed, disregarded, or erased from the public record. Only in the work of marginalized male theorists or the increasingly marginalized female theorists did feminist concerns find their way into the field of sociology.

From Spencer to Weber and Durkheim, the men who came to dominate the field responded conservatively to the feminist debates that were taking place around them. As a result, gender issues were seen as unimportant and were addressed conventionally rather than critically in what they defined and openly marketed as sociology. Even though women were producing a substantial amount of sociological theory, they still responded in this manner. It is only now that the history of this gender politics in the profession is being recorded, as it is also a part of the history of masculine reaction to feminist arguments.

1.4.3 French Revolution

The causes of the French Revolution were the subject of endless debate. The French Revolution plunged Europe into a most profound crisis. From the epicenter in Paris, it sent shock waves into the furthest recesses of the continent. In 1789, there was reason to believe that the changes taking place affected people beyond France and far beyond mere politics. The revolutionaries had inherited the Enlightenment's belief in the universal abstraction of man. They felt they were acting on behalf of people everywhere, pitting themselves against universal tyranny. Their most noble movement was the declaration of the Rights of Man. Beyond everyday politics, there were indications that deep forces are invisible on the ordered surface of the late 18th century. Europe was somehow getting out of control. One source of anxiety was technological, the appearance of power driven machines with immense destructive and constructive potential. The second source was social, a growing awareness of the masses, the realization that the teeming millions excluded from society might take their fate into their own hands. The third source was intellectual, a rising concern in literature and philosophy with the irrational nature of human conduct. The French Revolution changed. The structure of society and created new ideologies to explain its course when nothing could be adopted from the past produced the modern doctrine of nationalism and spread it directly throughout Western Europe. It had an enormous indirect consequence up to the present. The European wars of 1792 – 1815, sparked off by the French Revolution, spread both revolutionary ideas and nationalism. The French Revolution also provided the empirical origin of modern theories of revolution. Interpretations of the French Revolution have enormously varied depending upon the writers' political position and historical views. The relationship between the Enlightenment and the French Revolution is very complex. While the Enlightenment spread a sceptical rationalism, it did not propose the extremism or the political solutions adopted during the revolution.

1.5 Development of Sociology

Claude Henri Saint-Simon (1760–1825)

Saint-Simon was older than Auguste Comte, who was really Saint-Simon's secretary and follower throughout his formative years. Although the thoughts of these two intellectuals are remarkably similar, a sour argument between them eventually caused them to part ways. Saint-Simon's contribution to the evolution of both conservative (such as Comte's) and radical Marxian thought was his most intriguing feature. As a conservative, Saint-Simon favored maintaining society as it was, but unlike Bonald and Maistre, he did not advocate a return to medieval existence. He was also a positivist, which meant that he thought the same scientific methods that were applied in the natural sciences should be applied to the study of social problems. Saint-Simon was a radical who believed that socialist changes were necessary, particularly centralized economic planning. But compared to Marx, Saint-Simon did not go quite as far. Like Marx, he saw the feudal nobles being replaced by the capitalists, but he found it unthinkable that the working class would eventually take their place. Comte's work contains many of Saint-Simon's concepts, but Comte developed them more methodically.

Auguste Comte (1798–1857)

The term Sociology was originally used by Comte. Later sociological thinkers, particularly Emile Durkheim and Herbert Spencer, were greatly influenced by him. Like the majority of modern sociologists and many classical thinkers, he too thought that sociology should be studied scientifically. Comte was skeptical of the intellectuals who had given rise to both the French Revolution and the Enlightenment, and he was deeply troubled by the chaos that characterized French society. He created his scientific theory, known as "positivism" or "positive philosophy," in opposition to what he saw as the Enlightenment's destructive and pessimistic worldview.

Comte shared the views of the French counterrevolutionary Catholics and was inspired by them. But there are at least two ways in which his work differs from theirs. First of all, he believed that it was impossible to go back to the Middle Ages because of developments in industry and technology. Second, he created a theoretical framework that was far more advanced than that of his forebears and sufficient to influence a significant amount of early

sociology. Comte created social physics, or what he dubbed sociology in 1839. Comte's attempt to model sociology after the "hard sciences" was evident from the adoption of the phrase "social physics."

Both social dynamics (social change) and social statics (existing social structures) were to be addressed by this new science, which he believed would eventually overtake all others. He believed that social dynamics were more significant than social statics, despite the fact that both included the pursuit of social life's laws. His concern in social reform, namely the correction of the problems brought about by the French Revolution and the Enlightenment, was mirrored in this emphasis on transformation. Comte believed that society will improve on its own via natural development, hence he did not advocate for radical change. Reforms were only required to help the process a little.

Emile Durkheim (1858–1917)

Compared to Comte, Durkheim's relationship to the Enlightenment was far less clear-cut. Because of his focus on social reformism and science, Durkheim has been regarded as an heir to the Enlightenment tradition. He has, nonetheless, also been seen as the heir of the conservative heritage, particularly as it was expressed in Comte's writings. But although Comte and Tocqueville had stayed out of academia, Durkheim's academic foundation grew stronger as his career went on. In France, Durkheim gave sociology legitimacy, and his writings eventually dominated the growth of sociology in general and sociological theory in particular. Although Durkheim was politically liberal, his intellectual stance was more conservative. Like Comte and the Catholic counterrevolutionaries, Durkheim feared and hated social disorder. His work was informed by the disorders produced by the general social changes discussed earlier in this chapter, as well as by others (such as industrial strikes, disruption of the ruling class, church-state discord, and the rise of political anti-Semitism) more specific to the France of Durkheim's time. In fact, most of his work was devoted to the study of social order. His view was that social disorders are not a necessary part of the modern world and could be reduced by social reforms. Whereas Marx saw the problems of the modern world as inherent in society, Durkheim (along with most other classical theorists) did not. As a result, Marx's ideas on the need for social revolution stood in sharp contrast to the reformism of Durkheim and others. As classical sociological theory developed, it was the Durkheimian interest in order and reform that came to dominate, while the Marxian position was eclipsed.

He sought to establish a scientific sociology and was a disciple of Comte. He is credited with creating sociology. *The Rules of Sociological Method*, *Le Suicide*, *the Elementary Forms of Religious Life*, and *the Division of Labor in Society* are some of his notable works. He was the first contemporary thinker to focus on societal reality. According to his thesis, the group is the ultimate social reality. He supports research that is factual, objective, and empirical. Sociology, in his view, is the study of social facts. Social facts must be used to examine social life. According to him, social realities exist outside of the person.

Herbert Spencer: (1820-1903)

Herbert Spencer, a British scholar, played a leading role in the intellectual movement in social sciences in the 19th century. His sociology is essentially evolutionistic. His main focus was on the evolutionary growth of social structures. For him, evolution begins in the inorganic world of matter, goes through the organic or living world of plants and animals, and ends in the human and social world of men. He believed that all phenomena, organic, inorganic, and super-organic, follow the same natural law of evolution. His main works are *Social Statics*, *The Study of Sociology*, *The Principles of Sociology*, and *Man versus the State*, etc.

Max Weber: (1864-1920)

Max Weber, a German philosopher, and Sociologist contributed significantly to the evolution of Sociology as a scientific discipline. For him, the individual is the basic unit of society. Weber opines that it is necessary to analyse human motivations, actions, and relationships scientifically. *Verstehen*, i.e., interpretative understanding, is the method that is more effective in understanding the dynamics of society and culture, which cannot be reduced to mere observable objects. The task before the social scientist is to observe the inner meaning of a social phenomenon. Society and culture are not elements to be quantified in line with the objects in nature; rather they are to be interpreted. Social action and human relationships are qualitative in nature.

Karl Marx: (1818-1883)

Marx, a versatile thinker, a prolific writer, and a critic, was a product of German idealism. His writings carry deep imprints of the ideas of Hegel, Kant, Feneurbach, and Adam Smith. However, his writings are highly original and polemical and are not in complete conformity with these scholars. Although he claims to be a Sociologist, his writings are deeply concerned with the burning social issues of his times. He has extensively written on class, class formation,

struggle, exploitation, poverty, alienation, and social change. The issue of class and class struggle is central to Marx's thought. In his words, 'the history of all hitherto existing societies is the history of class struggle'. His main works are Economic and Philosophical Manuscripts, Capital, The Holy Family, the Poverty of Philosophy, The Communist Manifesto, German Ideology, etc.

1.6 Nature and Scope of Sociology

On a broader platform, sociology is the study of human interactions, their conditions and consequences. It is a type of science that comprises investigative techniques which are objective and systematic. It gives rise to the evolution of the social truth that is based on empirical evidence and interpretation. However, it cannot be directly based on natural sciences, since human behaviour is a unique phenomenon. It also differs from natural sciences such that the contents of natural sciences are constant, while human behaviour, exhibits variations and flexibility. Sociology, as a branch of knowledge, has its own unique characteristics. It is different from other sciences in certain respects.

An analysis of internal logical characteristics helps one to understand its main characteristics, which are discussed as follows:

- (i) Sociology is an independent science: It is not treated and studied as a branch of any other science. As an independent science, it has its own field of study, boundary, and method.
- (ii) Sociology is a social science and not a physical science: As a social science, it focuses on man, his social behaviour, social activities, and social life. It is related to other social sciences such as history, political science, economics, etc.
- (iii) Sociology is a categorical and not a normative discipline: Sociology does not make any value judgments. Its approach is neither moral nor immoral but amoral. It is ethically neutral. It makes no recommendations on matters of social policy legislation or program. Sociology cannot deal with problems of good and evil, right and wrong, moral and immoral.
- (iv) Sociology is a pure science and not an applied science: The main aim of pure science is acquisition of knowledge, irrespective of whether the acquired knowledge is useful or can be put to use. On the other hand, applied science applies acquired knowledge into life.
- (v) Sociology is relatively abstract and not concrete science: It is not interested in the concrete manifestation of human events. It is more concerned with the form of human events and their

patterns. For instance, sociology is not specifically concerned with wars and revolutions but with general social phenomena as types of social conflict.

(vi) Sociology is not based on particular subjects or individuals but is a general science: Sociology tries to find out general laws or principles about human interaction and associations about the nature, forms, content, and structure of human groups and societies. It adopts a general approach based on a study of some selected events.

(vii) Sociology is a rational and empirical science. There are two broad ways of approaching scientific knowledge: one is empiricism, and the other is rationalism. Empiricism emphasizes experiences and facts that result from observation and experiment. Rationalism stresses on reason and theories that result from logical inference. In sociological inquiry, both are significant.

Scope of Sociology

According to the British sociologist Morris Ginsberg, the scope of sociology includes a broad study of human interactions, their conditions, and consequences. Some writers would restrict its scope to the relations arising from acts of will, but this is an unjustifiable and unworkable limitation. Many interactions between individuals are not consciously determined or apprehended. One of the most interesting problems confronting the student of society is determining the respective roles of reason or rational purpose and of impulse and unconsciousness in social life. In this case, sociology must be capable of dealing with the complete issue or network of social relationships. However, these relationships are assumed to depend on the nature of individuals, to one another, to the community, and to the external environment. This can be explained if every social event can be traced back to its origin, as influenced by complex interactions. A combination of these interactions is comprised within a community with respect to external influences. But this ideal, if generously conceived, is clearly too ambitious. Sociology involves a systematic and objective study of human society. Sociologists study individuals' social actions. Social relationships, for instance, those between a husband and a wife, a teacher, and a student, a buyer and a seller, and social processes, namely, cooperation, competition, conflict and organizations, communities and nations, and social structures (family, class and state), give rise to sociological queries. Explanations that are derived from norms and values result in the formation of social institutions. Thus, sociology can be defined as the study of social life. Sociology comprises a variety of apprehensions and interests. It is aimed at providing classified forms of relationships

within societies, institutions, and associations. These relationships pertain to economic, political, moral, religious and social aspects of human life. Although, so far, no collective agreement has been reached on the essence of sociology, it is established that sociology deals with the study of interaction systems, which shape social institutions, the state, and the non-native order. Therefore, in sociology, we study about social organization, social structure, institutions and culture. Sociology was defined differently by two schools of thought, pertaining to its range and theme:

- (i) Formalistic school
- (ii) Synthetic school

(i) Formalistic school

The formal school defined sociology as a social science that has definite characteristics. This school was advocated by eminent sociologists including George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese. On the other hand, the synthetic school with well-known sociologists, namely, Durkheim, Hobhouse and Sorokin attempted to bring together a type of coordination among all social sciences. The formal school supported the idea of giving sociology a suitable subject matter to make it a distinct discipline. It stressed on the study of forms of social relationships and considered sociology as independent. Simmel defined sociology as a specific social science that describes, organizes, analyses and visually explains the forms of social relationships. To put it in a different way, social interactions should be classified into various forms or types and analysed. Simmel argued that social interactions have various forms. He conducted researches on formal relationships such as cooperation, competition, sub and super ordinate relationships, and so on. He said, 'however diverse the interests are that give rise to these sociations, the forms in which the interests are realized may yet be identical.' His main emphasis was to conceptualize these forms from human relationships which are not affected by different scenarios.

Vierkandt believed that sociology should pertain to people being extremely attached mentally or psychically. Von Wiese believed in the existence of two types of basic social processes in a human society. These are as follows: (i) Associative processes that are related to contact, approach, adaptation, and so on. (ii) Disassociate processes like competition and conflict. Additionally, a blend of associative and dissociative processes also exists. Each of these processes can be further segregated into subclasses. These subclasses result in 650 categories

of human relationships. Sociology should concentrate on discovering a basic force of change and consistency, and should be influenced by the history of concrete societies.

Tonnies suggested two types of societies, namely *Gemeinschaft* (community) and *Gesellschaft* (association). These were based on the level of closeness between members of the society. Based on the types of relationships, he attempted to differ between community and society.

German sociologist **Max Weber** outlined a particular field of sociology. He recommended that the aim of sociology was to identify or explain social behaviour. However, social behaviour does cover all aspects of human relations since all exchanges between human beings cannot be called social. Sociology deals with learning and identifying the different types of social relationships.

Criticism of Formalistic School

The formal school has come under criticism because it has focused only on abstract forms and ignored the more feasible parts of social life. It is not possible to study abstract forms that have been alienated from concrete relations. According to Ginsberg, the study of social relationships would never be complete if it is carried out in isolation, without a thorough knowledge of the terms that are associated with it. Sociology is not the only branch of social sciences that focuses on the types of social relationships. Political science and international law also study the same. Since it is not possible to study social sciences as a separate entity from other sciences, the concept of pure sociology is not practical.

(ii) Synthetic school of sociology

The synthetic school defines sociology as a combination of social sciences. It stresses on widening the range of sociology. Durkheim divided sociology into three main sections. These were social morphology, social physiology and general sociology. Social morphology pertains to the lifestyle of people on the basis of their location or region. It comprises factors like population, density, distribution and so on. One can further divide this into two categories: (i) analysis of density and type of population that influences social relationships and social groups, and (ii) learning about social hierarchy or details related to the main categories of social groups and institutions, along with their operation. Social physiology deals with the origin and character of different social institutions, namely religion, morals, law, economic institutions, and so on. The prime objective of general sociology is to frame general social laws. Efforts are

still on to find out the links between different types of institutions that are treated independently in social physiology and the possibilities of emergence of general social laws as a byproduct. Hobhouse, a British sociologist, defined sociology as a field of science which focuses on the whole social life of man. It relates to other social sciences in a way that can be regarded as a blend of mutual exchange and stimulation. Classical sociologist Karl Mannheim has explained sociology in terms of two key divisions: systematic, and general sociology and historical sociology. Systematic sociology provides a methodical review of the main factors of coexistence, such that they are evident in every kind of society. Historical sociology deals with the historical array and existence of general forms of the society. This can be divided into two sectors: comparative sociology and social dynamics. Comparative sociology basically deals with identical historical changes and tries to highlight the general features by comparing them. It also separates general features from industrial features. Social dynamics is concerned with the interrelations that exist among different social factors and institutions in a given society, for example, in an ancient society.

Ginsberg has combined the main features of sociology in a way that they classify the different types and structures of social relations, specifically those that are clearly specified as institutions and associations. He tried to find connectivity between various parameters of social life, for example, economic, political, moral and legal, intellectual and social elements. It attempts to make the basic conditions of social change and persistence simpler and evaluates the sociological principles that influence social life. Thus, on the basis of the viewpoints of many sociologists, the scope of sociology can be generally defined. To begin with, sociology should be concerned with the analysis of various institutions, associations and social groups, which have resulted from social relationships of individuals. The second step is an understanding of the different links between various sections of the society. This objective is catered to by the functionalist school of sociology, as required. The Marxist school also exhibits the same opinion. Thus, the main area of discussion of sociology pertains to social structure. Sociology should also focus on aspects which are important in bringing about social stability and social change. Finally, sociology should also tackle issues related to the changes in pattern and the consequences of societal changes.

1.7. Sociology as a Science

The nature of sociology as a science has become a controversial issue. Some critics do not support the ideology of sociology being regarded as a science like all other social sciences. Sociology can be regarded as a science since it comprises objective and systematic methodologies of examination and assessment. It can also be evaluated as a social reality on the basis of empirical data and explanation. However, it cannot be directly compared to natural sciences since human behaviour is not similar to natural sciences. A science may be defined in at least two ways: (i) A body of organized, verified knowledge that has been secured through scientific investigation and (ii) A method of study whereby a body of organized and verified knowledge is discovered. However, if the first definition is accepted, then sociology can be termed as a science, based on the theory that it creates a body of organized and verified knowledge, after scientific investigation. To the extent that sociology forsakes myth, folklore, and wishful thinking and bases its conclusions on scientific evidence, it is a science. If science is defined as a method of study, then sociology can be defined as a science because it uses scientific techniques of study. In the history of human thinking, few of our actions have been based on verified knowledge, for people through the ages have been guided mainly by folklore, norms, values, and anticipations. Recently, very few people accepted the idea of systematic observations and analysis. W. F. Ogburn, an American sociologist, opines that sociology is a science. According to him, science is to be judged on the basis of the following three criteria:

- The reliability of its body of knowledge
- Its organization
- Its method Sociology depends on reliable knowledge.

Thus, sociological studies of population, families, group behaviour, evolution of institutions and the process of social change are regarded as considerably reliable. Secondly, disjointed collection of facts cannot be a science. Science should be organized and the organization of science rests upon relationships. Sociology provides a scope for interrelationships, which is enough to encourage more discoveries. Moreover, with reference to method, a branch of knowledge can be called a science if it follows a scientific method in its studies and investigations. Sociological studies employ various methods such as the historical method, case study method, social survey method, functional method and statistical method. Though sociology can be considered as a science, its scientific character cannot be established because it is not as accurate as natural sciences. There is no denying the fact that sociology cannot experiment and predict in the same way in which physical sciences do because human

behaviour and relationships are peculiar and uncertain. Objectivity in sociology is not possible as man has his own prejudices and bias. Social phenomena cannot be exact as it is too vast and human motivations are complex, and it is difficult to make predictions about human behaviour. However, such objectives raised against sociology as a science are refutable. Sociology does make use of scientific methods in the study of its subject matter. Though sociology does not support laboratory experiments, yet it does employ the techniques of science, such as the measures of sociometry, schedule, questionnaire, interview and case history. These relate measures of quantity with social phenomenon. Moreover, a sociologist also uses observation and comparison. Sociology delineates the cause-effect relationship. So, sociology is a scientific discipline which obeys the demands of validity that are implied by the word 'science'. It classifies the form of social relationships and determines the connectivity between different sectors of social life. American sociologist Robert Bierstedt, in his book *The Social Order*, considered sociology as a social and not a natural science. Thus, it can be said that science is a way to find out the truth, and if sociology involves the application of a range of techniques and methods in the right manner, then it will achieve a scientific character. Human social activities can be observed through scientific exploration just like any other natural phenomenon. This exploration uses scientific techniques, such as scales of sociometry, schedules, questionnaires, interviews, and case history. These, in turn, apply quantitative measurements to social phenomena. Hence, they can be compared to the technique of experimentation. Sociology attempts to identify the types and forms of social relationships, especially of institutions and associations. It tries to establish relations between different factors of social life. It also involves the deduction of general laws through a systematic study of its material. The outcome of the study of sociological principles is used as a means to resolve social problems. Consequently, sociology can be compared to a science, such as social psychology, clinical psychology, and other sciences that relate to the existence of mankind. A sociologist can also make optimum use of two other fundamental techniques of scientific reasoning, which are observation and comparison. Sociology can also be used in the building of laws and for futuristic calculations. These laws are usually relevant and are independent of cultural changes. Sociology also explains the cause-effect relationships by the analysis of social procedures and relationships.

Importance of Sociology The discipline of sociology is recognized widely today. Nowadays, there is a growing realization about the importance of the scientific study of social phenomena and means of promoting what American sociologist and economist Franklin Henry Giddings calls 'human adequacy'. It is of great value in modern complex society.

- Sociology makes a scientific study of society: Sociology has made it possible to study society in a systematic and scientific manner. Scientific knowledge about human society is needed in order to achieve progress in various fields.
- Sociology throws more light on the social nature of man: Sociology delves deep into the social nature of man. It tells us why man is a social animal and why he lives in groups. It examines the relationships between individuals and the society.
- Sociology improves our understanding of society and increases the power of social action: The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust to the environment. Knowledge of society and social groups helps us to lead an effective social life.
- Sociology has contributed generously to enhance the value of human culture: Sociology has trained us in building a rational approach to questions that concern ourselves, our religion and customs. It teaches one to have an object oriented and balanced approach. It emphasizes the importance of ignoring petty personal prejudices and ambitions that are influenced by ego and envy.
- Sociology studies the role of institutions in the development of the individual: The home and family, school and education, church and religion, states and government, and marriage and family are important institutions through which a society functions. Furthermore, they are conditioners of an individual's knowledge of sociology.
- Sociological knowledge is indispensable for understanding and planning of the society: Sociological planning has been made easier by sociology. Sociology is often considered a vehicle of social reform and social organization. It plays an important role in reconstruction of the society.
- The need for sociology in underdeveloped countries: Sociologists have drawn the attention of economists regarding the social factors that have contributed to the economic backwardness of a few countries. Economists have now realized the importance of sociological knowledge in analysing the economic affairs of a country.
- Study of society has helped several governments to promote the welfare of tribal people: Not only civilized societies but tribal societies also have several socio-economic problems. Studies conducted by sociologists and anthropologists regarding tribal societies have helped many governments in undertaking various social measures to promote the welfare of tribal people.

1.8 Relation with other Social Sciences

Sociology could be considered to be a method of objective inquiry that involves testing of beliefs against evidence. Sociology and other social sciences focus on certain aspects of human behaviour. All of us can claim to be familiar with human behaviour. All of us rely on our common sense to function in our daily lives. Even when faced with an obstacle, we tend to use our common sense to cross that hurdle. Common sense does not rely upon any specific education as it is believed to be shared by all. However, sociologists believe that this common sense that we depend upon may not always be reliable as it is based on commonly-held beliefs rather than a systematic analysis of facts. Sociology is the systematic study of society, its people and their behaviour. Critics often claim that all that sociology does is repeat the obvious; things that we can witness and analyse through common sense, and as such, there is not much difference between sociology and common sense. However, there are some major differences between sociology and common sense. They are as follows:

- Common sense views are built upon people's limited experiences and give an inaccurate view of society. Sociological views, on the other hand, are based on thorough qualitative or quantitative research and evidence.
- Common sense views are built upon social tradition and customs, and are resistant to change. Sociological views often raise serious questions that challenge the status quo.
- Common sense views are specific and particular to time and place, thus, they are culture-specific and full of stereotypes. Sociological views recognize the fact that many stereotypes are social constructs.
- Common sense views lack academic credibility and reliability. Sociological views, since they are based on data and research, have academic credibility and validity. Sociologists, like other scientists, are unwilling to accept something as fact simply because it is common knowledge. They believe that all information must be tested and analysed in relation to the data at hand. Ethnomethodology is a recent sociological theory. It is the study of 'folk' or commonsense methods employed by people to make sense of everyday activities by constructing and maintaining social reality. It means that common sense is so important that it helps in understanding the methods of constructing reality

1.8.1 Sociology and Social Anthropology

Sociology and social anthropology are related but different fields with dissimilar origins. While sociology has its roots in philosophy and history, anthropology began as a study of physical measurements of humans. However, the two subjects have developed hand-in-hand, especially when it comes to concepts and scientific methods. Social anthropologists generally study small societies that are often considered primitive, such as in the Pacific Islands. They tend to live in the particular community they are studying, witnessing their daily activities and almost becoming a part of the community themselves. Sociologists, on the other hand, study facets of a society, such as family or social mobility, and their organization and processes. A sociologist uses methods that are loaded with values, therefore, their conclusions are lined with ethical considerations. Perhaps, the biggest difference between sociology and social anthropology is in their method of research. A social anthropologist uses qualitative methods to collect information, usually by immersing oneself into the society that is being studied (see Figure 1.1). Sociologists generally collect quantitative data based on which they make their conclusions.

1.8.2 Sociology and Social Psychology

Social psychology involves the study of social and mental processes, and how they act together to determine action. Essentially, it studies the interaction between psychological and sociological processes. It is the ground where sociology and psychology converge. Psychologists look at the mental processes and personality characteristics that make people act in a certain manner. Sociologists tend to look at not just the social setting and structure, and the processes that go on within them but the influence they exert upon individuals. Sociology particularly looks at human connections and interrelationships. Social psychologists look into the following factors to study how an individual's behaviour, beliefs, moralities and identity are determined by his/her position in social space:

- Culture
- Time period
- Gender
- Class
- Race
- Age

- Peers

1.8.3 Sociology and History

The study of sociology has a long history. The way sociology perceives and categorizes historical forms of society has been shaped by history. There is a lot of interaction and overlap between the two disciplines. Historians supply a significant amount of the data used by sociologists. Historians, however, also make extensive use of sociological research. Does that imply that the two fields are hardly different from one another? Alfred Radcliffe-Brown, an English social anthropologist, once said, "Sociology is nomothetic, while history is idiographic." This indicates that a sociologist makes generalizations, but a historian chronicles specific occurrences. To make generalizations about the social processes at play, a sociologist uses quantitative data. The interaction of these social factors and personality, however, is the focus of a historian. The study of history focuses on the past and examines how things change throughout time. In order to make generalizations, a sociologist searches for patterns.

1.8.4 Sociology and Political Science

From the historical viewpoint the affinity between sociology and political science is very close; for it was not until comparatively late that the distinction between politics and sociology was made. Before this the main works on social subjects such as Plato's Republic, the Politics of Aristotle, and other classical works of the East and West were meant to be complete treatises on political science. In accordance with our conception of sociology it would not be accurate to consider political science as a part of sociology; for it has special topics of its own such as the nature and systems of law, the methods of political representation, the sphere of the legislative power etc., with which no other science is concerned directly. But certain political questions such as the relation between law and freedom, or the nature of political allegiance, inasmuch as they are related with the whole of social life, may also fall within the scope of sociology. In short, the ground covered by sociology and political science is largely common, but their viewpoints are different (the former looks upon the state as a social institution or association; the latter as the supreme regulating power of the community and the source of political law." The correlation between these two branches of the social sciences is such that Giddings once wrote "To teach the theory of the state to men who have not learned the first principles of sociology, is like teaching astronomy thermodynamics to men who have not learned the Newtonian laws of motion.

1.8.5 Sociology and Economics

Sociology is a social science that is primarily focused on human organizations and associations. The scientific study of human interactions and relationships, as well as their causes and effects, is known as sociology. However, economics studies human economic activity. In essence, it is a science of wealth and decision-making. "Economics is a social science that studies human behavior in relation to his infinite ends and scarce means which have alternative uses," according to Professor Robbins. It mostly concentrates on human activities including production, consumption, trade, and distribution. It also examines the composition and operations of various economic institutions, such as markets and banks. This makes it clear that economics is concerned with both the material requirements and welfare of people.

Nonetheless, there are many connections between these two significant social science fields. Both are connected to and rely upon one another. Thomas believes that "Economics is, in fact, but one branch of Sociology" because of these connections. In a similar vein, Silverman believes that economics is considered a branch of sociology, which examines the fundamentals of all social interactions. The following are their relationships with one another: The foundation of collective welfare is the material well-being of people, which is the focus of economics. Economics need assistance from all social disciplines, but mostly from sociology, in order to attain the common good. Economics relies on and uses sociology to better understand itself.

We were aware that social welfare included economic welfare. When economic issues like unemployment, poverty, and inflation arise in society, economists typically turn to sociology for assistance and consider the social events that took place during that period. However, it is also true that society has influence over an individual's economic actions. Max Weber, Vilfredo Pareto, and other classical sociologists conducted in-depth, thorough study on the economy and society, which ultimately proved to be very helpful for economics. Economic change is regarded by some economists as a component of social change. Any economic issue is often generalized using information gathered or supplied by sociology. Thus it is very clear that economics cannot go far alone or develop as an independent subject of social sciences without the help of sociology.

In a similar way, sociology also benefits from economics. Sociological understanding is substantially enhanced by economics. Every facet of social life is significantly impacted by economic concerns. Since economic crises are the primary cause of several significant social issues, such as dowries, suicide, etc., sociological analysis of these issues is impossible without the aid of economics. Therefore, we may

conclude that economics is a component of sociology and that sociologists cannot solve many social issues without the aid of economics. Sociological knowledge and research are significantly influenced by economics. According to renowned social scientist Karl Marx, economic interactions are the basis of society.

Economic factors plays vital role in every aspect of our social life and so, Sociologists are concerned with economic institutions. For this reason, Sociologists like Spencer, Weber, Durkheim and others have relied on economics in their analysis of social relationships.

Despite the above discussed interrelationship between sociology and economics, both the sciences have certain differences which are discussed below:

- 1) Sociology primarily studies about society and social relationships whereas economics studies about wealth and choice.
- 2) Sociology emerged as a science of society very recently whereas economics is comparatively an older science.
- 3) Sociology is considered as an abstract science whereas economics is considered as a concrete science in the domain of social sciences.
- 4) Sociology generally deals with all aspects of social science whereas economics deals specific aspects of social science.
- 5) Sociology has a very wide scope whereas economics scope is very limited.
- 6) Sociology is concerned with the social activities of individuals whereas economics is concerned with their economic activities.
- 7) Society is studied as a unit of study in Sociology whereas individual is taken as a unit of study in economics.
- 8) Both Sociology and economics differ from each other in respect of the methods and techniques they use for their study.

1.9 Check Your Progress

Discuss the social causes of French Revolution.

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Write a note on the forces led to the emergence of Sociology in Europe.

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How do you conceive economic sociology as a sub-discipline of sociology?

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1.10 Sample Questions

- Write a comprehensive note on the causes and consequences of French Revolution.
- Write a brief note on the contribution of various scholars in Development of Sociology.
- Elucidate the common issues concerning both sociology and economics.
- Critically delineate the contributions of formalistic and synthetic school of thought.
- Discuss the nature and subject matter of Sociology.

1.11 Suggested Readings

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Unit –II Basic Concepts – I:

2.1 Learning Objectives

2.2 Introduction

2.3 Society: Meaning and definition

2.3.1 Types of Society

2.4 Community

2.5 Association

2.6 Institution

2.7 Social Groups

2.7.1 Primary, Secondary and Reference Group

2.8 Check Your Progress

2.9 Sample Questions

2.10 Suggested Readings

2.1 Learning Objectives

After going through this unit, you will be able to:

- Analyse the concept of society
- Describe the forms of social institutions and social structures
- Differentiate between Social Structure and Social System
- Differentiate between communities and associations
- Understand the concept of Role, Status, Role Set, Role Conflict etc.

2.2 Introduction

The study of human society or societies is known as sociology. However, this basic introduction to the topic raises the question, "What is human society?" The solitary form of a society and its plural form are emphasized differently. As a single noun, society seems broad and unbounded. The plural phrase "societies" sounds more like a collection of separate container units that you may take one at a time to examine their contents. As previously said, sociology has always examined societies as human societies, both independently and together. Although there may be differences in how the two parts are balanced, studying one component ultimately necessitates studying the other. On their own, neither of them makes sense.

All people, or all members of the animal species—Homo sapiens—are included in human civilization as a whole. We shouldn't, however, identify human society with all human species. The traits of the species are shared by each individual member, just like in other animals. Together, they comprise humanity. They form communities through their social relationships. The world society is the whole collection of relationships at any one time. Any animal species must have functional organisms, social relationships, a favorable habitat, and genetic heredity in order to survive. In general, society is not particularly human.

We can only discuss the emergence of sociology as a field when a set of research procedures and the sharing of ideas and findings among members of an organized occupation start to occur. Therefore, the French philosopher Auguste Comte (1798–1857)'s 1839 coining of the term "sociology" was just a first step, even if his theory that society is governed by a rule of three phases became well-known.

You will learn about the fundamental ideas of sociology in this unit. The significance of various social groupings and institutions will also be covered.

2.3 Society: Meaning and definition

The concept of "society" is difficult to define. It generally alludes to individuals and their communities. Humans are social creatures that depend on others to meet their basic needs.

Society is made up of people. People become more interdependent and closer to one another as a result of their interactions. Therefore, a formal association of people with similar interests might be referred to as a society. "A society is a collection of individuals united by certain relations or modes of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior," according to British sociologist Morris Ginsberg. "Society is a web of social relationships," according to renowned sociologist R. M. MacIver.

One of the major stages of evolution might be considered the beginning or rise of civilization. However, only a small number of species took this action. Similar to previous processes, it is a new synthesis of old materials with special properties not present in the old materials taken into consideration independently. Therefore, it is a real-life illustration of what is referred to as emergent evolution. It is necessary to trace society's independent beginnings in many animal species in order to recognize that it is a true emergent. All one has to do is understand how it differs from the creatures of which it is made. It was common practice to compare civilization to an organism a few decades ago. An organism's cells are too specialized to be said to as members of the society, entirely subservient to it, and inflexibly fixed in their relationships with one another. They are not independently movable and geographically separated. Therefore, in a strict sense, the organism is not a society of cells. There is an awareness within the organism that no civilization has.

2.3.1 Types of Society

1. Pre-industrial societies

A pre-industrial society's primary economic activity is the production of food through the use of animal labor. These societies can be further classified as feudal, horticultural, pastoral, hunting-gathering, and agricultural. Hunting wild animals and gathering edible fruits and vegetables were the primary occupations of the members of the hunting-gathering community. Nomads, hunter-gatherers traveled from one location to another in pursuit of food. Therefore, these permanent homes in groups—later referred to as villages—were nonexistent at this time. The pastoral cultures of the next era used tamed animals to till the ground and generate food.

Pastorals go from pasture to pasture and live a nomadic lifestyle. Because they could grow their own food to sustain their people, pastoral communities were larger. Some members of these organizations were also dealers, jewelers, and craftsmen. In these cultures, certain families amassed greater money than others, and they frequently rose to positions of authority as a result. The prior leadership and new tribal chiefs gradually gave way to these affluent and influential families.

In horticultural civilizations, garden plots were used to grow staple crops as well as fruits and vegetables. These communities were more technologically and technically evolved than the pastoral societies, and they employed slash and burn methods for raising crops. A horticultural society would relocate to a new plot of land if they discovered that the existing one had become unusable. After many years, they frequently returned to their original plot of property. Hence, by rotating the piece of land, they would manage to stay in the same area for many years at a stretch. The villages that were built during this period could inhabit thirty to 2000 people. As in the pastoral societies, in the horticulturalist society also, a discrepancy was noticed in the possession of wealth.

In agricultural societies, crops were grown across a wide region using sophisticated technologies. Increases in food supply were made possible by technological advancements, which in turn supported a bigger society. Towns and cities were established as a result of the centers for grain commerce and exchange that surplus production produced. To promote their economic endeavors, monarchs, artisans, traders, and religious leaders gathered in these communities. Compared to earlier cultures, agricultural societies had higher levels of social stratification. Because they played the same duty, women were viewed as equals to men in earlier cultures.

But when granaries and food storage proliferated, women lost their status and were viewed as inferior to males since they were no longer needed for agricultural work. As cities and villages grew, there were ongoing conflicts with the local populace. Farmers would give soldiers food in return for defending them against enemy invasion. A monarch and aristocracy also emerged in these civilizations, making sure that the lower members paid taxes in every manner imaginable to support their finances.

From the ninth to the fifteenth centuries, feudalism flourished as a social structure. Land ownership was the foundation of this kind of civilization. Under feudalism, vassals were forced

to work the land and give their monarch all of the harvest in return for military defense. The lords took advantage of the peasants by expecting them to provide food, crafts, respect, and complete subordination. Capitalism took the place of feudalism in the fourteenth century.

2. Industrial societies

A larger excess of manufactured products and food became available as a result of the industrial revolution. Once more, societal disparity became increasingly noticeable. People left the countryside in pursuit of profitable work in industrial centers due to the decay of the rural civilization. Because of the excess labor, capitalists were able to take advantage of the working class. Workers' living and working circumstances were subpar, their quality of life was severely damaged, and capitalists could not care less about these issues as long as production continued.

3. Post-industrial societies

The societies that were formed after the industrial revolution were mostly dominated by services, high technological advancement and information, more than surplus production. Societies with an advanced industrial twist have a major part of the workforce in research, education, health, law, sales, banking, and so on.

Types of Societies

From the earliest hunting and gathering cultures to the current technological era, human society has changed with time. People have lived in a variety of groupings under a range of conditions. These days, we create and engage with a wide range of groups that differ in terms of size, composition, and the level of contact between participants. We could belong to a variety of nonprofit organizations, including clubs, labor unions, and political parties. You belong to one kind of group when you go to a football game or a rock concert, but you belong to a completely other group when you go on a picnic with your friends.

When your school organizes a bus for your students to go on an excursion, the makeup of your group is very different than when you are on a public bus with strangers. You may be a part of a fairly formal organization like a corporate firm or government agency, but you are also a part of a close-knit group like the family. People spend a large portion of their time in

groups, which has a significant impact on their views and behaviors. As a result, study groups are a crucial component of sociology's curriculum.

EVOLUTION OF SOCIETIES

Based on the stages of socio-cultural evolution, Gerhard and Jean Lenski (1982) classified human societies into five types.

Hunting and Gathering Societies

The first group of guys had no idea how to cultivate animals or crops. They gathered natural fruits and herbs and hunted wild animals. They were few in number because they had little resources and occupied tiny territories. Since they had to relocate whenever food supplies in a particular location ran out, they were effectively nomads. There were no experts, although there may have been shamans or fortune-tellers who claimed to have knowledge of the supernatural in later times. The division of labor was quite basic; men, women, and children all took part in obtaining food. All information was passed down via the family; there were neither schools nor teachers.

Although there was no official power structure, each group's dominant man may have had a significant impact. Individuals had no use for private property since they were nomads. There was no rivalry over resources or influence. Consequently, there was some equality in the social system. Nowadays, only a small number of hunting and gathering communities remain, mostly among the Aborigines of Australia and some regions of Africa. Quobas in Horticultural Societies People in the Near East started domesticating animals and growing crops about 12,000 years ago. This meant that hunter-gatherers could now grow crops in small areas to augment their food supplies, but their access to technology was restricted to shovels, sticks, and hand hoes. Because they knew so little about agricultural methods, they frequently used the slash-and-burn method. Horticulture allowed them to remain in one location for a much longer period of time until the earth's fertility was depleted. They merely burned the ground cover, loosened the soil, and sowed the seeds. After the earth regained its fertility, people frequently moved back to the same location. Horticulturalists were able to generate excess food and sustain bigger societies by cultivating crops and animals at their own speed.

Because of the community's size and the plenty of food, some people might be released from the responsibility of producing food. There were shamans who attended to the 'religious' requirements of the populace and full-time artisans who dedicated their time to creating better

tools. Some people started to amass private property as families were able to cultivate more crops and animals. As the settlements grew in size, a leadership structure developed, and affluent people assumed the role of chieftains. The ability to trade with other communities made possible by surplus commodities allowed horticulturists to share goods and ideas. It's also possible that these meetings led to conflicts. Today, conventional horticultural communities are as uncommon as hunting and gathering tribes.

The Brazilian Yanomamo are frequently researched as pastoral societies and horticultural societies. Pastoral communities emerged in dry parts of North Africa, the Middle East, and Central Asia where humans started domesticating vast herds of animals including cattle, sheep, goats, and camels, while horticultural cultures formed in the world's fertile regions. Although they migrated according to the seasons, pastoralists were also nomads for at least a portion of the year. They traded with established communities and produced surplus on a regular basis. Those who owned large herds were wealthy and many were workers who just tended to the animals, Pastoral societies continued to endure in regions where land was not fit for cultivation. Even today southern Iran and Uganda are home to pastoral societies.

Agrarian Societies

People started growing crops on a vast scale in the lush river valleys of Mesopotamia, India, and China, and later in other regions of the world. Tilling the soil and growing crops year after year became feasible with the advent of metal and improved implements like the plow. Additionally, people started using animals to help in food production and produce delivery. The earliest cities were also created as a result of the agricultural revolution. Large city growth resulted in changes in power structures and societal political organization. Many workers were released from the routine tasks of distribution and manufacturing. As a result, new jobs and a greater degree of function specialization emerged. Religious leaders, medical professionals, artists, entertainers, rulers, administrators, and craftspeople—especially blacksmiths, potters, weavers, and carpenters—appeared. The fast advancement of human knowledge in the fields of science, mathematics, philosophy, and literature was also observed in agrarian cultures. As the state gained authority, it began to codify laws and regulations and seized ownership of all public facilities, including community halls, highways, and irrigation systems. Conventions and traditions from earlier cultures have now been formalized into a legal system.

Even while the family was still a significant institution, many of the roles that families had played were taken on by other social institutions including schools, places of worship, and craft

centers. The class structure started to take hold when wealth consolidated in the hands of a small number of elites due to the growing significance of landed property. Many communities throughout the world are still agricultural today, but the industrial and technological revolution has also had a profound impact on them. societies that are industrial and post-industrial.

Ancient agrarian communities were drastically altered by the Industrial Revolution, which took place over 200 years ago. Animal energy was replaced by inanimate sources, allowing companies to produce enormous amounts of manufactured items. In England, steam engines were first employed to power machines in 1765. Workers from rural areas started to be drawn in by factories seeking a huge labor supply. Many individuals who had been tenants on the property for generations were forced off when feudal society collapsed. People could now work in large industries in metropolitan areas, thus they were no longer entirely dependent on their family, kinfolk, or local groups for their subsistence.

They were released from several cultural and community responsibilities in addition to becoming monetarily independent. The single most significant driver of urbanization and overall economic growth is industrialization. Science, technology, education, health, art, entertainment, literature, and philosophy all saw significant advances in understanding. The class structure solidified as the gap between the affluent and the poor widened as wealth concentration increased. The importance of centralized governments grew, impacting nearly every aspect of human endeavor.

Achieved status became significantly more significant than assigned status as social structure and functional specialization became more differentiated, allowing people to pick from a wide variety of vocations. Generally speaking, the Industrial Revolution caused a considerable amount of rural-urban movement, accelerated economic expansion, and almost completely changed agrarian civilizations. The majority of highly developed industrial cultures have now transitioned into a new stage known as the information age or post-industrial society. Early industrial civilization had very rudimentary technologies and a strong emphasis on produced items. While manufacturing continues to play a significant role, the service sector is seeing incredible expansion.

Access to diverse energy sources and significant advancements in communications technology have revolutionized post-industrial civilization. The majority of the economy is accounted for by the service sector, which includes the banking, computer insurance, mass media, and hotel

industries. The rise of call centers, e-commerce, and email has changed the workplace and made the workforce more global. People may participate in global corporate businesses while remaining at home thanks to satellite technology. A new consumer culture has also emerged as a result of recent developments in goods and services.

THREE TYPOLOGIES

Sociologists and anthropologists have classified communities using different typologies. The following are three of the most prevalent and, in many respects, quite similar varieties. Organic and Mechanical Solidarity: Durkheim, Émile A mechanically cohesive society is one in which the majority of individuals work in the same field and is comparatively small. Humans are ethically and intellectually same. They have similar feelings, respect similar ideals, and revere similar objects. As a result, communities are homogeneous and non-atomized. From similarity, solidarity 'is at its optimum when the communal consciousness totally envelops our whole conscience and corresponds in all points with it' (Durkheim 1965).

Therefore, a strong collective conscience—that is, a shared set of emotions, thoughts, and behaviors—is a hallmark of a society with mechanical unity. However, societies become more distinct as they get bigger, and a number of new economic positions emerge. Societies tend to grow more diverse when people pursue varied career paths. Their moral and mental affinities have vanished. Specialization, the division of labor, and individuality are characteristics of a society with organic solidarity. Rather than the homogeneity of materials, it is held together by the interdependence of parts. It is also characterized by the deterioration of communal consciousness.

According to Durkheim, a community can only be considered morally cohesive if its members are all bound by the same set of symbolic representations and presumptions about the outside world. Similarities in values and beliefs tend to vanish as functions get more specialized.

TYPES OF SOCIETIES AND GROUPS

Gemeinschaft and Gesellschaft: Ferdinand Tonnies

Charles Loomis translated the German phrases Gemeinschaft and Gesellschaft into "community" and "society" since there was no better term available. The German sociologist

Ferdinand Tonnies mostly concentrated on the distinctions between traditional and contemporary communities, but he largely adhered to Durkheim's typology. A *Gemeinschaft* is a typical small-town in the country. People have a strong feeling of community and share similar values and views. Family, kinship, and assigned statuses are significant, and customs and traditions are revered. Natural will is what defines a *Gemeinschaft*, meaning that connections are intimate and frequently terminate on their own. People were driven by a feeling of community rather than by financial gain or individual advantages.

In contrast, a *Gesellschaft* is founded on individual self-interest or rational will. Social responsibilities and the welfare of the community no longer drive human behaviour. Societies have developed into expansive metropolitan conglomerates in which people are free to pursue their personal interests. In general, social ties are impersonal and formal. Due to individualism, people may not have same values, opinions, and views. The sense of community is generally eroding, much like in an inherently isolated civilization.

Folk and Urban Societies: Robert Redfield

Rural sociologists now use Redfield's folk-urban continuum as a basic typology. This only demonstrates how rural and urban communities differ from one another. Rural areas have low population densities and tiny communities. The majority of people work in agriculture; other occupations are typically limited to traditional crafts like pottery. Cohesion and homogeneity characterize rural communities. Members hold similar morals, opinions, and customs. Social mobility is low because there is relatively little division of labour.

Characteristics of Rural and Urban Societies

Rural Societies	Urban Societies
Small in size	Large
Low density of population	High density
Agrarian	Industrial
High specialization	Heterogeneous
Little or no specialization	Homogeneous
Personal interaction	Impersonal interaction

Informal social relationships	Formal relationships
Uniform and non-atomized	Fragmented and sectarian
Shared values and common interests	Dissimilar values and interests
Strong collective consciousness	Weak collective consciousness
Informal social control	Formal social control
Collectivistic	Individualistic

2.4 Community

Human society is a group of people related to each other through persistent relations. Societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions.

Another key idea in social and political life is community. People's social lives are impacted and shaped by the type of community they reside in. The term "community" comes from Latin, where the noun *munia*, *munium*, meaning "duty," and the prefix "com" indicates "together." Therefore, community means doing tasks together. It suggests that the "community" is a group of people who have come together to serve one another. "A community is a local grouping within which people carry out a full round of life activities," goes an often used definition.

Other definitions of community

“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.’”

–**Karl Mannheim**

“Community is ‘a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life which constitutes it.’”

–**Morris Ginsberg**

“Community is ‘the smallest territorial group that can embrace all aspects of social life.’”

–**Kingsley Davis**

Characteristics of Community

The concept of "community," like most things in sociology, is hard to define with any degree of precision or assurance. The phrase refers to a model or construct. We are unable to see, feel,

or touch a community. No two communities are identical, and they may differ in terms of size, form, color, and other characteristics.

Furthermore, a community is much more than its current members. More than likely, that community existed long before the present inhabitants were born, and it will thrive long after they are all gone. Some members of a community will leave and may return at some point. A "community" can occasionally refer to a collection of individuals who have common interests rather than a physical place.

Let us now look at some characteristics of a community.

Sociological construct: A community is a 'sociological construct'. In other words, it is a set of human interactions and behaviors that have meaning between the members. They have actions based on shared expectations, values, beliefs, and so on between individuals.

Blurred boundaries: A community's borders seem straightforward when it is a small hamlet in a rural area, a few kilometers away from neighboring communities. It could appear that this pattern of human connection simply includes relationships amongst the people living in that hamlet. Nonetheless, interactions between the villagers and those beyond the community are possible. They could bring a partner into the group or get married and leave. Residents of the community may be living elsewhere at any given moment.

Communities within communities: There may be communities within bigger communities, such as districts, regions, nations, etc. There may be interaction that connects villages on different countries.

Movement of communities: Community residents may be nomadic herders walking with cattle. They may be mobile fishing groups and may also be hunters.

Urban Communities: In urban settings, a community might be a small group of individuals who have a similar origin. That community might be a component of a local urban division, a neighborhood community, etc. Differences in origin, language, religion, and other factors will become more noticeable as the boundaries widen. Generally speaking, urban communities are more diverse, harder to define, and more difficult to organize than rural ones.

There is more to a human community than just a group of homes. It is a cultural and social institution. It is also a socio-cultural system rather than just a group of people.

A community's social cohesiveness and readiness to establish and work toward shared objectives are important traits. Numerous variables, including historical, social, economic, and cultural ones, influence this.

These qualities offer the required motivations to collaborate, follow the regulations, and take into account the requirements of the community's future generations.

Historical Factors: All activities in a community take place in a historical backdrop. How well a community functions and how its members strive towards a common goal depends on factors such as population history and the history of conflict, or the lack thereof, in the community.

Social Factors: These may include ethnicity and language, caste, class and other social divisions, family structure, and gender relations.

Economic Factors: These include differences or similarities in livelihood strategies and the degree of economic stratification in the community.

Cultural Factors: Cultural factors such as religion, tradition, and custom can determine the extent to which community members share common goals and cooperate.

2.5 Association

Men want for their ends to be fulfilled in three different ways. First, they could behave autonomously, each going about his own business without considering his friends or what they are doing. Wherever males cohabit, this unsocial approach has few options, despite its apparent appeal. Second, they can look for them via conflict, with each trying to take the things he values from the others. However, this approach is risky and goes against society's basic foundation if it is not rigorously regulated. Lastly, men can work toward their goals together, in a cooperative manner, so that one person is helping the other achieve his goals to a certain extent. The traditions of a community may dictate this cooperative endeavour. However, there

are instances where a group may form specifically to pursue a particular interest. An association is created when this occurs. Therefore, an association may be defined as a group that is formed to pursue a shared interest or set of interests. Similar to the phrase "community," the term "association" is frequently used extremely loosely and mistakenly for "society." The term "association" has been defined in a variety of ways by sociologists. Below are a few of these definitions:

DEFINITION OF ASSOCIATION

According to G.D.H. Cole: "By an association, we mean any group of persons pursuing a common purpose by, of course, co-operative action extending beyond a social act and for this purpose agreeing together upon certain methods of procedure and laying down, in however a rudimentary form, rules of common action."

According to Bogardus: "An Association is usually working together of people who wish to achieve certain purposes".

According to MacIver: "An association is an organization deliberately formed for the collective pursuit of same interest or set of interests, which its members share."

According to Ginsberg: "An association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends."

According to Gillin and Gillin: "An association is a group of individuals united for a specific purpose or purposes or held together by recognized or sanctioned modes of procedure or behavior." To sum up, it can be said that an association is a group of people organized for a particular purpose or a limited number of purposes. To constitute an association, there must be, firstly, a group of people. Secondly, these people must be "organized," i.e., there must be specific rules for their conduct in the groups; and thirdly, they must have a common purpose of a specific nature to pursue. Thus, family, church, and trade unions are all instances of associations.

Men have several interests. Hence, they establish different associations to fulfill them. Some examples of the different kinds of associations may be cited here.

Examples:

1. Political Associations – The Congress Party, The B.J.P.

2. **Religious Associations** – *The Arya Samaj, The Ramkrishnan Mission*
3. **Students Associations** – *The Akhil Bhartiya Vidyarthi Parishad (ABVP), The National Students Union of India (NSUI).*
4. **Labourers' Associations** – *The Bhartiya Mazdoor Sangha, All India Trade Union Congress, etc.*
5. **Professional Associations** – *Indian Medical Association, The Indian Bar Council.*
6. **Economic Associations or Business Organizations** – *Hotel Owners' Association, Chamber of Commerce, etc.*
7. **International Associations** – *The Rotary Club, Y.M.C.A., Y.W.C.A.*

ESSENTIAL ELEMENTS OF ASSOCIATION

There are following six essential elements of an association:

1. **It is a Concrete Form of Organization:** Association is a group of persons collected for some specific Aim. It is, thus a concrete group which can be seen, while at work. Thus it is a concrete form of organization of Human beings.
2. **It is Established:** Like community, association does not glow spontaneously. It has not natural growth and It does not grow itself. Associations are formed with certain aims and objects to be fulfilled. They are created by Men to satisfy some motive or cause. Rules and regulations are formed to run a particular kind of association and The member of the association run it on the basis of these roles and regulations.
3. **Its Aim is Determined:** No association is formed without any aim. First, there is the problem and the Solution of which becomes the aim of the association formed to solve such problems. For example, if it is a dramatic Association, then its aim will naturally be to stage dramas and plays. No association can maintain its identity without Any distinct aim and object.
4. **Followers of Rules and Regulations are the Only Members:** Every association floats on the ground of Certain rules and regulations. It also contains 'code of conduct' for the members. Those who follow the rules and Regulations provided for and participate in the pursuit of the aim of the association are only called as the members Of it. Anyone acting contrary or disowning the obligations as members may be expelled from the membership, as Per procedure

framed for the purpose. It also becomes obligatory for every member to cooperate with others in the achievement of the goals of the Association.

5. Its Membership is Voluntary: Unlike the state or society, an association is not a necessary organization. It is not a natural structure where everyone's input is expected for obvious reasons. Additionally, there is no shared inclination among individuals based on a shared and cohesive philosophy to join a certain association. However, joining an association is entirely optional. A person only becomes a member because he wants to be, and only because he enjoys it. He is also free to reject any association if he starts to feel uneasy.

6. An Association Exists for its Aims and Objectives: An association's existence ends when the goal for which it was formed is accomplished. After the goal is accomplished, the association's presence becomes irrelevant and inconsequential. It turns into a meaningless and inert collection of formalities. The association's purpose is its essence.

FACTORS RESPONSIBLE FOR THE FORMATION OF AN ASSOCIATION

1. The Role of Interests: Interests have a bigger impact in the establishment and upkeep of associations than attitudes do. Although they don't form organizations, attitudes can either support or hinder the organizational process. Associations establish themselves as ways to achieve goals. When people identify a similar, complementary, or shared interest that is long-lasting and sufficiently unique to allow for more effective promotion through group action, an association is likely to form as long as their differences outside of this interest are not so great as to preclude the partial agreement required for its formation.

2. Heterogenous and Specialized Community: Compared to a basic or primitive society, a diverse and specialized community offers greater opportunities for the formation of organized groupings. In the former, we are able to separate specific interests from broader issues, and the organizing of these specific interests is required by the very nature of specialization. Additionally, the ongoing changes that take place in a specialized community create favorable circumstances for the formation of new groupings.

3. The Role of Leadership: It takes more than just acknowledging an interest that an organization may advance to result in the establishment of an association. Prejudices, inertias, and issues with methods and means must be addressed, and here is when leadership is most evident. The foundation for organization is typically laid by the initiative, zeal, and energy of one or a small group of people. The leaders emphasize the organization's desirable qualities

and try to instill in prospective members attitudes that are supportive of its formation, whether out of pure devotion to the cause or out of a sense of personal benefit in the form of prestige, power, or financial gain—usually a combination of these reasons. The particular leadership duty is somewhat determined by the type of the interest to be organized. The challenge is different for interests that are primarily economic than it is for interests that are recreational, educational, or religious. When the interest has a narrow and personal appeal, it is different.

4. Leadership and the Type of the Interest: Depending on the kind of interests that need to be coordinated, there are different challenges in developing effective leadership. The leader has "like" interests since they are "leaders." Furthermore, these could be too powerful for his earnest devotion to the cause. Control frequently ends up in the hands of narrow-minded enthusiasts who, due to their fervor, are more willing to take on the burdensome tasks, which is another barrier to effective leadership of organizations founded on shared interests of the more idealistic sort.

Even though they are frequently the least aware of their issues, they are leadership responsibilities. According to the distinction above, an association is an organization inside a community rather than a community itself. Any particular organization that emerges inside a community is only one aspect of it. Second, examining the interest component of associations reveals the primary difference between the community and the association. People only belong to the association because it is set up for certain goals and the pursuit of particular interests. Association membership is not very important. Within a single community, there may be several associations, and an individual may be a member of several.

ASSOCIATIONS IN A COMPLEX SOCIETY

Associations in a complex society are typically specialized to represent certain interest types or interest complexes. There are a few more inclusive associations in prehistoric civilizations with less division of labor and slower rates of development. Their range of interests is communal or semi-communal. A freshly developed interest is often absorbed into the overall body of interests pursued by the current organization rather than forming a new group. As a result, connections in primitive life lack the unique, constrained functional character that we have. They can be kin groupings or age groups, for example. Instead of the economic, professional, political, or cultural types that we are accustomed to, sex-groups are used to execute communal rituals and ceremonies. The primitive world is exemplified by smaller groups, such as villages or neighborhoods. Smaller communities today only exist to a certain

extent due to the growth of communities to national and even global proportions. Both kinds of communities—large and small—are necessary for life to fully evolve.

DIFFERENCE BETWEEN COMMUNITY AND ASSOCIATION

The primary distinction between an association and a community is that the latter is an organization inside the former and functions as a vehicle for advancing human rights. A community is more than any particular organization that develops there; rather, it is a group of individuals who share some fundamental circumstances of living rather than an organization. As is frequently the case, a community's unique organizational characteristics are not the primary cause of its formation. The following distinctions are more significant than these.

1. **Natural:** A community is the natural development of those social forces that inspire men to come together within a common bond of a shared way of life and cause settlements over some distinct locality. However, an Association is a man-made organization.
2. **Aims:** Since an association is man-made, it has a definite aim, but the same applies to the community. We cannot easily find an answer to why a community came into being or exists at all. Every association is limited in its aims and scope and cannot include all aspects of human life. Community offers a broad scope for the development of human personality.
3. **Definite Interests:** An association is organized for a definite purpose, that is, to pursue definite Interests, and a person belongs to an association under those interests. Hence, it follows that the membership of an association may be short or long, depending on the time required for the fulfillment of a particular interest, and that one may belong to as many associations as one may like. There is no restriction in this as in the community case, which tends to get single loyalty from its members. Due to the diversity of Human interests, there is a galaxy of associations within a single community.
4. **Settlement:** Associations are generally transitory and serve as a means, whereas a community is a permanent Settlement and is a means as well as an end at the same time. Due to its man-made origin, associations have some fixed Sets of rules. However, in the case of community, no definite rules Are prescribed, save those that evolved naturally and automatically out of the process of sharing a common way of life by a group of people.

5. Society is older than Association: Society has been in Existence since man appeared on the earth, while association arose at a later stage when man learned to organize himself for the pursuit of some particular purpose.
6. Membership in Society is Rather Compulsory: Membership in society is compulsory as no man can live without it. On the other hand, a man may live without being a member of any association. Society will exist so long as man exists but associations may be only transitory.

2.6 Institution

Institutions are socially established methods of accomplishing things. Generally speaking, a "institution" is a collection of individuals who work toward a common goal. The social interpretation, however, differs greatly from everyday usage. There are social rules that define every community. These standards play a crucial role in dynamic social structures. They are actually institutionalized, meaning that most people in the community accept them. In this sense, an institution is neither a structure nor a group of people or an organization. An institution is a system of norms aimed at achieving some goal or activity that people feel is important. It focuses on major human activities. Institutions are structured processes through which people carry on their activities.

- Institutions have been defined by MacIver as “established forms or conditions of procedure characteristic of group activity”. So, it can be said that social institutions are the social structures and machinery through which the society organizes, directs, and executes multiple activities that are required to fulfil human needs. An institution is an organized system of social relationships that embodies certain common values and procedures and meets certain basic needs of society (Horton & Hunt,1984).

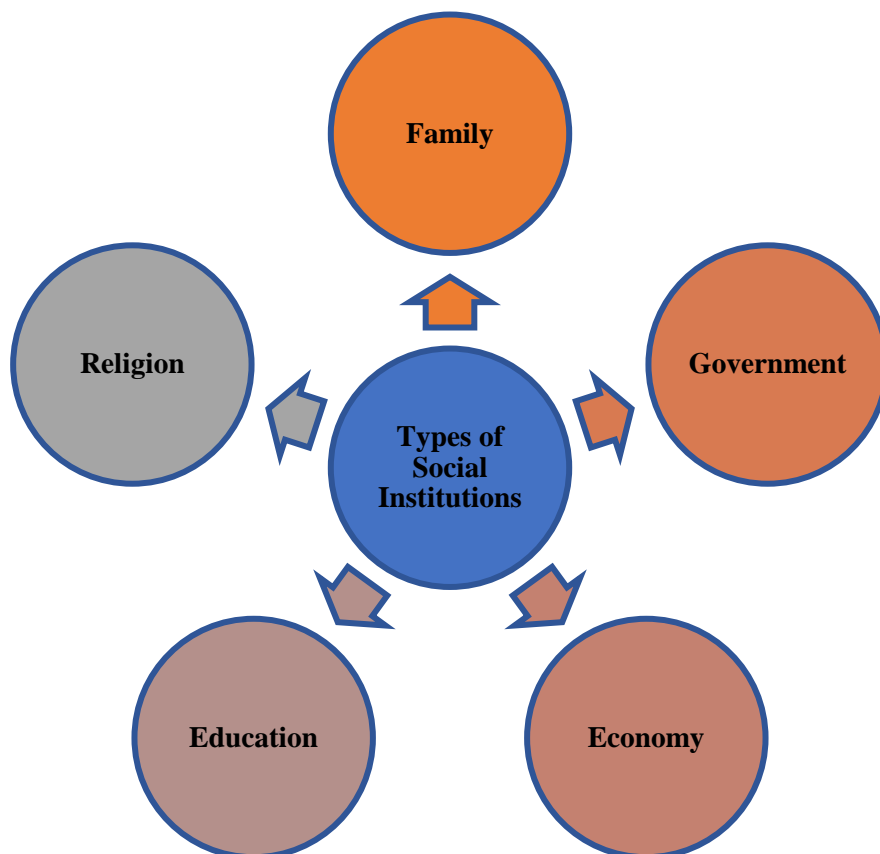
Every organization is reliant on a set of established standards that society has acknowledged and accepted. Interpersonal and sociocultural connections are governed by these rules. They are institutions in a variety of forms, including religious, familial, economic, and marital polities. Social life is governed by these institutions.

Social institutions are standardized or established patterns of behavior guided by rules. These consist of the political and economic establishments, the family, education, and religion. Sociologists often reserve the term ‘institution’ to describe normative systems that operate in five basic areas of life, which may be referred to as the primary institutions:

1. In determining kinship
2. In providing for the legitimate use of power
3. In regulating the distribution of goods and services
4. In transmitting knowledge from one generation to the next
5. In regulating our relation to the supernatural

In shorthand form, or as concepts, these five basic institutions are called the family, government, economy, education and religion.

2.6 Types of Social Institutions



2.6.1 Family

The most fundamental and essential institution in a person's life is their family. It is the main group and a significant socialization agency. The institution of the family has changed significantly throughout time. Numerous anthropologists and sociologists have defined the word "family." After researching over 250 diverse tribes, American anthropologist George Murdock defined a family as a social group that is distinguished by shared housing, economic cooperation, and procreation in 1949. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children are owned or adopted by the sexually cohabiting adults.

A family, according to sociologists MacIver and Page, is a group defined by a sexual relationship that is sufficiently precise and enduring to provide for the procreation and upbringing of children. They also bring out certain characteristic features of a family:

- ✓ It is a relationship that originates from and is bound by marriage. It is formed when two individuals' mate and produce offspring.
- ✓ It is a system of finding the hierarchy of ancestry.
- ✓ A family must have the financial sufficiency to achieve its economic wants and necessities that pertain to the birth and upbringing of children.
- ✓ A family should have a habitat, home or a household which it may either own solely or share with others.

Marriage is an institution of the family as well. The institution of marriage has evolved over a very long time. There isn't a single, all-encompassing definition of marriage that all sociologists agree upon. The institution of marriage can have different effects in different cultures and communities. It is characterized as a sexual connection between a man and a woman that is socially acceptable and is anticipated to result in childbearing. Bronislaw Kasper Malinowski, a Polish anthropologist, described marriage as an agreement to have children and raise them.

According to sociologists P. B. Horton and C. L. Hunt, marriage is a socially acceptable pattern in which two or more people establish a family.

Marriage is a social institution in which a man and a woman legally declare their intention to live together as husband and wife, frequently via rituals and religious observances. It is a safe relationship in which a man and a woman are allowed to produce children by society without it harming their standing in the community. One universal societal institution is marriage. It is a public celebration of the values of mutuality, friendship, faithfulness, and family as well as a profound personal commitment to another human being. Getting married is a socially acceptable approach to start a family. A family can only exist via the development of marriage relationships that are regulated and approved by the culture. The institutionalized form of sexual relations is called marriage. Marriage and family are two sides of the same social reality. From a broader and more collective perspective, marriage ensures survival of the species of the group and its culture.

2.6.2 Government

Every person participates in some political organization as a member of the community. Since ancient times, there have been political systems. Our political institutions are a combination of decentralization, historical delegation of power, contemporary superstructure, and instillation of the Panchayati system's fundamental foundation. They are held together by charismatic leadership and are distinguished by the conventional consensus style of decision-making. One important governing body has been the state. Because the government plays a significant role in people's social life, no study of society would be complete without a study of the state or its governing institutions.

The state

Scholars have argued on the state's relationship with other associations. According to some academics, the state is the most important social organization and all other associations originated because of its initiative, compliance, and support. They are able to exist because of the state. However, pluralists acknowledge that the state has a unique role in regulating social life. According to British political thinker Laski, men's associative inclinations are not sated by

the state. He believed that society should be seen as fundamentally federal. In the same way that the state is real, so are the other associations. The state is viewed as a community agency that is responsible for coordinating and adjusting various associations' claims and activities. This distinctive function gives the state its unique character.

Nature of power

Generally speaking, power is the capacity to act in accordance with one's desires in the face of opposition. Some individuals often have more power than others in any contact process. When we say that one person is more powerful than another, we typically mean that there is a wider range of possible conflict. It is frequently necessary to define the area of possible conflict. But it's frequently the case that A has more power than B in some circumstances and B has more authority than A in others. The concept of power is a relative one. According to Weber, individuals in positions of authority do so at the expense of others. It implies that there is a limited supply of electricity, which means that not everyone can access it to.

The constant sum of power is another name for this viewpoint. Power is owned by a person or organization to the degree that it is not held by others since the amount of power stays constant. Talcott Parsons opposes the "constant-sum" theory of power from a functionalist standpoint. They believe that sectional interests are served by the use of power. Parson's functionalist method is radially opposed by a Marxian theory of power. According to Marxism, a society's economic structure is its source of power. The minority ruling class owns and controls the forces of production in all stratified societies. Dominance is based on this connection to the forces of production.

Therefore, collective ownership of the forces of production is the only way to restore power to the people. All members of the society will share power as everyone will now have some connection to the forces of production. According to Marx, coercion is the use of authority to take advantage of others. When the subject class is forced to accept a condition that is against its interests, it is viewed as an unlawful exercise of power. It is a sign of false consciousness when the subject class accepts the authority of the ruling class as legitimate.

2.6.3 Economy

A small number of personalities are selected from a wide range of schools of social thought in order to examine the historical evolution of sociology. Social dislocation and inequality may result from any division of labor that encourages individuals to pursue various, sometimes conflicting economic endeavors. Here, social structures that are intended to create egalitarian, cooperative, and peaceful exchanges between economic agents are taken into account.

Two important traditions of evolution and classical economics came together under Herbert Spencer. Spencer saw numerous parallels between social and biological creatures from his evolutionary background. Both exhibit intimate interdependence of parts, have the capacity to expand, and both make the structure more complicated as it becomes bigger. According to him, biological and social evolution are comparable. He distinguished between two kinds of societies—the industrial and the militant—while establishing his evolutionary theory. Compulsory collaboration and forced integration are characteristics of the militant society.

However, there are other ways in which the industrial society differs from the militant one. The one military principle no longer governs the political apparatus. Voluntary collaboration is the foundation of the industrial society integration idea.

Men engage in contractual relationships in industrial society. Spencer shared Smith's perspective on the competitive economy and industrial society. Therefore, his description of industrial society suggests that since social coordination is ensured by people's voluntary cooperation, governmental control is essentially superfluous in such a society.

2.6.4 Education

Education comes from the Latin term *educare*, which means "bring up." It is linked to *educare*, which means "bring out potential," and *adduce*, which means "to lead." Education is the process of fostering and developing a person's moral, intellectual, artistic, and physical abilities. "The action exercised by the older generations on those who are not yet ready for social life" is how Durkheim describes education. Its goal is to help the kid develop the moral, intellectual, and physical qualities that society as a whole and the environment for which he is uniquely destined demand of him. The process is social. There are two ways to teach: formally and informally. It is a crucial socializing tool. "Education develops man's faculties, especially his mind, so that

he may enjoy the contemplation of the supreme truth, goodness, and beauty, in which perfect happiness essentially consists," according to the well-known educational theory of the Greek philosopher Aristotle. Furthermore, according to Durkheim, education is the process by which the younger generation is socialized. He claims that it takes constant work to force on the child perspectives, emotions, and behaviors that he would not have been able to come up with on his own.

Education as a social process

It is believed that education is a crucial component in socialization. This kind of social learning is an ongoing process. Education is seen as a cultural transmission agent as well. Through education, the components of culture are passed down from one generation to the next. Education not only aids in information acquisition but also instills moral principles in people. Individuals' personalities and the development of beliefs are greatly influenced by educational institutions. Overall, education motivates people by fostering a spirit of competition in them and aids in changing their mindsets.

There were no educational establishments in prehistoric or primitive society. Youngsters pick up knowledge from their environment. When cultures became too complicated for families to manage, schools were established. As a result, educational establishments expanded over time. In India, the guru-shishya tradition alludes to the historical foundations of educational establishments. One benefit of this custom was that students could interact directly with their teachers. The disciples were required to embody the guru or instructor, personifying the guru's image.

Education as an instrument of social control and social change

Modern science and technology have rapidly changed the overall nature of formal education. The advancement of technology in the 19th century is very different from that of now. In contrast to modern civilization, education in ancient societies was seen as learning about a way of life. But in prehistoric cultures, the production and distribution of labor were included in the language of science. The entire educational process is accelerated by formal schooling. Nevertheless, it cannot provide any useful information. Education in modern civilizations tends to be less intellectual and more scientific in nature. Therefore, it can be said that education in

contemporary societies instills ideals and freedom of thought, both of which are crucial in helping people simplify their attitudes.

It has been maintained that education is only a tool that carries out the tasks assigned to it and does not, by itself, effect societal change. Systemic changes in society might result from innovations in the educational system. The customs and traditions of Indian civilization are deeply ingrained in the Indian way of life. Because they go against conventional values and beliefs, changes are resisted.

2.6.5 Religion

Religion has existed in one form or another from the time of the primal society. Life is full of enigmas and complexities that cannot be adequately explained. Rain, wind, sunshine, and other natural factors have a variety of effects on humans. Religion is a way for people to describe how and what changes they make to their understanding of the supernatural. Religion has been defined as a belief in powers greater than man that are thought to guide and regulate the path of nature and human existence, according to James George Frazer, author of the book *The Golden Bough*.

Prominent sociologists M.F. Nimkoff and W.R. Ogburn have stated that "religion is the attitude towards superhuman powers." Coherent belief and practice systems pertaining to the supernatural order are the result of such an attitude. Religion, then, is essentially a cohesive set of ideas and actions pertaining to a supernatural order of persons, powers, locations, or other phenomena. It is a system that, to differing degrees and in different ways, its followers take seriously in their individual and group lives. It has consequences for their behavior and wellbeing.

Religion serves a variety of societal purposes. It is a social control agency. It categorizes human behavior into sacred and profane categories. Participating in ceremonies and rituals fosters a feeling of community. Human behavior is always moderated and made more civilized by the law of karma, the dread of vengeance, and similar guidelines. Once established, the standards

of behavior govern social interactions. Every society's values have been brought together by religion. It is a force that unites and integrates human civilization.

The necessity of religion, according to American sociologists Kingsley Davis and Wilbert E. Moore, is evident in the fact that human society unites when its members share some fundamental ideals. Despite the subjectivity of these goals and ideals, behavior's impact and integration allow society to function as a whole.

Religion continues to have a positive, uplifting, and socializing direct impact on society, but its indirect effects might be detrimental. Until the organized church began to collapse in the 19th century, religion in Europe impeded the advancement of science and inquiry. Every level of society suffered greatly as a result of the superstitious superstructure that grew throughout time. Religion stifles societal change and protests. Religion has caused genocides, wars, and destruction. Certain attachments that emerge while carrying out the identification function of religion may actually obstruct the formation of new identities that are better suited to novel circumstances.

Features of Social Institutions

A social norm is said to be institutionalized in a particular social system when three conditions are fulfilled:

- (i) Many members of the social system accept the norm.
- (ii) Many of those who accept the norm take it seriously. In psychological terms, they internalize it.
- (iii) The norm is sanctioned. This means that certain members of the system are expected to be guided by the norm in appropriate circumstances.

However, the process of institutionalization involves the following characteristics:

- Institutions emerge as largely unplanned products of social living. People struggle to search for practical ways of meeting their needs; they find some patterns that work and become regular by repeated practice. These patterns are converted into standardized customs. As time passes, these patterns become part of customs and rituals which justify and sanction them. For example, the system of lending has paved the way for banks to emerge as institutions for borrowing, lending and transferring money in a standardized manner.
- Institutions are means of controlling individuals.

- Institutionalized role behaviour is guided by expectations of the role and not by personal preferences. For example, all judges act in a similar manner when they are practising, but they don't need to behave in the same manner in every situation as well.
- Institutions have some proceedings, which are formed on the basis of certain customs.
- Institutions have certain cultural symbols. People adhere to certain symbols which serve as convenient reminders of the institution. For example, the citizen is reminded of loyalty to the government by the sign of the flag. Similarly, national anthems, national songs, national flags, and so on strengthen institutional ties.
- Institutions have specific codes of behaviour. The people involved in certain institutions are expected to carry out some roles that are often expressed in formal codes, such as the oath of loyalty to one's country, marriage vows, and so on.
- Every institution is based on certain ideological principles. An ideology may be defined as any ideas that explain or justify social arrangements, structures of power or ways of life. These are explained in terms of goals, interests or social position of the groups, or activities in which they collectively appear. An institution's ideology includes both the institution's central beliefs and a rational justification for applying institutional norms to the problems of life.
- Institutions are formed to satisfy the primary needs of the members of the society, and they have social recognition.

Functions of Social Institutions

A society is so complex and interrelated that it is impossible to foresee all consequences of any action pertaining to it. Institutions have a list of functions, which are the professed objectives of the institution. They also have latent functions, which are unintended and may not be recognized. If they are recognized, then they may be regarded as by-products.

Manifest functions of social institutions

These are functions which people assume and expect the institution to fulfil, for instance, families should care for their children, economic institutions should produce and distribute goods, and direct the flow of capital where it is needed, schools should educate the young, and so on. Manifest functions are obvious, admitted and generally applauded.

Latent functions of social institutions

These are unintended and unforeseen consequences of institutions. Economic institutions not only produce and distribute goods but sometimes also promote technological change and

philanthropy. Sometimes they promote unemployment and inequality. Latent functions of an institution may support manifest functions. Apart from these functions, social institutions have some other common functions like provision of food, power, maintenance of law and order, shaping of personalities of individuals, manufacture and supply of commodities and services, regulation of morals, provision of recreation, and so on. Polish anthropologist Bronislaw Kasper Malinowski has remarked, 'Every institution centres around a fundamental need, permanently unites a group of people in a cooperative task, and has its particular set of doctrines and techniques or craft. Institutions are not correlated simply and directly to new functions; one need not receive satisfaction in one institution.'

2.7 Social Groups

According to Aristotle; "Man is a social animal"; whose lives are inextricably bound up with one another. Our social behaviour and personalities are shaped by the groups we belong to, for the lifelong socialization process takes place almost entirely in group contexts. Throughout life, most of our daily activities are performed in the company of others. Whether our purpose is working, raising a family, learning, worshipping, or simply relaxing, we usually pursue it in groups, even if the group is as small as two or three people. Our need for meaningful human contact is not merely a practical one but also a deep psychological need. The group is one of the most critical concepts in sociology. Consequently, the group has several meanings in sociological literature. In one usage, the term denotes any physical collection of people. In this usage; a group shares nothing except physical closeness.; many sociologists would call such a collection of people an aggregation or a collectivity. A second meaning is that of a number of people who share some common characteristics; This includes males. college graduates, physicians, old people, millionaires, commuters, and cigarette smokers would each be a group. Category would be a more satisfactory term, but sociologists often use group, whereas category would be more precise. Another usage defines a group as several people who share some organized patterns of recurrent interaction. This would exclude all casual momentary meetings of people, such as the lineup at a ticket window. This definition would include the family, the friendship clique, organizations like clubs, or church organizations -any collective contact between people who repeatedly interact according to some pattern of actions and relationships. Another usage is ; any number of people who share consciousness of membership together and of interaction;. According to this definition, two people waiting for a bus would not be considered a group, but they would if they engaged in any kind of activity, such as a fight or

conversation. An aggregation or collectivity, rather than a group, would be a number of individuals waiting at a stop light, until something on the street, an accident, or a suicide captured their interest and kept it, turning them into an audience, which is a type of group. Physical proximity is not the essence of the social group; rather, it is an awareness of interaction. An aggregation may transform into a group in response to a stimulus event. A group, in the strictest definition, is a collection of individuals who interact in a structured manner according to mutual expectations for one another's conduct; A group's members develop a sense of unity and belonging as a result of this contact; they differentiate members from non-members and hold each other to standards of behavior that they may not otherwise hold outside of the group. A group is not the same as an aggregate, which is a group of individuals who just happen to be in the same location at the same time, as a mob on the street or the passengers on a bus. An aggregate's members don't engage with one another very often and don't have a feeling of community. Additionally, a group is not the same as a category; a group is a collection of individuals who may not have met but who have similar traits, such as age, race, or sex.

DEFINITION OF GROUP

Some of the definitions of social group are as follows:

- According to Maclver_ : “By group, we mean any collection of human beings who are brought into social relationship with one another”.
- According to Bogardus : “A social group is several persons, two or more, who have common objects of attention, which are stimulating to each other, who have common loyalty and participate in similar activities.”
- According to Sheriff and Sheriff : “ A group is a social unit which consists of a number of individuals who stand in (more or less) definite status and role relationship to one another, and which possess a set of values and norms of its own regulating the behaviour of individual members at least in matters of consequences to the group”.
- According to Bottomore : “A social group is an aggregate of individuals in which (i) definite relations exist between the individuals comprising it, and (ii) each individual is conscious of the group itself and its symbols”.

- According to Williams : “A social group is a given aggregate of people playing interrelated roles and recognized by themselves or others as a unity of interaction.
- According to Arnold Green, “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”;
- According to Mckee: A group is a plurality of people as actors involved in a pattern of social interaction conscious of sharing a common understanding and accepting some rights and obligations that accrue only to members,

In summary, a social group is a collection of people in which (a) there are clear relationships between the people who make up the group and (b) each person is aware of the group and its symbols. Social groups and social classes are not the same thing. Status groups are unstructured crowds whose members are less conscious of their membership. These have been referred to as groupings or quasi-groups.

Similar to social categories, social groups are characterized by a shared awareness of goodwill among its members. One important way that they are different from social categories is in the way that people interact with one another. A social group's members engage in interactions with one another; two or more individuals can affect one another's attitudes and behaviors in a reciprocal manner. Groups possess both associational and communal traits.

NATURE OF THE GROUP

Some sociologists have been preoccupied with the question of whether the group is an autonomous entity in and of itself or just the sum of its members, a debate that is nearly as persistent and pointless as the one above over the importance of the hen or the egg. Group mind, the group will, *esprit de corps, cultural collective representations, and similar phrases are literal descriptions of something very real to those for whom it has a distinct reality.

The group has no existence apart from persons, the behavior of a group is just the sum of the behavior of its members, and the whole is simply equal to the sum of its parts, according to the skeptics who claim that the term "group" is only a convenient way to describe the collective action of individuals.

According to Zimmerman, a society is neither a true collective entity with a "group mind" nor merely a collection of individual behaviors. Instead, it ought to be viewed as a collection of cultural norms—common ways of interacting that persist year after year and serve as a constant element in interactions. The structure is this. Direct studies of the structure, examinations of cultural trends, and analyses of the "collective representations" of group behavior are all possible. Despite the focus on these collective features of human conduct, it is important to remember that, in the end, group existence can only be sustained by individual activity.

Cooley has synthesized the two approaches and moved them closely by showing that the individual and society are different aspects of the same thing, two sides of the same coin. The person and the group are not identical but coexistent and interrelated.

2.7.1 Primary, Secondary and Reference Group

CLASSIFICATION OF SOCIAL GROUPS

We may classify from a variety of view-points, the types of groups in which men participate. Different sociologists have classified groups in different ways. The chief bases of these classification of groups are functions, scope and Stability. George Simmel, Von Veise and Becker have taken social interaction as basis. Louie and Malinowski have Preferred age, sex and other signs and Monier has classified on the basis of blood- relationship, place and action.

Similarly, the groups have been classified on the basis of size, duration and choice. Some of the factors on the basis of which group classification is usually done are as follows:

1. On the basis of social interaction
2. On the basis of the degree of quality of interaction.
3. On the basis of degrees of intimacy of contact.
4. On the basis of range of group interests.
5. On the basis of duration of interests.
6. On the basis of degree of organisation.
7. On the basis of size.

Groups can range from highly established structures like the contemporary industry or political hierarchy to a permanent class and a fully unstructured transitory group. The divide between small and intimate groups and big and impersonal groups is one of the most basic and widest in the classification of human groupings. American sociological theory has largely used Cooley's differentiation between primary and secondary groups in the development of this dichotomy. In European thought, the distinction Tönnies made between *Gesellschaft* and *Gemeinschaft* has been partially replicated.

George Simmel: Simmel has considered the size of a group as the criteria for classifying it. Since the Individual with his societal conditioning is the most elementary unit in sociology. Simmel began with MONAD (individual), and pursued his analysis through the DYAD (group of two) and TRIAD (group comprising three), and The other smaller collectivities on the one hand and the large scale groups on the other.

W.G Sumner: Sumner in his famous book '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

Charles A. Ellwood: Ellwood in his 'Psychology of Human Society' has mentioned these two categories.

- I. Involuntary and Voluntary Groups: 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.
- II. Institutional and Non-Institutional Groups 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, audience and so on.

D. Sanderson: Sanderson takes structure as the basis for classifying groups. He classifies them into Voluntary, Involuntary, and Delegate groups. Voluntary groups are one which a person joins on his own desire. It is his wish whether he wants to remain a member or not. An involuntary group is based on kinship or a caste group and it is beyond his own will to join or

leave the group. A delegate group is one that an individual joins as A representative of several people either elected by them or nominated by some power.

Miller: Miller classifies groups as Horizontal and Vertical. The horizontal groups are large and inclusive e.g. Political parties. Economic classes would exemplify vertical groups. Particular reason.

George Hasen: Hasen classifies Groups based on their relations to other groups into Unsocial, pseudo-social, and Anti-Social Pro-Social. An Unsocial group is one that largely Lives to itself and for itself and does not Participate in the larger society of which It is a part. It does not mix up with other Groups and remains apart from them. A Pseudo-social group participates in the Larger social life but mainly for its Gain and not for the greater good. An Anti-Social group acts Against the interest of society. A group of students that destroys public property Is anti-social. A trade union that gives A call for a national strike is anti-social. Similarly, a political party that plans to overthrow a popular government is anti-social. A pro-social group is the reverse of an anti-social group. It works for the larger interests of the society. It is engaged in constructive tasks and concerned with Increasing the welfare of all the people. Park and Burgess Park and Burgess have distinguished between Territorial and Non- territorial groups, Communities, states, etc., are the territorial groups and classes; castes, crowds, and the public are the non-territorial groups. New Comb: New Comb was distinguished between Positive and Negative groups. According to him, the Individual tends more favorably towards some groups. He easily adopts the values and patterns of such groups. While on the other hand, there are some groups which the individual does not like. these are the negative groups for the individual. Thus these two groups depend on the subjective desire of the individual.

Merton: Merton suggested a two-fold classification of social groups: membership and non-membership Merton Gave this classification according to which an individual at the time of birth gets memberships of few groups like Family, village, caste or religion. These are called membership groups, while on the other hand, the individual gradually Acquires membership of some groups as he grows older. For example, political parties, clubs etc. These are the non-Membership groups.

PRIMARY AND SECONDARY GROUPS

In the sociological classification of social groups one of the broadest and most fundamental distinctions is that Between small, intimate PRIMARY GROUPS and large, impersonal SECONDARY GROUPS. An American social Psychologist, C.H. COOLEY, has introduced the term 'Primary group' in his famous book Social Organization. He has given a detailed

analysis of the concept of the Primary group and has not even mentioned the term 'Secondary Group' in his book. Sociologists like K. Davis, Ogburn, MacIver, and others have popularized the concept of Secondary group. According to them, groups other than primary ones can be called secondary. Hence the Secondary groups are treated as a 'residual category'. This classification of groups into primary and secondary is, However, made based on the nature and character of social interaction. It means it depends on the nature of social contact and the degree of intimacy among the members concerned. The terms Primary and Secondary thus describe a type of relationship and do not imply that one is more important than the other.

(A) PRIMARY GROUP

The primary group is the nucleus of all social organizations. It is a small group in which a small number Persons come into direct contact with one another. They meet face to face for mutual help, companionship, and Discussion of common questions. They live in the presence and thoughts of one another. Charles H Cooley, the first Sociologist to draw attention to the primary group, describes them in the following words: "By primary, I mean those characterized by intimate face-to-face association and co-operation. These are primary In several senses but chiefly in that they are fundamental in framing the social nature and ideals of the Individual. The result of intimate association psychologically is a certain fusion of individualities in a common Whole so that one's very self for many purposes at least is the everyday life and purpose of the group. Perhaps the simplest way of describing wholeness is by saying that it is a 'we'; it involves the sort of sympathy and mutual Identification for which 'we' is the natural expression. One lives in the feeling of the whole and finds the chief aim Of his will in that feeling." It is not to be supposed that the unity of the primary group is one of mere harmony and love. It is always a Differentiated and usually a competitive unity, admitting self-assertion and various appropriative passions, but These passions are socially by sympathy and come, or tend to come, under the discipline of the common spirit. The Individual will be ambitious, but the chief object of his ambition will feel allegiance to common standards of service and fair play. So the boy will dispute with his fellows for a place in the team, but above such disputes will place The common glory of his class and school. A primary group consists of a few people who interact in direct, intimate, and personal ways. The Relationship between the members have emotional depth, and the group tends to endure over time. Primary groups are Always small because large numbers of people cannot interact in a highly personal, face-to-face manner. For this reason, Large groups tend to break down into small, more intimate cliques. Typical primary groups include the Family, The. Gang or a Peer Group. In the primary group,

the social relationships tend to be relaxed. The members are interested in One another as persons. They confide hopes and fears, share experiences, gossip agreeably, and fill the need for intimate human companionship. Primary groups must be small if all members are to know one another intimately.

Primary group relationships are facilitated by:

- Face-to-face contact
- Smallness of the group
- Frequent and intense contact

For intimacy to arise, people usually must be in physical proximity. Seeing and talking with each Other factors makes the subtle exchange of ideas, feelings, and opinions possible. Group size is also important. It is simply impossible to be in sensory contact with many people at the same time. Small groups enable individuals to come to know one another personally. Finally, the duration of the relationship is critical. Other things being equal, the Longer people are together, the more numerous and deeper the contacts between them. Social ties deepen with time As people gradually develop interlocking habits.

CHARACTERISTICS OF A PRIMARY GROUP

Broadly we can divide the characteristics of primary groups into (i) External characteristics and (ii) Internal Characteristics.

(i) External Characteristics of Primary Group:

The external characteristics of primary groups are as follows.

- **Physical Closeness among Members:** It is necessary for a primary group that the members constituting It should be physically close to each other. It will be very difficult to exchange thoughts or to help each other If they are not physically close. The members of the primary groups are very closely related. Therefore, physical closeness is essential for them.
- **Small Size :** The size of the primary group should be so small that the desired relations can be developed. Intimacy diminishes when the number of persons is increased in a class. Family team or other group. On the Other hand, the smaller the size of the family,

the greater the intimacy there is. If the audience is in excess, everybody cannot see the speaker and also cannot listen to him clearly.

- **Stability** : To promote closeness in a primary group, it should be stable to some extent. New friends increase and old ones decrease if a person tends to change places too often.
- **Continuity in the Relations** : Continuity in relations is necessary for the members of the primary group. By meeting frequently, and by exchanging thoughts, the intimacy increases. When this chain is broken, the Relations do not remain so fast.

(ii) Internal Characteristics of Primary Groups :

The internal characteristics of primary groups are as follows:

- **Common Aims Among the Members:** Members of a primary group have common aims and purposes. In the Primary group, like family, etc, every member's pleasure and pain are shared by the whole family group, and all The members work for common aims.
- **Relations are Ends in themselves:** As the relations of these members of a primary group are not based on personal interests, these relations are ends in themselves. These provide mental pleasure and contentment to both parties. Family relations are of this nature.
- **The Relations of the Members are Spontaneous:** As the relations of the members of the primary groups end in themselves, they are also spontaneous. There is nothing like compulsion or pressure between Them. Every member of the group naturally feels intimacy for others.
- **Members have Personal Relations:** In the Primary group, the interest of each is centered on others as Persons. The relationship disappears if the particular person disappears from it. As K. DAVIS says, "The primary Relationships are a matter of persons; they exist because the person does not despise him. The relationship is non-returnable and irreplaceable. For example, the relationship between the husband and life is such that no third person can replace any one of the two.
- **The Relationship of the Members is Inclusive: The individual in a personal relationship is not an Abstraction.** Individuals are treated as complete human beings. All persons in the group are fused Completely. Individuals know each other very well. Different sides of members' personalities are known to all the other members.

- **Maximum Control on the Member:** Because of the intimacy, spontaneity, physical closeness, stability and the small size of the group, all the members of a primary group know each other very well, and it is difficult To separate the affairs of any member from the others. Therefore, there is maximum control of the group on the affairs of the members of the group. The group cannot permit any-body to follow any wrong path and if Stops him against the affairs contradictory to group traditions and ideals.

(B) SECONDARY GROUP

A secondary group is the polar opposite of a primary group. In the secondary group the social contacts are Formal, impersonal, segmental, and utilitarian. Secondary groups are the more formal and less intimate types of Groups are the more formal and less intimate types of groups to which people belong. As organizations, secondary Groups do not give people the feeling of close identity that primary groups give. Considerable effort must be devoted To make people proud of the corporation in which they work, and this type of Pride, if it is achieved at all, is not A primary group sentiment. One can still be lost in the great organizations; there is not the same sense of psychological Security. There is a greater possibility of one feeling uprooted and alienated. Compared with the primary group, the secondary group is much more important to an understanding of modern Industrial society. Maclver and Page pointed out that primary-group relationships are characteristics of primitive societies or Compact, small communities. Under such conditions, face-to-face associations are found adequate. With the expansion In population and territory of society, however, interests become diversified, and other types of relationships Become necessary – relationships that are indirect and impersonal. The secondary group, or, as they termed it. The “great associations, thus came into existence. Its appearance is the result not only of expansion but also, perhaps primarily, of growing cultural complexity. Whereas under simpler conditions the members of the group Participate actively in its affairs, they now play a more or less possible role, delegating responsibilities to specialists. Whereas under primary group control, relationships are informal, they are now more formal. Whereas in the primary Group, the Direction of group affairs is diffused; in the “great associations,” it is concentrated and in the hands of the few. The specialists, or a hierarchy of officials constitute a “bureaucracy.” In the primary group, moreover, cooperation Is direct and spontaneous, and everything is done together through personal association; in the secondary group, the Objective rather than the process binds the members together. In industrialized and urbanized societies, the trend has been toward fewer primary-group relationships and more Secondary-group

relationships. As the population in an area grows, the opportunities for direct participation by the Individual in the life of the group become more limited. He is forced to perform specialized tasks that narrow his Horizon. This specialization, as Maclver and Page pointed out, is frequently conceded as an obstacle to the realization of the individual's fuller life and the development of his humane impulses. Despite such a danger, however, the changed order of things also includes elements counteracting the evils of Specialization and producing opportunities for a broader culture and the greater enjoyment of life. Ogburn and Nimkoff say that the "groups which provide experience lacking in intimacy, can be called secondary Group. Some of the definitions of secondary groups are as follows:

-P.H. Landis "Secondary groups are those that are relatively casual and impersonal in their relationships...Relationships in Them are usually competitive rather than mutually helpful."

- ✓ "The groups which provide experience lacking in intimacy are called secondary groups".
- ✓ "Secondary groups can be roughly defined as the opposite of every thing already said about primary groups".
- ✓ "When face-to-face contacts are not present in the relations of members, we have secondary group".
- ✓

CHARACTERISTICS OF SECONDARY GROUP

1.-Davis Mazumdar Position of a Person Depends upon his Role: In the secondary group, the position of every person Depends upon his role. The persons are not treated based on their birth.

2. Dominance of Secondary Relations: Secondary group relations are indirect, impersonal, non-inclusive and contractual. Members of the group are bound to one another by mutual rights, duties, and obligations for the Realization of their objectives or interests. Members of this group are not very much interested in other members. Individuality develops in the persons in the secondary groups because their relations are based on self-interests. After satisfying their interests, they are no longer interested in the group.

4. Voluntary Membership: Membership of these groups is chiefly voluntary. Individuals are free to join or to go away from the groups, but there are some secondary groups like the state whose membership is almost voluntary.

5. Large in Size: Secondary groups are large. They might be spread all over the world. For example, the Red Cross society consists of thousands of members scattered all over the world.

6. Goal-Oriented: The main purpose of a secondary group is to fulfill a specific function. A trade union is formed to better the working conditions of the workers. The success of a secondary group is judged by its efficiency to perform its task.

7. Indirect Communication: Contacts and communication between the members of the 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.

IN-GROUPS AND OUT-GROUPS

Sumner has made an important distinction between social groups that is between in-groups and out-groups. An in-group is a social unit of which individuals are a part or with which they identify. On the other hand, an out-group is a social unit of which individuals are not a part or with which they do not identify. The in-groups include ourselves and anybody we happen to include when we use the pronoun 'we.' The out-group includes 'they.' In-groups may include both primary and secondary group relationships. In a modern society, people belong to so many groups that a number of their in-group and out-group relationships may overlap. In-groups and out-groups are important because they affect behavior. From fellow members of an in-group, we expect recognition, loyalty, and helpfulness. From out-groups, our expectations vary with kind of out-group. It may, however, be said that differences between in-group and out-group are more than of degree than that of a kind.

What may be 'in-group' in some cases may be 'out-group' in others. An individual may be a member of in-group at home but becomes a member of out-group as soon as the members of the same family go to their respective offices. Sumner used the terms in-group and out-group to describe similar type of group feelings. He considered it virtually a law of human interaction that in-group solidarity and hostility toward out-groups are directly related. The concept of in-group versus out-group is intimately linked to ethnocentrism, which means, literally, "being centered in the culture", and it can be characterized as the idea that one's own group is best and others are to be judged on its terms. The essential reason for ethnocentrism is that a society

must teach the “rightness” of its ways To its young to give them a sense of values; and if the society’s ways are right, other ways must be wrong.

THE LITTLE COMMUNITY

Another approach to the study of groups is that suggested in Robert Redfield’s “the little community”. According To him, ‘The little community has been chosen because it is a kind of human whole with which students of man have A great deal of experience and because it is easier to develop a chain of thought in relation especially to villages And bands than to try to do also in relation to personalities and civilizations and literatures’. Radfield defines the little community by four characteristics :

- ✓ *Distinctiveness*: ‘Where the community begins and where it ends
- ✓ *Smallness*: ‘Either it itself is the unit of personal observation or else, being somewhat larger and Homogeneous, it provides in some part of it a unit of personal observation fully representative of the whole
- ✓ *Homogeneity*: “Activities and states of mind are much alike for all persons in corresponding sex and age Positions;
- ✓ *Self-Sufficiency*: ‘It provides for all or most of the activities and needs of the people in it. The little Community is a cradle-to-the grave arrangement’.

VOLUNTARY GROUPS AND INVOLUNTARY GROUPS

Voluntary groups are those groups of which we choose to become members. There are, however, some groups Of which we are members because we have to. These are involuntary groups. One becomes for instance, a member Of a caste group simply because he is born into that particular caste.

PATTERNED AND NON-PATTERNED GROUPS

There are groups which are organised on a hierarchical principle. Thus, when a football team participates in a Competition, the team consists of, besides the players themselves, a team manager, a coach and captain chosen from Among the players. All of them are assigned very specific roles and the relationship among them, is also governed By specific norms. Such a group is called a patterned group. A group which is designed to achieve some goals needs Must

be patterned. There are, again, some groups which are organized informally, the members having no specific role obligations. On the contrary, they enjoy considerable freedom within the confines of a very broad framework. There is generally no hierarchy. Such a group is called an informal or a non-patterned group. This type of group allows a considerable amount of flexibility to its members and, as such, is most suited to situations that call for creativity and innovation from its members.

REFERENCE GROUPS

There is one kind of group which people may feel they “belong” to even if they are not actually members. This is the reference group, a group to which people refer when making evaluations of themselves and behaviour. We constantly evaluate ourselves—our behaviour, our appearance, our values, our ambitions, our life styles, and so on. In making these evaluations, we always refer to the standards of some group. The group may be one of which we are a member, such as the family or the peer group, but it may also be one that we do not actually belong to. People may judge themselves, for example, by the standards of the community they previously lived in or of a community they hope to join in the future. Our evaluations of ourselves are strongly influenced by the reference groups we choose. “Reference groups are therefore an important element in the socialization process, for they can shape individual behavior and personality no less powerfully than any other group to which a person feels loyalty. The term reference group was used in the literature on small groups by Muzaffer Sherif in the book ‘An Outline Of Social Psychology’ 1918 and by Herbert Hyman in ‘Archives of Psychology.’

Merton has also made a contribution to developing the concept of the *Reference Group*. According to Merton ‘reference groups are those groups which are referring points of the individual, towards which he is oriented and which influences his opinion, tendency and behaviour. Merton has also distinguished between reference groups and interaction groups in his famous book *Social Theory and Social Structure*. The interactionist perspective of reference groups is highlighted by G.H Meads’s idea of generalized others.

According to Ogburn and Nimkoff, “groups which serve as points of comparison are known as ‘Reference Groups’”. They have further added the reference groups as those groups from which “we get our values: or whose approval we seek.” Complex societies, such as American society, are organized about an almost infinite variety of functioning groups, and all of us find ourselves members of a surprising number of them. In appraising individuals’ behaviour it is essential to know which group furnishes the frame of reference for their behaviour within a situation. In

brief, That group is their reference group. A reference group is a social unit that provides the standards and perspective Regulating an individual's behaviour within a given context. Strong reference group attachments may lead to group think. In some circumstances, such identifications may Also contribute to attitude change. This is highlighted by study undertaken by Leonadr Pearlin. For members of a particular group another group is a reference group if any of the following circumstances prevail:

- (i) When members of the first group aspire to membership in the second group, the second group serves as the reference group of the first.
- (ii) When members of the first group strive to be like the second group members.
- (iii) When the members of the first group derive some satisfaction from being unlike the members of the second group in some respect and even strive to maintain the difference between themselves and the members of the second group.
- (iv) When, without necessarily striving to be like or unlike or to belong to the second group. The members of the first group appraise their group or themselves by using the second group or its members as a standard for comparison.

IMPORTANCE OF THE STUDY OF SOCIAL GROUPS

A study of social groups acquires importance in view of the following considerations.

- (i) Social groups, however small in size, deeply affect the society.
- (ii) No man is an isolated island. Man is a social animal. The sociable nature of man is to be found in the groups which he forms.
- (iii) Small groups are a special case of the more general type of system, the social system. Not only are they Micro-systems, they are essentially microcosms of larger societies.
- (iv) The fourth reason for studying social groups is socio-psychological. Because social pressures and pressures from the individual meet in the small group, it is a convenient context to observe and experiment on the interplay among these pressures. Scientific investigations may lead to general laws about how Individuals come with social realities. Human beings are social animals in groups, collectivities of people sharing interests, interaction, and Communication. The group is pressured to conform to the overall membership's standards and

behavioral patterns. Groups, associations, and institutions make up the structural fabric of society, the largest meaningful group to which one belongs.

2.8 Check Your Progress

Write a note on various types of Social Institutions.

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What do you understand by Society? Briefly discuss its types.

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Discuss the characteristics of reference group.

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2.9 Sample Questions

2.10 Suggested Readings

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Unit-III Basic Concepts-II:

- 3.1 Learning Outcomes
- 3.2 Introduction
- 3.3 Social Structure
- 3.4 Social System
- 3.5 Social Action
- 3.6 Status and Role
 - 3.6.1 Role Conflict
 - 3.6.2 Role Set
- 3.7 Social Norms and Values
- 3.8 Folkways and Mores
- 3.9 Conformity and Deviance
- 3.10 Law and Custom
- 3.11 Check Your Progress
- 3.12 Sample Questions
- 3.13 Suggested Readings

3.1 Learning Outcomes

After going through this unit, you will be able to:

- Describe the social structure and Social System
- Assess the relationship between Structure and System
- Analyse the meaning of role and status in society
- Examine the relationship between role and status
- Recognize the social values and norms as well as folkways and mores
- Describe the components of law and customs

3.2 Introduction

Social structures are the modeled social arrangements in society that are both developing from and determining the actions of the individuals. The process that teaches an individual his culture is termed socialization. In this unit, you will learn about the process and importance of socialization. The process continues throughout one's life, developing a sense of self and converting the individual into a member of society. For the success of this process, the individual needs consistent and organized interaction with his culture and social surroundings. The growth of the self is shaped and highly influenced by contact with family, peers, and the media. Socialization also contributes to the formation of one's personality. Although personality type may depend on one's genes, the socialization process can shape it in particular directions.

3.3 Social Structure

'Social structure is one of the central concepts of sociology, but it has not been employed consistently, unambiguously. Though one of the most frequent terms in sociology, this has no specific and universally accurate Meaning. Nevertheless, it reveals one of the fundamental sociological insights: although societies and countless social Groups within them are never long composed of the same individuals, their patterns on social interdependence sho Continuity over time. Social structure has been defined simply as any recurring pattern of social behaviour.

However, for most sociologists, such a definition might tend to include trivial behaviours as well as significant ones. Social structure is based on the working of subgroups, and there is always a close relationship between roles and Sub-groups because each role occupant is required to perform specific duties towards the members of a sub-oron social structure. Obligations of role occupants are of two types and can be divided into two categories. There are. Of Course, there are institutionalized norms in every society, but what needs to be remembered is that in no big society, these norms Are uniform. The whole social structure has its characteristics, and whether that is good or bad is Relative and not absolute. For every social structure, if it is to get going and serve the purpose of society, it must change with the changing circumstances. If that does not happen, time and society will become static. When a structure comes under heavy pressure and social institutions do not change, the Structure gets complicated and comes under heavy strains.

DEFINITION OF SOCIAL STRUCTURE

Social structure is a term that is yet to be properly defined. For a long time, many efforts have been made to define social structure, but there is still no unanimity of opinion on its definition.

- Herbert Spencer was the first writer To throw light on the structure of society. Herbert Spencer was too fascinated by his biological analogies (organic structure and evolution) to make clear what he meant by the structure of society.
- Durkheim also left the term vague. Many later sociologists and social anthropologists tried to give it a more precise meaning, but their conceptions of social structure diverged widely.
- Thus, Radcliff-Brown regards it as a part of the social structure of all social relations of person to person... In The study of social structure, the concrete reality with which we are concerned is the set of actually existing relations, At a given moment, which link together certain human beings. But he goes on to say that the object that we attempt to describe and analyze is structure form, that is, the general relationships, disregarding slight variations and the particular individuals involved. It is this structural form that most writers have designated as social structure. A more generally preferred definition is that social structure refers to the enduring orderly and patterned Relationships between the elements of a society. This definition prompted some nineteenth-century sociologists to compare societies with machines or organisms. There is ‘some disagreement about what would count as an ‘element.’

- Redcliffe Brown, for example, thought of social structures as relationships of a general and regular kind between people. However, Radcliffe-Brown's definition is very broad, as first pointed out. "It makes no distinction between the ephemeral and the most enduring elements in social activity, and it makes it almost impossible to distinguish the idea of the structure of a society from that of the totality of the society itself." At the same time, Radcliffe-Brown thought of social structure as the relationship of general and regular kind between people.
- SE Nadel, on the other hand, suggested roles as the elements. According to S.E Nadel, 'structure refers to a definable articulation and ordered arrangement of parts. It is Among the human beings when they interact with each other according to their statuses by the society". So, he has emphasized that the social structure refers to the network of social relationships created related to the outer aspect of the framework of society and is unconcerned with the functional element of patterns of society.
- According to Ginsberg, the study of social structure is concerned with the principal form of social organization: The types of groups, associations, and institutions, as well as the complex that constitute societies.
- According to Karl Mannheim, 'social structure refers to the web of interacting social forces from which have Arisen the various modes of observing and thinking." Institutions, agencies, and social patterns as well as the statuses and roles each person assumes in the group."
- Parsons has tried to explain the concept of social structure in abstract form. All the units of social structure, Ik institutions, agencies, social patterns, statuses, and roles are invisible, intangible, and abstract. According to Talcott Parsons, "The term social structure applies to the particular arrangement of the interrelated
- According to Maclver and Page, "The various modes of grouping comprise the complex pattern of The social structure". Maclver and Page have also regarded that social structure is abstract which is composed of oNeral groups like family, church, class, caste, state, community etc.

ELEMENTS OF SOCIAL STRUCTURE

In a social structure, human beings organize themselves into associations to pursue some objects. The aim can be fulfilled only if the social structure is based upon certain principles. These principles, which set Elements of social structure in motion, are as follows:

Normative System: The normative system presents society with ideals and values. The people attach

1. **Emotional importance to these norms:** The institutions and associations are interrelated according to these norms. The individuals perform their roles according to the accepted norms of society.

2. **Position System:** Position system refers to the statuses and roles of the individuals. The individuals' desires, aspirations, and expectations are varied, multiple, and unlimited. So, these can be fulfilled only if the members of society are assigned different roles according to their capacities and capabilities. The proper functioning of social structure depends upon the appropriate assignment of roles and statuses.

3. **Sanction System:** Every society has a sanction system to enforce norms properly. The integration and coordination of the different parts of the social structure depend upon conformity to social norms. The nonconformists were Punished by society according to the nature of the nonconformity. The stability of a social structure relies on the effectiveness of its sanction system.

4. **System of Anticipated Responses:** The anticipated response system calls upon the individuals to participate in the social system. His preparation sets the social structure in motion. The successful working of the social structure depends upon the realization of duties by the individuals and their efforts to fulfill these duties.

5. **Action System:** The object of the goal is to be arrived at by the social structure. The whole social structure revolves around it. The action is the root cause that weaves the web of social relationships and sets the Social structure in motion. It may be emphasized that social structure is an abstract entity. Its parts are dynamic and constantly changing; They are spatially widespread and, therefore, difficult to see as wholes. Social structure denotes patterns that change more slowly than the particular personnel who constitute them. They are produced and reproduced by the Interweaving of numerous individuals acting according to their plans and strategies, yet social Structure is rarely planned and intended by them; it results from the unintended consequences of the action.

TYPES OF SOCIAL STRUCTURE

Talcott Parsons has described four principal types of social structure. His classification is based on four social Values: universalistic social values, particularistic social values, achieved social

values, and ascribed social values. Universalistic social values are found in almost every society and apply to everybody. For example, every society values expert craftsmen as, in that case, production is both cheaper and superior, and thus, efficient craftsmen are selected in every society. Particularistic social values are the features of particular societies, and these differ from society to society. When statuses are achieved based on efforts, such societies attach importance to achieving social values. When the status is hereditary, even society gives importance to ascribed social statuses.

The four types of social structure are:

1. The Universalistic-Achievement Pattern: This is the combination of the value patterns, which sometimes are opposed to the values of a social structure built mostly around kinship, community, class, and race. Universalist By itself favours status-determination based on generalized rules independent of one's achievement. When Universalist is combined with achievement values, it produces a social structure of universalistic achievement Patterns. Under this type of social structure, the choice of goal by the individual must be in accord with the—universalistic values. Universalistic moral norms define his pursuits. Such a system is a dynamically developing system that encourages initiative. On the one hand, it has to resort to adoptive structures that are in Conflict with its major value patterns; on the other hand, it cannot allow the adoptive structures to become too Important, lest the social structure shift into another type.
2. The Universalistic-Ascription Pattern: Under this type of social structure, the elements of value- Orientation are dominated by ascription elements. Therefore, in such a social structure, strong emphasis is placed on the status of the individual rather than on his specific achievements. The emphasis is on what an individual is Rather than on what he has done. Status is ascribed to the group rather than to the individuals. The individual derives His status from his group. Such structures are found in the concepts of aristocracy and ethnic superiority. In this social structure, all resources are mobilized in the interest of the collective ideal. It tends to have a “political” accent that is distinguished from an “economic” accent. To sum up. It may be said that the universalistic Achievement type of social structure is ‘individualistic,’ whereas the universalistic-ascription type is “collectivistic.”
3. The Particularistic-Achievement Pattern: This type combines achievement values with particularism. The primary criterion of valued achievement is found not in universalistic terms such as conformity to a generalized Ideal or efficiency. Still, these

are focused on specific points of reference within the relational system or are Inherent in the situation. The emphasis on achievement leads to the conception of a proper pattern of adaption, which Is the product of human achievement and can be maintained only by continuous efforts. This type involves A far more unequivocal acceptance of kinship ties than is the case with either of the universalistic types. It is more Traditionalistic. Parsons has kept the Indian and Chinese social structure under this category.

4. The Particularistic-Ascriptive Pattern: In this type, the social structure is organized around the Relational reference points, notably those of kinship and local community, but it differs from the particularistic Achievement type in as much as the relational values are taken as given and passively “adapted to’ rather than made for an actively organized system. The structure tends to be traditionalistic, and emphasis is placed on its stability. According to Parsons, the Spanish social structure is an example of such a type.

IMPORTANCE OF ROLE IN SOCIAL STRUCTURE

In a social structure or system, roles are more important than role occupants. Role occupants, in turn, divide themselves into sub-groups. In the words of I.H.M. Johnson, “It will be manifestly untrue to say that all the stability, regularity and Recurrence that can be observed in social interaction are due to normative patterning. Nevertheless, we shall say that roles and sub-groups of various types are the parts of social structure to the extent that stability, regularity, and recurrence in social interaction are due to the social norms that define roles and obligations of sub-groups”. Sub-groups and roles are closely linked because all those required to perform specific Roles have some duties and obligations towards the group to which they belong. The responsibilities of role occupants Are of different types and can be broadly divided into obligatory and permissive. Each social structure also has a Structural aspect. In no complex society can there be standardized or institutionalized norms. Though it is good that social institutions should not rapidly change, it is also unbecoming of a social structure to become stagnant. Every Rigid social structure is bound to result in social disharmony. In so far as human society is concerned, its structure Must go on changing.

INDIAN SOCIAL STRUCTURE

In India, the social unit is a sub-caste, which is Endogamous. Sub-castes are distinguished as occupational occupations, which are categories of culture. Groups. The activities of caste groups are individual activities Based on actual knowledge and consist of the rational Creation of artifacts. Ritual attitude to pollution has the consequence that A sub-caste is a commensal group as well as an Endogamous group. Since sub-castes are differentiated by occupational Specialism, they are economically interdependent. Thus, the larger society is united by intergroup transactions involving the interchange of objects of culture. Sub-castes are of intrinsically unequal status.

3.4 Social System

A system is any collection of interrelated parts, objects things or organisms. It is often seen to be purposeful or functional, that it exists to satisfy some purpose or goal. The concept of social system is related to the concept of social structure. The social system refers to the functional aspect of social structure. Social structure is the means through which social system functions. The concept of social system has been used most explicitly and self-consciously in modern functionalism. Any social theory which treats social relations, groups or societies, as a set of interrelated parts which function to maintain some boundary or unity of the parts is based implicitly or explicitly on the concept of 'social system'. Often used loosely as a synonym for social structure, the word system means a complex whole, or a set of organized parts. So 'social system' implies stable interconnections between institutional patterns within society.

DEFINITION OF SOCIAL SYSTEM

According to Loomis, the social system is composed of the patterned interaction of members. "It is constituted of the interaction of a plurality of individual actors whose relations to each other are mutually oriented through the definition of and mediation of a pattern of structured and shared symbols and expectations".

According to T. Parsons: The term social system connotes the phenomenon of the institutionalisation of patterns of value orientation in the social system, with the conditions of

that institutionalisation, and of change in the patterns, with conditions of conformity with a deviance from a set of such patterns and that motivational processes in so far as they are involved in all of these."

Pareto laid down the foundation of system analysis in sociology with the concept of society in equilibrium. By social system he means "that state which a society takes both at a specified moment and in the successive transformations which it undergoes within a period of time. The real state of the system is determined by its conditions which are of such a nature that if some modification in its form is introduced artificially, a reaction will take place tending to restore the changing form to its original state".

Cannon developed the concept of homeostasis, a relatively stable condition an organism strives to maintain. He sought to identify the principles of stabilization that help maintain the homeostasis in the human, as well as the social organism. Like the variety of mechanisms in our body, there are mechanisms in society, such as state, prison, cultural organizations that deal with the problem of social disruption. Hence the social system refers to the state which a society takes both at a specified moment and in the successive transformations which it undergoes within a period of time.

PRE-REQUISITES OF SOCIAL SYSTEM

There are certain pre-requisites of a harmonious and active social system. It needs no emphasis that there should be harmony in a social system. A tension ridden social system cannot function efficiently. Just as an organism can work in a healthy body only if there is no disorder in its parts, or there is no diseased part, similarly a social system can function efficiently only if there is order among its parts and these parts remain active. The essential prerequisites of a healthy social system can be classified into three kinds:

1. **Balance** : A system is balanced, or tends to be balanced. Any destabilizing forces present tend to be subject to the inertia of other parts of the system.
2. **Boundaries** : A system has boundaries. One can describe the items that are in the system and those outside it. Part of keeping the system balanced has to do with maintaining or slowly altering the boundaries of that system.
3. **Environment**: Beyond the boundary of a system, there is an environment. A system always interacts with its environment to achieve equilibrium.
4. **Inter-relationships** : Lastly all the parts of the system are related to each other, i.e., if one element in the System changes, all the other parts of the system will also have to

change their stage in response. So, there is an overriding importance to conditions of stability, integration and maximum effectiveness. To achieve these requisites there are mechanisms of social control in the system. These mechanisms may be formal or informal. There are cultural pre-requisites as well which are manifested in the form of language and symbols. These are endorsed through the system of communication. There are certain ingredients of a social system which cater to the needs of its smooth functioning and survival.

- (a) **Biological Prerequisites** : A system of procreation in a family system which produces population for the working of a society. Social system allows that number of population which it can support and requires for itself.
- (b) **Functional Prerequisites** : Every society has its norms, values and morale which every individual is supposed to obey. With the conformity towards social structure and its institutions social system maintains itself. Violation to these norms values and morale is regulated by effective means of social control.
- (c) **Cultural Prerequisites** : Interdependence and interaction of various subsystems require an effective means of communication which a language can fulfil. Other forms of communication are gesture symbols, script which preserve and transmit culture through generations.

DIFFERENT VIEWS ON SOCIAL SYSTEM

PARSONS' VIEW

The set of forces which maintain social equilibrium involves three types of factors:

- (1) The extra-human environment or physical conditions such as climate, soil, vegetation etc;
- (2) External conditions such as given society's previous states and contact with other cultures; and
- (3) Inner elements of the system such as race, interest, knowledge, values, ideologies and sentiments.

According to Pareto, if the social system is subjected to pressures of external forces, inner forces will then push toward the restoration of an equilibrium, restoring society to its normal state.

PARSONS' VIEW

Talcott Parsons is undoubtedly the most outstanding exponent of the social system of theory. In A social system His emphasis shifted from unit act to institutional orders, but the system was the primary unit of analysis.

- According to Parsons, 'A social system', is a system of action which has the following characteristics :
 - (1) It involves a process of interaction between two or more actors; the interaction process as such is the focus of the observer's attention, i.e. the Act.
 - (2) The situation towards which the actors are oriented includes other actors, i.e. the Actors.
 - (3) There is an interdependent and, in part, concerted action in which the concert is a function of collective

Goal orientation or common values and a consensus of normative and cognitive expectations, i.e. the Status and Role.

According to Talcott Parsons, a social system "consists in a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect, actors who are motivated in terms of a tendency to the optimization of gratification and whose relation to their situations, including each other, is defined and mediated through a system of culturally structured and shared symbols." It is a system of actions. It is a system of interdependent action processes. There are three aspects of the structuring of a complete concrete system of social action, and these are (i) the personality system of the individual actors, (ii) the cultural system that is built into their action, and (ii) the social system. While each of these three may be considered an independent locus of the organization of the elements of the action system, nevertheless, each is indispensable to the other two Because, without personalities and culture, there can be no social system. Personality and culture have their bearing on the structure and functioning of the social system. Thus, the social system is constituted by the actions of individuals. It involves the participation of an actor in the process of an interactive relationship. The participation has two principal aspects. The 'positional' aspect and the professional' aspects. The positional element indicates the actor's location in the social system, which may be his status. The processional aspect indicates the functional significance of the actor for the social system, which may be called His role. Thus, there are three elements of the social system. The first is the social act. The second is the status role, and

the third is the actor himself. The actor faces various situational conditions, such as societal environments and ecological constraints.

The actor's orientation to the situation is both *motivational and value-orientational*.

1. The Motivational Orientation, which supplies the energy, i.e., 'an urge to get something,' is characteristically Threefold.

(a) Cognitive: Corresponding to beliefs, cognitive meanings imply what is or what the actors perceive.

(b) Cathetic: Corresponds to sentiment and involves the process through which an actor invests an object with practical significance or perceives what is pleasurable or painful.

(c) Evaluative: Corresponds to judgment and interpretation of alternatives and selecting appropriate Ones.

Value Orientation: On the other hand, refers to the observance of social norms or standards. It supplies Norms or standards of action.

The modes of value orientation are three-fold:

(a) Cognitive Standards: Those by which the validity of cognitive judgment is assessed.

(b) Appreciative Standards: Those by which selections among the possibilities of cathetic significance can be made.

(c) Moral Standards: Those which are neither cognitive nor appreciative but involve a synthesis of both Aspects and constitute the standards in terms of which more particular evaluations are themselves evaluated.

Parsons views society as a system. He argues that any social system has four basic functional prerequisites-

(a) Adaptation – e.g. relationship between the system and its environment

(b) Goal attainment – i.e. goal of social activity

(c) Integration i.e. adjustment of conflict

(d) Pattern maintenance – i.e. maintenance of basic patterns of values.

3.5 Social Action

There are specific prerequisites of human social existence. These are the conditions that any social unit must meet if life is to be sustained and continued through the generations. How these prerequisites are satisfied represents what is distinctively social action as against that which is human but indistinguishable from the behaviour of other mammals. To solve these problems, man develops a series of patterns of actions that are considered the primary forms of social organization. These actions range from the most spartan customs through units of intermediate size, complexity, and completeness, such as community, and culminate in the self-sufficient society, the largest unit for sociological analysis.

DEFINITION OF SOCIAL ACTION

- According to Max Weber, "Action is social in so far as by virtue of the subjective meaning attached to it by the acting individual, it takes account of the behaviour of others and is thereby oriented in its course. It includes all human behaviour when and in so far as the acting individual attaches a subjective meaning to it".
- According to Parsons, "a social action is a process in the actor-situation system which has motivational significance to the individual actor or, in the case of collectivity, it's component individuals."
- According to Pareto's, sociology tries to study the logical and illogical aspects of actions. According to him, "Every social action has two aspects: one is its reality and the other is its form. Reality involves the actual existence of the thing, and the form is how the phenomenon presents itself to the human mind. The first is called the objective, and the other is called subjective aspects".

DIFFERENT VIEWS ON SOCIAL ACTIONS

I. WEBER'S VIEWS ON SOCIAL ACTION

Sociology according to Weber is not confined to study of social action alone. It studies certain other factors as well. But the basic fact is that 'social action' which, according to Max Weber- "Action is social in so far as by virtue of the subjective meaning attached to it by an acting individual (or individuals), it takes account of the behaviour of others and is thereby oriented in its course."

Social action according to Max Weber possesses the following four characteristics:

- (1) Relationship with the actions of others;
- (2) Social action is not isolated;
- (3) Result of co-operation and struggle between individual or members of the society.
- (4) Has a meaningful understanding with other, action or actions of others.

It would be worthwhile to discuss all these characteristics a bit in detail.

1. Relationship with the Actions of Others: No action shall be called a social action unless it has relationship with the present, past or future behaviour of others. Others are not necessarily known persons. They may be unknown Individuals as well. Max Weber has in this respect himself remarked: “Social action which includes both failures to act and possess acquiescence may be oriented to the past, present, or accepted further behaviour of others.”
2. Social Action is not Isolated: Social action in order to be really social, has to be oriented to the behaviour of other animate beings as well. Worship before an idol or worship in a lonely place is not a social action. It has to be oriented to the behaviour of animate beings as well. Max Weber has, in this respect, said: “In every Kind of action, even overt action, is social in the sense of the present discussions. Overt action is non- Social if it is oriented solely to the behaviour of the inanimate objects.”
3. Result of Co-operation and Struggle between Individuals or Members of the Society: Mere contact with human beings is not a social action. It should deal with the co-operation and struggle between various individuals. A crowd that may collect at a place does not necessarily indulge in the social action unless it starts behaving with One another. This behaviour may be based on friendship or opposition. Max Weber has himself defined this aspect In the following words: “Social action is not identical with the similar action, actions of many persons or action influenced by others.” Has a Meaningful Understanding with other Action or Actions of Others: Mere contact with others or actions in relation to others is not a social action. Social action should have a meaningful understanding with the social action of others. Max Weber has in this respect himself said: “In every type of contact of human beings has a social character. This is rather confined to cases where the Actor’s behaviour is meaningfully oriented to that of others.”

According to Max Weber, mere imitation of action of others is not a social action. What is needed is the Meaningful orientation to the action of the persons whose action is actually being imitated. If a person finds that Another person passes the examination by reading notes and he himself imitates that thing, it shall not be a social Action. On the other hand, if the same action is followed by others because it is a custom or a fashion, then it shall Be a social action because then it shall be meaningfully oriented to the behaviour of the others who are the source Of imitation. Weber is concerned with the understanding of those elements that form the part of social action which Are generally repeated. These actions have a universal value. That is why Weber has not confined the study of Sociology to mere social action but it has also an interpretative understanding of social action. So what is equally Important for understanding of Weber's definition of sociology is the understanding of the term 'Interpretative Understanding' or 'social understanding' because Weber has himself said: "Sociology it goes without saying is by no means confined to the study of 'social action'." Weber argued that to explain an action, we must interpret it in terms of its subjectively intended meaning: A Person's action is to be explained in terms of the consequences he or she intended-purpose rather than in terms of Its actual effects; the two are often at variance. A 'subjectively intended meaning' is also a causal explanation of The action, in that the end in view is a cause of present actions. For Weber, it is important that action is defined in terms of 'meaningfulness' and sociological analysis must Proceed by identifying the meaning that actions have for actors.

II. PARSONS' VIEWS ON SOCIAL ACTION

Parsons' theory of Social Action is based on his concept of the society. Parsons is known in the field of Sociology mostly for his theory of social action which he defines in the following words:

"Action (Social Action) is a process in the actor-situation system which has motivational significance to the Individual actor or in the case of collectivity, its component individuals."

On the basis of this definition, it may be said that the processes of action are related to and influenced by "the Attainment of the gratification or the avoidance of deprivations of the correlative actor, whatever they concretely be In the light of the relative personal structures that there may be." All social actions proceed from mechanism which Is their ultimate source. It does not mean that these actions are solely connected with organism. They are also Connected with actor's relations with other persons' social situations and culture.

SYSTEMS OF SOCIAL ACTION

Social actions are guided by the following three systems which may also be called as three aspects of the

Systems of social action

- (1) Personality system;
- (2) Cultural system;
- (3) Social system.

- **Personality System:** This aspect of the system of social action is responsible for the needs for fulfillment of which the man makes efforts and performs certain actions. But once man makes efforts he has to meet certain conditions. These situations have definite meaning and they are distinguished by various symbols and symptoms Parsons has defined them in the following words: “Various elements of the situation come to have several ‘meanings for ego as ‘signs’ or ‘symbols’, which Become relevant to the organisation of his expectation system”.
- **Cultural System:** Once the process of the social action develops, the symbols and the signs acquire General meaning. They also develop as a result of systematised system, and ultimately when different actors under a particular cultural system perform various social interactions, special situation develops this is the third aspect of the system of social action.
- **Social System:** “A social system consists in a plurality of individual actor’s, interacting with each other in A situation which has at least a physical or environmental aspect, actors are motivated in terms of tendency to the optimization of gratification and whose relations to the situation including each other, is defined and motivated in Terms of system of culturally structured and shaped symbols.”

In Parson’s view, each of the three main type of social action systems-culture, personality and social systems-

Has a distinctive coordinative role in the action process and therefore has some degree of causal autonomy. Thus, personalities organize the total set of learned needs, demands and action choices of individual actors, no two of Whom are alike.

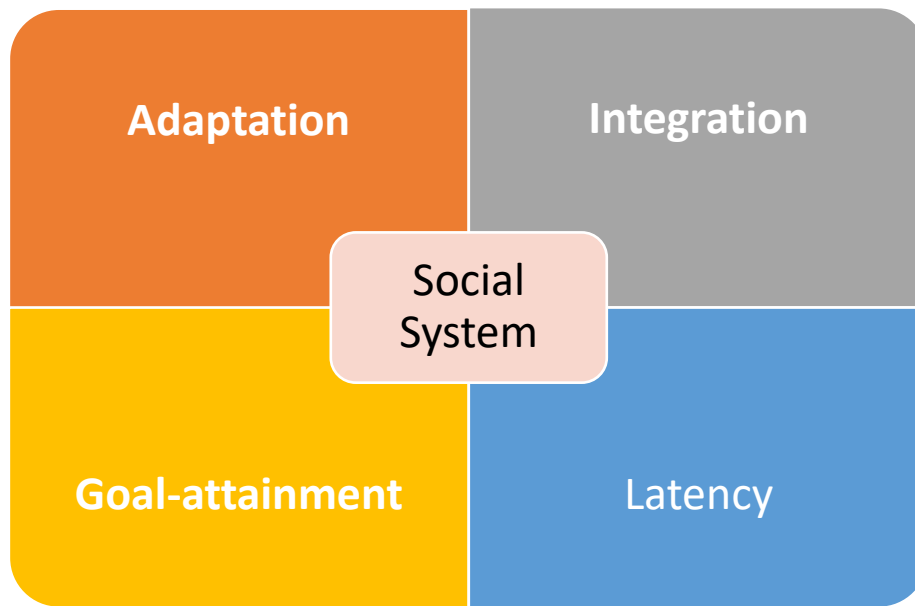
THE FOUR-FUNCTION PARADIGM

The four-function paradigm poses that every social system must continually confront and solve the four sets of Organizational problems given below. The first two concern its external relations with its environment, including its Physical habitat, bodily needs, and other social systems with which it must contend. The second problem concerns its internal organization as a human group of socialized persons with cultural commitments in interaction. In accordance with Parsons' scheme, a factory as a social system may be analysed as under:

1. Adaptive Functions: Proper lighting, air conditioning, suitable machinery, food services, and other working Conditions;
2. Goal-attainment Functions: Processing, manufacturing, marketing, and research activities;
3. Integrative Function: Management-labour councils, clubs, publications and public relations, recreational And social events, insurance, and labor welfare programs.
2. Pattern maintenance and tension management functions: Training, orientation sessions, allocation of rank, salary structure, promotion, increments and bonuses, disciplinary control, and mechanism for the redress of grievances. As noted earlier, action involves an actor and an actor's orientation to the situation. Parsons' topology of action

Recognizes two more dichotomies

1. **External-internal dichotomy.** This depends on whether the action is oriented toward a social system's external or internal Situation.
2. **Instrumental-consummatory dichotomy.** The former indicates activity representing the means to a goal, and the latter is an activity that is an end. The intersection of the two dichotomies, together with the four primary functions described above, points to several areas of action, as illustrated in the figure given below.



A: Adaptation;

G: Goal-attainment;

I: Integration;

L: Originally called Latent and hence the 'L' but now

Revised as Pattern-maintenance and Tension management.

THE PATTERN VARIABLES

Conceptually, Parsons' second main innovation is the pattern-variable scheme, an idea widely accepted and used. It was his insight that several main contrasts between traditional and modern societies found in Earlier theories, such as those of Comte, Tonnies, Weber, and Durkheim, could be redefined in more universal and basic Action terms. This led to the formulation of five key variable properties of action patterns.

Each is presented as a binary choice that arises in every social relationship and must be resolved by a clear priority selection before stabilizing the relation. The first two choices pertain to the ego's orientation to others, while the last two choices concern how individuals and groups are defined. In delineating the action structure, Parsons initially followed the lead from Tonne's Gemeinschaft and Gesellschaft. However, soon, he became convinced that a given structure

might exhibit attributes suggestive of both polar types. The professional status role of the physician is a case in point. In terms of the application of the general principles of medical science, the physician's relation to his patient is *Gesellschaft*-like, but 'by the canon that the "welfare of the patient" should come ahead of the self-interest of the doctor, this was one of *Gemeinschaft*.' Therefore, Parsons sought to identify the choices between alternatives that an actor confronts in a given situation and the relative primacies assigned to such decisions. Thus, he proposed the five dichotomies of

Pattern variables are listed below:

1. **Affectivity vs. Affective Neutrality** (*The Gratification-Discipline Dilemma*): The pattern is affective when An organized action system emphasizes gratification, that is when an actor tries to avoid pain and to maximize pleasure; the pattern is affectively neutral when it imposes discipline, and renouncement or deferment of some Gratifications in favour of other interests. For example, soldiers are expected to ignore immediate gratification and be affectively neutral in their line of duty even if that involves risking their lives. Similarly, unbridled expression of emotions and impulse gratifications are negatively evaluated by cultural patterns.
2. **Self-orientation vs. Collectivity-Orientation** (*The private vs. collective interest dilemma*): This dichotomy Depends on social norms or shared expectations that define as legitimate the pursuit of the actors' private interest or obligate them to act in the interests of the group. Salesmen and shopkeepers are expected to glorify their products and give a 'sales talk' by self-orientation. Still, the doctor is expected to tell the patient what is best for him, even if he can make extra money from an expensive operation. This dichotomy has nothing to do with 'selfish' or 'altruistic' motives or individual character traits but with shared expectations commonly held by collectivity.
3. **Particularism vs. Universalism** (*The choice between types of value-orientation standard*): The former Refers to standards determined by an actors particular relations with a particular object, the latter refers to value Standards that are highly generalized. A teacher is supposed to give grades to all students 'impartially', that is, in Accordance with the same abstract, general, universal principles. But if he favours his son or a friend who happens To be in the same class, he is behaving particularistic ally, for he is treating people differently on the basis of their Particular relationship to him. To give another example: a woman on the trial jury has to be universalistic, otherwise She will be dishonest; but as a wife she has to be particularistic, otherwise she will be unfaithful.

4. **Quality vs. Performance** (*Originally designated as Ascription vs. Achievement: The choice between 'modalities' of the social object*): This is the dilemma of according primary treatment to an object on the basis of What it is in itself, an inborn quality, or what it does, and the quality of its performance. The former involves defining People on the basis of certain attributes such as age, sex, colour, nationality etc; the latter defines people on the basis Of their abilities. Compulsory retirement, racial discrimination and the notion of 'caste superiority' are based on Considerations of quality. Recruitment of personnel in a modern bureaucracy based on technical qualifications and Standard tests involves consideration of performance.
5. **Diffuseness vs. Specificity** (*The definition of scope of interest in the object*): This is the dilemma of Defining the relation borne by object to actor as indefinitely wide in scope, infinitely broad in involvement morally Obligating, and significant in pluralistic situations (diffuseness); or specifically limited in scope and involvement (specificity)' the relationship between the employer and the employees in a modern factory is specific since no Obligation is assumed to exist beyond what is specified in the 'contract'. However, certain systems of land tenure, Such as the semi-feudal and zamindari types, are supposed to involve the tenants in an infinite variety of obligations to their 'masters.' Similarly, patterns of friendship and husband-wife relationships are supposed to involve a 'limitless' Number of obligations.

Much of the power of this scheme is that its categories can apply to cultural values and personal needs as well As to role norms and they can also be used to portray aspects of behavioural conformity or deviation from social Roles.

Using this scheme, Parsons introduced a very general hypotheses about social systems:

1. Every social relationship of any complexity must include all value combination of the paired choices. They Must also have some specialized structures and occasions in which each value pattern can be expressed.
2. The major differences between cultures are seen as a matter of degree.
3. The dominant values of a society set the priorities for the organization, resources and locations given to its Various role activities which concretely limit their respective development.

3. All societies are intrinsically beset by contradictions, strains, and conflicts at the most basic level of values and meanings. However, to Parsons, it does not support any dialectic view of history if taken to mean that such basic conflicts can be essentially resolved. This is his most basic contrast with Marx.

3.6 Status and Role

Let us begin by examining the meaning and definition of status and role.

Meaning and Definition

The position or situation an individual occupies in society is called status. As a result of that status and position, the individual is expected to discharge certain functions. These functions are known as roles. An individual has a variety of roles in society; he or she is a father, mother, brother, engineer, doctor, etc. These roles are an integral part of group behaviour.

- According to the American sociologist **Ralph Linton**, ‘The term role is used to designate the total cultural pattern associated with a particular status. It thus includes attitude, values, and behaviour ascribed by society to any person occupying this status.... In so far as it represents overt behaviour and a role has the dynamic aspect of the status: what is the individual has to do to validate the occupation of the status.’
- **Ogburn and Nimkoff** ‘a role is a set of socially expected and approved behaviour patterns consisting of both duties and privileges associated with a particular position in a group.’ It is ‘the behavioural enacting of the patterned expectations attributed to that position.’ In role performance, the emphasis is on quality. One’s role as a father implies a more specific manner of performance.

Types of Roles Roles are allocated according to the status they occupy in the social system. Each status has its own set of role requirements. Social groups operate harmoniously and effectively so that performance conforms to the role requirements. In a society, a social role is critical since it demonstrates how individual activity is socially determined and thus follows regular patterns. Recognizing that a social role only exists concerning other social roles is essential. For example, the role of a mother implies the role of a child, the role of the employee

means the role of the employer, and so on. Moreover, within the family institution, one may hold the status of brother or sister, son or daughter, father or mother. However, at work, he/she could be a bank manager, janitor, or country president.

Nature and Determinants of Role The different dimensions of the role system in society are:

1. Action Aspect of Status The role is the action aspect of status. It entails various actions an individual has to perform to society's expectations. These actions rely on society's sanction and not on a person's will. It is for this reason every social role has a cultural basis.

2. Changing Concept of Role Roles in a society are based on social values, ideals, patterns, etc. These ideals, values, and objects in a society change; thus, the social role also changes. Therefore, it is possible that a social role that was justified in the past may not be justified in the present.

3. Limited Field of Operation Every role has a limited sphere within which it is confined. For example, an employee has a social role in the office. However, this role ceases when the individual reaches his or her family.

4. Impossible for Social Roles to be Performed Fully to the Expectations of Society It is impossible for any individual to perform his social role to the expectations of society. There will always be deviations. For example, an employee may not be able to perform his role to the employer's expectation.

5. Difference in the Importance of Role From a socio-cultural perspective, all social roles do not have the same level of importance. Some may be more important than others. The roles that are the most important are known as key roles, while the less important ones are known as general roles.

Types of Social Status

As you learned, status refers to the position or the rank an individual holds in a society. At the same time, a role means the particular functions an individual is expected to perform in that society. Thus, every status holder is a role performer. Therefore, status and role are inter-

connected. In a social group, every member has a status role position. There are two types of status in a society. These are ascribed status and achieved or earned status.

i. Ascribed status: Ascribed status is given to people based on the situation in the society or by other members. Birth or placement in a social group may provide such a status. For example, a person born into a wealthy or aristocratic family immediately gains prestige and recognition as a member of the family

ii. Achieved status: An individual who achieves prestige or recognition in society on the basis of his or her personal hard work is known as achieved status. Difference between Status and Role Some of the differences between a role and status are as follows:

- As discussed, a role is the function of a status. In a social set-up, an individual plays a role. Based on his or her role, status is ascribed.
- A status is simply a position in society or a group. A role is the behavioural aspect of status.
- Status is a sociological concept and sociological phenomena, while role is a concept and a phenomenon of social psychology.
- Though status and role are related, having one without the other is possible. A status without a role may denote an unfulfilled association position. Similarly, roles are often played without occupying a status.

3.6.1 Role Conflict

Conflict over social roles or role conflict refers to the psychological stress that is created when individuals do not fulfil roles (personal role-conflict), when other appropriate individuals are in disagreement about his or their role (inter role-conflict), or when the various social roles an individual performs make contradictory demands of him or her.

A social group carries on its life smoothly and harmoniously to the extent that roles are allocated, and each individual accepts and fulfills the assigned role according to the extent possible. In reality, however, one finds that there is doubt or disagreement as to what behaviour is expected in a given role, and sometimes a person grudges the role allocated to him or her and fails to live up to the expectations. As a result, there is much of group tension and conflict.

Individuals may be exposed to incompatible expectations and role conflict. Conflict arises either because role partners have contradictory expectations or because those of one partner are unwelcome to the other. The primary sources of role conflict are as follows:

- 1. Individuals may be confronted with the expectations of roles incompatible with specific personality characteristics.*
- 2. Individuals may be confronted with conflicting expectations from their simultaneous assumptions of two or more roles.*
- 3. Individuals may be confronted with conflicting expectations deriving from their relationships with people identified with other roles in their role sets.*
- 4. Individuals may be confronted with conflicting expectations associated with contradictory definitions of the appropriate responses demanded by a role.*
- 5. Individuals may be confronted with conflicting expectations stemming from a lack of inter-role consensus.*

3.6.2 Role Set

The Role-Set: As defined by Robert K. Merton, roles do not exist in isolation; each role has its complementary or associated role or roles. Any given social status involves an individual actor in several social relationships that are permanently or usually found to be necessary for persons in that particular status. The various social statuses in society may require commonly associated roles, which continually bring functionally different statuses together. In such an overlapping of related roles, people with different societal positions may often meet and interact in a manner that promotes social integration.

3.7 Social Norms and Values

A norm is a rule, standard, or pattern for action (from the Latin 'norms', a carpenter's square or rule). Social Norms are rules of conduct. The norms are the standards by reference to which behaviour is judged and approved Or disapproved. A norm in this sense is not a statistical average of actual behaviour but rather a cultural (shared) Definition of desirable behaviour. Norms are mental models or guidelines by which, ideally we control and evaluate our action

and that of others. Normative order is control because upon it largely depends the possibility of mutual co-operation, which should be Taken here to include mutual non-interference of action units that are engaged in distinct activities nor directly Relative.

Henri Mendras defines the social norms as the “law, (the) rule or (the) principle intended to orientate the Behaviour in keeping with the values”. We then call ‘norms’, the rules of collective behaviour which, without our Continuously assuming consciousness of them, inspire our action. Norms are prescriptions serving as common guidelines for social action. Culture provides us with a set of guide Posts ready-made definitions of situations – by which we align our individual actions to create social or joint actions. These guide posts are norms. Norms are rules that specify appropriate and inappropriate behaviour. Norms are Expectations conception of ideal behaviours that are shared by the members of a society at large or by the Members of particular groups within a society. Human behaviour exhibits certain regularities, which are the product of adherence to common expectations or Norms. In this sense human action is ‘rule governed’. A social norm is not necessarily actual behaviour and normative Behaviour is not simply the most frequently occurring pattern. Since the term refers to social expectations about ‘correct’ or ‘proper’ behaviour, norms imply the presence of legitimacy, consent and prescription while deviation From norms is punished by sanctions, norms are acquired by internalization and socialization.

CHARACTERISTICS OF NORMS

Following are the essential characteristics of social norms:

1. **Norms are Standards of Group Behaviour:** An essential characteristic of group life is that it is possessed Of a set of values which regulate the behaviour of individual members. When a number of individuals interact, a set Of standards develop that regulate their relationships and modes of behaviour. These standards of group behaviour Are called social norms.
2. **Norms Incorporate Value Judgement:** Second and Buckman say “A norm is a standard of behavioural Expectations shared by group members against which the validity of perceptions is judged and the appropriateness Of feeling and behavior is evaluated”. Members of a group exhibit certain regularities in their behaviour. Such Regularities in behaviour have been explained in terms of social norms. Norm, represents “standardized generaizations”concerning expected modes of behaviour. It may be said that norms are based on social values which are justified By moral

standards or aesthetic judgements. A norm is a pattern setting limits on individual behaviour, As defined By Broom and Selznick. “The norms are blueprints for behaviour, setting limits within which individuals may seek Alternate ways to achieve their goals.”

3. **Norms are Related to Factual World:** It may not, however, be presumed that norms are abstract Representing imaginary construct. Sociologists are interested mainly in ‘operative’ norms, that is, norms that are Sanctioned in such a way that violators suffer penalties in the group. Norms, in order to be effective, must represent Correctly the relations between real events. They must take into account the factual situation. Normative system, Since it is meant to achieve results in the factual world should be related to the events in the real world. Reason
4. **Norms are both Generalized and Generalizable:** Norms are always to some extent both generalized and Generalizable. They may refer to all human beings at all times and in all places or they may refer only to a specific Category of person in specific type of situation. A norm calls for “right action” and implies a generalizable For the rightness of the indicated conduct. Ultimately this propriety or rightness traces back to some standard of value That is taken without further justification as valid by the individual or group in question.
5. **Norms are More than an Idiosyncratic Expression:** Norms are more than an idiosyncratic expression Of the wants or desires of a particular person. Even quite specific norms imply a basis for assent by someone other Than the norm sender himself. At the same time, norms actually can guide conduct only if they prescribe or proscribe Identifiable courses of action; therefore norms are more specific and socially imperative than values or ideals. For Example, ‘honesty’ is a generalized value (a conception of desirability) but it is still found socially necessary to have Specific rules for concrete situations such as student’s behaviour in examinations or the financial responsibility of Banking officials.
6. **Norms are Learned:** Norms are learned by individuals in social intercourse with others – that is, in the Process of socialization. By definition, then, norms are shared by two or more individuals. Some norms are particular To quite small groups, such as a husband-wife pair or a clique of friends, while other norms may be held by a large Collectivity that is one of several existing in one nation. Still other norms may be shared by most adult members Of a nation or of an entire civilization.

7. **Norms may Arise in Relation to Any Aspect of Human Activity:** Norms may arise in relation to any Aspect to human activity and experience that comes to be regarded as of any importance or consequence. There are Norms for perceiving, feeling, thinking, judging, evaluating, and acting. Thus, there are cognitive and logical norms for carrying on scientific investigations, aesthetic norms for judging music etc. There are the norms of moral conduct Which guide direct social interaction. The term “social norm” may refer to any of these, but most commonly is used To designate rules for social interaction.
8. **Norms are Diverse:** Norms are exceedingly diverse not only in their objects but in respect to their Important properties in different societies and in different historical periods. Some norms are widely known, accepted Followed, whereas others are characterized by low consensus and only partial conformity. Some norms are Learned early in life through identification and socialization others are acquired in later life through secondary social Relations. To understand any particular norm it is important to know whether it has been ‘internalized’ so as to

Become part of the conscience or self-ideal of the individuals in question; if so, there will be much conformity even If there is no external surveillance of conduct or punishment for deviant behaviour. Norms not thus internalized can Be enforced only through external rewards and penalties. Those norms that are primarily enforced through punishment And threat contrast with standards that are maintained by a flow of positive social rewards such as wealth, prestige Or social approval. Great variations exist in consistency of inforcement, source at authority, degree of allowable Variation in conformity, extent of deviance, and type of enforcing agency.

The values constitute an essential element of the concept of culture. The cultural groups are all above systems Of values. Values are the criteria or conceptions individuals use in evaluating things as to their relative desirability Merit. Social values are cultural standards that indicate the general goods deemed desirable for organized social Life. They provide the ultimate meaning and legitimacy for social arrangements and social behaviour. Values are ideas about whether experiences are important or unimportant. Values guide a person’s judgements And behaviour. Values are an important part of every culture. An act is considered ‘legitimate’ that is morally Acceptable when it is in harmony with accepted values. In attempting to define the values of a society and to see their inter-connections, one promising approach is to Examine

the four functional sub-systems of the society. In every society, there must be some arrangements corresponding To the four functional sub-systems even though these sub-systems are likely to be interwoven the concrete arrangements. It is also clear that the social activities implied in the very concept of function must be shaped to some extent by values, More or less stabilized culturally. It is unlikely however, that any society can stress all four sub-systems equally at the Same time. The values most characteristic of one sub-system must therefore predominate in any particular society.

THE BASIC FEATURES OF VALUES

Values may be defined as ideas organised into a hierarchy, sometimes contradictory, which the societies give Themselves. This definition brings to light four principal features.

1. It is a question of ideas to begin with. Every society defines as a matter of fact what is good and bad, just and unjust, beautiful and ugly, honourable and disgraceful, decent and indecent. A society, observes Durkheim, “cannot build up without forming of ideal”. It is with regard to these ideals that the societies necessarily Devote themselves to and which constitute their moral, aesthetic or intellectual order, the one which directs The thoughts and the acts of the individuals, as these latter are judged. To give a value to an act, it is thus To class it with regard to these ideal categories. In other words, a value judgement bears on individuals Behaviours, objects, which are judged in the light of this ideal. Such a judgement inspired by the values Implies, of course, that the subject adheres to the ideal with which he compares them.
2. These ideals are, secondly, organised into hierarchy. We indeed commonly speak of the “scale of values” In order to refer to the hierarchical order according to which the values organise themselves. It is possible To study scientifically in making use of certain techniques, this hierarchical order which underlines the Attitudes of a population. The system of values of a community constitutes a set in which combine inextricably, According to variable hierarchies, ‘dominant’ values and ‘Variant’ values. The relative importance and the Tendency of the variant values in becoming dominant, give invaluable information about the evolution of Societies. Which shows that the chance of values of a society results less from the creation of new values Than from a change in their hierarchical order.
3. The values which a community gives itself are at times reconcilable with difficulty. The values, finally, characterize the community which adopts them. They are, indeed,

relative and vary according To societies and epochs. It implies, in this perspective, that the participation of individuals in the system of Common values constitutes an important factor of “social solidarity” or if one prefers “social integration”. The members of the same community do not share all the common values with the same intensity. These values Vary equally in time. It may even be that a community sees its system of values grow weaker, which does not fail to Disorientate the individuals and to heighten their dissatisfaction. The idea of anomie brought out by Durkheim refers to

The situation in which the system on values is in a crisis. The individual, “no longer knows what is possible and what is Not possible, what is just and what is unjust, what are the rightful claims and expectation, what are those which overstep the mark. Durkheim notice that the rate of suicide is an indicator of the degree of ‘disorder’ in a society. Values change with changing experience, whether the experience brings satisfaction or dissatisfaction. Thus in Some periods, the ideas of liberty and democracy gain dominance over wide areas and in others, ideas of discipline, And centralized order; in some periods, women are regarded as the equal partners of men, and in others, they are Relegated by the dominant mores to the domain of hearth and home. Industrialization, political upheaval and technological advances have profound impact on the value systems of the Society especially as they apply to the family. Every society probably has secondary values in addition to its dominant values. The patterned activities in which Such values are sought must be regarded as belonging to the sub-system of pattern maintenance and tension management.

3.8 Folkways and Mores

Folkways and Mores are intimately related to customs and institutions, which we have been dealing with so far, and this is the question of folkways and mores. This problem was proposed for the first time by W. Graham Sumner in his work Folkways (published in 1906). According to him, Men inherited psychophysical traits, instincts, and dexterities from their beast ancestors, or at Least predispositions, which aid them in solving the problem of food supply, sex, Commerce, and vanity. The result is mass phenomena, currents of similarity, concurrence,

And mutual contribution, and these produce folkways. These are of a more general and wider character than customs and Institutions; they are designed to cover those spontaneous usages or modes of Behaviour that are not included under any of the hitherto known sociological Concepts. The folkways, therefore, are unconscious, spontaneous, uncoordinated. Adjustments of man to his environment, the product of the 'frequent repetition of petty acts, often by great numbers acting in concert, or at least acting in the same way when face to face with the same need.

The '*Mores*,' on the other hand, are the folkways considered regulators of Behaviour. They imply a value judgment about the folkways, or, as Sumner Says, when the folkways take on a philosophy of right living and a life policy of Welfare, they become '*Mores*.' These should include well-defined ways such as customs and institutions, fashion and ceremonial, etc. They are what in modern terminology has been called the *Zeitgeist*, *Volkerpsychologie*, Public opinion, national spirit, etc., and as generic terms applied to a wide range of indefinite social phenomena, they have proved useful in sociological Writing. But these concepts, when taken as entities with an existence of their own and as the ultimate elements into which social life can finally be resolved -as Durkheim spoke of his social fact become blanket terms covering a number of phenomena of the most varied and opposite kinds, which render Difficult any coherent explanation of social causality, and tend only to eliminate Man as the basis and substratum of social life.

3.9 Conformity and Deviance

Conformity means going along one's peers—individuals of a person's own status. ... Deviance is a behaviour that violates the standards of conduct or expectations or social norms of a group or society. Conformity, the process whereby people change their beliefs, attitudes, actions, or perceptions to more closely match those held by groups to which they belong or want to belong or by groups whose approval they desire. ... Conformity has important social implications and continues to be actively researched. Conformity We all like to fit in to some degree. Likewise, when we want to stand out, we want to choose how we stand out and for what reasons. For example, a woman who loves cutting-edge fashion and wants to dress in thought-provoking new styles likely wants to be noticed, but most likely she will want to be noticed within a framework of high fashion. She wouldn't want people to think she was too poor to find proper

clothes. Conformity is the extent to which an individual complies with group norms or expectations. As you might recall, we use reference groups to assess and understand how to act, to dress, and to behave. Not surprisingly, young people are particularly aware of who conforms and who does not. A high school boy whose mother makes him wear ironed button-down shirts might protest that he will look stupid—that everyone else wears T-shirts. Another high school boy might like wearing those shirts as a way of standing out. How much do you enjoy being noticed? Do you consciously prefer to conform to group norms so as not to be singled out? Are there people in your class who immediately come to mind when you think about those who don't want to conform?

Deviance

Before we define deviance, we need to see the meaning of social norms. Because, norms are basic to the definition and the study of deviance i.e., the potentiality for deviance exists in every norm or rule. The line of how and when behavior in to be interpreted as deviant or to be tolerated is constantly shifting according to public view and the view of various groups. Social norm: is a way of thinking, feeling, or behaving, generally considered right or proper within a (sub) culture; it is a rule, value or standard shared by members of a social group and anchored in that group membership; it implies how group members should or ought to think, perceive, feel or behave in a given circumstance. Therefore, for the social system to operate healthy, human social relations and behavior should be regulated through social norms.

Deviance may be defined as follows:

1. To deviate means, literally, to move away or stray from, set of standards in society. Deviance, then, constitutes the active violation of socially constructed norms. It refers to the act of deviating from social norms.

2. When sociologists speak of deviant behavior, they are referring to behavior that does not conform to norms-behavior that in some way does not meet with the expectations of a group or of society as a whole

The Theory of Anomie

Anomie is a concept closely associated with two theorists, Emile Durkheim and Robert K. Merton. When Durkheim introduced the term in his 1893 book “The Division of Labour in Society”, he used it to describe a condition of “deregulation” occurring in society. By this he meant that the general procedural rules of society (the rules that say how people ought to behave towards each other) have broken down and that people do not know what to expect from each other. This deregulation or normlessness, easily leads to deviant behavior. Durkheim used the term anomie later, in his book entitled “Suicide” (1897), to refer also to a morally deregulated condition in which people have inadequate moral controls over their behavior. Whichever of these two descriptions, anomie is used to mean a breakdown in either the rules of society or the moral norms, it is clear that Durkheim was talking about a disruption of normal societal conditions.

Durkheim’s central thesis in “The Division of Labour in Society” is that societies have evolved from a simple, non-specialized form (mechanical) towards a complex, highly specialized form (organic). In both cases, he was referring both to the way in which people interact with each other and the way in which labour is carried out. In the mechanical society people behave and think similarly and, except for a division of labour along gender lines, perform most of the same work tasks and have group-orientated goals. As societies become more complex, work also becomes more complex and specialized. Modern organic societies are characterized by highly interactive sets of relationships, specialized labour and individual goals. In organic societies, one person’s work skills are rarely sufficient to provide all that is necessary to live. People have to depend on each other to produce various items. The distribution of these items, once produced, is a problem. Highly complex relationships are required to distribute the products of each person’s skills. This, for Durkheim, suggested that an organic society is a contractual society, and he saw almost all relationships as contractual ones. By this he meant that people are no longer tied together by bonds of kinship and friendship but, because of the impersonality of modern society, by various types of contract bonds. The problem with such society is that these bonds are constantly being broken. In sum, the rules governing how people interact with

each other (the contracts) in organic societies are continually in flux and social conditions are constantly in danger of disruption. When disruption occurs, we have anomie. Anomie, then, refers to the breakdown of social norms and a condition in which those norms no longer control the activities of societal members. Without clear rules to guide them, individuals cannot find their place in society and have difficulty adjusting to the changing conditions of life. This in turn leads to dissatisfaction, frustration, conflict and deviance.

In 1938, Merton borrowed the concept of anomie from Durkheim to explain deviance. His concept, however, differed from that of Durkheim. By dividing social norms (or values) into two types: societal goals and the acceptable means for achieving those goals. In addition, he redefined anomie as a disjuncture (or split) between those goals and means as a result of the way society is structured, for example, with class distinctions. Deviance, then, could be explained as a symptom of a social structure within which “culturally defined goals and socially structured means” are separated from each other.

According to Merton, success goals in cultural terms are generally presumed to be achieved by legitimate means through regular employment, in higher paid occupations, and through access to further education. These channels, however, are not as available to certain persons, such as the lower class. Although the goals of success are held out so that all can strive for them, the means for achieving them are restricted. Consequently, some persons are forced to achieve them through illegitimate means such forms of deviance as crime, prostitution, drug use, alcoholism and mental disorder. In attempting to explain these forms of deviant behavior, the anomie theory has assumed that official rates of deviance are highest among the poor and lower class, where the greatest pressures for deviation occur and where opportunities to acquire both material goods and a higher level of education are limited. Schematically, the relation of anomie to social structure may be summarized in this manner:

- 1. Exposure to the cultural goal or norms regulated behavior oriented toward the goal***
- 2. Acceptance of the norm or goal as moral mandates and internalized values***
- 3. Relative accessibility to the goal; life chances in the opportunity structure***
- 4. The degree of discrepancy between the accepted goal and its accessibility***

5. The degree of anomie

6. The rates of deviant behavior of the various types set out in the typology of modes of adaptation.

According to the Merton's anomie explanation, several illegitimate adaptation can be used by poor lower class persons where legitimate means to achieve the culturally prescribed goals of success have been blocked.

According to Merton these adaptations are, chiefly, **rebellion, innovation and retreatism**.

A. Rebellion: persons may turn away from conventional cultural goals and rebel against them. Through this rebellion they may seek to establish a new or greatly modified social structure. They try to set new goals and procedures to change the existing social structure instead of trying to achieve the goals through traditionally established norms. This type of deviant adaptation is represented by "hippies", political radicals and revolutionaries.

B. Innovation: is an adaptation involving the use of illegitimate means such as theft, burglary, robbery, organized crime or prostitution to achieve culturally prescribed goals of success whereby conventional means is limited. As evidence, Merton has maintained that unlawful behavior such as crime and delinquency are most common among the lower strata of society. The poor are largely restricted to manual labour, which is often stigmatizing as the result of the low status and low income they cannot readily accepted in terms of established standards of worth and therefore they are more likely to engage in crime.

C. Retreatism: according to Merton, represents the substantial abandonment of the cultural goals that society esteems and of the practice that had become institutionalized to achieve these goals. The individual has fully internalized the cultural goals of success but has not found them available through the institutional means of achieving them. Being held from achieving the goal through internalized pressures which prevent innovative practices the individual becomes frustrated and handicapped becoming defeated and even withdrawn. Retreating from cultural goals the person become addicted to drugs, become an alcoholic or many completely "escape" through a mental disorder or even suicide. Retreatism tends to be a private rather than a group or sub-culture form of adaptation, even though the person may have contact with other in a similar position.

3.10 Law and Custom

Law is the body of rules which are recognized interpreted, and applied to particular situation by the courts of the state, it derives from various sources, including custom, but it becomes law when the state, which means in the Last resort the courts, is prepared to enforce it as a rule binding on citizens and residents within its jurisdiction. The Peculiar quality of the law that the state upholds, the law that alone in modern society has behind it the authority of unconditional enforcement. All social codes have some attribute of authority as revealed in the sanctions that Guard them but the sanction of the legal code is in this respect unique. This tact enables us to draw a clear line Between legal rules and the rules of other associations. The rules of the association are conditional on membership, And the failure to obey them involves only the loss of membership or of some of the rights or which attach to membership. But the legal rules cannot be evaded as they rest on the authority of the state.

- **According to Sumner:** “Laws are actually codified mores”.
- **According to Kant:** “Law is a formula which expresses the necessity of an action”.

CHARACTERISTICS OF LAW

- (1) Laws are the general conditions of human activity prescribed by the state for its members.
- (2) Law is law only if enacted by a proper law making authority. It is a product of conscious thought planning and deliberate formulation.
- (3) Law is definite, clear and precise.
- (4) Law applies equally to all without exception in identical circumstances.
- (5) The violation of law is followed by penalties determined by the authority of the state.
- (6) The distinctive nature of the legal code in modern society is seen in its coercive and inclusive character as enforced by the association we call the state.

THE MEANING OF CUSTOM

This term is used mainly in anthropology to denote established patterns of behaviour and belief. It refers both the routine of daily life and to the distinctive features which mark off one culture from another. A custom is formed on the basis of habit, gaining the sanction and the influence and therefore the social significance, which is peculiar to custom. Wherever there is a widespread habit, there is probably a corresponding custom as well. Customs are social habits and through repetition become the basis of an order to social behaviour. There are many different names for customs depending upon the characteristics emphasised or the situation in which the custom is followed. 'Folkways' has been used as a term to characterise certain minor customs among primitives. The term 'etiquette' is used for certain customs in the "polite society". 'Manners' are customs that are supposed to be based on the consideration of others in the smaller affairs of social life. 'Conventions' emphasise common agreement about a custom. 'Morals' are customs, the departure from which is of great concern to the group and unlike certain laws which are also customs do not always carry specific punishments. 'Traditions' are customs of very long standing. 'Laws' enacted by legislation, may originate customs. 'Rituals' are customs having symbolic significance and emphasising means to ends. 'Ceremonies' are customs signalling important events.

- **According to MacIver:** "Custom is a group procedure that has gradually emerged, without express enactment, without any constituted authority to declare it, to apply it, to safeguard it".
- **According to Bogardus:** "Custom refers primarily to practice that have been often repeated by a multitude of generation, practices that tend to be followed simply because they have been followed in the past". Customs and Traditions are group-accepted techniques of control that have become well-established and are passed along from generation to generation by tradition and usually made effectively social approval".

THE SOCIAL STRUCTURE OF CUSTOM

Custom has for the individual an external sanction. It is a mode of conduct of the group itself, as a group, and every custom is in consequence adjusted to the others which the group observes. It is part of a complex of determinate relationships sustained and guarded by the group. Every individual sustains it. The peculiar social character of custom is revealed by the one great class of customs which cannot be practiced except collectively. Nearly all

celebrations, rituals and ceremonies fall within this class. These customs stimulate social consciousness of one another. There are many emotions for whose full satisfaction a social setting and the Participation of dance, the reunion, social games and so forth, arises to meet this need.

THE SOCIAL ROLE OF CUSTOM

- 1. Custom Regulates Social Life:** Custom is an important means of controlling social behaviour. The Importance of customs in society cannot be minimized. They are so powerful that no one can escape their range. They regulate social life especially among illiterate peoples to a great extent and are essential to the life of a society. McDougall writes: “First requisite of society, the prime condition of social life of man, was,” in the words of Bagehot, “a hard crust or cake of custom. In the struggle for existence only those societies survive which were able To evolve such a hard crust of custom, binding men together, assimilating their actions to the accepted standards, Compelling control of the purely egoistic impulses, and exterminating the individuals incapable of such control.” Custom is obeyed more spontaneously because it grows slowly, people follow similar behaviour patterns.
- 2. Customs is the Repository of Social Heritage:** Custom, in fact, is the repository of our social heritage. It preserves our culture and transmits it to the succeeding generations, brings people together and develops social Relationships among them. Enemies are turned into friends by custom. It is needless to say that Hinduism is alive Today because of customs. It would have died long ago had not the Hindus been forced to abide by customs. They Would have been converted to Islam or Christianity if there had been no Hindu customs to check the conversion. Customs help in the process of learning. They have already laid out courses of action to meet particular problems. They are the savers of energy. They help in adjustment with many social problems. Customs provide stability and A feeling of security in human society. The language which the child learns, the occupations with which he becomes Familiarized, the forms of worship that he follows, the games which he plays all are offered to him through custom.
- 3. Customs Mould Personality:** Custom play an important part in personality building. From birth to death Man is under the influence of customs. He is born out of marriage, a custom. He is brought up according to the Customs and when he dies he is given last rites as laid down by customs. Customs mould his attitudes and ideas

4. **Customs are Universal:** 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. In primitive society adherence to custom was the general rule and so it is even today among the Aboriginal tribes. Malinowski writes about the Trobriand Islanders: “Whatever might be the case with any theoretical Interpretation of this principle, in this place, we must simply emphasize that a strict adherence to custom, to that Which is done by everyone else, is the main rule of conduct among our natives in the Trobirands.” In India with the Spread of western education the observance of customs has loosened, still the old women folk of the country continue to observe them. They weep when they meet their relatives after a long absence and weep on various occasions During marriage ceremonies of their daughter. At the time of departure of the girl to the house of bridegroom tears Roll up over the cheeks without any sign of their being forced. The Maoris of New Zealand rub noses with each other As an expression of their love and the women of Pulawat Caroline Islands walk in a stooped position in the presence of men.
5. **Customs Regulate Social Behaviour:** It is thus evident that customs play a major part in regulating our social Behaviour. They determine our culture, preserve it and transmit it from generation to generation. They are essential to the life of a society and are held so sacred that any violation of them is regarded not only a challenge or a crime, but also A sacrilege calling upon the people the vengeance of the gods. Customs exercise such a powerful hold over men that they Can be called the “king of men”. On account of its control potential the custom has been called ‘a tyrant’ by Shakespeare, “a violent schoolmistress,” by Montaigne and “the principal magistrate of man’s life” by Bacon. The customs are Followed with less deviation than are laws. They are observed not simply because they are traditionally enforced by the Society but because people’s sentiments and feelings of personal obligation support them.
6. **Customs are both Democratic and Totalitarian:** Custom is both democratic and totalitarian at the same Time. It is democratic because it is made by the group, everybody contributes to its growth. It is totalitarian because It affects every sphere of self-expression, private and public, it influences our thoughts, beliefs and manners.

To sum up, a social practice must be in existence some time before it is called a custom. Customs are social Habits and through repetition become the basis of an order of social behaviour. If a social practice is only of Temporary duration, we may refer to it as a fashion, or

even a fad. A term is needed to name the new social practices. It is possible that the term 'norm' may be so used, as well as to designate old practices.

DIFFERENCE BETWEEN LAW AND CUSTOMS

- When a particular law attacks any widespread custom of a community, it has to depend very largely on the Precarious sanction of force. But the custom that is attacked has one element of superiority in that it is obeyed more spontaneously.
- The fact that custom establishes a social order of its own often leads to the clash of custom and law. It is an unfortunate situation when law and custom are opposed and men prefer to follow custom rather than obey the law.
- Law is explicitly and deliberately made by the definite power of state whereas custom "is a group procedure That has gradually emerged, without express enactment, without any constituted authority to declare it, to Apply it and to safeguards it". Custom emerges spontaneously without any guide/or direction while law is Consciously created. So, law is a make while custom is a growth.
- Law is applied by a special agency and is sanctioned by organized coercive authority. Custom does not need Any special agency for its application; it is enforced spontaneous social action. But no penalty is given to A violator of custom; whereas punishment is meted out to one who violates the law.
- Law is specific, definite and clear. Customs, on the other hand, are not definite or clear. They are not Codified in any single book.
- Law is more flexible and adaptable than custom. Law can really adjust itself to changing conditions; Whereas customs cannot be easily changed. Customs are relatively fixed and permanent.
- Customs fade and disappear without formal abolition and without recognition by any authority, but laws Disappear only when abolished by a recognized authority.
- Law is more idealistic than custom. It is the offspring of mind and directed to aims which are far above the actual practice of society, custom is the product experience and mainly concerned with the daily routine of life. Law reforms and abolish those customs which are out of tune with the changing conditions.

- Law generally deals with matters which are vital to the life of society whereas the subject matter of custom is more ordinary and familiar. The routines of daily life and to the distinctive features which mark off one Culture from another.

3.11 Check Your Progress

Write a note on Formal and Informal Law.

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What do you understand by Status? Briefly discuss its types.

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What do you mean by Folkways and Mores.

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3.12 Sample Questions

- Differentiate between Social Structure and Social System.

- Critically discuss Talcott Parsons views on Social Action.
- Delineate on the concept of Social Status and Social role.
- Why Role Conflict occurs. Give your opinion.

3.13 Suggested Readings

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Unit – IV Basic Concepts- III

- 4.1 Introduction
- 4.2 Learning Objectives
- 4.3 Culture: Meaning and Characteristics
 - 4.3.1 Cultural Change
 - 4.3.2 Cultural Diffusion
 - 4.3.3 Cultural Lag
 - 4.3.4 Cultural Relativism
 - 4.3.5 Ethnocentrism
 - 4.3.6 Acculturation
- 4.4 Accommodation
- 4.5 Assimilation
- 4.6 Integration

- 4.7 Cooperation
- 4.8 Competition
- 4.9 Conflict
- 4.10 Check Your Progress
- 4.11 Sample Questions
- 4.12 Suggested Readings

4.1 Learning Objectives

After going through this unit, you will be able to:

- Analyse the concept of culture
- Describe the forms of culture, cultural change and diffusion
- Differentiate between various social processes like acculturation, accommodation, assimilation etc.
- Differentiate between competition and conflict
- Understand the concept of Cultural relativism and ethnocentrism etc.

4.1 Introduction

Sociologists and anthropologists use ‘culture’ as a collective noun for human society's symbolic and learned aspects, including language, custom, and convention, by which human behaviour can be distinguished from other primates. Cultural anthropology (as distinct from physical anthropology) takes as its special province the Analysis of the culture of human societies. Anthropology recognizes that human behaviour is largely culturally and not genetically determined. This has given rise to debates about cultural diffusion, the uniqueness of cultures, and Cultural relativity. Sociologists do not use the term ‘Culture’, as it often is used in ordinary speech. Culture, as we conceive of It, does not refer to just the cultivated prestigious patterns of upper-class groups in a society; culture viewed Sociologically, originated at least half a million years ago and refers to the vast store of learned behaviour that has Been passed down through the generations and which, increasingly, has differentiated the human way of life from That of other human species.

4.3 Culture: Meaning and Characteristics

Sociologists and anthropologists use 'culture' as a collective noun for human society's symbolic and learned aspects, including language, custom, and convention, by which human behavior can be distinguished from other primates. Cultural anthropology (as distinct from physical anthropology) takes as its special province the Analysis of the culture of human societies. Anthropology recognizes that human behaviour is largely culturally and Not genetically determined. This has given rise to debates about cultural diffusion, the uniqueness of cultures, and Cultural relativity. Sociologists do not use the term 'Culture', as it often is used in ordinary speech. Culture, as we conceive of It, does not refer to just the cultivated prestigious patterns of upper-class groups in a society; culture viewed Sociologically, originated at least half a million years ago and refers to the vast store of learned behaviour that has Been passed down through the generations and which, increasingly, has differentiated the human way of life from That of other human species. Culture consists of the thoughts and behavior patterns that members of a society learn through language and other forms of symbolic interaction – customs, habits, beliefs, and values. The common viewpoints that bind Them together as a social entity.

Culture is an explanatory concept in two senses:

(1) It has the potential for explaining why specific institutions Occur when and where they do. For example, it has been suggested that certain types of religious patterns are associated with specific types of social structure. In other words, certain features of the cultural system explain other Features of the system.

(2) Culture contains principles for interpreting behaviour and institutions. To interpret is not to explain why an institution occurs when and where it does, but to make sense of it. Most social scientists today employ some variation of the modern culture concept in their research, and while They agree about the essential features of culture, they still disagree fundamentally about how culture works, the Factors governing it, and the full extent of its influence on behavior, thought, and perception.

DEFINITION OF CULTURE

What has been termed the classic definition of culture was provided by the 19th Century English anthropologist Edward Burnett Tylor in the first paragraph of his **Primitive Culture** (1987):

“Culture...is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other Capabilities and habits acquired by man as a member of society”.

In anthropology (1881) Tylor made it clear that culture so defined, is possessed by man alone. This conception Of culture served anthropologist well for some 50 years. With the increasing maturity of anthropological science, Further reflections upon the nature of their subject matter and concepts led to a multiplication and diversification of Definitions of culture. In Culture: A Critical Review of Concepts and Definitions (1952), U.S. anthropologists A.L. Kroeber and Clyde Kluckhohn cited 164 definitions of culture ranging from “learned behaviour” to “ideas in the Mind, “a logical construct, “a statistical fiction,” “a psychic defense mechanism,” and so on. The definition of the conception of culture that is referred to by Kroeber and Kluckhohn and also by a great many other anthropologists in recent years is that culture is an abstraction or, more specifically, “an abstraction from behavior.” When things and events are considered in the context of their relation to the human organism, they constitute behaviour: when they are considered not in terms of their relation to the human organism but in their relationship to one another, they become culture by definition.

According to Spencer: Culture is “the superorganic environment as distinguished from the inorganic or Physical and from the organic the world of plants and animals. He called culture superorganic as it is a system of Knowledge that exists apart from and above (“Super”) man’s biological nature (“Organic”). Culture does not come From instincts or biology; it comes from knowledge, system created in man’s social life. Since culture is a knowledge, It is expressed in symbols. According to Redfield: Culture is an organised body of conventional understandings manifest in arte-fact, Which, persisting through tradition, characterises a human group.

The meaning of culture becomes clear when we take into account these four dimensions of the concept that is

- (i) Learned behaviour
- (ii) social heritage,
- (iii) super organic,
- (iv) a design for living.

It is an explanatory concept in two Senses:

- (1) It has the potential for explaining why specific institutions occur when and where they do.

- (2) Culture contains Principles for interpreting behaviour and institutions. Culture can be used to convey various meanings.
- (3) Thus there is the common, literacy use to the term when we Use culture to convey social charm and intellectual excellence. There are some sociologists also who use the term Cultural elite for the intellectual leaders of a society. Then there are philosophers like Cassirer and sociologists like Sorokin and MacIver to whom culture stands for the moral, spiritual and intellectual attainments of man David Bidney, philosopher-Anthropologist, defames it as the self-cultivation of human nature as also the cultivation of Natural, geographical environment.
- According to E.B. Taylor: Culture stands for the beliefs, ideas, customs, laws, morals, arts and other capabilities And skills acquired by man as a member of society.
 - According to Malinowski: Culture is the handiwork of man and the medium through which he achieves his ends.

4.3.1 Cultural Change

Cultural change is a concept that denotes some internal and external factors leading to change in the cultural pattern of societies. It can be material as well as non-material in nature. Cultural change may come from many Sources but most of them comes through the contact with other culture, inventions and internal adjustment of culture.

Cultural change is a world process and a historical reality. It is natural to social growth. Sometimes it is rapid, sometimes it is slow. During a revolutionary era or a period of social reform it is more apparent and fast while in Some periods of history it is stable and rather stagnant. No possible generalization can be done as to which underlying factors are more pertinent to cultural change. Neither there is any conformity among the sociologists on the primacy of these factors. Some social thinkers place Emphasis on the “religious ideology” (Weber 1922) on “cultural themes” (Opler 1945) and on “cultural focus” (Herskovits 1955). Factors of Cultural Change. Whatever may be the controversial argument, three main factors cannot be Under-emphasised.

1. Ecological or Geographical factor is a natural or a physical factor. The climate or rainfall, altitude of the Place, closeness to the sea, decides the culture and life style of the people. Any change in the physical Features will automatically lead to a change in their culture, habits and way of living.
2. Any technological evolution in the country will bring a change in their culture also.
3. The contact between two societies will obviously change the culture of both the societies through the Process of “Cultural diffusion” and “acculturation”. Process of Culture Change. Some scholars lay importance on the location of change in the attitudes and Behaviours of the people in the society. Others think that the study of change in the

social and cultural system are of dynamic social importance. Through the mechanisms of cultural evolution and cultural growth we can estimate the nature and degree of change spread over several generations. Systematic study on the inter-turning of change in individual behaviour and as well as change in the whole Cultural system can be taken as a problem of future research and analysis. The recent trend in the research on culture change is on the “re-interpretation” of the old meaning of the process Through which new cultural values are given to the old ideologies.

4.3.2 Cultural Diffusion

Because culture consists of patterns of socially transmitted rather than instinctive behaviour, it stands to reason That culture, must be acquired through a learning process. All phases of cultural learning involve imitation, observation. And more importantly-the acquisition of language and other means of symbolic communication.

1. **Transmission Through Symbols:** All societies have their languages and other symbols. A symbol is Anything that stands for something else, such as a word, a handshake, a fire alarm, a banner, or cross of David. All Words are symbols, having the meaning assigned to them by a particular language. Symbols (sometimes called Conventional signs) can be much more complex, as in the case of such words as equality, justice, or idealism. All Languages have such words. Language, in contrast to natural signs, not only can describe what is here but can recall The past and even make imaginative descriptions of the future. Cultural symbolism, though, is more than mere language. It includes many other ways of conveying meaning: Laughter, smiles, and tears; hand shakes, embraces, and kisses; national anthems, love songs, and dances; banners And emblems; and a thousand more.
2. **Cultural Accumulation:** Cultures accumulate more techniques, ideas, products, and skills as time goes on, And the more traits a culture has, the more rapidly it grows. The pace of change in modern Western societies is often Bewildering, at the time that new cultural traits are added, certain old ones have to be dropped because they have Outlived their usefulness. However, cultures sometimes accumulate customs that are outdated but are very hard to Drop.

3. **Cultural Diffusion:** Cultural diffusion is the process by which the cultural traits invented or discovered in one society are spread directly or indirectly to other societies. Ordinarily, diffusion is thought of as a movement of traits through space. It is different from transmission of culture which is movement of traits through time i.e., from Generation to generation.

Not only do cultural inventions and discoveries accumulate, they diffuse or spread from one society to another. People generally know that the English language is of Germanic origin, but it has picked up large numbers of Latin Words, mainly by way of French—the language of the Norman conquerors of England. We are less aware of Borrowed words, as India, has contributed many words; Khaki, thug, loot, pajamas, bungalow etc. Diffusion is always a two-way process. Traits cannot diffuse unless there is some kind of contact between Peoples and these contacts always entail some diffusion in both directions. It is a selective process. A group accepts Some culture traits from a neighbour, at the same time rejecting others. Usually, of course, the places of cultural diffusion are also places of cultural development but in some cases that May not happen. In such cases the places of cultural exchange may become the places of cultural diffusion. The Greeks in the past were considered the banner holders of cultural diffusion, though they had trade centres and had Much borrowed from others even in their concept of city state. One knows that when the Britishers came to India They were traders but soon England became centre of cultural diffusion for many parts of the world. Sometimes Cultural diffusion is rapid while at other times the process is very slow. The people are however, usually not prepared to borrow from other cultures, because they are quite conservative And love their own culture. There are several factors which influence cultural borrowings. But only such cultural Traits are borrowed about which sanction in one form or the other exists in the already existing cultural traits of the Society. In case the sanctions do not exist, then the borrowing will become difficult, because that will be bitterly Opposed by the society. Any cultural traits which strain social relationship will be strongly resisted and so can be Said about traits which try to disturb cohesion or unity of the social group. In other words, borrowing is only selective And it is never a haphazard process. The process is quick when the two groups are otherwise culturally near to each Other.

The following factors may be influential in the process of diffusion:

- (i) Availability of transportation and communication;
- (ii) Resistance of cultural changes such as taboo, sense of superiority and general cultural inertia;
- (iii) Prestige of the diffused culture and its people;
- (iv) (iv) Conquest of one people by another;
- (v) Migration;
- (vi) The need for some new element to meet a crisis;
- (vii) (vii) Adaptability of the recipients of the new culture.

4.3.3 Cultural Lag

The idea of a cultural lag was developed by *W.F. Ogburn (1950)* in response to crude economic determinism, in which cultural, political, and social phenomena change in direct and immediate response to changes in the Economic basis of society. Ogburn noted that changes in culture were not always or necessarily congruent with economic changes. For example, he argued that economic changes influencing the division of labor in the family had not been accompanied by a change in the ideology that a woman's place is in the home. A Cultural lag exists when two or more social variables that were once in some form of agreement become dissociated and maladjusted by their differential rate of change. Although Ogburn's formulation of the problem of social Change is no longer central to contemporary sociology, his hypothesis of cultural lag did anticipate debate in Sociology about the relationship between the economic base and the cultural superstructure of the society. The concept of cultural lag is related to the definition of social problems. Scholars envision some balance or adjustment Existing between material and non-material culture. That balance is upset by the appearance of raw material objects. The resulting Imbalance is defined as a social problem until non-material culture changes in adjustment to new Technology. Ogburn and others believe that material culture changes faster than non-material culture. Material Inventions bring changes that require adjustments in various areas of non-material culture, Cultural lag was defined as the time between the appearance of a new material invention and the making of appropriate adjustments in Corresponding areas of non-material culture.) The concept of cultural lag is associated with the definition of social problems. The imbalance of adjustment Between material and non-material culture is defined as a social problem.

Ogburn cited several examples of cultural lag. First is the relationship between automobiles and highways; as automobiles increased their speeds, highways did not improve rapidly enough. Second is the connection Between home production and the role of women; as industry assumed most of the homemaking tasks, the role of women did not change; consequently, they felt their states lowered and their work meaningless. Third is the Link between industrial technology and workmen's compensation, as more men were injured by complicated Machinery. Hence, there are four steps in understanding a cultural lag:

- (1) Two factors that are closely related have to be identified (autos and highways).
- (2) A previous state of adjustment between the factors must be demonstrated (slow autos and curry highways Are compatible).
- (3) A change in one factor must be noted without sufficient change in the other (autos increased speed).
- (4) A maladjustment results (auto accidents increase). Ogburn's prime focus was on technological changes that in turn affected social institutions, and that technology Was the prime moves in social change. His basic thesis on social institutions do not keep up with advances in the Technology—is evident all around us.

4.3.4 Cultural Relativism

Cultural Relativism is in essence an approach to the question of the nature and role of values in culture. The Principle of cultural relativism briefly stated, is as follows(Judgments are based on experience and experience is Interpreted by each individual in terms of his own enculturation. This is a method where by different societies or cultures are analysed objectively without using the values of one Culture to judge the worth of another. A favoured way of achieving this aim is to describe the practices of a society from the point of view of its members. A more commonsense meaning is that beliefs are relative to a particular society and are not comparable between Societies. Cultural Relativism may by described as the method whereby social and cultural phenomena are perceived and described in terms of scientific detachment. Further, cultural phenomena are evaluated in terms of their significance In a given cultural and social context.

Cultural relativism may be defined as follows:

- (1) (This is a method whereby different societies or cultures are analyzed objectively without using the values Of one culture to judge the worth of another. A favoured way of achieving this aim is to describe the Practices of a society from the point of view of its members. The method is one of the hall-marks of ‘modern’ anthropology in contrast to the ethnocentrism of nineteenth century anthropology.)
- (2) A more commonsense meaning is that beliefs are relative to a particular society and are not comparable Between societies. We cannot possibly understand the actions of other groups if we analyze theme in terms of our motives and Values; we must interpret their behaviour in the light of their motives, habits, and values if we are to understand them.

Cultural relativism means that the function and meaning of a trait are relative to its cultural setting. (A trait is neither good nor bad in itself. It is good or bad only with reference to the culture in which it is to function. For clothing If.) Is good in the Arctic but not in the tropics. Premarital pregnancy is bad in our society, where there are no entirely Comfortable arrangements for the care of illegitimate children; The concept of cultural relativism does not mean that All customs are equally valuable, nor does it imply that no customs are harmful. Some patterns of behaviour may Be injurious everywhere, but even such patterns serve some purpose in the culture, and the society will suffer unless A substitute is provided. The idea of cultural relativity implies that there are few universally true absolutes about what men should do, Think, or believe. Instead there are historically and socially bound customs that are relative to a particular situation. We cannot completely escape our ethnocentrism, but we can appreciate and respect the differences among people And enrich our own and other cultures through mutual respectful exchange.) Sociologists are sometimes accused of undermining morality with their concept of cultural relativism and their Claim that almost “everything’s right somewhere.” If right and wrong are merely social conventions, say our critics, One might as well do whatever one wishes. This is a total misunderstanding. It is approximately true that “everything’s Right somewhere”—but not everywhere. The central point in cultural relativism is that in a particular cultural setting, Certain traits are right because they work well in that setting, while other traits are wrong because they would clash Painfully with parts of that culture.

4.3.5 Ethnocentrism

Closely related to the concept of cultural relativity is the concept of cultural Ethnocentrism. The term was coined by *W.G. Sumner (1906)* in his famous book 'Folkway' and is used to describe prejudicial attitudes between In-groups and out-groups by which 'our' attitudes, customs, and behavior are unquestionably and uncritically as superior to 'their' social arrangements. It is the belief that one's own culture is superior in every way to all others. The ethnocentric attitude judges the worth of other cultures in terms of its own cultural standards, and, since other cultures are, of course, different, they are held to be inferior. (Ethnocentrism is particularly strong in isolated societies that have little contact with other cultures.) As Linton Observes, one reason for the persistence of ethnocentrism is that it is almost impossible to view one's own culture Objectively; but another reason is that ethnocentrism can be functional to society. The functions of ethnocentrism in maintaining social order are more apparent than those that promote social Change. First ethnocentrism encourages the solidarity of the group. Believing that one's own ways are the best, encourages a we-feeling with associates. Positively, ethnocentrism promotes the continuance of status-quo; negatively, It discourages changes.

(Ethnocentrism also poses a severe problem for social scientists analyzing other cultures because they often bring to the task unconscious and often unfounded assumptions about people and their practices. It hinders understanding and cooperation with other groups. Extreme ethnocentrism is likely to promote conflict. Conflict leads to social Change and in that sense, ethnocentrism becomes a vehicle of social change.)

Ethnocentrism is trained into people as is every other value. Ethnocentrism has its roots in a primordial feeling of an individual's identification with his own group. While it has a positive side to it, in that it is an important factor in the preservation of the group, it must, on the whole, be considered a menace to society. Because of this, people Exaggerate their own importance and overrate their own qualities and achievements, while under-rating their Accomplishments.

4.3.6 Acculturation

Diffusion may take place between tribes or nations that are approximately equal in political and military power and of equivalent stages of cultural development, such as the spread of the sun dance among the Plains tribes of North America. However, in other instances, it takes place between socio-cultural systems that differ widely in this respect. Conspicuous examples of this have been instances of conquest and colonization of various regions by the nations of modern Europe. In these cases it is often said that the culture of the more highly developed nation is 'imposed' on The lesser developed peoples and cultures, and there is, of course, much truth in

this; the acquisition of foreign Culture by the subject people is called acculturation and is manifested by the indigenous populations of Latin America and other regions. But even in cases of conquest, traits from the conquered peoples may diffuse to those of the more advanced cultures. In short, it can be said that acculturation is a process whereby an individual or a group acquires the cultural characteristics of another through direct contact and interaction from an individual point of view. This is a process of social learning similar to that of adult socialization in which linguistic communication plays an essential role. From a social point of view, acculturation implies the diffusion of particular values, techniques, and institutions and Their modification of group identity. Adopting some traits of the dominant culture by another cultural group paves the way for the absorption of the new cultural group into the dominant culture. Such traits are readily adopted even if the two groups are only Slightly in contact.

4.4 Accommodation

Accommodation is essentially a process of adjustment. As viewed by Park and Burgess human social organization

Is fundamentally a result of an accommodation of conflicting elements. Each society consists of elements more or less

In conflict with each other but unified, at least temporarily, by an arrangement which defines their roles and mutual

Relationships. A person cannot become a functioning member of his group, if he did not accommodate himself to its

Environment.

James Baldwin differentiated accommodation from the concept of adaptation(Adaptation, he stated, means adjustment

Which the individual achieves through the acquisition of behaviour patterns transmitted to him socially and through

Adopting new ways of behaving.)

In accommodation, the antagonism between conflicting elements is temporarily regulated and disappears as an

Overt action, even though it remains latent and many become active again, with a change in the situation. Accommodation

Arising out of conflict invariably results in a changed status of the contestants and in new order of things.

TYPES OF ACCOMMODATION

Park and Burgess distinguished two major types of accommodation:

- (i) This involves coming to terms with a new climate, type of soil etc., and is often referred to as acclimatization
- (ii) The second includes adjustments to a new social milieu, i.e. new folkways, mores and institutions and is

Usually called naturalization.

Accommodation, in the sphere of personal relations, according to Simmel, tends to take on the form of subordination,

Super-ordination. The superiority and inferiority of persons and groups are never absolute and one sided.

In any normally functioning society, the various differentiated groups are largely accommodated. They are arranged

In a kind of hierarchy in which the status of each group and individual is defined, accepted and generally recognized.

4.5 Assimilation

Assimilation refers to a process whereby a group of people, having lived among another group of people for a considerable period of time, adopts the ways of life of the latter in such a way as to make it completely indistinguishable from the latter. According to Park and Burgess, "Assimilation is a process of interpretation and fusion in which persons and Groups acquire the memories, sentiments and attitudes of other persons and by sharing their experience and history are incorporated with them in a common cultural life." According to Lundberg, "Assimilation is a word used to designate a process of mutual adjustment through which culturally different groups gradually obliterate their differences to the point where they are no longer regarded as socially significant or observable". Assimilation signifies both the process of transformation and the incorporation of an element into an assimilating body. It is the final product of social contacts. The process occurs naturally and most rapidly in the case of primary contacts. The cultural unification does not necessarily lead to like-mindedness. It does result in a sharing of experience. Where the contacts are secondary, i.e., indirect and superficial. The result is accommodation rather than assimilation.

ESSENTIAL ELEMENTS OF ASSIMILATION

- (i) Close social contact
- (ii) Cultural and racial similarities
- (iii) Superiority
- (iii) Same economic status
- (iv) Tolerance

- (v) Amalgamation

DIFFERENCE BETWEEN ACCOMMODATION AND ASSIMILATION

- (i) Assimilation is a natural and unassisted process. It is slow and gradual. It differs from accommodation Chiefly in being a more thorough going permanent method of adjusting intergroup differences.
- (ii) Furthermore accommodation may be quite rapid and radical. In assimilation, the modifications are moderate In degree, although cumulatively, they may seem to be considerable. Whereas accommodation involves mutation, assimilation depends upon growth.

In accommodation, the person or group is usually conscious of the process. In assimilation, the individual Or group is, as a rule, unconscious of what is occurring and is incorporated into another culture before Becoming aware of it and with little conception of events leading to this end.

HINDRANCE TO ASSIMILATION

Following factors are listed by Gillin and Gillin, as hindering the process of assimilation.

- (i) Isolating conditions of life
- (ii) Attitude of superiority on the part of dominant group
- (iii) Excessive cultural and racial differences between two groups
- (iv) (iv) Persecution of the minority group by majority group
- (v) Rigidity and conservatism of culture

4.6 Integration

Integration may be defined as the process of uniting formerly separate groups into one group. Obliteration of separate group differences and identifications. One of the abiding problems of classical sociologist Theory was how the various elements of society hold together and how they integrate. Various accounts Of social integration are proposed; the two most important are integration by commonly held values and integration By inter-dependence in the division of labor. The concept has been criticized as implying an over-integrated View Of societies, ignoring the possibilities of conflict. Integration is seen as the harmonizing or unifying process whereby the various structural components of society Are properly organized. Thus, Horton

and Hunt define integration as the” process of developing a society in which All racial and ethnic groups can share equally in the cultural and economic life.” Integration does not involve the Similarity of various structural parts, but what is necessary for Integration is that specific values must be accepted As common, and the different institutional agencies should preserve and promote these values. In this sense, social Integration is similar to assimilation. The main difference is that assimilation assumes that the groups had major Cultural differences to be with, whereas social integration may occur between groups in the same culture that had Been separated primarily by the group loyalties of their members.

To sum up. A culture does not consist of a random collection of different elements: skills and customs. Values, beliefs, practices, and other characteristics of a culture tend to complement one another or to be integrated into a complex whole. If a culture is to survive, it must be integrated to a considerable extent, although in practice Some cultures are more integrated than others. Integration, in social theory, refers to the tendency of the various cultures and societies to be interlinked and interdependent. In Parsonian theory, the process by which newly Differentiated institutions are linked together once more is often defined as integration. It must be understood that In the sociology of race and ethnic relations, integration may be taken to mean the unrestricted association Of members of different groups.

MODES OF INTEGRATION

Societies are integrated in different ways. In totalitarian societies the government controls social life so completely That each structural form is completely coordinated with the aims these societies support. Thus, in communist societies, the schools, churches, economic agencies, organizations, and all manifestations of collective behavior are Subsumed under the policies and controls of the government. There is only one political party, and it controls All other organizations, including families. It controls all communication channels. The activities of each agency are Directed through its official hierarchy. No challenge to its power or the system of values that defines its aims is Tolerated. It achieves its integration by threat or use of force; such a mode of integration by threat or use of force Has been called a “closely woven” type of integration. On the other hand, there are “loosely woven” societies. In such societies, there is variation not only in individual Behaviour but also in national behaviour. It does not, however, mean that the society is not integrated or poorly Integrated. It only implies that there are no rigid social norms and that people have a wide range of alternative modes of behaviour

open to them. The group relationships are not well-defined, and the moral norms are laxly carried out. Ours is a loosely woven society.

4.7 Cooperation

Co-operation is a form of social interaction wherein two or more persons work together to gain a common end; the whole social life is based on co-operation. According to Ogburn and Nimkoff, cooperation is a form of social Integration in which some persons work together to achieve a common goal. In the words of Fairchilde: “Co-operation is the process by which individuals or groups combine their efforts in more or less organized form For the attainment of common objectives”.

TYPES OF CO-OPERATION

There are many modes of cooperation in social life, but its principal types are the following:

1. **Direct Co-operation:** Under this category are included activities in which co-operating individuals do things together, that is, perform identical functions like moving a pile of stones or pushing a motor Car out of the mud. Playing together, worshipping together, and tilling the fields together are other instances of Direct cooperation. The essential characteristic of this kind of co-operation is that people do things in the company which they can also do separately. They do them together either because the face-to-face situation Is itself a stimulus to the performance of a task or because it brings them social satisfaction.
2. **Indirect Co-operation:** Under this category are activities in which people do tasks that are unlike tasks Towards a similar end. In other words, in this type of cooperation, individuals work towards a common end. But each has his own specialized functions too as is the case, for example, when carpenters, plumbers, and Masons co-operate to build a house. This co-operation is based on the famous principle of the division of Labour. In modern society, it is indirect cooperation that is more in play than direct co-operation because the present technological age requires specialization of skills and functions.
3. **Primary Co-operation:** It is the cooperation that is found in primary groups such as the family. In this Form of cooperation, there is an identity of interests between the

individual and the group. The achievement of the group's interests includes the realization of the individual's interests.

4. Secondary Co-operation: This type of cooperation is found in secondary groups such as government, Industry, church, trade union, etc.
5. Tertiary Co-operation: This co-operation is found in the interaction between the various big and small

Groups to meet a particular situation. Thus, when Russia and America join together to defeat China in a war, Or when the Congress Party joins hands with the Muslim League to win the poll against opposition parties, It is tertiary cooperation. In such a type of cooperation, the attitudes of the cooperating parties are purely Opportunistic, and the organization of their cooperation is both loose and fragile.

According to Ogburn, there are three forms of cooperation. They are:

1. Common Co-operation: This is a common form of cooperation that is found in mutual relations. For example, it can render cooperation with friends, in relations, etc.
2. Companionable Co-operation: This form of cooperation can be seen in the performances of any common Work in which each individual works according to his will, capacity and power.
3. Differentiated Co-operation: This type of cooperation is in which different units of work are Performed by separate persons, and there is organizational unity in the works of different persons. This type of cooperation can be witnessed in the division of labour.

Hertzler has divided cooperation into the following two categories:

- (i) **Spontaneous Co-operation:** This means cooperation in which two or more persons of primary groups willingly co-operate with each other. This type of cooperation is found in rural life.
- (ii) **Organised Co-operation:** This means that co-operation in which people work together despite diversity. This type of cooperation is used in the implementation of planning big works. This type of cooperation is found Among complicated and secondary groups.

ADVANTAGES OF CO-OPERATION

The need for cooperation is felt from the biological instincts of the irrational animal world to advanced and developed. Form of international trade and political organizations of the modern world. Its importance can be studied in detail in these Areas. Experiments have been made on

cooperation by many sociologists, and they have concluded that There exists collective cooperation among different types of creatures. Kropotkin has made it clear that a specific kind Of bird of America prey on smaller birds collectively. Elephants also live in groups. Mead has described certain such Sub-tribes whose religion is cooperation. The people of Zuni tribe have utmost co-operation among themselves. All Of their things are collective and nothing is personal. But there are certain tribes wherein Competition is prominent. ‘Indian society is a fine example of co-operation. In all of our social processes there is a prominence ofnCo-operation. The system of joint family is its glaring example. However, Western civilization is also making an impact on this. Co-operation is the foundation of social life. All social development and progress depends on co-operation. We experience good health so long as all of our senses and parts of the body work in cooperation with each Other, but the moment there is some non-cooperation among them, we become ill. Co-operation is also necessary For competition. In fact co-operation is life. Thus, cooperation is necessary in every field of human life. Thus Necessity exists not only on the sociological level, but also on the biological level. The whole structure of society rests on cooperation. The need for co-operation is more during war than during Peace. Without proper co-operation, it is impossible to achieve victory in war. The whole international trade and Mutual relations depend upon help and co-operation. The economic structure of today mainly depends on co- Operation. In the capitalistic system of America also competition depends on co-operation. There is competition in The production so that all may render co-operation in the national income. Cooperation is the basis of social life. In society cooperation is needed for rearing, bringing up, nourishing and Protecting the individuals as well as the family. Even animals need cooperation for survival. It is important in society That both in the family and at school, people are taught to live and work in cooperation with others. In our complex Society no purpose can be achieved and no task can be accomplished without active mutual cooperation of the People. Cooperation is needed both for pleasure as well as survival. It is needed in factory, at play ground and in The field. Without co-operation neither scientific nor technological achievements can be possible nor we can take Fullest advantage out of them. Thus cooperation is the basis of social progress and advancement.

4.8 Competition

Competition occupies the most important position among the processes which encourage social dissociation. Competition was described by Park and Burgess as the most elementary type of the four major forms of interaction. It is an aspect of human struggle which is universal, continuous and impersonal.

- Competition according to Park and Burgess is “interaction without social contact”.
- Kingsley Davis has defined competition as “Competition simply aims to out-do the competitor in achieving Some mutually desired goal”.

The human society is based upon competition and functions through competition. It arises from the fact that Individuals are capable of independent locomotion and have the capacity for, and the opportunity of, gaining an Individual experience as a result of independent action. On the other hand, the human community is fundamentally An arrangement under which the individuals must perform functions which, while enabling them to exist, also make It possible for the community as a whole to conduct its affairs. Competition determines who is to perform what Function. (Competition takes place on an unconscious level. Competition may be said to be an effort made by different Persons to achieve a limited goal or thing which cannot be achieved or shared by all. Dissociation increases as a Consequence of competition such as conflict etc.

CHARACTERISTICS OF COMPETITION

- (i) Impersonal Process
- (ii) Continuous process
- (iii) Influence of a third party
- (iv) Unconscious Process
- (v) Universal process

FUNCTIONS OF COMPETITION

1. **Determination of Role and Status:** Competition indicates that system of the society in which each person Has the facility to achieve his role and status. Thus competitions are organised in modern societies to determine the Social position of the person.
2. **Maintenance of Social Structure:** Through competition persons are saved from direct conflict with each Other. It is a medium to solve peacefully the problems of limited supply and unlimited demand.
3. **Base for Selections:** It is easier to select the ablest through the medium of competition.

4. Proper Means for the Attainment of Goals: Competition is a proper means for the attainment of goals on the basis of ability.

FORMS OF COMPETITION

1. Economic Competition: The most conscious form of competition is the economic one. In modern times, the struggle is usually one for a standard of living rather than for the bare means of existence. There is competition of jobs, positions, clients, etc. This competition goes on between individuals as well as between groups such as commercial and industrial establishments.

2. Personal and Impersonal Competition: According to Gillins, competition does not involve mutual awareness or direct opposition among two individuals, it usually involves a third party for whose interest the competitors are bidding. These sociologists distinguished personal and impersonal competition. When individuals compete with each other for work, for social prestige, for leadership or for business, their competition is personal. On the other hand, when they compete with each other as members of group, such as business, cultural or social organization, their competition is impersonal.

3. Cultural Competition: According to Gillins cultural competition occurs when two people with different cultures or two groups with different religious or ideological systems come into contact, as between Paganism and Christianity, between Catholicism and Protestantism.

4. Racial Competition: It consists of a non-violent contest between nations, nationalities and racial groups for economic and territorial advantages.

5. Political Competition: Competition is also found in the political field, especially in a democratic set up.

CO-OPERATION AND COMPETITION

Although cooperation is commonly contrasted with competition, it must be emphasized that the two rarely, if ever, occur separately. Indeed each may have a contributory relation to the other.

1. Each competition requires at least the degree of prior cooperation that is necessary for the setting of rules and imposing of sanctions without which competition would dissolve into open war.

2. Conversely, it is doubtful that cooperation would be the major force without the pressures of competition that spur some to cooperate with others as a means of enhancing their effectiveness in the struggle of existence.

3. It is hard to imagine a purely cooperative or purely competitive relationships.

4. Each type of cooperation has an element of competition. However competition is always a latent possibility.

4.9 Conflict

Conflict is the anti-thesis of co-operation. When a competitive endeavour turns into a violent or a potentially Violent strife among the concerned persons or groups to attain the same goal, the competitive situation gives way O conflicting situation. To 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 the threat of violence.”

NATURE OF CONFLICT

1. Universal Process: Like competition, conflict is a fundamental human and societal trait. Simmel maintained That a completely conflict-free, harmonious group is practically an impossibility.

2. Conscious Process: Conflict is a conscious process. The persons taking part in it know each other.

3. Determines Status in Society: While competition determines the position that an individual occupies in the Community, e.g., his ecological relationship to others, conflict determines his place in society, i.e., his status in society. Intermittent Process: Conflict is not a continuous process like that of competition. It arises suddenly Although it is permanent, yet it disappears after some time. The main reason for this is that its base is emotional. Man acts due to some emotion or passion, and after the passion is subsided, the conflict also subsides.

TYPES OF CONFLICT

Simmel distinguished four types of conflict:

1. War: War is practically universal in primitive life. Although war may be attributed to a deep-rooted Antagonistic impulse in man, it needs some definite objective to bring this

attitude to the surface. In other words, The antagonistic impulse seems to reinforce a conflict engendered by material interests but also serves as a foundation For conflict.

2. **Factional or Feudal Strife:** This second type of conflict is an intra-group form of war. It is based on an Alleged injustice done to one member, or family by another, which is regarded by the group as a threat to its unity.
3. **Litigation:** It is a conflict which assumes judicial form. It is a struggle waged by an individual, or group To protect rights to possessions.
4. **Conflict of Impersonal Ideals:** In the conflict of impersonal ideals, the struggle is differentiated from the Personalities waging it. Because this type of conflict is carried on by individuals not for themselves but for an ideal, the struggle often assumes an extremely fierce and merciless character.

Other Important forms of Conflict are as follows:

(a) Direct conflict

- Personal conflict
- Racial conflict
- Political conflict
- Majority and Minority conflict

(b) Indirect conflict

- Economic conflict
- Class conflict
- Group conflict
- Religious conflict

Parsons has listed some causes of conflict in every complex society:

1. The exercise of authority always generate some opposition.
2. There is a general tendency, variable only in degree for power of all kinds to be used to exploit people. Though every social system has some safeguards against exploitation, every system has loopholes. The abuse of authority and exploitation generate alienation and conflict.
3. When a social system is large and highly differentiated, it is virtually inevitable that subcultures will arise that are to some extent, mutually incompatible. In some cases, a

subculture is brought into the society from outside. Groups bearing different subcultures are likely to discriminate against one another and this heads to conflict.

4. Virtually every society has some competitive processes within it, and every competition produces losers as well as winners. The disappointment of losers sometimes leads them to question the fairness of the competition. The full attainment of equality of opportunity is probably impossible. This may cause conflicting situations.

Ethnic subculture may vary in a highly complex society. Some subcultures are an advantage other a handicap, in conception for power and prestige. While discussing the difference between competition and conflict Park and Burgess have said that, "Competition however, is continuous and impersonal, conflict is intermittent and personal." We may conclude with Davis when outdo the competitor in achieving some mutually desired goal. It is thus a modified form of struggle. he says that "In contrast to conflict which aims to destroy or vanquish the opponent, competition simply aims to As in the case of competition, conflict has not only dissociative but also associative effects, negative as well as positive results. The results of intragroup conflict are largely negative in that such a struggle lowers the morale and weakens the solidarity of the group. In intergroup conflicts, on the other hand, solidarity and fellow feeling are increased. Conflict which involves hostile actions and war may destroy irreplaceable lives and properties, but the greatest damage may be psychological and moral.

4.10 Check Your Progress

Write a note on Cultural Lag.

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What do you understand by Accommodation? Briefly discuss its types.

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Write a note on Integration and Assimilation.

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4.11 Sample Questions

1. Distinguish between assimilation and accommodation.
2. Describe the various components of culture.
3. Examine the relationship between culture and personality.
4. ‘Cultural institutions are an ideal support centre for a community to sustain its culture.’
Elucidate.
5. Differentiate between Cultural Relativism and Ethnocentrism.

4.12 Suggested Readings

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Unit-V Basic Concepts-IV

5.1 Learning Objectives

5.2 Introduction

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5.1 Learning Objectives

After going through this unit, you will be able to:

- Analyse the concept of Socialization
- Describe the forms, and stages of Socialization
- Describe various theories of Socialization
- Differentiate between various types of Social Control
- Differentiate between formal and informal social control.

5.2 Introduction

Socialization involves the processes by which an individual is taught the skills, behaviour patterns, values and motivations needed to competently function in a culture one is part of. According to sociologist, Robert MacIver, ‘Socialization is the process by which social beings establish wider and profounder relationships with one another, in which they come closer to each other and build a complex structure of association.’

According to Kimball Young, President of the American Sociologist Association in 1945: ‘Socialization means the process of inducting the individual into the social and cultural world of making him a particular member of a society and its various groups and inducing him to accept the norms and values of that society. Socialization is definitely a matter of learning and not of biological inheritance.’

5.3 Socialization: Meaning and Definition

Socialization has been defined as “the process whereby the individual is converted into the person”. In its purest Form, the word socialization tries to explain mental stimuli learnt, learnt by association with different rewards and Punishments. Sociologists use this term to describe the process whereby people learn to conform to social norms, A process that makes possible an enduring society and the transmission of its culture between generations.)

The Process has been conceptualized into two ways.

1. Socialization may be conceived as the internalization of social norms; social mules become internal to the Individual in the sense that they are self-imposed rather than imposed by means of external regulation and Are thus part of the individual’s personality. The individual therefore feels a need to conform.
 2. It may be conceived as an essential element of social interaction. On the assumption that people wish to Enhance their own self-image by gaining acceptance and status in the eyes of others; in this case the Individuals become socialized as they guide their own actions to accord with the expectations of others.
- T. Parsons has combined both the concepts together. Socialization is learning that enables the learner to perform Social roles. Socialization means coming together, and making adjustments for doing work and discharging Responsibilities of the society.
 - According to Bogardus “Socialization is the process of working together of developing group responsibilities F being guided by the welfare needs of others.”
 - According to Green, “Socialization is the process through which a man develops into a social being”.
 - According to Maclver, “Socialization is the process by which social beings establish wider and profounder Relationships with one another, in which they develop the sense of their obligation to and responsibilities for others”.

PROCESS OF SOCIALIZATION

The social order is maintained largely by socialization. Unless the individuals behave in accordance with the Norms of the group, it is going to disintegrate. But how does the process of socialization begin to work? It is said that the working of the process starts long before the child is born. The social circumstances preceding his birth lay down to a great extent the kind of life he is to lead. The parents' courtship and marital selection, the customs concerning pregnancy and birth and the whole system of cultural practices surrounding the family are important for the child's growth. The techniques of parental care affect his chances of being born and of being healthy. Thus the circumstances preceding his birth indirectly influence his growth in society. But direct socialization begins only after birth. The newly born child as an organism has certain things which limit or help socialization. These things which he has categorised into reflexes, instincts, urges and capacities.

Reflexes put the severest limitation upon socialization. Reflexes are the automatic and rigid responses of the organism to a given stimulus. They are unlearned and even unmodifiable. They set limits on what the organism can do but they are not the bases out of which socialization emerges. The contraction of the pupil of the eye in strong light, the salivation of the glands of the mouth at the taste of sugar are examples of reflexes. Some psychologists have sought to explain human behaviour in terms of instinct. Adam Smith, in his treatise *Synthetic Basis of Human Activities* has accepted sympathy as the basis of all human behaviour. Trotter believes human behaviour to be based on herd instinct. Freud, the founder of the school of psychoanalysis, claims the instinct to be the source of all human endeavours. McDougall is a strong advocate of the theory of instincts. A behaviour is said to be instinctive if that originates in an urge or appetite, involves some sort of perception of the external world, is peculiarly fixed and mechanical, is dependent on inherited structure and therefore characteristic of the species and is at the same time highly adaptive or functional". But to explain human behaviour in terms of instinct is fallacious because the human being at birth probably has no complete instinct but only certain elements of them, such as reflexes and urges. Urge provides firmer ground for analysis of human behaviour. If human needs are not satisfied, it leads to tension until it encounters a stimulus capable of relieving the tension. The urge is thus a dynamic force behind behaviour; it provides a starting point for the process of socialization. Everyone is born with defined capacities. Though there may be some limits to what a man can do, this limitation can be overcome and is being overcome by the development of civilization. Man's capacity to learn

may be Increased by the development of new techniques of instruction and incentives. At present, no human being learns as much as he could under more favourable circumstances, for his learning capacity is never used to maximum Capacity. All societies are guilty of wasting human learning ability.

How does process of socialisation take place can be studied from the following points:

1. **Rearing:** Bringing Up: Rearing a child plays a very important role in the process of socialization. The Way, the parents shall rear a child, the way he shall grow and acquire the qualities and traits, those are the Results of that way of rearing up. This is why we find that the child has not been properly brought up or His needs have not been fulfilled, he acquires certain antisocial traits.
2. **Sympathy is a Very Important Factor of Socialization:** It influences the social development of child Very much. In childhood, a child needs help of so many persons. He is rebellious but if the parents provide with him sympathy, he acquires self confidence and also develops the attitude of identifying himself with The family and the society.
3. **Identification:** If a child gets sympathy from parents, family and neighbourhood, he develops the feeling Of identifying himself with all them.
4. **Imitation :** The child, while living in the family and the society acquires the traits of other individuals. He Imitates them and tries to act accordingly.
5. **Social Teachings :** In the family the parents impart teaching to the child about the behaviour, ways of living And ways of behaviour in the society. This training and education develops in the child the imitation, beliefs, Moral values and ideals. From family the child moves to the school and there also he is imparted the social Education or social teaching.
6. **Perceiving the Situation :** Man or the child has to change his or her behaviour pattern according to the Situation. He cannot behave in similar manner in all the circumstances, This process of perceiving the Situation is very helpful in acquiring of social ideals.
7. **New Responses :** When a person has perceived new situations he acts accordingly. This acting according To the new situation is called as new response. If he succeeds in it, he repeats it. But if he fails, he gives It up.
8. **Mutual Behaviour :** When a man comes into contact with others, he is influenced by others and the others Gets influence by him also.

9. **Co-operation** : As a result of cooperation, the social qualities also develop in the individual. When he sees That others cooperate with him he develops certain qualities of cooperation. This is another way of developing Social qualities and organizing the social personality.
10. **Suggestions** : The child also tries to adjust himself to the social needs according to the suggestions from Others. Generally, these suggestions are received from the family, school and other agencies of education And socialization.
11. **Reward or Punishment or Praise or Punishment** : Generally when a child acts according to social ideals And values he gets reward and praise. Consequently, he is encouraged to behave according to the needs of the society. On the other hand, when he acts against the interest of the society he gets punishment and Insult.

5.3.1 Theories of Socialization

COOLEY'S LOOKING GLASS SELF' THEORY

Charles Horton Cooley (1864-1929) was an American economist turned social psychologist. Like Freud, Cooley (1902) maintained that the self is essentially a social product, but he believed that it emerges through a very different Process. The central concept in Cooley's theory is the looking glass self The "looking glass" is society, which provides A mirror in which we can observe the reactions of other to our own behaviour. Our concept of ourselves is derived From this reflection. It is through seeing the attitudes of others that we learn whether we are attractive or ugly, Popular or unpopular, respectable or disreputable. By observing the responses of others or by imagining what their Response would be like to some behaviour we are contemplating we, are able evaluate ourselves and our actions. If the image that we see or imagine in the social mirror is favourable, our self-concept is enhanced and our behaviour is likely to be repeated. If the image is unfavourable, our self-concept is diminished and our behaviour is likely to Change. We are defined by other people; we perceive this definition; and thus we learn our identity from them. There Can be no self without society, no I without a corresponding they' to provide our self-image. Of course, people may misjudge the way others see them. We do not gain a direct impression of the reactions Of others but must interpret those reactions for ourselves. All of us are guilty of misinterpretations at time, and some People habitually misjudge the opinion of others and have unrealistically high or low self-concepts as a result. But whether we misread the image in the "looking glass" or not, our sense of personal

identity arises through social interaction. Cooley believed that the self-concepts formed in childhood are more stable and lasting than those formed later in life and provide the basis for subsequent personality development. He emphasized, however, that time

Process of self-evaluation continues throughout life whenever a person enters a new situation. But unlike Freud, Cooley did not accept the idea that individual and society are in a state of eternal conflict. He saw the two as inseparable: society cannot exist without interacting individuals, and the individual self is an impossibility without social interaction. Charles Horton Cooley believed personality arises out of people's interactions with the world. According to Cooley, people create "*looking-glass selves*" in these interactions.

The looking-glass self is composed of three elements:

- 1) What we think others see in us (I believe people are reacting to my new hairstyle).
- 2) How we think they react to what they see (I believe they think it looks good).
- 3) How we respond to the perceived reaction of others (I guess I'll keep my hair in this style).

MEAD'S GAME THEORY

Mead explicitly intended his work to be seen as an elaboration of Cooley's idea. Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people's behaviour. When children learn to attach meanings to their behaviour, they've stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self. The process of forming the self, according to Mead, occurs in three distinct stages. (1) imitation. In this stage children copy the behaviour of adults without understanding it. A little boy might "help" his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room. (2) play stage, during play stage children understand behaviours as actual roles: doctor, firefighter, race-car driver, and so on and begin to take on those roles in their play. In doll play, little children frequently talk to the doll in both loving and scolding tones as if they were parents, they answer for the doll the way a child answers his or her parents. This shifting from one role to another, builds children's ability to give the same meanings to their thoughts and actions that other members of society give them. Another important step in the building of a self.

GAMESTAGE

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball. These attitudes and expectations melt together to form a kind of "other," a faceless person "out there." Children judge their behaviour by standards thought to be held by the "other out there." Following the Rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and Norms. By this stage children have gained a social identity. Mead pointed out, however, that the socialization process is never perfect or complete. He distinguished between that he called the *I* (the spontaneous, self-interested, impulsive, unsocialized self) and the *'me'* (the socialized self that is conscious of social norms, expectations, and the individual's social responsibility). Although Mead did not regard the individual and society as being in conflict, he felt that the *I* was never completely under the control of the *'me'*. The socialized self is usually dominant, but we all have the capacity to break social rules and violate the Expectations of others. For Mead the essence of the socialization process is the ability to anticipate what others expect and to evaluate and control one's own behaviour accordingly. This capacity is achieved by role taking pretending to take or dually taking the roles of other people, so that one can see oneself from their perspectives. In early childhood children are able to internalize the expectations of the particular other, that is, specific individuals such as parents. But as they grow older they learn to internalize the expectations of the generalized other, the attitudes and viewpoint of Society as a whole. This internalized general concept of social expectations provides the basis for self-evaluation and hence for self-concept.

GENERALISED OTHER

The children learn to take the role of others. When they grow up, they learn to internalize the expectations of other persons called 'Generalised Other' When one says, "everyone expects me to do...", one is using the concept of generalized other for the word 'everyone'. Awareness of the *'generalised other'* comes through 'role taking and Role playing. Role taking is an attempt to act out the behaviour of others by imaginatively putting oneself into that Position. 'Role playing' is the role one is expected to play. So, it is the actual role. It is through the awareness of Other's roles through these process of role taking and role playing, individual got influenced by generalized others By repeatedly taking the role of generalized other, one

develops a concept of the self. Inability to cope up with such Generalized other adversely affect the development of one's personality.

SIGNIFICANT OTHER

The significant other is that generalized other whose approval we desire and who has a considerable degree of influence over our lives. In this sense they are different from generalized others. Out parents, favourite friend or Teacher, loved ones etc. can be a significant other. If we draw inspiration from great personalities and utilise them in our daily life, they can be our significant other. 'Significant other' and 'reference group' are related terms.

5.3.2 Types of Socialization

The socialization that a person encounters in the course of a lifetime may be one or more of four different types.

Primary socialization, anticipatory socialization, developmental socialization, and resocialization.

0. **Primary Socialization:** This is the kind of basic learning that we have concentrated on in this chapter: The socialization that takes place in the early years of life. It focuses on the teaching of language and cognitive skills, The internalization of cultural norms and values, the establishment of emotional ties, and the appreciation of other Roles and perspectives.
1. **Anticipatory Socialization:** This kind of learning is directed toward a person's future role rather than Those that the person has at the time of learning. When children play at 'house' they are involved in anticipatory Socialization for their future roles as parents. Much of the socialization in the school anticipates the pupil's role in Their occupational careers.
2. **Developmental Socialization:** This kind of learning is based on the achievements of primary socialization. It builds on already acquired skills and knowledge as the adult progresses through new situations, such as marriage Or new jobs that require new expectations, obligations, and roles.

3. **Resocialization:** This kind of learning involves a sharp break with the past and internalizing radically different norms and values. It frequently occurs in a context where people have been partly or wholly isolated from their previous backgrounds.

5.3.3 Stages of Socialization

Socialization is a continuous process of human life. It starts when the child is born and continues till, he passes away from this world. Although the process is continuous, it occurs under many new and complex social environments. As the child grows and crosses several stages, the process also increases in its complexity. At every stage the individual learns to participate in different social roles. Sociologists differentiate four stages of socialization.

These stages are

- 1) The oral stage
- 2) The anal stage
- 3) The oedipal stage and
- 4) The adolescent stage.

1) *The oral stage*

This is the first stage. It begins with the birth of the child and continues upto the first year of the child. The oral stage is characterized by the oral behaviour of the child. The child knows only crying and sucking. By way of crying the child establishes its oral dependency and communicates its discomforts to the mother. To sustain its life it makes the other activity that is – sucking the milk. The child develops certain expectations about the feeding time. The mother also teaches the child eating habits. The child tries to give vocal signals in order to communicate certain things to its family. This is called vocalization. Mostly it is the mother who is involved in the socialization process. The child and the mother are the major part of it. The child knows only the mother. Freud calls this as the primary identification. In this stage hunger is the major drive.

2) *The Anal Stage*

Anal stage is the second stage that starts at the end of the first year of the child and is completed by the end of the third year. In anal stage ‘toilet training’ is the main focus.

The child is taught to regulate toilet behaviour and cleanliness. In this stage the child internalizes his role and his mother's role. The mother's training of toilet habits makes the child learn what is right and wrong. According to Freud anal stage is very important because the learning of toilet habit influences the shaping of the personality of the child. Learning to be clean, regulating controlling and self respect are certain qualities developed at this stage. For the child it is the mother who represents the larger social system. Thus in the second stage anal activities are regulated.

3) *The Oedipal stage*

The oedipal stage starts from the fourth year and extends up at puberty – the age of 12 or 13 years. At this stage the child becomes the socialized member of the family. The child has to learn many other roles in the social life. In his efforts to learn new roles the child has to differential between sex roles too. He/she has to learn to identify himself/herself with his/her own sex. This is the appropriate time to learn sex differences and sex roles. According to Freud the boys – the sons - are more attached to their mothers and develop jealous of the fathers who have gained their mothers love. Freud calls this attraction as 'Oedipus Complex'. In the same way the girls are more attracted towards their fathers and hence feel jealous of their mothers. Freud names it as 'Electra complex'.

For Freud their feelings are mainly sexual. But at the age of five to seven the sexual knowledge and identification are not set or fixed properly. In this stage after seven years social pressure are brought on the child to identify with the right sex. Boys and girls are gradually rewarded for acting in accordance with their sex. They start understanding the sex differences and feel guilty of their previous behaviours. The boys start identify with fathers and girls with mothers. This is called 'identification' in Freudian theory. During this period the children are busy with learning various skills. At this stage the child internalizes clearly his roles. The family members help them take up work that are appropriate to their sex. For example the girls are made to learn the household work the boys are taught manly activities like Karate, horse riding driving etc. In this way the role identification is complete at this stage.

4) *The stage of adolescence*

This is the fourth stage. The physiological and psychological changes take place within the individual in terms of their sex – male and female. The physical and sexual

development could be obviously seen. Both the boys and girls want to be free from their parental control and be independent. They may experience strain in their social exposures. They like to take up new roles and get new experiences. This is a transitional stage from adolescence to adulthood. It is the responsibility of the parents to assist their children to transform from this marginality successfully. These are the major and important stages of socialisation from the psycho-social angle as explained by Freud. The next stage is adulthood.

5.3.4 Agencies of Socialization

Having talked about the process of socialization., it will be useful and worthwhile to talk about the agencies of the socialization.

1. **Family** : Family is the most important primary group or agency that brings about socialization. Really Speaking the influence of the family develops the personality of the child.
2. **Play Group** : Play Group is another important primary group that plays a very effective and important role In the process of socialization. The child after having grown a bit, goes out of the house and comes in Contact with other children. These children form the Play Group”. Due to this diversity, on the one hand He acquires certain traits and on the other hand he learns the process of adjustment with other individuals.
3. **Neighbourhood or Neighbour** : From the neighbours the child learns about the social values and also Learns the art of adjusting with others.
4. **Educational institutions** : Educational institutions such as schools and colleges, etc., are important agencies Of socialization. It is in these institutions that the mental traits of the children find a development. These Agencies also help the children to march from darkness to light and from ignorance to knowledge.
5. **Friends** : The child in the school as well as outside lives in the company of his friends. He gets influenced By them.
6. **Social Institutions** : Religious, political and cultural institutions do influence the development of the child. These are called social institutions and have an impact on the development of the personality of the child. Due to the influence of these institutions, he acquires certain social norms and ideals.

7. **Physiological Factors or Physical Structure:** A person or a child with a deformed body is not able to Acquire socialization at a faster pace. Similarly, a mentally deficient or imbalanced person is not able to Undergo the process of socialization at a fast speed. Such people are not able to assimilate things easily.
8. **Psychological factors:** Psychological factors also play an essential role in socialization. According to psychologists, a person acquires only those social norms that are useful to him, and this has an effect on the process of socialization.
9. **Social needs :** Physical and social as well as psychological needs do influence the social adjustment and Social Interaction of a person. In order to satisfy his physical needs, a person acquires different social ways and social lives. Similarly, to fulfill his psychological needs, he has acquired different social customs.

5.4 Social Control: Meaning and Definition

Every society devises its own standard of behaviour and exercise upon individuals and groups to maintain order And conformity with the accepted standards of behaviour. It is the controlling and constraining force that brings Social harmony and maintains solidarity in the society.

The concept of social control was originally given by E.A Ross who defines it as the system of devices whereby Society brings its members into conformity with the accepted standards of behaviour.

- Fairchilde defines it as ‘the sum total of the processes whereby society, or any sub-group within society, secures Conformity to expectations on the part, of its constituent units, individuals and groups.
- According to Karl Mannheim, social control is ‘the sum of those methods by which a society tries to influence Human behaviour to maintain a given order.

5.4.1 Types of Social Control

Different societies exercise social control according to their need and social situations. A primitive tribe may use Magic or religious practices to control its members. A peasant society generally uses customs, traditions, folkways, and mores to regulate social behaviour. The modern urban industrial society uses mass media, and socialization, and lays As effective

means of social control. Social control is classified into formal and informal types based on the means they employ.

1. **Formal Control:** These are exercised through statutory provisions maintained by the state or the organization Upon its members; this is the more developed form of social control of a modern nation-state using law, e.g., Constitution, police and military force, bureaucracy, etc. Even in some tribal societies, there is a tribal council that Clearly maintains a set of regulations and enforces punishment upon violating such rules and regulations. Modern Organizations like banking, factories, the service sector, etc, have devised a set of rules and regulations through which they control the behavior of their members. Formal controls are deliberately and consciously enacted.
2. **Informal Control:** There are various means to exercise informal control which varies from society to Society and with time. These are the abiding and controlling forces whose violation is resented and often dealt with as Minor offenses. These are in the form of gossip, slander, criticism, resentment, a sense of justice, and public opinion. Sympathy, folkways, mores, customs, morality, religion, etc. These are tradition and custom bound and unconsciously Created. These are looked upon by the members of society as morally justifiable, hence the public accept these forms Of control as enforceable. This kind of social control is more effective in simple societies and where primary group Relationship and intimate social interaction exists.

5.4.2 Agencies of Social Control

Society, social groups and organisation exercise control over its members by means of its agencies like law, Folkways and mores, customs, tradition, religion, morality, sanction, education, public opinion propaganda, correction etc. Some important agencies of social control are outlined below.

1. **Law:** Law is the most important and effective means of social control in modern society. These are Consciously enacted. The sources from which law is made are customs, tradition, religion, universal human rights Postulates, the constitution of the state, etc. When the customs and traditions of society are viewed by the lawmakers as effective and justifiable, they make it a law. Law is enforced through legislation and implemented by the administrative machinery, bureaucracy, the police force, and judiciary. The violation of the

law is severely dealt with punishment in terms of penalties, jail terms or physical torture or even capital punishment.

2. **Folkways & Mores:** Folkways is the general usage and behavior of an individual about how he should act in daily life. It includes putting on clean clothes, brushing teeth, combing hair, eating with a fork and knife or hand, respecting elders, decorating one's body with ornaments, etc. The violators of such things are not punished but they are not gone unnoticed. They are ridiculed, criticized, and subject to gossip and slander. Individuals obey the Folkways not because of the fear of being ridiculed but are socialized since their childhood to obey them. They are Deep rooted in their minds. They are therefore binding upon all the members of society and habitually observed. Mores are such folkways which act as regulators of social behaviour, the violation of which is dealt with Punishment. Positive mores prescribe the way of behaving while negative mores or taboos forbid certain behaviour. Laws are made when mores get codified.

3 Customs: The established pattern of behaviour formed on the basis of habit, social sanction and has social influence upon all the members of a society is called its customs. They are maintained from generation to generation. They prescribe patterns of behaviour. They are learnt in early socialization stages. They are like folkways, rarely Opposed and obeyed as are believed to be beneficial for the society and its people. Like folkways, they are most Effective in primitive and simple societies. Traditions are those customs which are older than the customs and are believed to be present in the society since Immemorial. These are also widely prevailed agencies which control the members of society as customs do.

4 Religion : Religion is one of the most influential forces that pervades social life in primitive as well as in industrial society. However, the hold of religion is mostly felt in simple and agricultural societies. Religion has a code of conduct, which people obey as a matter of respect and fear of the supernatural. Religion enforces the faith and belief system, which man learns in the family and the environment around him as well as through Iual teats. The doctrines are never put to interpretation according to different social conditions and life experiences. Followed without any second thought. Religious organizations like the Church, Temples, Mosques, Monasteries, etc. Ively control human conduct within their area of influence. Violation of religious codes is severely punished in Ame societies while they are ignored in societies having modern outlooks.

5 Morality: The source of morality is derived from religion, basic human values, rationality, and the sense judgement. The individuals who conform to society's norms are

supposed to have high morality. Morality distinguishes between what is right or wrong and always prevents the individual from doing wrong and encourages N do what is considered beneficial for the society. Honesty, charity, truthfulness, social service, kindness, benevolence, Sacrifice etc. are morally viewed as beneficial for the society. Religion enforces morality but these are not essentially Eame. Sometimes there are in sharp contrast to each other over some issues. By and large, both are mutually Complimentary and supplementary.

6. Sanctions: Sanctions bring about social conformity by prescribing certain kind of punishment for the Violation of a social conduct and reward for good behaviour. Negative sanctions are dealt with resentment, ridicule, Coercion or even capital punishment depending upon the nature of deviance. Positive sanctions range from smile, Clapping, appreciation to the award of wealth, property or higher social status.

7. Education: Education is a socializing agency which inculcates good behaviour morality, rationality and even religious doctrines in the minds of the people. Education acts as socializing force at two levels. Informal Education is learnt in the family, peer group and neighbourhood where the social values are learnt. Formal education Is obtained at the school, college and universities, church and other religious institutions etc.

8. Public Opinion: Public opinion refers to the ideas which people impress over a given issue. It is an Essential element in a democratic society. Public opinion often influences the government as well as the whole sOciety. It expresses the interests, attitude and opinion of the people. It makes sure the type of behaviour which is acceptable to the people. There are several agencies for the formation and expression of public opinion. Press, radio, flms and legislature are such agencies. Media is the pillar of a democratic society. It provides information and influence the taste, attitude ideas and government's policies and decisions. Legislature of the state in an important form for the expression and redressal of public opinion. It conducts Debates and discussion and shapes the policies of the government. It therefore influences public opinion and government's policies and programmes.

9. Propaganda : The systematic attempt made by the people, an organisation or the state to influence public Pinion and behaviour is called propaganda. Mass Media is the agency through which propagandas are spread. Debate, discussion, advertisement, pamphlet, handbills are the means through which propaganda is made. It affects Die people's faith, ideas, attitude and behaviour thereby influencing public opinion. State and various organizations Iade use of this to spread the message to the people. For

example, the health department use it to inform people Out sanitation, different vaccination programmes like polio, hepatitis B etc. In a democratic country, propaganda Used to influence public and enforce code of conduct. But totalitarian states use it to manipulate public opinion D Suppress public grievances.

10. Coercion: Coercion is the use of physical force upon the defaulter. The power of using coercion as a Means of social control is vested only with the state and its organisations. No other organisation or association are Empowered with the use of physical force. Coercion also includes the threat to use physical force. It is targeted against the anti-social elements to prevent further anti-social activities. Although coercion cannot wipe out anti-social Activities, it is necessary to protect the law by bringing fear into the mind of the people. Infact it serves the collective Sentiments.

5.5 Check Your Progress

Write a note on Generalised Others and Significant Others.

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Write a note on Oral and Anal stages of Socialization.

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Briefly discuss the types of Social Control.

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5.6 Sample Questions

- Critically discuss Mead’s theory of Socialization.
- Discuss the theories and types of socialization.
- Examine the four stages of socialization.
- Critically analyse the agencies of socialization.
- Write a comprehensive note on the importance of Social Control. And discuss the agencies of Social Control.

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