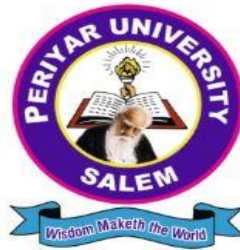# PERIYAR UNIVERSITY

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SALEM - 636 011, Tamil Nadu, India.

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A. SOCIOLOGY
SEMESTER - I

CORE I: PRINCIPLES OF SOCIOLOGY

(Candidates admitted from 2025 onwards)

PERIYAR UNIVERSITY

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A Sociology 2025 admission onwards

CORE I

Principles of Sociology

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3	https://opentextbc.ca/introductiontosociology2ndedition/open/download?
4	https://oll-resources.s3.us-east-2.amazonaws.com/oll3/store/titles/2642/Spencer_1650-01_Bk.pdf
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Principles of Sociology

Unit - I

Origin and Development of Sociology

Meaning and Definitions - Nature and Scope of Sociology- Sociology as a Science- Importance and Relevance of Sociology -Relationship of Sociology with Economics, History, Anthropology, Political Science and Philosophy

OVERVIEW

Sociology is the science of society. No other science endeavors to study it in its entirety. The central task of sociology is to ask how the social world is organized and maintained to better understand how people create and change their social world. Hence, an attempt is made in this unit to explain the meaning, nature and scope of sociology.

LEARNING OBJECTIVES

After studying this unit, you will be able to

- Define sociology
- Explain the nature of sociology and
- Describe the scope of sociology

1.1 Introduction

Sociology is a relatively new discipline that emerged in the 19th century. It seeks to understand human social behavior, relationships, and institutions through systematic observation, experimentation, and analysis. The term "sociology" is derived from the Latin

words "socius" (companion) and "logos" (study or science). Sociology is the scientific study of human social behavior, relationships, and institutions.

Sociology involves the systematic observation, experimentation, and analysis of social phenomena. It seeks to understand the underlying social structures, processes, and interactions that shape human behavior. The importance of sociology lies in its ability to help us understand the complexities of human social behavior and the ways in which social structures and institutions shape our lives. By studying sociology, we can gain insights into the social problems that confront us, such as poverty, racism, and social inequality.

Origin and Development of Sociology:

Sociology has a long and rich history, with its roots tracing back to ancient philosophers such as Confucius and Ibn Khaldun. However, as a distinct social science, sociology emerged in the 19th century, primarily in Western Europe. The term "sociology" was first coined by French philosopher Auguste Comte in 1838, derived from the Latin term "socius" (companion, associate) and the Greek term "logia" (study of, speech). Comte envisioned sociology as a science that would unify all knowledge about human activity and improve society.

Alongside Comte, other key figures played a significant role in shaping sociology. These include Herbert Spencer, an English philosopher who adapted the term sociology and wrote extensively on the subject, emphasizing the interdependence of social elements. Émile Durkheim, a French sociologist, established the first European department of sociology at the University of Bordeaux in 1895. Karl Marx, a German philosopher and economist, contributed significantly to sociological thought, particularly in the areas of social conflict and inequality. Max Weber, a German sociologist and economist, played a crucial role in establishing sociology as a distinct academic discipline.

Sociology began to take shape as a distinct academic discipline in the late 19th and early 20th centuries. The first academic department of sociology was established at the University of Chicago in 1892, followed by the founding of the American Sociological

Association in 1905. Today, sociology is a diverse and dynamic field, encompassing various theoretical perspectives, research methods, and areas of study. Sociologists continue to explore and analyze the complexities of human social behavior, contributing to our understanding of the world and informing policies and practices that shape our societies.

As sociology continues to evolve, it has become increasingly interdisciplinary, incorporating insights and methods from other fields such as anthropology, psychology, economics, and history. This interdisciplinary approach has enriched sociological inquiry, enabling researchers to tackle complex social issues from multiple angles. The future of sociology holds much promise, as researchers continue to explore new areas of study, develop innovative methods, and apply sociological insights to real-world problems. As society continues to change and evolve, sociology will remain an essential tool for understanding and addressing the social challenges that lie ahead.

Emergence and Development of Sociology as a Discipline in India

Sociology is defined as the study of society (more specifically, human society or societies or human behaviour in societies). (Rawat, 2015). Sociology is one attempt to understand the human being. It centres on our social life. It does not focus on the individual's personality as the cause of behaviour but examines social interaction, social patterns (for example, roles, class, culture, power, conflict), and ongoing socialization. The growth and evolution of sociology would be in three stages. The first would be that of colonial rulers and administrators, the Second would be that of the early Indian intellectuals and the third would be that of Indian post-independence intellectuals.

1. Influence of colonial administrators and rulers:

Sociology, as a discipline, came much after the contributions made by social thinkers, philosophers, administrators who worked at understanding the Indian society, in general, as well as studying some specific aspects of Indian society, such as law, family, religion and the caste system. It is the contributions made by the Ideologists, such as Henry Maine, Alfred Lyell, that contribute to the development of Sociology in India. They

emphasized the need to preserve the indigenous social institutions found in Indian society rather than destroying them and imposing an alien way of life on her people. They recognized the past beauty of Indian cultural and literary tradition. Besides ideologists, some British administrators made wide-ranging studies of Indian people, their races and cultures. Most of these studies helped generate a body of knowledge, preserved in such as Census Reports, Imperial Gazetteers, and District Gazetteers and as well as in books and monographs, which are referred by social anthropologists and sociologists even today. Sociology was better established on the continent such as European countries like France, Germany and England.

When Sociology was instituted in Indian Universities in the developing stage of discipline it was controlled by the Structural-Functional perspective, which is grounded on the Positivistic ideology of the discipline in the Indian scenario. Sociology, in general, has examined urban-industrial groups. Now an account of academic language is constructed in the discipline of Sociology, which is partially connected with tribes, castes and communities from the emancipator perspective. So, in the Indian academic studies, we see that tribe, caste and religion have been connected with one another in various ways. In India primarily on the basis of empirical data, but nowadays sociologists construct the methodology for using qualitative data in research and apply it on a large scale.

2. Development of Sociology in early Indian thinkers:

The Early Indian Thinkers period was generally a period of multi-level synthesis. Not coincidentally the twin disciplines of Sociology and Social Anthropology came into being within the two port cities of Bombay and Calcutta, otherwise representative of colonialism. Both these beginnings approximately coincided during the second decade of the last century. Initially, more rooted and 'maturing' colleagues in social sciences treated Sociology and social anthropology as a 'left behind category' and these areas were therefore cast in a subaltern role within the organizational scheme of Indian Universities. Most of the departments of Sociology in their formative phase began their work with economics. B.N. Seal's work, G.S. Ghurye's, B.K. Sarkar's, Radhakamal Mukherjee's, D.P. Mukerji's and K.P. Chattopadhyay's work prior to Independence is especially

significant. Their intellectual interests, methods of data collection and their understanding of the Indian social system and of social institutions were heavily conditioned by the ethnographic literature produced by scholar-administrators throughout the colonial period. Caste, family, marriage and kinship, social stratification, tribe, rural and urban society comprised the main target areas of inquiry in this period.

It would not be an exaggeration if it is said that Ghurye brought down-to-earth empiricism to Indian Sociology. His varied interests are also reflected in his writings e.g. family, kinship system, marriage, religious sects, and ethnic groups – castes. While Seal and Sarkar were the offspring of Bengali renaissance and were affected by the Indian National Movement, and had already begun research on ethnicity, religion and culture, Chattopadhyay (social Anthropologist) conducted large scale social surveys which brought to light the peasantry and working class conditions as well as of the tribals of Bengal and outside.

The only other major center, which made significant contributions to the advancement of Sociology in the country during the pre-Independence era, was Lucknow. Just as was the case with Calcutta, the founders of Sociology in Lucknow especially Radhakamal Mukherjee interested themselves in the issues of rural economy and land problems (1926, 1927), deteriorating agrarian relations and conditions of the peasantry of Oudh (1929), population problems (1938), and problems of the Indian working class (1945), being initially trained in economics.

3. Development of Sociology in post-independence Indian scholars:

The expansion phase of Sociology began in 1952, and there are certain reasons for expansion. Economic recovery and social advancement were objectives of the planners of free India, and they understood the role of the social sciences in the achievement of national reconstruction and development objectives. The new challenge of Sociology was delineated by them as social engineering and social policy science. It meant a more active role of social scientists, particularly economists and sociologists, in research and social and economic development.

Parallelly, generous grants from the Ford Foundation to stop India from going on the revolutionary communist track of development resulted in numerous Indian sociologists carrying out research in the field of community development as well in the process of framing policy-relevant research. One of the primary reasons why Sociology developed during the post-independence period can also be credited to the policy of administration followed by the Indian state declared the practice of untouchability in any form an offence, and with the introduction of reservation for Scheduled Castes and Tribes (SCs and STs) in legislatures and government and public sector employment, a new field was opened up for a study to sociologists, although very few were aware of this fact. Indian society is a mosaic composition of agriculture and industries. This kind of complex composition generates economic and social inequalities. These inequalities are based on the dimensions of caste, class, and gender. Indian society is transforming from agriculture to market-based capitalism.

The contradictions in society emerge new subjects like Sociology of gender, Dalit studies, Sociology of tribe such as. In this period India has nearly half of the total population illiterate and poor. This situation helps the growth of urban slums. The larger the city, the larger is the problem of urban poverty and its ghettoization. Urban slum dwellers face miserable conditions. The dissatisfaction in urban life is enlarged leading to continued conflicts between urban middle classes and the slum-dwelling poor. The liberalization and opening of the economy have now added a new class of the 'super-rich' to the urban social circumstances.

This creates among urban middle classes as well as the urban poor very complex forms of cultural and social tensions. Indian sociologists are yet to devote their serious consideration to these issues if they have to follow the goal of equality and justify their relevance to society at large. The result of social forces operating in our society since independence has led us to face many unforeseen questions. These influence both our society as well as the profession of Sociology. As such, there is a need to reflect extremely on these problems and to organize us to meet these challenges since the challenge is inbuilt in the process of change. It influences both individuals and societies.

We have to examine how far the forces of transformation are global, and also bring about the beneficial cost to society. A serious assessment of this situation is yet to be made. Recent development in Sociology is the inclusion of Sociology of Development and then the Sociology of Globalization, some scholars also develop new academic branches of Sociology e.g. Sexuality and Reproductive health, Social Theory, Collective actions in the Urban Arena. After the independence period there was an improvement in the theoretical understanding of the discipline. Before independence, the views of Indian thinkers such as Dr B.R. Ambedkar and Mahatma Phule did not understand as socio thinkers, nowadays, these thinkers are known as social thinkers in Dalit Studies which is the body of understanding developed by Indian Sociologists. The Indian Sociological works have often drawn upon these early books and documents written by British officials or observers.

1.2 Meaning of Sociology

The term "sociology" was coined by Auguste Comte in 1838. It is derived from the Latin words "socius" (companion) and "logos" (study or science). Sociology is the scientific study of human social behavior, relationships, and institutions. It involves the systematic observation, experimentation, and analysis of social phenomena to understand the underlying social structures, processes, and interactions that shape human behavior.

Sociology seeks to explain how individuals interact within societies, how social norms and values develop, and how social institutions function. It helps us understand human behavior within different contexts—economic, political, cultural, and historical. By studying sociology, we gain insights into societal problems, changes, and developments that influence everyday life.

Definitions of Sociology

The underlying assumption of sociology is that human behavior is primarily shaped by the groups that individuals are members of and by social interaction among members of these groups. Sociology's central focus is the group and not the individual. The concern of the sociologist is not so much about the interaction among the individuals - how individuals

behave towards, respond and impact each other. Sociology is characterized by its approach to phenomena (approach to science) and by its subject matter (human interaction). It is properly termed as the scientific study of human interaction. Sociology is concerned with society, its constituent institutions, their inter relationship and the actors. Sociologists study the patterns in social interactions.

According to Bogardus sociology has a long past but short history. The earliest attempts at systematic thinking about social life in the west can be said to have begun with ancient Greek philosophers Plato and his disciple Aristotle. Plato's Republic is a criticism of the city society in all its aspects and in Aristotle's Ethics and Politics the first serious attempt to deal systematically with the law, the society and the state. In the 16th century writers like Hobbes and Machiavelli provided more clear distinctions between state and society. 'The Prince' of Machiavelli is an objective discussion of the state that he formulated on the basis of historical data.

Sir Thomas Moore who in his book Utopia published in 1515 tried to deal with everyday social problems by depicting an ideal social order out of what really meant for emulation. Italian thinker Vico and French thinker Montesquieu contributed to scientific investigation of social phenomena. Vico in his book The New Science contended that society is regulated by certain laws which could be understood through objective research and observation. Montesquieu in his famous book The Spirit of Laws had studied the role played by external forces, especially climate in human society's life.

Sociology developed in the wake of the far-reaching transformations that the Industrial Revolution introduced to Europe. Two other forces at work at the time also promoted the emergence of sociology. The model of natural sciences if their methods could make so much sense of the physical world could not be applied successfully to the social world. The second was the encounter of Europe with the radically different societies whose colonial empires they had inherited. Reports of the different social practices of these societies raised new questions about society in general. Auguste Comte (1798-1857) is known as the Father of Sociology who formulated two specific problems for sociological investigation - social statics and social dynamics.

Social statics is the issue of order and stability and social dynamics is the issue of social change. He believed that a science of sociology must be based on systematic observation and classification. Herbert Spencer (1820-1903) applied the theory of organic evolution to human society and developed the theory of social evolution. Karl Marx (1818-1883) perceived social conflict and inevitability of revolution as a component of the society. Durkheim emphasized the basic requirements of the society when compared with a living organism.

Max Weber pointed out the habitual patterns of behavior that can be specified and originate from particular beliefs. All these men were reacting to the crisis brought about by the flood of ideas on which the revolutions were conceived. Both of them searched for the dynamics that would explain the underlying causes of social change and in doing so they were also searching for the basis of social order. Various scholars have defined sociology from different perspectives, emphasizing its broad scope and importance. Some notable definitions include:

- Auguste Comte: "Sociology is the science of social phenomena." This definition emphasizes the scientific nature of sociology and its role in studying various social aspects.
- Herbert Spencer: "Sociology is the study of the relations between human beings." Spencer's definition highlights the focus on human interactions and relationships.
- Emile Durkheim: "Sociology is the study of social facts." Durkheim introduced the concept of social facts, which are external forces that influence individual behavior, such as customs, laws, and religious beliefs.
- Max Weber: "Sociology is the science of social action." Weber's approach emphasized individual actions and their meanings in shaping social structures.

Despite the differences in these definitions, they all share a common goal—understanding human social behavior and its impact on society. Sociology provides a framework for analyzing how social institutions (such as family, education, religion, and government) shape individual and collective experiences.

Importance of Sociology

Compared to other sciences; sociology is a new and younger science. Even Sociology has been considered the science of society and mother of all social science. But sociologists disagree amongst themselves about the significance and values of sociology. One group of critics belittles sociology as a discipline having minimal contact with social reality. Others, on the contrary, believe in its significance as a scientific activity with roots based on the investigation of social reality.

Sociology due to its relevance to most of the issues of the contemporary world has become so important that it is regarded as the best method to all of the social sciences. Giddings has aptly stated, 'Sociology tells us how to become what we want to be.' Nevertheless, significance of sociology can be traced from the following:

1) Sociology examines society in a scientific manner

Prior to the advent of sociology, there was no scientific and systematic effort to investigate human society with all its intricacies. Sociology has facilitated the study of society scientifically. This scientific information regarding human society is required to bring about progress in different walks of life.

2) Sociology sheds more light on the social nature of man

Sociology goes deep into the social nature of man. Sociology teaches us that man is a social animal, how he is social, and that he dwells in groups, communities, societies. It inquires about how an individual relates with society, what influence of society on man has, etc.

3) Sociology enhances power of social action

The science of society helps a person to know himself, his capabilities, abilities and limitations. It helps him to adapt himself to the surroundings. Knowledge about society,

social groups, social institutions, associations, their functions etc. makes us able to lead an efficient social life.

4) Sociology examines the contribution of the institutions towards the development of the individuals. It is through sociology that scientific observation of the great social institutions and the relationship of the individual to each is being established. Home and family, school and education, church and religion, state and government, industry and work, community and association, these are institutions by which society exists. Sociology examines these institutions and their function in individual development and recommends appropriate steps for their strengthening with a view to make them more serviceable to the individual.

5) Sociology study is essential for society understanding and planning

Society is a compound phenomenon with numerous intricacies. It is not possible to study and resolve its many problems without the assistance of sociology. It is appropriately stated that we cannot know and repair society with no clue regarding its mechanism and structure. In the absence of the study done by sociology, no genuine effective social planning could be initiated. It aids us in specifying the most effective way for attaining the targets mutually agreed on. Some information about society has to be gathered before any social policy can be implemented.

6) Sociology plays a very important role in the solution of social problems

The current world is facing numerous problems that can be resolved through scientific observation of society. It is the responsibility of sociology to observe social problems through the techniques of scientific research and resolve them. The scientific observation of

Human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them.

7) Sociology has drawn our attention to the intrinsic worth and dignity of man

Sociology has played an important role in altering our mind-set about human beings. In a specialized world we are all restricted in the extent to which we can see the entire organization and culture with our own eyes. We hardly know people in other regions very intimately. For gaining insight into and understanding of the reasons because of which other people live and the circumstances because of which they live knowledge of sociology is inevitable.

8) Sociology has transformed our perspective towards the issues of crime

It is due to the study of sociology that our entire perspective towards different aspects of crime has been transformed. The criminals are now dealt with as human beings with mental deficiencies and attempts are made accordingly to reform them as productive members of the society.

9) Sociology has contributed immensely to enrich human culture

Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and inquiry. For Lowie, the majority of us have the comfortable delusion that our method of doing things is the only sensible if not only possible one. Sociology has provided us with training to adopt a logical approach to questions relating to oneself, one's religion, traditions, morals and institutions. It has also taught us to remain objective, critical and impartial. It helps man to have greater understanding both of himself and others. Through comparative study of other societies and groups than his, his life gets enriched and made more full-fledged than otherwise. Sociology also impresses us with the need to transcend pet personal prejudices, ambitions and class hatred.

10) Sociology plays a very great role in solving international problems

The development achieved by physical sciences has brought the world's nations closer to one another. But in the social sphere the world has fallen behind the revolutionary development of science. The world is politically divided creating stress and conflict. Men have not been able to usher in peace. Sociology can assist us in understanding the underlying tensions and causes.

11) The worth of sociology is that it makes us aware of contemporary situations

It helps in making good citizens and solving the problems of society. It contributes to the knowledge of society. It assists the individual in discovering his relationship to society. One of the most pressing requirements of contemporary society is the investigation of social phenomena and of the means and methods of advancing what Giddens refers to as social adequacy. Sociology has a great appeal to all kinds of mind by virtue of its immediate relevance to many of the first problems of the modern world.

12) Societal study has benefited governments to advance the welfare of the tribal and marginalized people

Tribal and marginalized people encounter various socio-economic and cultural issues. Sociologists' and anthropologists' studies on tribal society and issues have benefited governments in implementing social welfare initiatives and programs for the welfare reasons.

13) Sociology is a useful subject for teaching

Sociology is a vocation wherein technical proficiency generates its own dividend. Sociologists trained in research techniques are adding to business, government, industry, social sector, communications and other spheres of community life. Sociology has come to be so pragmatic that it is now applied in the other disciplines prominently on local, state, national and international levels.

It is through sociology that it has been made possible to scientifically study society. Sociology alone researches social relations, society as such. Sociology is concerned with social relations not because they are political or economic or religious or legal but because they are social simultaneously. Sociology examines how the relations merge, how they create smaller or larger systems and how they adapt to changes and altering needs or requirements. Hence, the study of sociology is essentially analytical.

1.3 Nature and Scope of Sociology

Nature of Sociology

Sociology is a social science that seeks to understand human social behavior, relationships, and institutions. It is a scientific discipline that uses systematic observation, experimentation, and analysis to develop and test theories. Sociology has several unique characteristics that define its nature. These characteristics distinguish sociology from other sciences and provide a framework for understanding the discipline.

Independent Science: Sociology is an independent science with its own field of study, boundaries, and methods. It is not treated and studied as a branch of any other science like philosophy or political philosophy or history. As an independent science, sociology has its own distinct identity and approach to understanding human social behavior.

Social Science: Sociology is a social science that focuses on human behavior, social activities, and social life. It belongs to the family of social sciences, which also includes history, political science, economics, psychology, and anthropology. As a social science, sociology is concerned with understanding the social world and the interactions between individuals and groups.

Categorical and Non-Normative: Sociology is a categorical science that describes what is, rather than what should be or ought to be. It confines itself to statements about social facts, without making value judgments or prescribing what is morally right or wrong. This approach allows sociologists to study social phenomena objectively, without being influenced by personal biases or moral agendas.

Pure Science: Sociology is a pure science that aims to acquire knowledge about human society without being concerned with its practical applications. Its primary goal is to understand social phenomena, rather than to solve social problems or improve social conditions. While sociological knowledge may have practical applications, its primary purpose is to advance our understanding of human social behavior.

Abstract Science: Sociology is an abstract science that studies the forms and patterns of human events, rather than their concrete manifestations. It is concerned with understanding the underlying social structures, processes, and institutions that shape human behavior, rather than with studying specific events or individuals. This approach allows sociologists to identify general patterns and trends that can help us understand social phenomena in a broader context.

Scope of Sociology

Sociology is a vast and diverse field of study that encompasses various topics and areas of inquiry. The scope of sociology is broad and encompasses many areas of study. Sociology is concerned with providing an analysis of human society and culture from a sociological perspective. This involves studying the evolution of society, reconstructing major stages in the evolutionary process, and analyzing the factors and forces underlying historical transformations of society. Sociology also examines the primary units of social life, including social acts and social relationships, individual personality, groups of all varieties, communities (urban, rural, and tribal), associations, organizations, and populations.

In addition, sociology investigates the development, structure, and function of basic social institutions, such as family and kinship, religion and property, economic, political, legal, educational, and scientific institutions, recreational and welfare institutions, and aesthetic and expressive institutions. Furthermore, sociology explores fundamental social processes that play a vital role in shaping human behavior, including co-operation and competition, accommodation and assimilation, social conflict, including war and revolution, communication, including opinion formation, expression, and change, social differentiation and stratification, socialization and indoctrination, social control and deviance, including crime and suicide, and social integration and social change.

Sociology places a high premium on research methodology, emphasizing the application of scientific methods in social research. Sociologists use empirical evidence, observation, and data analysis to develop and test theories. Sociologists are also concerned with formulating concepts, propositions, and theories that explain social phenomena.

Concepts are abstracted from concrete experience to represent a class of phenomena. Propositions seek to reflect relationships between different categories of data or concepts. Theories represent systematically related propositions that explain social phenomena.

Finally, sociology has ventured into various specialized fields of inquiry, including sociology of knowledge, sociology of history, sociology of literature, sociology of culture, sociology of religion, sociology of family, and many others. These specialized fields reflect the diversity and complexity of sociological inquiry, highlighting the scope and breadth of the discipline.

Sociology, as a discipline, delves into the intricate patterns of human relationships, social structures, and collective behaviors. Understanding its scope is essential to grasp the breadth and depth of this field. Two primary schools of thought have emerged, each offering distinct perspectives on what sociology should encompass: the Formalistic (or Specialist) School and the Synthetic School.

1. Formalistic or Specialist School

Proponents of the Formalistic School argue for a narrowly defined scope of sociology, focusing exclusively on the forms and patterns of social relationships, rather than the content or specific contexts of these interactions. Key figures in this school include:

Georg Simmel: Simmel posited that sociology should analyze and classify the various forms of social interactions, such as cooperation, competition, and subordination, without delving into the specific content of these interactions. He emphasized studying these forms in abstraction to understand the underlying structures of social relationships.

Alfred Vierkandt: Vierkandt believed that sociology should concentrate on the ultimate forms of mental or psychic relationships that connect individuals in society, such as love, hate, and cooperation. He advocated for an approach that abstains from historical studies of concrete societies, focusing instead on these fundamental social forms.

Leopold von Wiese: Von Wiese categorized social processes into associative (e.g., cooperation, accommodation) and dissociative (e.g., competition, conflict) types. He argued that sociology's domain is limited to studying these forms of social relationships and processes, identifying over 650 distinct forms in his analyses.

Max Weber: Weber emphasized that sociology should aim for an interpretative understanding of social action and behavior. He advocated for analyzing and classifying social activities, focusing on the subjective meanings individuals attach to their actions within a social context.

Albion Small: Small maintained that sociology should not encompass all societal activities but should focus on the genetic forms of social relationships, behaviors, and actions, distinguishing it from other social sciences.

Ferdinand Tonnies: Tonnies introduced the concepts of 'Gemeinschaft' (community) and 'Gesellschaft' (society) to differentiate between types of social relationships. He argued that sociology's primary aim is to study these different forms of social relationships within these two categories.

In summary, the Formalistic School advocates for a specialized focus on the abstract forms and patterns of social relationships, setting sociology apart as a distinct and independent science.

2. Synthetic School

In contrast, the Synthetic School envisions sociology as a comprehensive and integrative discipline, synthesizing insights from various social sciences to study social life in its entirety. Advocates of this school include:

Emile Durkheim: Durkheim outlined three main divisions within sociology,

Social Morphology: Examines the geographic and demographic aspects of societies, including population size, density, distribution, and mobility, and their influence on social relationships and structures.

Social Physiology: Focuses on various social institutions and their functions, such as religion, law, economy, and language. This branch includes specialized areas like the sociology of law and religion, analyzing sets of social facts related to different social groups.

General Sociology: Aims to discover general characteristics of social facts and formulate universal social laws, serving as the philosophical foundation of the discipline.

L.T. Hobhouse: Hobhouse viewed sociology as a synthesis of social sciences with a threefold task:

1. Conduct studies within specific areas of the social field.
2. Interconnect findings from various social sciences, recognizing the interrelations of social phenomena.
3. Interpret social life as a whole, integrating diverse aspects into a cohesive understanding.

Pitirim A. Sorokin: Sorokin argued that sociology studies various aspects of social relationships and should not be confined to a specialized science. He emphasized understanding the relationships between different social phenomena, integrating insights from various disciplines to comprehend the complexity of social life.

Morris Ginsberg: Ginsberg proposed that sociology's scope includes,

- Classifying and analyzing various forms of social relationships.
- Examining the relationships between individuals and society.
- Investigating interconnections among different aspects of social life, such as economic, political, religious, and legal elements.
- Studying fundamental social institutions and their functions within society.

The Synthetic School, therefore, advocates for a broad and inclusive approach, viewing sociology as a general science that seeks to understand the totality of social life by integrating various facets of human interaction and societal structures.

In conclusion, the scope of sociology is subject to ongoing debate between these two schools of thought. The Formalistic School emphasizes a focused study of the abstract forms of social relationships, advocating for a distinct and specialized discipline. In contrast, the Synthetic School promotes a comprehensive examination of social life, integrating insights from various social sciences to understand the complex interplay of social phenomena. Both perspectives contribute valuable insights, highlighting the multifaceted nature of sociology as it seeks to unravel the complexities of human society.

1.4 Sociology as a science

Sociology is a social science that systematically studies human social behavior, relationships, and institutions. As a scientific discipline, sociology aims to understand the dynamics of society by applying systematic and objective methods. Unlike physical sciences that study the natural world, sociology focuses on human society, which involves complex and dynamic social interactions.

Science and Knowledge

In its most basic sense, science refers to a body of knowledge that is organized and systematically acquired. The study of sociology, like any science, adheres to specific methods and approaches that aim to uncover generalizable knowledge about human societies. It seeks to understand the patterns of behavior, relationships, and institutions that shape social life.

Classification of Sciences

There are two broad categories of science:

- Physical Sciences: These deal with natural phenomena (such as physics, chemistry, and biology) and are generally more precise and predictable.
- Social Sciences: These are concerned with human behavior and societal interactions. Examples include sociology, anthropology, economics, and political science. Social sciences are not as precise as physical sciences, but they provide insights into how human societies function.

Emergence of Social Sciences

The 19th century witnessed the establishment of sociology as a formal academic discipline. Thinkers such as Auguste Comte, Karl Marx, Émile Durkheim, and Max Weber contributed significantly to the development of sociology. The social upheavals caused by the Industrial Revolution and the French Revolution led to a growing interest in understanding society scientifically.

- The French Revolution challenged the traditional political and social structures, raising questions about authority, individual rights, and the role of institutions in maintaining order.
- The Industrial Revolution transformed economies and led to significant shifts in family structures, work environments, and urbanization, prompting sociologists to study the effects of these changes on society.

Influence of Early Thinkers

Many thinkers before the formal rise of sociology laid the groundwork for later sociological thought:

Herodotus (5th century BC) wrote about social and cultural practices, laying the foundation for the study of societies.

Aristotle (4th century BC) studied human nature and politics, examining how societies function and the role of justice and governance.

Manu (ancient India) and Kautilya (India) explored social organization, governance, and the functioning of institutions in their works.

Comte's Positive Philosophy

Auguste Comte, known as the father of sociology, coined the term "sociology" and advocated for applying scientific methods to study society. His theory of positivism emphasized the need for objective, empirical research to study societal facts. According to Comte, sociology would be the "science of society," capable of explaining and predicting social behavior.

1.5 Importance and Relevance of Sociology

Understanding Social Phenomena

Sociology offers invaluable insights into how human societies function. By studying sociology, we gain an understanding of the social forces shaping individuals' lives, behaviors, and interactions. It helps us understand how cultural, economic, and political institutions influence people.

Addressing Social Problems

Sociology plays a pivotal role in identifying and addressing social problems such as:

- Poverty: Sociologists study the social structures and systems that perpetuate poverty, leading to interventions such as welfare programs and education reforms.
- Inequality: Sociology helps understand the systemic causes of inequality based on class, gender, race, and ethnicity.
- Social Injustice: By analyzing social norms, values, and policies, sociology highlights disparities in justice and works to promote fairness and equality.

Developing Critical Thinking

Sociology nurtures critical thinking by encouraging individuals to question societal norms, values, and assumptions. Through empirical research, sociologists evaluate social issues and provide evidence-based conclusions that can challenge traditional beliefs. This analytical approach extends beyond academic fields and is relevant in various real-life scenarios.

Framework for Social Change

Sociology is key to understanding social change, including movements like civil rights, environmentalism, and gender equality. It helps identify the underlying causes of change and the social structures that resist or facilitate it. By studying these dynamics, sociology contributes to fostering a more equitable society.

Relevance of Sociology

Sociology holds profound relevance across many aspects of our personal, professional, and societal lives. By investigating human social behavior, interactions, and structures, sociology provides crucial insights that can help address both contemporary and historical social issues. The field of sociology touches on nearly every part of human existence—from education to health, from politics to business—offering frameworks for understanding and improving society as a whole.

In this section, we'll explore in detail the relevance of sociology in four key areas: Education, Health, and Politics.

Relevance of Sociology in Education

Education is a social institution that plays a fundamental role in shaping individuals and societies. Sociology offers valuable insights into the processes of education and how social structures impact learning outcomes. The importance of sociology in education can be seen in the following ways:

Social Inequality and Education: Sociologists have highlighted that educational opportunities are not equally distributed. Factors such as social class, gender, ethnicity, and disability often shape a student's ability to succeed in education. For example, children from lower-income families may lack access to quality schools, private tutoring, and extracurricular activities that could enhance their academic achievements. Similarly, students from marginalized communities (based on race, ethnicity, or religion) may face discrimination or bias in educational settings, affecting their overall success. Understanding these dynamics is essential for designing equitable educational policies that bridge gaps in access and achievement.

Cultural Influences on Education: Sociology helps us understand how culture and values shape the educational system. For instance, different societies place varying importance on education, which influences the way children approach learning and how schools are structured. In some countries, education may be more focused on rote memorization, while others might emphasize critical thinking and creativity. Sociologists explore these differences to assess their impact on educational outcomes and propose reforms.

The Role of Schools in Socialization: Schools are not just institutions for academic learning; they are also places where children learn social norms and values. Sociologists study how schools act as agents of socialization, teaching students about gender roles, authority, social hierarchy, and acceptable behaviors in society. Understanding the role of education in socializing young people can help identify areas where schools might perpetuate inequality or social injustice.

Educational Reforms and Policies: Sociology also plays a key role in shaping educational reforms. By analyzing the causes of educational disparities, sociologists can provide evidence-based recommendations for improving educational access, curriculum development, teaching methodologies, and policies that aim to address social inequality in education.

Relevance of Sociology in Health

Sociology is critical in understanding the relationship between social factors and health outcomes. The field of medical sociology explores how societal influences shape health behaviors, access to healthcare, and health disparities. The following are some of the ways sociology is relevant in health:

Social Determinants of Health: Health outcomes are significantly affected by social factors such as socioeconomic status, education, race/ethnicity, gender, and neighborhood environments. Sociologists explore how these determinants contribute to unequal health outcomes, such as higher rates of chronic diseases in low-income populations or racial disparities in healthcare access and treatment. For instance, studies

have shown that people living in impoverished areas are more likely to suffer from poor health conditions due to limited access to nutritious food, healthcare facilities, and clean environments.

Health Disparities and Inequality: Sociological research highlights how marginalized groups face greater health risks. Minority ethnic groups, women, and the elderly may experience disparities in healthcare services and health outcomes. Understanding these inequalities allows policymakers to design targeted interventions that reduce health gaps and promote a more equitable healthcare system.

Healthcare Systems and Social Structure: Sociology provides insight into how healthcare systems are organized and how they affect patient care. Sociologists examine the relationship between healthcare providers and patients, analyzing power dynamics, trust, and the social determinants that influence the quality of care. By studying healthcare systems across different countries, sociologists can offer recommendations for improving healthcare delivery and ensuring it meets the needs of diverse populations.

Health Behavior and Social Change: Sociologists study how social norms and cultural factors influence individual health behaviors, such as smoking, alcohol consumption, diet, and exercise. Public health campaigns often rely on sociological findings to change behaviors and promote healthier lifestyles. By understanding the social factors that contribute to unhealthy behavior, sociologists help design effective health interventions, such as anti-smoking campaigns or initiatives to reduce obesity.

Mental Health: Mental health is deeply intertwined with social conditions. Sociologists examine how stress, social isolation, stigma, and discrimination contribute to mental health issues. By analyzing how mental illness is treated and understood in different societies, sociology informs mental health policies and seeks to reduce stigma while advocating for better mental health care.

Relevance of Sociology in Politics

Sociology is indispensable in understanding political behavior, structures, and institutions. The study of politics from a sociological perspective enables us to appreciate how social dynamics influence political decisions and outcomes. Sociology is relevant in politics in the following ways:

Political Socialization: Sociology examines how individuals form political beliefs, values, and affiliations. Family, education, peer groups, and media are major agents of political socialization. For instance, people from different social classes or ethnic backgrounds may have different political opinions due to their varied experiences and socialization. Understanding these processes helps us understand voting behavior, political activism, and public opinion.

Social Movements and Collective Action: Sociologists study the causes and effects of social movements (e.g., civil rights movements, feminist movements, environmental movements). By analyzing the social forces that lead to collective action, sociology provides insights into how movements mobilize people, challenge the status quo, and influence political decisions. Understanding these movements helps policymakers address the underlying grievances and foster social change.

Inequality and Political Power: Sociology explores how political power is distributed within a society and how social inequalities—such as class, race, or gender—affect political representation. Sociologists examine how the wealthy and powerful maintain their influence over political processes and how marginalized groups may struggle to be heard. By studying political inequalities, sociology offers strategies for promoting more democratic and inclusive political systems.

Public Policy and Governance: Sociologists provide critical insights into how public policies affect different segments of society. By studying the social impact of policies related to education, health, welfare, and justice, sociology helps ensure that policies address the needs of all citizens and do not perpetuate social inequalities. Sociological research also helps evaluate the effectiveness of policies and programs in achieving their intended goals.

Global Politics and Conflict: Sociology helps us understand global political issues such as war, migration, and international relations. Sociologists study how social, economic, and cultural factors contribute to international conflicts, as well as how global social movements (e.g., human rights or environmental justice) shape global politics.

Relevance of Sociology in Business

Sociology is highly relevant in the field of business as it helps understand the social contexts that influence organizational behavior, management, and workplace dynamics. The following are key ways in which sociology applies to business:

Organizational Behavior: Sociology provides insights into how organizations function and how people behave within them. Sociologists study organizational culture, leadership styles, employee relations, and power dynamics in the workplace. Understanding these factors helps managers create healthier and more productive work environments. It also helps employees navigate workplace structures and social norms that influence their work life.

Workplace Inequality: Sociologists analyze how social categories like gender, race, ethnicity, and class influence career opportunities and outcomes in the workplace. They study glass ceilings, pay disparities, and discriminatory hiring practices that disadvantage certain groups. By identifying these inequalities, sociology helps businesses adopt policies that promote diversity, inclusion, and equal opportunity.

Human Resources Management: Sociological research plays a key role in improving human resources (HR) practices. Sociologists study the dynamics of employee satisfaction, motivation, and organizational commitment. This knowledge helps HR departments design programs that increase productivity, improve morale, and reduce turnover rates.

Consumer Behavior: Understanding the social factors that influence consumer choices is a significant area of interest in sociology. Sociologists study how social class, peer influence, media representation, and cultural trends affect consumer behavior. This

research is essential for businesses looking to tailor their marketing strategies to meet the needs of diverse consumer groups.

Global Business and Cross-Cultural Communication: As businesses expand globally, sociologists help companies navigate the complexities of working in different cultural and social contexts. They study how cultural differences affect business practices, communication, and negotiation. Sociologists provide insights that help organizations operate effectively across borders and improve global collaboration.

1.6 Societies' Interconnection with Economics, History, Anthropology, Political Science, and Philosophy

Interconnection between Sociology and Political Science

Sociology and political science have a close relationship. According to Morris Ginsberg, sociology originated from politics and historical philosophy. Government study, political institutions, and power structures are all part of society, and therefore both of these subjects are interdependent.

Similarities:

- Sociology examines all elements of society, while political science examines political institutions and government.
- Both subjects examine the structure of power, government, and social functions.
- Political organizations, pressure groups, and institutions are viewed by sociologists in their research, and hence political science is vital to sociology.
- Political science gains from sociological insights into politics, social change, and collective action.
- Sociology is more expansive, covering all social institutions, but political science is specialized in government and state function.

Differences:

- Sociology encompasses every dimension of social life, whereas political science is concerned with government and state.
- Sociology explores both structured and unstructured societies, while political science analyzes organized governance.
- Political science has a limited range as compared to sociology.
- Sociology observes humans as social animals, while political science considers them as political animals.
- Political science is an ancient discipline, while sociology is new.
- In spite of their distinctions, both the disciplines overlap and form the sub-discipline of political sociology, which studies the impact of politics on society and society on politics.

Relationship between Sociology and Economics

Sociology and economics go hand in hand, as economic systems define social relations and vice versa. Economic activities determine social behaviors, and sociologists study how economic situations affect societies.

Similarities:

- Economic life is an essential part of social life, hence economics is part of sociology.
- Sociology helps economics with the understanding of social forces shaping economic action.
- Economic welfare is part of social welfare and needs sociological study for overall understanding.
- Economics views economic change as a component of social change, where sociology offers the historical and cultural background.
- Both subjects examine human activities—sociology examines the social, whereas economics examines money transactions and resource allocation.

Differences:

- Sociology examines society and interpersonal relationships, whereas economics examines wealth and resources.
- Sociology is a general subject, whereas economics is specialized.
- Sociology is theoretical and abstract, whereas economics is more tangible and fact-based.
- Sociology examines all facets of human life, whereas economics examines economic facets.

Not withstanding their differences, economic sociology has developed as a discipline that researches economic activities within a social context, emphasizing their interdependence.

Relationship between Sociology and Anthropology

Sociology and anthropology have much in common, as both research human behavior, culture, and societies. Anthropology, however, deals with ancient and primitive societies by tradition, whereas sociology researches mainly modern societies.

Similarities:

- Both are social sciences examining human behavior and culture.
- Both fields employ identical research techniques, such as observation, case studies, and fieldwork.
- Anthropology examines human evolution and cultural evolution, which apply to sociological studies.
- Both fields focus on social structures, institutions, and interaction in communities.

Differences:

- Sociology examines societies, whereas anthropology examines human evolution and diversity.
- Sociology only addresses modern and complex societies, while anthropology looks at old and native communities.

- Sociology is more general in nature, whereas anthropology is more specific when it comes to cultural and biological elements of human growth.
- Anthropology depends almost exclusively on participant observation, while sociology uses an array of qualitative and quantitative approaches.
- Both fields complement one another, with social anthropology providing useful insights for sociological research.

Relationship between Sociology and History

Sociology and history are intertwined, yet distinct fields of study: historical occurrences influence societal institutions and structures. Sociologists tend to draw on sociology's historical data to examine social continuity and change.

Similarities:

- Both examine human societies and how they change over time.
- Sociology employs historical data to describe social trends and patterns.
- History appropriates sociological theories to interpret history.
- Sociology examines past and current societies, whereas history documents and examines past events.

Differences:

- Sociology is theoretical and analytical, while history is descriptive and narrative.
- Sociology is concerned with social patterns and structures, while history is concerned with chronological occurrences.
- History analyzes specific events, while sociology applies social phenomena across various societies.
- Historical sociology is a developing discipline that unites both, applying historical data to comprehend long-term social changes.

Relationship between Sociology and Philosophy

Sociology and philosophy are interrelated, as philosophy offers basic insights into human behavior and society. Sociological theories have philosophical bases.

Similarities:

- Both deal with human existence, society, and behavior.
- Philosophy offers ethical and theoretical bases for sociological studies.
- Sociology and philosophy both discuss issues like justice, morality, and social order.

Differences:

- Sociology is an empirical science that deals with observable social patterns, whereas philosophy is abstract and theoretical.
- Sociology deals with social realities, while philosophy deals with basic questions of existence and knowledge.
- Sociology applies scientific research approaches, while philosophy depends on logical reasoning and speculation.
- Philosophical views still determine the nature of sociological theories, and hence the two fields remain interconnected.

LET US SUM UP

- Sociology is a scientific study of human social behavior, relationships, and institutions.
- Sociology is an independent science with its own field of study, boundaries, and methods.
- The scope of sociology encompasses various areas, including sociological analysis, study of primary units of social life, social institutions, social processes, research methodology, and specialized fields of inquiry.
- The origin and development of sociology can be traced back to ancient philosophers, with the term "sociology" being coined by Auguste Comte in 1838.

GLOSSARY

Sociology

Social science

CHECK YOUR PROGRESS

1. Sociology is a way of studying _____.
2. Sociology is a new discipline that emerged in the 19th century. T/F
3. Sociology is both a social science and a pure science. T/F

ANSWERS TO CHECK YOUR PROGRESS

1. Human social behavior
2. True
3. True

MODEL QUESTIONS

1. Define the nature of sociology.
2. Describe the scope of the sociological study.
3. Examine the relationships and relevance of sociology

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UNIT - II: BASIC CONCEPTS

Society–Community–Institution -Social Institutions and their Characteristics: Family (Definition, Types, and Functions), Marriage (Meaning, Types, and

Functions), Education, Political, Economic, and Religious Institutions – Association – Organization - Norms and Values – Role and Status – Culture - Material and Non-Material culture and Cultural Lag

OVERVIEW

Societies evolve based on economic structures, technological advancements, and social organization. Agrarian societies rely on agriculture as the primary mode of sustenance, fostering rural settlements and traditional values. The advent of mechanization led to industrial societies, characterized by mass production, urbanization, and the rise of factory-based economies. In contrast, post-industrial societies emphasize knowledge, information technology, and service industries, highlighting a shift from manual labor to intellectual and technological expertise.

A community is a group of individuals bound together by shared identity, common interests, and geographical proximity. It plays a crucial role in shaping human interactions, fostering solidarity, and ensuring social support. Institutions are structured systems that govern social behavior and establish norms. They provide stability and continuity to societal functions, shaping human interactions over time. Institutions can be formal or informal, each playing a critical role in maintaining societal order.

An association is an organized group of individuals united by a shared objective. Associations can be voluntary, where membership is based on personal choice or involuntary, where individuals are part of an organization due to circumstances beyond their control. Associations serve various functions, from social welfare to professional development, reinforcing the interconnectedness of society.

Culture encompasses the beliefs, customs, traditions, and social practices that define a society. It acts as a unifying force, guiding human behavior and ensuring the transmission of knowledge across generations. Culture influences identity, provides moral guidelines,

and fosters a sense of belonging, playing a vital role in shaping social and individual perspectives.

Learning Objectives

After having read this unit, you will be able to

- Explain the types, functions and characteristics of family and marriage.
- Describe the various kinds of social institutions.
- Identify different types of associations, distinguish between voluntary and involuntary associations, and analyze their impact on society.
- Describe the significance of culture in shaping human behavior, social norms, and collective identity.
- Examine the factors contributing to cultural variation and assess its impact on social interactions and globalization.

2.1 Society

Meaning of Society:

The term society was derived from the word 'Socius" which refers to a companion, association or fellowship. It is because human beings always sustain with the help of fellow beings. George Simmel states that 'Socialiability is the essence of society'. The term society is understood in a different sense. Society is also a central component of sociological study and everyday lives. But the individual is also dispensable to the society because his activities and ingenuity he creates all the material values, the whole fund of civilization. The interaction of societies occurs within the shared boundaries.

Increasing globalization, and the rapid expansion of communication and information, and transporation technologies all make culture sharing and convergence possible across the globe. Dropping this geographic aspect of the definition of society allows a more accurate and complex understanding of all that a society is. For example, Palestinian society defines any strictly defined territorial boundaries (Abercrombie, Hill, and Turner 2000, 330).

In our day today, discussion society is used to refer to the members specific in a group, for example-Advice Society, Harijan Society, etc. some other times, it refers to some institutions like Arya Samaj, Brahmo Samaj. At some additional time, society refers to an association like consumer society, co-operative society, or cultural society. Society is also used in the sense of a group such as rural society or urban society.

Society is a process of living, not a thing, a motion rather than a structure. A system of social relationships is the most important aspect of society. Not all relationships are social. A social relationship implies reciprocal awareness among individuals. This mutual awareness, direct and indirect, is the characteristic of every social relationship.

Definitions of Society:

A society consists of people who interact and share a common culture. "Society is indispensable to the individual because it possesses at a given moment an accumulation of values, of plans and materials which the child could never accumulate alone. (Thomas and Thomas, 1928). According to the structural view, society is a structure. Accordingly, society refers to folkways' social heritage, mores, ideas, institutions, and habits. Supporters of this view are Morris Ginsberg, F. H. Giddings, G. D. H. Cole, J. F. Cuber, and others. Their ideas are as follows:

According to **F. H. Giddings**, "Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together."

According to **G. D. H. Cole**, "Society is the complex of organized associations and institutions within the community."

According to **J. F. Cuber**, "A society may be defined as a group of people who have lived long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units."

According to **Ginsberg**, "A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others, who do not enter into those relations or who differ from them in behaviour."

According to functional views, society is a process of social relationships. It considers society as a complex of groups in a reciprocal relationship, interacting among themselves and carrying on an interdependent life and helping each other fulfill wishes. Supporters of this view are MacIver and Page, Parsons, Cooley, Leacock, and others.

According to **MacIver** and **Page**, "Society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of controls of human behaviours and liberties."

According to **T. Parsons**, "Society may be defined as the total complex of human relationship in so far as they grow out of action in terms of means and relationship, intrinsic or symbolic."

According to **C. H. Cooley**, "Society is a complex of forms and processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest."

According to **Leacock**, "Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities."

Features or Characteristics of Society:

The comprehensive understanding of the society, requires a thorough analysis of its characteristics. But the term society can be understood both in a narrower and broad sense. The characteristics features of society are given below:

1. **Population:**

   Not only the population determines the structure and process of society but society also determines the population characteristics and dynamics. It is not true that the industrialization and development have reduced family size in all western countries. We can always related the population trends and policies with the society. Demographers analyze population and society for navigating the issues and challenges of it. Without a group of people, no society can be formed. Of course, society refers not to a group of people but a system of social relationships. But for the establishment of social relationships, a group of people is necessary. This population

is a self-perpetuating individual who reproduces it through some sort of mating relationships. Hence it is the first requirement of the society.

2. Interdependence:

Interdependence is another essential characteristic of society. This fact of inter-dependence is visible in every aspect of present-day society. A famous Greek Philosopher remarked that 'Man is a social animal.' As a social animal, he is dependent on others. The survival and well-being of each member are very much reliant on this interdependence. No individual is self-sufficient. He has to depend on others for food, shelter, and security and the fulfillment of many of his needs and necessities. With the advancement of society, this degree of interdependence increases manifold. Family is the first society based on the biological interdependence of the sexes. Not only individuals are interdependent but also groups, communities, and societies.

3. Cooperation and Conflict:

Both cooperation and conflict are two other influential characteristics of society. Because famous sociologist MacIver once remarked that "Society is cooperation crossed by conflict." Co-operation is an essential component of the formation of society. Without co-operation, there can be no society. People can't maintain a happy life without co-operation. Family is the first society that rests on co-operation. Cooperation avoids mutual destructiveness and results in the economy in expenditure. It acts as a cementing factor for strengthening social relations. In a healthy and well-developed society, both co-operation and conflict co-exist. Because with the help of these two universal processes, society is formed. Conflict makes co-operation meaningful. Conflict may be direct or indirect. However, both are necessary for society.

4. Social is a web of social relationships:

The social relationship is the foundation of society. That is why famous sociologist MacIver remarked that society is a network of social relationships. Hence it is difficult to classify social relationships. But this social relationship is based on mutual awareness or recognition to which Cooley call we feeling, Giddings call

consciousness of kind and Thomas as a common propensity. Without these social relationships, no society could be formed as social relationships are abstract, so society is abstract. Different kinds of social processes like cooperation, conflict constantly take place in society. And the relationships established around these create society. Hence a network of social relationships built among individuals constitutes society.

5. Society is Abstract and Dynamic:

Society is an abstract entity. As MacIver opines, society is a web of social relationships. We can't see this relationship, but we can feel it. Hence it is an abstract concept. Wright has aptly remarked that "Society, in essence, means a state or condition, a relationship and is, therefore, necessarily an abstraction." Besides, society consists of customs, traditions, folkways, mores, and cultures, which are also abstract. Hence society is abstract.

The very nature-society is dynamic and changeable. No society is static. Every society is always in a state of continuous change. Old customs, traditions, folkways, mores, values, and institutions changed, and new customs and valves took place. Society changes from its traditional nature to modern nature. Hence, it is one of the most important characteristics of society.

6. Comprehensive Culture:

Culture is another important characteristic of society. Every society has its own culture, which distinguishes it from others. Culture is the way of life of a society member and includes their values, beliefs, art, morals, etc. Hence culture is comprehensive because it fulfills the necessities of social life and is culturally self-sufficient. Besides, each and every society transmits, it's a cultural pattern to the succeeding generations.

Elements of Society:

Society is a permanent institution. Its exact origin is unknown to history. It emerged from the original instincts of man and continues to exist until the existence of man. It is not a

mere structure. It refers to the whole system of social relationships. It rests on the state of mind of individuals who comprise society. Apart from the above characteristics, famous sociologists MacIver and Page in their definition mentions some of the elements of society which are described below:

1. Usages:

   Every society has some uses concerned with marriage, religion, education, etc. These usages differ from society to society.

2. Procedures:

   In every society, there are some procedures like modes of action that maintain unity.

3. Authority:

   Every society has some sort of authority. Every member of society has to obey this authority. Some kind of authority is necessary for the maintenance of order in society.

4. Mutual Aid:

   In every society, there exists a feeling of mutual aid among its members. Everyone needs help from others.

5. Groupings and Divisions:

   In every society, there exist several groupings and divisions like family, village, city, etc. which constitute a society.

6. Controls:

   Every society exercises some sort of control over its members. Hence power is necessary for the smooth organization of a society.

7. Liberty:

Along with control, every society gives some liberty to its members. Some sort of freedom or freedom is necessary for the organization of society. But control and liberty are not opposed to each other.

Types of Societies:

1. Preindustrial Societies:

Before the Industrial Revolution and the widespread use of machines, societies were small, rural, and dependent largely on local resources. Economic production was limited to the amount of labor a human being could provide, and there were few specialized occupations. The very first occupation was that of hunter-gatherer.

2. Industrial Society

In the eighteenth century, Europe experienced a dramatic rise in technological invention, ushering in an era known as the Industrial Revolution. What made this period remarkable was the number of new inventions that influenced people's daily lives. Within a generation, tasks that had until this point required months of labor became achievable in a matter of days. Before the Industrial Revolution, work was largely person- or animal-based, and relied on human workers or horses to power mills and drive pumps. In 1782, James Watt and Matthew Boulton created a steam engine that could do the work of twelve horses by itself.

Steam power began appearing everywhere. Instead of paying artisans to painstakingly spin wool and weave it into cloth, people turned to textile mills that produced fabric quickly at a better price and often with better quality. Rather than planting and harvesting fields by hand, farmers were able to purchase mechanical seeders and threshing machines that caused agricultural productivity to soar. Products such as paper and glass became available to the average person, and the quality and accessibility of education and health care soared. Gas lights allowed increased visibility in the dark, and towns and cities developed a nightlife.

One of the results of increased productivity and technology was the rise of urban centers. Workers flocked to factories for jobs, and the populations of cities became increasingly diverse. The new generation became less preoccupied with maintaining family land and traditions and more focused on acquiring wealth and achieving upward mobility for themselves and their families. People wanted their children and their children's children to continue to rise to the top, and as capitalism increased, so did social mobility.

It was during the eighteenth and nineteenth centuries of the Industrial Revolution that sociology was born. Life was changing quickly and the long-established traditions of the agricultural eras did not apply to life in the larger cities. Masses of people were moving to new environments and often found themselves faced with horrendous conditions of filth, overcrowding, and poverty. Social scientists emerged to study the relationship between the individual members of society and society as a whole.

It was during this time that power moved from the hands of the aristocracy and "old money" to business-savvy newcomers who amassed fortunes in their lifetimes. Families such as the Rockefellers and the Vanderbilts became the new power players and used their influence in business to control aspects of government as well. Eventually, concerns over the exploitation of workers led to the formation of labor unions and laws that set mandatory conditions for employees. Although the introduction of new technology at the end of the nineteenth century ended the industrial age, much of our social structure and social ideas—like family, childhood, and time standardization—have a basis in industrial society.

3. Postindustrial Society

Information societies, sometimes known as postindustrial or digital societies, are a recent development. Unlike industrial societies that are rooted in the production of material goods, information societies are based on the production of information and services.

Digital technology is the steam engine of information societies, and computer moguls such as Steve Jobs and Bill Gates are its John D. Rockefellers and Cornelius Vanderbilts. Since the economy of information societies is driven by knowledge and not material goods, power lies with those in charge of storing and distributing information. Members of a postindustrial society are likely to be employed as sellers of services— software programmers or business consultants, for example—instead of producers of goods. Social classes are divided by access to education, since without technical skills, people in an information society lack the means for success.

4. Professional Societies:

These societies are promoted by the professionals to enhance their profession and bring out a common code of conduct. These societies are also termed as associations. They also include information societies, knowledge societies, academic societies and scientific societies, viz., Indian Management Association, Indian Society of Chartered Accountants, Association of Indian Universities, Indian Medical Association, etc.

5. Charitable Societies:

These are non-profit organizations to help the needy persons of the societies. Sometimes, they are also known as Non-government Organizations, financially supported by corporate and other philanthropists.

6. Economic Cooperative Societies:

Many societies like housing, agro-processing, credit, marketing etc., help their members in the particular trade, either through their own resources or from the Government. Examples are cooperative housing societies, cooperative banks, district marketing co-operative societies, each helping in marketing specific product like tea, coffee, jute, plantation, etc.

7. Religious and Cultural Societies:

These societies are formed to revive and maintain specific cultures, traditions and religious foundations. Examples are ISKON, Swaminarayan Temple Trust, Church associations, etc.

2.2 Community

Introduction:

The term 'Community' has been arrived from two latin words 'Com' and 'Munis' which means 'together' and 'servicing' respectively. It consists of a group of people with common and shared interests. Community is a fundamental concepts because human civilizations grows and develops in the lap of community. It is rare fact that individuals rarely exists alone. Humans always lives with his fellow human being in a group. It is also equally valid that one individual cannot be a member of all groups. A community is essentially an area of social living. It is marked by some degree of social coherence.

In the common discourses, the term community is often wrongly used as racial community, caste community, religious community etc., Here the meaning of the term 'Community' differs from the one used in sociology. In a little sense, community refers to the Hindu or Muslim community, but the community may refer to a nation or world community in a broader sense. It also refers to a village, a town, or a tribal community. When a group of individuals or members of any group, small or large live together and share a common life and have developed a strong sense of we-feeling among themselves, they form a community. They enter into definite social, economic, and cultural relations and have developed a sense of community consciousness that distinguished them from others. A group of individuals or a group of families living in physical proximity in a definite geographical boundary constitutes a community.

Community refers to the smaller or larger group Social relationship involves some degree of reciprocity as well as awareness of mutuality. On the basis of this criterion, many of those divisions of a population that are sometimes named as social groups may be not so. It is also obvious that people residing in a definite area develope likeness, cooperation and fellow feeling among themselves. As a result, they share

common customs, traditions and cultures and develop common social ideas. This fact of everyday social living within limited or definite geographical area gives birth to the community.

Community is the original and first abode of civilization. The origin and growth of the community go back to the origin of civilization. Man has been living in a community of some sort since his arrival. The human civilization is reared up in the community. Community is a circle of interwoven relationships. Within the ranges of a community the members may carry on their economic, political, religious, educational and other activities. Hence community is the total organization of social life within a defined social space; e. g. Village, tribe, city, district.

Definition on Community:

According to MacIver, "Community is an area of social living marked by some degree of social coherence".

According to Kingsley Davis, "Community is the smallest territorial group that can embrace all aspects of social life".

According to Ogburn and Nimkoff, "Community is the total organization of social life within a limited area".

According to Lundberg, "Community is a human population living within a limited geographical area and carrying on a common- interdependent life"

According to Arnold Green, "A Community is a cluster of people, living within a small contiguous area, who share a common way of

According to E.S. Bogardus, "Community is a social group with some degree of "we-feeling" and living in a given area.

Characteristics of Community:

All communities need to self-sufficient. Some communities are all inclusive and independent of others. Among primitive people, some communities of no more than a hundred persons, (Ex., Yurok tribes of USA) which are almost isolated. But modern communities, especially the large ones are much less- self contained. Economic and political interdependence rather than kinship and family relationships, is a major characteristics of our modern communities. Apart from this, a community has the following characteristics:

1) Definite territory
2) Population
3) Close social relationships
4) Cultural similarity
5) We feeling
6) Organized interaction

Great and Little Communities:

Inspite of the expansion of the community to the dimensions of the nation and the world, the smaller communities still remain as viable units. The nation or the world state does not eliminate the village or the neighbourhood they may be changed in character. As social beings we need the small as well as the larger circles of community. The great community brings up opportunity, stability, economy, the constant stimulus of a richer, more varied culture. But living in the smaller community, we find the nearer, more intimate satisfactions. The larger community provides peace and protection, patriotism and sometimes war. The smaller community provides friends and friendship, gossip and face to face rivalry, local pride and abode. Both are essential for the complete life process.

Bases of Community:

The mark of the community is that one's life may be lived wholly within it. One cannot live wholly within a business organization or a church; one can live within a tribe or a city. The basic criterion of community then is that all of one's social relationships may be found

within it. A community then is an area of social living marked by some degree of social coherence. The bases of community are: 1) Locality and 2) Community Sentiment.

Locality:

A community always occupies a geographical area. Locality is the physical basis of community. Even a nomad community, a band of gypsies, for example, has a local though changing habitation. At every moment, its members occupy together a definite place on the earth's surface. Most communities are settled and derive a strong bond of solidarity from physical proximity. A group of people form a community only when they begin to reside in a definite locality. In contrast with society, a community is, to an extent, locally limited. Living together facilitates people to develop social contacts, gives protection, safety and security. Most communities are settled and derive from the conditions of their locality a strong bond of solidarity. However, to some extent this local bond has been weakened in the modern world by the extending facilities of communication; this is especially apparent in the penetration into rural areas of dominant urban patterns. But the extension of communication is itself the condition of a larger but still territorial community.

Community Sentiment:

People occupying specific local areas which lack the social coherence necessary to give them a community character in today's world. For example, the residents of a ward or district or a large city may lack sufficient contacts or common interests to instill conscious identification with the area. Such a 'neighborhood' is not a community because it does not possess a feeling of belonging together – it lacks community sentiment. Locality though a necessary condition, is not enough to create a community. A community is undoubtedly a common living. Community sentiment means a feeling of belonging together. The members develop a sense of 'wefeeling'. It means a kind of identification with the group. Without a sense of identification, a sense of awareness, a sense of living and sharing some common interests in life there cannot be any community.

Elements of Community:

The meaning of community can be better understood if we analyze its characteristics or elements. These characteristics decide whether a group is a community or not. However, the community has the following characteristics or elements:

We-Feeling:

This is the feeling that leads men to identify themselves with others so that when they say "we" there is no thought of distinction and when they say "ours" there is no thought of division. This 'we-sentiment' is found wherever men have common interest, and thus throughout group life, but is revealed nowhere more clearly than where the interest is the territorial community.

Role-Feeling:

This feeling involving subordination to the whole on the part of the individual is fostered by training and habituation in the daily discipline of life, so that each person feels he/she a role to play, his own function to fulfill in the reciprocal exchanges of the social scene.

Dependency Feeling:

This refers to the individual sense of dependence upon the community as a necessary condition of his own life. This involves both a physical dependence, since his/her material wants are satisfied within it and a psychological dependence, since the community is the greater "home" that sustains him/her, embodying all that is at least familiar, if not wholly congenial to his life. The community is a refuge from the solitude and fears that accompany that individual isolation so characteristic of our modern life.

Group of people:

A community is a group of people. Whenever individuals live together to share the necessary conditions of common life, we call them forming a community.

Locality:

The group of people forms a community when it begins to reside in a definite locality. A community always occupies a territorial area. The area need not be fixed forever. The people may change their habitation area from time to time, just as the nomadic community does. However, most communities are now well settled and derive a strong bond of solidarity from their locality conditions. Among the village people, there is unity because they reside in a definite locality. Due to the extending communication facilities in the modern world, the territorial bond has been weakened, yet the locality's character as a social classifier has never been transcended.

3. Community sentiment:

Community sentiment means a feeling of belonging together. It is 'we feeling' among the members. In modern times this sentiment is very much lacking among the people occupying a specific local area. *For example*, in big cities, a man does not know even his next-door neighbour. A mere neighbourhood does not create a community if community sentiment is lacking. Therefore, to create a community, the sentiment of common living must be present among the locality residents.

4. Permanency:

A community is not transitory like a crowd. It essentially includes a permanent life in a definite place.

5. Naturality:

Communities are not made or created by an act of will but are natural. An individual is born in a community.

6. Likeness:

In a community, there is a likeness in language, customs, mores, etc. According to Green, "A community is a cluster of people living within a narrow territorial radius, who share a common way of life."

7. Wider Ends:

In communities, the people associate not for the fulfillment of a particular end. The ends of a community are wider. These are natural and not artificial.

8. Particular Name:

Every community has a particular name. In the words of Lumley, "It points to an identity, it indicates reality, it points out individuality, it often describes the personality, and each community is something of a personality." *For example*, people living in Punjab are called Punjabis, while those living in Kashmir are called Kashmiris.

9. No Legal Status:

A community is not a legal person. It cannot sue, nor can it be sued in the eyes of the law, it has no rights and duties.

10. Size of community:

A community may be big or small. A big community such as a nation will contain several small communities and groups with more close bonds of unity and more numerous common qualities.

Today, efforts are being made to extend community limits to include the whole earth and create one world community. Smaller communities like villages or neighbourhoods are examples of the primitive world. With the expansion of community to the nation's dimensions and even the world, smaller communities now remain only in degree. Both types of communities, big or small, are essential to the full development of life. While the larger community provides peace and protection, the smaller provides friends and friendship.

Sociological construct:

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

Blurred boundaries:

When a community is a tiny village, separated by a few kilometres from other villages, in a rural region, its boundaries appear simple. That pattern of human interaction may seem to consist only of relations between community members inside that village. The residents, however, may interact with people outside the village. They may marry and move out or bring a partner with them to the community. At any one time, the village may have residents living elsewhere.

Communities within communities:

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

Movement of communities:

Community residents may be nomadic herders walking with their cattle. They may be mobile fishing groups and may also be hunters.

Urban communities:

A community may be a small group in urban areas, consisting of a few people of a common origin. That community may be a subpart of a neighbourhood community or a local urban division and so on. As the boundaries become bigger, one will find differences in origin, language, religion, and so on. In general, urban communities are more difficult to demarcate, are varied, and more difficult to organize,

than rural communities. A human community is more than a collection of houses. It is a social and cultural organization. Also, it is not merely a collection of human beings but a socio-cultural system.

A key characteristic of a community is its social cohesion and its willingness to set and strive for common goals. This depends on various factors, such as historical, social, economic and cultural factors. These characteristics provide the necessary incentives to cooperate and obey community rules, and consider the needs of future generations of the Community.

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.

2.4 Institutions:

Introduction:

Socially established ways of doing things called institutions. Generally, the term 'institution' refers to a group of people who have some specific purpose. However, the sociological understanding is quite different from common usage. Every society is characterized by certain social norms. These norms are very important in interactive social systems. In fact, they are institutionalized, i.e., they are widely accepted among members of the society. In this context, it can be said that an institution is neither a building, nor a people, nor 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 which embodies certain common values and procedures and meets certain basic needs of the society (Horton and Hunt,1984). Every organization is dependent on certain established norms that are accepted and recognized by the society. These norms govern socio-cultural and interpersonal relationships. They are institutions in different forms such as marriage, family, economy, polity, religion, and so on. These institutions govern social life.

Meaning of Institution:

Durkheim says sociology is a science of social institutions. This shows the importance of institutions in sociology. However, the institution is one of the important basic concepts used in sociology. But the term is very much associated with the term association. Because both associations and institutions are formed to satisfy the various needs of human beings. A man is born to live and grow in a group, but he acts through institutions. Without institutions, no association can regulate its members. For example, the state is an association, and the government is its institution. Family is an association, and marriage is its institution. Temple has its rituals. Accordingly, institutions are the characteristic agencies of any human association.

Sometimes both term is used as a synonym for each other. At some other time, a particular thing may be considered as both association and institution, for example, college. But both the term differs from each other. When we consider something to be an organized group with a definite purpose, it is an association. Still, if we consider it some rules and regulations or a form of procedure, it is an institution.

In the course of his living, men create rules, regulations, and procedures to regulate the behaviour of members of society and the smooth running of society. These rules, regulations, and forms of procedures are called institutions. Sometimes it also refers to a long-established tradition. Some other times it refers to the rules governing complex social relationships such as family. Sociologists understood the term in this sense. Institutions are modes of way. Institutions refer to some durable and accepted forms of the procedure governing the relations of members in society. It is the functioning ways by

which society performs its functions. Institutions are necessary for the functioning of society and associations.

Definition on Institutions:

Different sociologists define the term in different ways, which are mentioned below:

1. **MacIver** defined the institution as the "established forms or conditions of procedure characteristic of group activity.

2. According to **Sumner**, "An institution consists of a concept (idea, notion, doctrine or interest) and a structure.

3. According to **Woodward,** folkways, mores and laws which enter in some function or functions.

4. According to **Green**, "An institution is the organization of several folkways and mores into a unit which serves a number of social functions."

5. According to **Gillin** and **Gillin,** "A social institution is a functional configuration of culture pattern (including actions, ideas, attitudes and cultural equipment) which possesses a certain permanence and which is intended to satisfy felt social needs."

6. According to **Ginsberg**, institutions are definite and sanctioned forms or modes of relationship between social beings in respect to one another or to some external object.

7. According to **Horton** and **Hunt**, "An institution is an organized system of relationships which embodies certain common rules and procedures and meets certain basic needs of the society."

8. **H.T. Majumdar** defines an institution as the collective mode of response or behaviour which has outlasted a generation, which prescribes a well-defined way of doing things and which binds the members of the group together into an association by means of rituals, symbols, procedures and officers possessed of regulatory power or Danda.

Features or Characteristics of Institution

The institution has the following characteristics:

1. Forms of procedure:

Institutions are forms of procedure. It refers to a set of rules, traditions and usages. These forms of procedure are recognized and accepted by society and govern the relations between individuals and groups.

2. Fulfills specific needs:

Institutions are formed to fulfill specific primary needs of human beings. Society recognizes these needs. *For example,* the family fulfills the specific needs of its members like reproductive needs, socialization needs, security needs, and others.

3. Institutions are social in Nature:

Institutions are social because it is created by the collective activities of men to fulfill different social needs of the members of society.

4. Definite aims and objectives:

Institutions are formed to satisfy the specific needs of individuals in society. Hence, they have one or more definite aims and objectives. It works towards the fulfillment of these aims and objectives. *For example,* Marriage as an institution aims to satisfy sex needs.

5. Controlling Agencies:

Institutions are the means of controlling individuals. It acts as a controlling mechanism in society. It regulates the behaviour of members of society.

6. The institution is abstract:

Institutions are abstract. It does not have a concrete existence. We can't touch it or see it, but we can feel it. They are not external.

7. Relatively stable:

Institutions are relatively stable or permanent. They do not undergo rapid changes. Changes occur very slowly. It is because many institutions are rigid. They are more stable than other means of social control. That is the main reason for this continuity for generations together.

8. Symbol:

Each and every institution has a symbol by which it identifies itself. This symbol may be material or non-material. An institution may have one or more symbols. *For example,* Swastik and Crescent moon and star are a symbol of Hindu and Muslim religion, respectively. A college may have its uniform dress or flag.

9. Universality:

Institutions are universal in nature. It is found in almost all societies and at all stages of development. Family, religion, property, etc. are found to exist since the beginning of human civilization.

10. Prescribes Rules and Procedures:

Institutions prescribe rules and procedures to be followed by society members. Each and every institution has definite procedures which are formed based on customs, traditions. These procedures are the ways of doing things. *For example,* marriage as an institution governs the relations of couples in society, individuals must obey it.

11. An embodiment of values:

Institutions are the embodiment of values that are shared by the members. It represents the values of society or its members. *For example,* Monogamy and the joint family system are the value of Indian social institutions like marriage and family.

12. Institutions are part of the cultural system:

Man learns different institutions like morality, folkways, and mores from society. As a part of the cultural system, institutions transmit from one generation to another.

2.5 Family

Introduction:

Family is believed to be the most basic and the oldest unit of social organization. Through history and across societies and cultures, the family has been the basis that provided every individual with social identity in alliance with his/her social status, and also the basis for distribution and allocation of economic resources. With changing historical and social conditions over time, several other institutions emerged that took over some of the functions earlier performed by family. Yet, the family largely continues to remain the most relevant of primary groups, and the most important element in the socialization process (Giddens, 2010; Perry and Perry, 2012).

Family is a group of people related either by consanguinity or affinity. The purpose of families is to maintain the wellbeing of its members and of society. Ideally, families would offer predictability, structure, and safety as members mature and participate in the community. In most societies, it is within families that children acquire socialization for life outside the family. Additionally, as the basic unit for meeting the basic needs of its members, it provides a sense of boundaries for performing tasks in a safe environment, ideally builds a person into a functional adult, transmits culture, and ensures continuity of humankind with precedents of knowledge. The field of genealogy aims to trace family lineages through history. The family is also an important economic unit studied in family economics. The word "families" can be used metaphorically to create more inclusive categories such as community, nationhood, and global village.

Family is the most important primary social institutions in the society. It is the simplest and the most elementary form and basic of all social relationship and groupings in the society. It is first social environment in a new born is exposed to society and socialised.

Definitions on Family:

- Interconnectedness of individuals in family relationships through bonds of affection and/or obligation leads to joint decision making, budget – pooling, cooperative work roles and altruistic parenting within a framework of culturally accepted notions about the division of rights and responsibilities by sex and generational position (UN, 1996).

- According to MacIver: Family is a group defined by sexual relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.

- According to Robert Bierstedt: The family, almost without question, is the most important of any groups that human experience offers …the family … is with us always, or more precisely, we are with it.'

- According to M. F. Nimkoff: 'Family is a more or less durable association of husband and wife, with or without child, or of a man or woman alone, with children.'

- According to Haralombos and Herald: They define family as a procedure for socialization, economic activity and sexual activities that consists of two persons of opposite genders who will indulge in sexual activity at least for the sake of pleasure and would also consist of children and a group of decedents.

Types of Family:

Historically, the family has existed in two major forms. One is the extended, or consanguine, family (of the same blood). The other family form is the nuclear, also called conjugal, family (Perry and Perry, 2012, p.327). However, these are not the only two forms of family but there are various forms of family that existed across time and across societies in the same period of time. There are various criteria based on which families can be distinguished. Some major criteria are descent, residence, membership, number of mates, and authority.

(i) Nuclear family:

The term nuclear family refers to the unit consisting of a married couple and their dependent children, i.e., mother, father and child (ren). This family is also known as the conjugal family, meaning 'based on marriage'. This kind of nuclear family was regarded as the normal family unit in North America and Europe. Presently, the definition of

nuclear family refers to a group consisting of one or two parents and dependent offspring, which may include step-parent, step-siblings and adopted children. It is also used to cover the social reality of several types of small parent-child units, including single parents with children and same-sex couples with children.

(ii) Extended Family:

Extended family refers to a family system wherein several generations live in one household. It includes not only husband, wife and their offspring but also a number of blood relatives (with their mates and children), who live together and are considered a family unit. According to a cross-cultural survey of family types in 192 cultures across the world by J. Stacy (1990), the extended family is most common, present in about 48 percent of those cultures, compared to the nuclear family at 25 percent, and polygamous family at 22 percent.

The term 'extended family' in anthropology usually referred to a family including three or more generations. In the Indian context, however, families that include lineal and collateral links but may not include several generations were known and similarly referred to as "joint" families. The structure of the Indian family was predominantly of the joint family type. But surveys and the census pointed out that nuclear family arrangements have always predominated over joint family arrangements.

(iii) Monogamous family:

In this type of family, the spouses have one partner each and follow monogamy as a rule for marriage. The Monogamian family was founded upon marriage between single pairs, with the married couple having exclusive cohabitation with one another the latter constituting the essential of the institution. It is pre-eminently the family of civilized society, and was therefore essentially modern. This form of the family also created an independent system of consanguinity.

(iv) Polygamous family:

This can be of two kinds i.e. polygyny and polyandry. In polygyny the husband is allowed to have two or more wives. In polyandry the wife is allowed to have two or more husbands. Polygyny is more commonly found as compared to polyandry. Todas of south India and Khasas of Himachal Pradesh in India followed polyandrous family system.

(v) Patriarchal family:

Patriarchal family ideology, feminists argue, is perpetuated through sex role socialization. Family plays an important role in such socialization ensuring the perpetuation of patriarchal family structure and ideology. Feminist studies argued that whatever may be the organization of the family in a society, every society has made labor divisions along age and gender lines. Different tasks become differentiated according to gender, and are seen to be 'man's work' and 'woman's work' In the family these develop into the social roles applying to the positions of husband, wife, son and daughter.

These divisions are determined and supported by the concepts of femininity and masculinity, the biological nature of men and women and so on. To regulate this division of labor, some authority structure is present in every family, which is patriarchal. The ruling patriarch holds the power over the family by virtue of his gender, social and cultural rules, ownership of property and other economic resources. Patriarchy rests on the appeal to nature and the claim, i.e., women's natural function of childbearing prescribes their domestic and subordinate place in the order of things.

(vi) The Consanguine family:

The Consanguine family was founded upon the intermarriage of brothers and sisters in a group. Evidence still remains in the oldest of existing systems of Consanguinity, the Malayan, tending to show that this, the first form of the family, was anciently as universal as this system of consanguinity which it created. How this family originated and developed. This type of marriage was not well organized because at that time institutions of marriage were not well developed. It was based on system of promiscuity or sex communism. Men were free to have sex-relationship with any woman.

(vii) The Punaluan family:

The Punaluan family its name is derived from the Hawaiian relationship of Punaluan. It was founded upon the intermarriage of several brothers to each other's wives in a group; and of several sisters to each other's husbands in a group. But the term brother, as here used, included the first, second, third, and even more remote male cousins, all of whom were considered brothers to each other, as we consider own brothers; and the term sister included the first, second, third, and even more remote female cousins, all of whom were sisters to each other, the same as own sisters. It succeeds the consanguine. In one way it is a type of pair marriage. In this type of family it was not well organized. Any girl could have sex relationship with any boy of the same group. This existed for a long time.

Functions of Family:

According to MacIver and Page – There are 3 functions of family

1. Gratification of family
2. Procreation
3. Provision of economic means (needs)

Functions in General:

1. Satisfaction of sex urges though the institution of marriage.

2. Procreation – for psychological satisfaction for having children to succeed them.

3. Provision of food, clothes and shelter.

1. Social Functions:

Socialization:

When a child born he is just a biological entity. His character is molded by his family. He is learning the customs manners etc. from his family. It is a process of socialization. Family has also played a very important role for educating the child.

Social control:

Family has a mechanism of social control. It has particular customs & traditions, some rules & regulations. If the child follows these he is praised or punished if he doesn't follow. This gives him an idea of the difference of good & bad. Sometimes the family removes bad habits. Extreme control is there in a joint family because there are too many people of higher status (chacha, mama etc.)

2. Economic Function:

1. Unit of production & consumption
2. Division of labor
3. India is a country of village. In these simple families there is unit of production based on agriculture. According to Anderson each man's a member of family & every man is a consumer.
4. Division of labor on the basis of age & sex is found in a family.
5. Cultural Functions: First School is the family. He learns the customs & traditions of his family. Culture is different from one family to another. This culture is passed on from a generation to the other. To exist in society culture is very important to distinguish the society from another. Culture also provides physical security. The job of the family is to take care of children who are physical & mentally handicapped. Also the old & ill are too the liability of the families. The general notion is that the young ones take care of the old.

4. Recreational Function:

Family is the centre of recreation also.

Nimkoff and Ogburn:

- Protection
- Educational
- Economical
- Reproduction

- Affectional

According to Murdock:

- Sexual Gratification
- Educational
- Economic
- Recreational

According to Talcott Parsons:

- Primary Socialization
- Stabilization of Adult Personality

2.6 Marriage

Introduction:

Marriage is an obligation of a couple. Marriage has a very noble goal that is to build a harmonious life. Marriage is an interaction finding out around one's self and one's companion, about sharing, growing up, being people inside a family and being an individual from the family team"(Brown). Marriage has numerous purposes, including to distribute the sexual longing, to have infants and to accomplish a tranquil and cheerful life.

Marriage is asignificant social institution. Marriage is a social association or legitimate agreement between individuals that makes family relationship. It is a foundation wherein relational connections, generally close and sexual, are recognized in an assortment of ways, contingent upon the culture or subculture in which it is establish.

People marry for various reasons, including one or more of the following: legal, social, emotional, economic, spiritual and religious. These could incorporate organized relationships, family commitments, lawful foundation of a family unit, and legitimate security of youngsters and public, statement of responsibility. The demonstration of

marriage normally makes regulating or legitimate commitments between the people concerned. In certain social orders these commitments additionally stretch out to specific relatives of the wedded people. Marriage is generally perceived by the state or a religious power, or both. It is in many cases seen as an agreement.

Civil marriage is the legitimate idea of marriage as an governmental organization independent of religious connection, as per marriage laws of the said government. Whenever perceived by the state, by the religion(s) to which the peoplebelong or by society as a rule, the demonstration of marriage changes the individual and societal positions of the people who go into it.

Meaning and Definitions of Marriage

Meaning of Marriage:

Anthropologists have proposed a few contending meanings of marriage to encompass the wide assortment of conjugal practices saw across societies. In his book The History of Human Marriage, Edward Westermarck characterized marriage as " a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring"

Definitions on Marriage:

- (Westermarck). In The Future of Marriage in Western Civilization he discarded his previous definition, rather temporarily characterizing marriage as "a relation of one or more men to one or more women that is recognized by custom or law".
- According to Hoebel,"The complex of social norms that define and control the relations of a mated pair with respect to each other, their kinsmen, their offsprings, and their society at large."
- According to Horton and Hunt," Marriage is an approved social pattern whereby two or more persons establish a family."
- According to Gillin and Gillin, "Marriage is a socially approved way of establishing a family of procreation."

- According to Malinowski, "Marriage is a contract for the production and maintenance of children."
- Radcliffe-Brown states that Marriage is a social arrangement by which a child is given a legitimate position in the society determined by parenthood in the social sense.

Types of Marriage:

Monogamy:

Monogamy is a type of marriage wherein one male marries the female. It is most universal type of the marriage found in the social orders all over the globe. According to Westermarck monogamy is all around as old as humankind. Monogamy is generally worked on giving conjugal opportunity and fulfillment to every person. It encourages love and warmth among a couple. It adds to family harmony, unity and pleasure.

Monogamous marriage is firm and enduring. It is liberated from the clashes that are generally found in polyandrous and polygamous families. Monogamous marriage focuses entirely on the socialization of their youngsters. Females are given an exceptionally low status in polygyny where their freedoms are rarely perceived. In monogamy, females appreciate better social positions.

Among the Hindus, until the passing of the Hindu Marriage Act of 1955, a Hindu man was permitted to marry more than one woman at a time. Although permitted, polygyny has not been common among the Hindus. Only restricted sections of the populace like kings, tribal leaders, headmen of towns, individuals from the landed nobility, really practiced polygyny.

We might say that the individuals who had the means and the ability to get more than one wife at a time were polygynous. The other significant explanations behind polygyny were the infertility of the wife as well as her drawn out disease Among a few working groups like the agriculturists and craftsman, polygyny existed in view of a financial benefit associated with it. Where females are self-supporting and contribute significantly to the productive actions, a man can acquire by having more than one wife.

Purposeful endeavors to eliminate such practice were made in the nineteenth century and mid 20th century by social reformers like Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Dayanand Saraswati and others. After Independence, the Hindu Marriage Act of 1955 established monogamy for all Hindus and others who came to be governed by this Act. Some of the 'other' communities covered by this Act are the Sikhs, Jains and Buddhists. Strict monogamy is endorsed in Christian and Parsi societies.

The two types of monogamy are:

Strict Monogamy:

In Strict or straight monogamy theremarriage of theindividuals is not allowed.

SerialMonogamy:

In many societies people are allowed to wed again frequently on the passing of the first life partner or after divorce yet they can't have more than one companion at indeed the very same time.

It has two types.

   i.   Sororate,
  ii.   Levirate

Polygamy:

   Polygamy further divided into two types

   ● Polygyny
   ● Polyandry

Polygyny:

     Polygyny is a form of marriage in which one man married more than one woman at a given time. Polygyny is more popular than polyandry, but not as universal as

monogamy. It was a frequent practice in ancient civilizations. At present, it may be present in primitive tribes like Nagas, Baigas and Gonds of India.

Islam has allowed polygyny. A Muslim man can have as many as four wives at a time, provided all are treated as equals. Though, it appears to be that polygynous associations have been restricted to a little level of Muslims, particularly the rich and the strong. With respect to the tribal populace, we track down that the standard law of the tribals overall (aside from a few) has not prohibited polygyny. Polygyny is more extensive among the clans of north and central India.

Polygyny is of two types:

Sororal Polygyny:

It is a kind of marriage where the wives are perpetually the sisters. It is frequently called sororate. The Latin word Soror represents sister. At the point when many sisters are all together or possibly the mates of a similar man the practice is called sororate. Typically saw in those clans that pay a elevated bride price.

Non-Sororal Polygyny:

It is a kind of marriage wherein the wives are not related as sisters.

Causes of Polygyny:

- Cultural Reasons
- Barrenness of the wife
- Prolonged Sickness
- Financial benefit

Polyandry:

Polyandry is the marriage of one woman to several men. In this sort the husbands need not have any intimate relationship before marriage. The wife goes to

spend some time with each husband. In as much as a woman dwells with one of her spouses, the others have no right over her.

Among the Samoans, the youngsters after the initial few years are given the freedom to pick their family for their long-lasting stay. The chosen parent turns into the real parents of the children. Among Nayars of Kerala there are visiting husbands.

It is drilled among the Marquesan Islanders of Polynesia, The Bahama of Africa and clans of Samoa. In India among clans of Tiyan, Toda, Kota, Khasa and Ladakhi Bota it is as yet widespread. Polyandry is even more uncommon than polygyny. A couple of Kerala castes rehearsed polyandry as of not long ago. The Toda of the Nilgiris in Tamil Nadu, the Khasa of JaunsarBawar in Dehradun areas of Uttaranchal and a few North Indian castes practice polyandry. In the fraternal type of polyandry, the spouses are siblings. In 1958, C.M. Abraham has reported that in Central Travancore fraternal polyandry was drilled by enormous number of groups like the Irava, Kaniyan, the Vellan and the Asari.

Polyandry is of two types:

Fraternal Polyandry:

When enormous brothers share a similar woman, the practice can be called fraternal polyandry. This act of being mate, genuine or potential to one's husband'sbrothers is called levirate. It is pervasive among the Todas of Nilgiris in India, Khasas of Jaunsar.

Non-Fraternal Polyandry:

Polyandry has its own ramifications. It leads to the issue of deciding biological paternity of aninfant. Among the Todas, one of the husbands goes through what is called a bow and arrow ceremony with the woman and thereby becomes the legal father of her child.

Endogamy:

The principle of endogamy requires a person to wed inside a predefined or characterized group of which the individual is a part. The group might be a caste, racial, ethnic or religious group. Marriages inside the group help to reproduce the group. Religious and caste endogamy are two of the most necessary types of endogamy in India.

Endogamous guidelines are usable in non-Hindu sections of the populace as well. Among the Muslims, the 'Syeds', perceived as a noble class, are separated into different endogamous groups. In some cases the endogamous groups is little to such an extent that it incorporates just the extended relatives of a man's parents.Muslims permit marriages between both cross (mother's brother's children and father's sister's children) and parallel (mother's sister's children and father's brother's children) cousins.

In fact, the father's brother's daughter is a preferred mate. Among Muslims the idea of immaculateness of blood is by all accounts chiefly liable for inclination of marriage between direct relations especially between offspring of close relatives. Numerous Muslim groups in North and Western India consider marriage between offspring of two siblings as generally alluring. It is held that the desire to keep the family property within the family has been another important reason for close kin marriages. It is generally believed that marriage of the near kin helps to mitigate the conflict between a mother-in-law and daughter-in-law and this helps to strengthen the intra-as well as inter-familial ties.

Hypergamy and Hypogamy:

According to the rule of hypergamy, the status of the husband is always higher than that of the wife. The people who observe this guideline generally look for their girls those men who have social position higher than their own. It is a standard by which marriage happens or is for the most part organized inside a sub caste between a female of a lower social position and a male of a higher societal position.

This tendency has happened essentially among various subsections of a caste or sub caste instead of between castes. It is found that the propensity towards

hypergamous stratification is obtainable among all castes. Every caste is partitioned into a few sub- castes, which are again partitioned into hierarchically structured groups. It is very evident that the principle of hypergamy works inside the limits of each endogamous group.In old sacred writings, it is given that anulomamarriages, in light of the standard of hypergamy by which a woman is married to a man from upper caste sub-caste, were allowed.

Practice of hypergamy has been found among such groups as the Rajput and the Jat of North India, Anavil Brahmin and Patidar of Gujarat, Maithil Brahmin of Bihar, Rarhi Brahmin of Bengal and among the Kanyakubja and Saryupari Brahmin of Uttar Pradesh somewhat. It has likewise been found among the Nayar, Kshatriya and Ambalavasi of Kerala. The practice has shown a territorial model.

Hypogamy:

In view of the standard of hypogamy, by which a female is married to a male from a lower caste sub-caste, were not allowed. Apparently in antiquated times hypergamy (anuloma) across the four foldvarna arrangement was satisfactory while hypogamy (pratiloma) was not allowed.

Exogamy:

Exogamous principles are reciprocal to endogamous principles. These principles restrict marriage between individuals from specific groups. The preclusion might be so restricted as to incorporate those individuals inside the rudimentary kin. The prohibition placed, on sexual intercourse between persons related in certain prohibited degrees of kinship is called incest, e.g., sexual relations or marriage between a brother and sister are defined as incestuous in most groups. The definitions of these groups, however, show variations mainly by region and religion. In North India, a girl born within a village is considered the daughter of the village and hence cannot marry a boy from her own village. Thus, the village becomes the exogamous unit here. In South India, the exogamous unit in one's own generation is

defined by one's own sisters/brothers and real and classificatory parallel cousins. Preference is of marriage outside their own group.

Two other kinds of exogamy, which have been prevalent among several Hindu communities in North and South India, are sagotra and sapinda exogamy.

i) Sagotra exogamy:

With regards to the 'twice born' castes (having a place with the Brahmin, Kshatriya and Vaishya varna) India sagotra exogamy applies to the people who follow descent from a familiar antecedent, normally a rishi or a sage. This large number of individuals can't intermarry. The term gotra is normally used to mean an exogamous class within a jati. One of its chief purposes is to manage marriage unions. All individuals from a gotra should be relatives of or related to a similar ancestral figure. A four-clan principle or four gotra exogamous principle exists among Hindu castes in North India.

In accordance with this four clan (gotra) rule, a man cannot marry a girl from (i) his father's gotra or clan, (ii) his mother's gotra or clan, (iii) his dadi's, i.e. his father's mother's gotra or clan, and (iv) his nani's, i.e., his mother's mother's gotra or clan. In almost all castes in the northern zone, according to Karve, the marriage between cousins is prohibited.

ii) Sapinda exogamy:

Sapinda exogamy indicates the prohibition placed on the intermarriage between certain sets of relatives. Sapinda represents the relationship between the living member and their dead ancestors. The term sapinda means (i) those who share the particles of the same body (ii) people who are united by offering 'pinda' or balls of cooked rice to the same dead ancestor. Hindu lawgivers do not give a uniform definition regarding the kinship groups within which marriage cannot take place. Some prohibit marriage of members within seven generations on the father's side and five generations of members from the mother's side. Some others have restricted the prohibited generations to five on the father's and three on the mother's side. Several others have permitted the

marriage of cross-cousins (marriage of a person with his father's sister's children or mother's brother's children).

The Hindu Marriage Act of 1955 does not allow marriage within five generations on the father's side and three on the mother's side. However, it permits the marriage of cross-cousins where this is customary. The patrilineal joint family is an important exogamous unit among Hindus. This much is quite clear from the fact that marriage is prohibited within five generations on the father's side.

Among Christians and Muslims, the elementary or nuclear family is the exogamous unit. Moplah Muslims of North Malabar in Kerala live in matrilineal units and among them matrilineage is the exogamous unit. Lineage exogamy also exists among the Muslim Gujjars of Jammu and Kashmir (Srinivas 1969: 56). Among the Nayars, who are a matrilineal group, a girl can never marry her mother's brother.

Functions of Marriage:

The institution of marriage is important for any society, and the functions that this institution performs is instrumental in the smooth functioning of society.

1. The most important function of marriage is the control of the sexual behaviour of people in a society. Without marriage, there would be widespread sexual promiscuity, and no control over the most basic human instinct of satisfaction of sexual desires.
2. A marriage legalizes a sexual relationship existing between two adults of opposite sex. In doing so, it recognizes certain legal rights that are given to the married individuals.
3. A marriage legitimizes the sexual relationship between individuals. This legitimacy is both religious and social in nature. A religious or civil ceremony ensures religious acceptance, and social witnessing of a marriage results in social acceptance and legitimacy.

4. Marriage is necessary for setting up a family, with all legal rights and obligations. A family may also be established outside or without a marriage, but it does not entail any legal rights to any of the family members.

5. Marriage is necessary for procreation and having children with legal rights.

6. Marriage does division of labour on the basis of sex and age, however, the traditional roles and bases for division of labour have changed dramatically over the last few decades.

7. Marriage results in sharing and solving emotional, psychological, economic and other problems, thus giving more balance to individuals lives. Many studies have revealed that married people are healthier, relaxed and even live longer than unmarried people.

Since in most countries marriage is a social contract, it not only brings two individuals together, it also binds families, thus becoming an important factor of social solidarity.

Characteristics of Marriage:

From these definitions, it can be seen that marriage is a social institution that establishes an enduring or continuing bond between men and women, the main aim of which is procreation and establishment of the family.

The basic characteristics of marriage are as follows:

1. Marriage is a Universal Institution:

It is found in some form or the other in all types of societies, from most primitive ones to most modern societies.

2. Marriage by Definition Takes Place between Two Adults:

Marriages between minors is considered illegal in most countries around the world and will not be accepted in any court of law as legal, unless it has taken place with the permission of the court or under special circumstances.

Marriages take place between two individuals of the opposite sex, though in today's world certain variations of this have been observed (for example, marriages between individuals of the same sex, and some groups are fighting to make these marriages legal).

i. Marriage legalizes and legitimizes a sexual relationship between man and woman.

ii. A marriage takes place through a civil or religious ceremony. This is necessary in order to ensure religious and social sanction. In fact, for most marriages, family members and guests are invited to witness the marriage, which is one way of ensuring social acceptance.

iii. Marriage is an enduring relationship between a man and a woman.

iv. Marriage is necessary for setting up a family.

v. Marriage legalizes the rights and obligations of members of a family towards each other. It ensures legality to certain rights, such as those of property, maintenance in case of break-up of marriage, and so on.

2.7 Social Institutions

Introduction:

Sociology is the study of social institutions, social behaviour and social interactions. Institutions are the foundation and the pillar stone of the society, which made society to function and maintains the order in a proper way. The concept of institution is one of the foundational concepts in the discipline of social sciences and more particularly in Sociology. In order to understand the society it is important to understand the institution.

Classical thinker and Sociologist like Emile Durkheim define "Sociology as the science of social institutions."

F.H. Giddings define institution as "the organs that conserve what is best in the part of human race."

Sumner and Kellar have said that "folkways are to society what cells are to the biological organism; institutions are its bones and tissues. In social sciences and more particularly in Sociology, the term institution has various interpretations.

Meaning and Definitions of Institutions

Ian Robertson defines "An institution is a stable cluster of values, norms, status, roles and groups that develops around basic social needs."

Ginsberg defines institutions "Institution may be described as recognised and established usages governing the relations between individuals and groups.

Horton and Hunt define "An institution is an organised system of social relationship which embodies certain common values and procedures and meets certain needs of the society."

H.E. Barnes defines institution as "the social structure and the machinery through which humans society organises, directs and executes the multifarious activities required to satisfy human needs."

Social Institutions are the systematic and structured that shapes and control the everyday activities and interaction of Individuals and groups in the society. Fundamentally social institutions are universal social framework that found every society, helps the society function & govern systematically, maintain the order and promotes stability in the society. Therefore, the primary objective and function of maintain the social system. All institutions are inter-related and institutions are the inevitable part of the society and Individual.

Characteristics of Social Institutions:

Society includes our social institutions, the major social organizations formed to meet our human needs. The family, medical system, military, religious system,

political system, economy, and educational system are all examples of social institutions. Many introductory sociology textbooks have chapters that discuss these institutions separately, explaining how sociologists apply their theoretical perspectives and research skills to each of these aspects of society. Social Institutions are formed to fulfill primary needs of the people. It has social recognition. For example family is a primary social institution that provides every individual born in family basic needs like love, affection, emotion, social and economic security

All of these social institutions are interrelated. Together, they comprise a society's social structure, the way a society is organized around the regulated ways people interrelate and organize social life. What happens in the economy, for example, impacts all other institutions to some extent. If the economy takes a downturn, large numbers of people have might trouble supporting their families and paying for medical care or college. They might vote a new political candidate into office. Military recruitment and retention rates might increase because people are unable to find civilian-sector jobs. The interconnections go on and on.

The major characteristics of social institutions are:

Social in nature:

Social institutions are social in nature, which means institutions come into being due to the collective activities of the people and these activities are essentially social in nature. After all, social institutions are product of repetitive forms of social relationships of the individuals.

Universality:

Social institutions are universal in nature, they exists in all the societies and existed at all the stages of social development.

Standardised Norms:

Social institutions are standardised norms and prescribe the ways of social behaving and acting. Social institutions are also prescribing the rules and regulations what tobe followed and what not.

Means of Satisfying Social Needs:

Social institutions are playing a vital role to fulfill social needs such as the need for self-preservation, self-perpetuation and self-expression.

Controlling Mechanism:

Social intuitions act as a controlling mechanism in society. Social institution like kinship, religion, state and law etc. control the action, interaction and behaviour of the individual in the society. These social institution acts as a controlling mechanism to preserve the social order and give stability to the smooth function of the society.

Relatively Permanent:

Social institutions are notundergoing rapid or sudden changes. The process of change takes place slowly. Some social institutions are too rigid in structure and practice and becoming conservative system in the society such religion and caste system. Due to circumstance and time they also under.

Abstract in Nature:

Social institutions are not tangible they are abstract. For example marriage cannot be place in a museum for next generation, religion and religious beliefs cannot be quantified and law cannot be experiment in a laboratory.

Both Oral and Written traditions:

Social institutions are persists in the form of oral or written traditions. For the tribal or primitive society social institutions are largely oral. However, modern times and complexities some are in written intuitional form as well as unwritten forms. The written forms of social institutions are constitution, religious texts, course outlines and government orders.

Symbolic:

Social institution are symbolic in nature and have their own symbols either material or non-materials. For example, every religion have their own sacred symbols, every state has its own flag, emblem, national anthem as its symbols and institution of marriage has own symbols such one can easily identified who is married and who is unmarried woman in Hindu religion

Significance and Functions of Social Institution

Social institutions have great functional importance and the major functions of social institution are as follows:

Provide the Satisfaction of the Social Needs:

Social Institutions provide the satisfaction of needs of the individual in society and contribute to the fulfillment of the fundamental needs of the individual.

Control Human Behaviour:

Social institutions are designed, organise and regulate social behaviour. Through the social institutions the uncontrolled, unexpected and unsystematic behaviour of individuals is control by expected, patterned, predictable and systematic behaviour. The interaction, interpersonal relations and interpersonal communication are regulated by social institutions. Social institutions make a clear distinction and demarcation for the members of the society what is allowed and what is not, what is desirable and what is undesirable.

Defined the Action for the Individual:

Social institutions are prescribed the structured and patterned way of social action, interaction, behaviour and communication for the every members of the society to fulfillment of social needs and maintain the social order and system of the society.

Institutionalization of Social Behaviour:

Social institutions institutionalise the social behaviour, action, interaction and communication consists with the established norms. These norms assign roles, status position and function which provide social standing for the individuals.

Contribute to Unity and Uniformity

The major roles of social institution maintain the unity and uniformity in the society by largely controlling and regulating social behaviour, action, interaction and communication in a given society.

Manifest function of Institutions:

Social institutions have two types of manifest functions such as (i) the pursuits of its aims and (ii) the preservation of its own internal cohesion so that it will function without any disturbances in the social order. For example the fundamental role of the state to serve its citizens, protect its political boundaries as well as the same time the state try to control internal revolution and external threats.

Negative Function of Institutions:

Apart from the many positive aspects social institution has many negative and harmful effects also. They do not undergo changes easily even if a circumstance demands the change. Sometimes social institutions are too conservative and rigid which is harmful for progress, growth and positive changes. Social institutions like religion and caste system are the best example for the negative function of social institutions.

Overall Social institution helps to maintain the social order and smooth function of the society.Social institution provides social growth also sometime it has negative effects on the society and individuals. Social institution act as control mechanism for society. Social institution controls the action and behavior of the individual in the society.

Aspects of Social Institution

There are two aspects of social institutions such as normative and relational

Normative Aspects of Social Institution:

Now let us discuss about what is the normative aspects of social institution. How social institutions shapes our social world. Norms and values are symbolic culture in action, interaction and behaviour. The action, interaction and behavior of individual and social groups are controlled by values and social norms.

Norms are the social rules and social guidelines that what kind of social behavior, interaction and action are acceptable for maintain social order and smooth function of the society also appropriate within a culture. Norms are grow out of a culture's value system whether it social action and expectation or legal control mechanism are essentially agreed upon by most of the members of the social group. Norms are basically derives from the group values and outline for the behaviour. Broom and Selznick define "Norms are the blue print and guidelines of behavior and action."

Classification of Social Norms:

Norman Stroreer classified social norms as following

- Prescribed Norms: Expected Behaviour
- Prescribed Norms: Not Expected Behaviour
- Permitted Norms: Not enforced strictly
- Preferred Norms: Desirable and worthwhile

- Robert Bierstedt classified social norms as; folkways, mores and laws.

2.7 Social Institutions

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2.8 Types of Social Institutions

Educational Institutions:

Educational institution is responsible for the systematic transmission of knowledge, skills and cultural values within a formally organized structure. It is one of the most influential institutions in contemporary societies. Every nation in the world is equipped with some form of education system, though those systems vary greatly. Educational institution enhances the process of socialisation, which begins informally at home and then formally in educational institutions. Education as an institution helps develop knowledge, skill, attitude and understanding of the people and strive to make

them competent members of the society. Education widens the mental horizon of the people and make them receptive to new ideas.

Political Institutions:

They are concerned with regulation and distribution of power. Political institution is the distribution system of power and authority which is used to maintain social order. Politics is the social institution through which power is acquired and exercised by some people and groups. Government as political institution, administers the regulatory functions of Law and order, and maintains security in society. Form of government and its method of working depends on the accepted patterns of behaviour in a society. Development work is now-a-days a major responsibility of the government. For effective implementation of programmes, government may decentralise its functioning by creating local self-government like panchayats at different level.

Economic Institutions:

These are the institutions that correspond to production, consumption and distribution of goods and services. Economy is the social institution that ensures maintenance of society through the production, distribution and consumption of goods and services. Economy is the social institution that organizes a society's production, distribution and consumption of goods and services. The economy system is the complex of interrelated institutions through which the economic activity of man is expressed. Economy provides basic physical sustenance of the society by meeting the needs for food, shelter, clothing, and other necessary supply and services. Economic institutions include agriculture, industry, marketing, credit and banking system, co-operatives etc.

Religious Institutions:

They regulate religious, symbolic and cultural practices. Religion is a social institution composed of a unified system of beliefs, symbols, and rituals— based on some sacred or supernatural realm— that guides human behavior, gives meaning to life, and unites believers into a community. For many people, religious beliefs provide

the answers for seemingly unanswerable questions about the meaning of life and death. Religion is a system of faith and worship. Religious institutions promotes that the belief in supernatural. Religion constitutes a set of beliefs regarding the ultimate power in the universe, the ideal and proper pattern of behaviour, and ceremonial ways to expressing these beliefs. Religion also provides a foundation for the mores of the society. Taboos in various cultures have religious sanction. Religion provides a means by which individuals can face crises and ups and downs in life with strength and fortitude.

2.9 Association

Definition on Association:

According to R.M. MacIver "An association is an organisation deliberately formed for the collective pursuit of some interests, or a set of interests."

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

Meaning of Association:

An association is a group of people organised for the achievement of a particular interest or interests. An association is "a group organised for the pursuit of an interest or group interests in common. People have several interests and hence they established different associations to fulfill them. There are number of associations of different kinds and found in different field. No single association can fulfill the demands and interests of the individual or individuals. Therefore, an individual can be a member of many associations or belongs to more than one association or many associations to fulfilling the varied of interests and objectives. An individual can be a member of a political association, a religious association, a professional association, a cultural association, a sports club, a rotary club and an entrainment club etc. Here are some examples: Religious Association, Political Association, Students Association, Labour

Association, Professional Association, Economic Association, and International Association.

Types of Association:

Religious Association:

The Viswa Hindu Parishad, Arya Samaj, Ramkrishna Mission, the Society of Jesus and Tablighi Jamaat.

Political Association:

The Congress Party, the Bharatiya Janata Party,Communist Party of India, Aam Aadmi Party, Samajwadi Party, Bahujan Samaj Party. Dravida Munnetra Kazhagam, All India Anna Dravida Munnetra Kazhagam, Trinamool Congress, Biju Janata Dal. Shiromani Akali Dal, Telangana Rastra Samiti, Shiv Senaand AllIndia Majlis-e-Ittehadul Muslimeen.

Students Association:

Students Federation of India, Akhil Bharatiya Vidyarthi Parishad, National Student Union of India.

Labourers Association:

Trade Union and Mazdoor Sangh.

Professional Association:

Teachers' Association, Indian Medical Association, the Indian Bar Council.

Economic Association:

The Business Corporation, Chamber of Commerce, The Consumer' Co- operative Society.

International Association:

The Rotary Club, The Lions' Club, The YMCA, YWCA, The Amnesty International.

Characteristics of Association:

The major characteristics of Association are as follows:

A Formal, Structured and Organised Group:

An association is a formal structured and an organised social organised group formed by a group of people.

Common interest or interests:

An association is group of people who have similar interests and objectives. Those have political interests with particular interests and objectives they can specific particular political association which satisfy their political interests and meets their political objectives. Those who have religious interests they can join religious association.

Co-operative:

An association is on the principle of cooperation and members of a particular association work together to achieve definite objectives.

Organisation:

An association represents specific organisational structure. Therefore, an association essentially called as organised and structured social group

Control and Regulation:

According to the objectives and organisational structure, every association has its own way of controlling and regulating the relationship of its members through written or unwritten form.

Association as Agencies:

Associations are act like an agency through which their members seek to realise the shared interests and objectives through government officials and representatives. This thing gives association a distinctive legal status. Also an association has its own method to pursue its objectives and interests.

Durability:

An association may be permanent or temporary in nature. There are some permanent associations like state and religious associations. Associations are established to felicitate its members and celebrate their success.

Difference between institutions and association

There is structural and cultural difference between an association and an institution. An association is formed by the people of shared and collective interests to meet their objectives, however, their needs and objectives are fulfilled through institutions. Every association has its institution. A state, as association has its institution like government, legislative procedures, judiciary and bureaucracy etc. An association is an organised group of people for the objective to fulfill their shared interests and objectives. Whereas, an institution refers to the organized way of performing things that represents common procedure. An association denotes membership whereas an institution denotes only a mode of means of service for example an individual can be a member of any political party but can be a member of marriage. Association are formed and established and an institution consists of rules, regulations and laws. An association is concrete where as an institution is abstract in nature. An association has its own distinctive name and character whereas, an institution does not possess specific name but has structure and have symbols. An association may be temporary or permanent however, institutions are relatively more durable.

2.10 Organisation

Introduction:

Organization refers to a collection of people, who are involved in pursuing defined objectives. It can be understood as a social system which comprises all formal human relationships. The organization encompasses division of work among employees and alignment of tasks towards the goal of the company. It can also be referred as the second most important managerial function, that coordinates the work of employees, procures resources, and combines the two, in pursuance of company"s goals.

There are various aspects to an organization, such as its characteristics, structures, types, principles and so on. Thus, organization is a social system composed of people, structure and technology for achieving common goals in a dynamic environment. In other words, organization is a human association, where two or more people come together with a certain common aim and equipment and desire to achieve certain common goals through planned joint effort and team work.

Definition on Organisation:

According to S.A. Sharlekar and V.S. Sherlekar, "Organization is a mechanism or a basic framework enabling person to work together effectively and achieve the set goals through integrated group effort. It is a medium for the management to exercise managerial functions."

James Mooney and Reily define organisation as "the form of every human association for the attainmënt of a common pürpose".

According to Ogbum and Nimkoff, an organisation "is an articulation of different parts which perform various functions, it is an active group device for getting something done".

According to H.M. Johnson, "organisation refers to an aspect of Formal Organisation interaction systems". Mc Farland defines organisation as "An identified group of people contributing their efforts towards attainment of goals".

According to Kossen "An organisation is a group of indiViduals coordinated into different levels of authority and segments of a specialization or the purpose of achieving the goals and objectives of the organization".

Similarly, according to W.J Duncan, "An organization is a collection of interacting and interdependent individuals who work toward common goals and whose relationship are determined according to a certain structure." Therefore, organization is a place with certain structure, where people come and work together to achieve a common goal, in a changing environment. Tribe, ethnic groups, families are not organization. The three essentials of an organizations are:

a) People
b) Common goal
c) Joint effort

Nature of Organisation:

1. Organisation is a chain of relationship among the different parts of an organisation.
2. Every organisation exists to aGhieve certain common goals.
3. Organisation consists of group of individuals who come together to achieve the goals of the organisation.
4. The various activities of the organisation are divided among the different people in the organisation.
5. In every organisation there is a need for system of co-ordination.
6. Authority is the power to make decisions, to command and to get the work done from the sub-ordinates. The authority may be delegated.
7. Every organisation has its own rules and regulations which are to be followed by every individual in the organization.
8. Every organisation functions in an environment. Actions of Organisation are not only influenced by the external environment but also by the internal environment prevailing within the organisation.

Need and Importance of Organisation:

a. Organisation ensures optimum utilization of resources, both human and physical resources.
b. Organisation facilitates co-ordination.
c. A properly designed and balanced organisation facilitates effective management of the organization.
d. A sound organisation avoids confusion, misunderstanding and overlapping of functions and as such employees are motivated to produce better results.
e. Organisation facilitates delegation of authority.
f. A sound organisation encourages initiative and innovation.
g. Sound organization s have contributed to technological development
h. Good organisation achieves good progress.

Elements or Components of organisation:

H.G. Hicks and C.R. Gullet state that there are two types of elements common to all organizations. These two elements are :-

(a) Core Element — Persons :

The core element of any organisation is the persons who interact with the organization. Without people, organisation cannot come into existence.

(b) Working Element — Resources :

Resources can be broadly divided into two groups :-(i) Human Resources — includes Managers and non-Managers, (ii) Physical or non-human resources — include machine, materials and money.

Principles of organisation:

a) Every organisation needs to have specific and well-defined objectives.
b) As far as possible, the work of each individual should be confined to a single or similar position

c) In an organization, individuals and departments must co-ordinate with other individuals and departments to accomplish organizational goals.

d) Every Manager must have some authority in order to decide, organize and direct the use of resources to attain the goals of the organization.

e) There should always be a balance between authority and responsibility.

f) Organisation is not a short-term arrangement. It is a continuous process

g) As far as possible, there should be a few levels of supervision between the top authority and the workers

h) As far as possible, authority and corresponding responsibility should be delegated far down in the organisation.

i) The authority, responsibility, superior — subordinate relations and the chain of command should be clearly defined.

j) The organisation should be so planned, that the objective can be attained with lowest possible cost.

k) Each person should report and answer to only one superior.

l) The top management should concentrate only on exceptional or important matters and lower level managers should be given freedom to handle routine matters.

Functions of Organisation:

(a) Division of Labour:

When two or more individuals join together to perform certain tasks, it follows that some division of work is done. Work is divided among those who participate in a productive organisation. The division of labour leads to a fixing of responsibility, the delegation of authority, specialization.

(b) Combination of Labour:

With work divided and assigned to the members of an organisation, their activities are grouped together , forming operations, and operations are arranged to establish systems and procedures.

(c) Co-ordination:

There is the need in every organisation for the integration of activities and the co-ordination of individuals and groups of individuals performing their tasks. Co-ordination is achieved through leadership, in the structural sense, it involves the fixing of responsibility and the delegation of authority.

2.11 Norms and Values

Introduction:

Norms are the very foundation of social structure and therefore it is an important area of analysis in sociology. The primary task of sociology is find out the sources of social order that society exhibits. Norms are the source of social order. It is generally known as the standards of group behavior. The term social norm firstly used by Muzafer Sherif in his book entitled as The Psychology of Social Norms (1936). He used the term for first time to describe the common standards or ideas which guide members in all established groups. Social norms simply mean a group shared standards of behavior or expected modes of behavior. They are based on social values. It is a pattern setting limits on individual behavior. It is generally the blueprints for behavior. Norms determine guide, control and predict human behavior. Sociologists differently define norms which are given below:-

H. M. Johnson defines "a norm is an abstract pattern held in mind that sets certain limits for behavior."

Robert Bierstedt defines "a norm is a rule or standard that governs our conduct in the social situations in which we participate."

Norms means the rules we follow in our day to day life. All people expect certain forms of behavior in different spaces like the behavior in public and private places is different. It provides certain guidelines to people for maintaining social order. Norms are closely related with culture and values.

Characteristics of norms:

1. Norms are universal:

Norms are the basis of social order. Even though the norms vary from society to society it exists in all societies. Even in uncivilized and barbaric societies we find norms.

2. Norms are related to factual order:

Two types of order are found in society that is normative order and factual order. Normative order is the order of society on the basis of norms and factual order is the order based on the actual behavior of people. Certain actual behaviors are influenced by the norms and the norms are closely related with factual order.

3. Norms are relative to situations and groups:

Norms vary from society to society. Sometimes within the same society they differ from group to group. The norms are varying from situations and groups.

4. Norms are normally internalized by people:

An individual are born into a society the norms already exists. The norms are learned by the individual and they are internalized. Norms become the part of an individual's life. The norms internally regulate the behavior of individual.

5. Norms incorporate value judgments:

Values provide general guideline for behavior and it is the measures of goodness or desirability. Value judgments mean we decide some evaluations on the basis of values. Norms provide a mould for formation of values.

6. Norms are not always obeyed by all:

Norms are the general guidelines for living society or group. The violations of certain norms are the punishable and some others are not. Norms provide a general pattern for behaving in society or group. Norms regulate the behavior of individual and maintain the order in society. Sometimes the violation of norms is punishable, such as we insult the national flag and intrude into another peoples' life etc.

Social Values

Values are the basic structure of society and it helps to maintain social order. Values simply mean the measures of goodness and desirability. It explains the way in which social processes (social interaction) operate in a given society. They are the sources of patterned interaction. It provides general guidelines for conduct. Values are the criteria people use in assessing their daily live and activities. It also gives guidelines in arranging the activities in accordance with priorities, measuring their pleasures and pains, choosing between alternative courses of action. It provides goals or ends for members, and it provide stabilities and uniformies in group interaction.

Definition on Values:

Different sociologists differently conceptualize values which are given below:

H. M. Johnson defines "values are general standards and may be regarded a s higher order norms."

Young and Mack define "Values are assumptions, largely unconscious of what is right and important."

G. R. Leslie, R. F. Larson, at all "values as group conceptions of the relative desirability of things."

Michael Haralambos defines "a value is a belief that something is good and worthwhile. It defines what is worth having and worth striving for."

Classification of social norms according to Kingsley Davis:-

1. Folkways

2. Mores

3. Laws:-

     (I) customary

     (II) enacted laws

4. Institutions

5. Custom, morality and religion

6. Conventions and etiquette

7. Fashion and fad

Functions of norms & values:

Social norms, in the sense of shared standards, have great power to motivate behaviour. Societies exist because through the internalisation of norms, human agents monitor their behaviour in anticipation of sanctions, i.e., reward and punishment from other social actors.

1. They direct, regulate and control human behaviour. The process by which norms and other behavioural regulators are transformed into personality elements is called socialisation.
2. They help in satisfying our social needs.
3. They help in establishing social order by mitigating tensions and conflicts in society.
4. They act as measuring scale to evaluate social behaviour.
5. They act as ideals and objectives in certain situations.
6. They help in predicting behaviour.

2.12 Role and Status

Role:

Introduction:

Think about how our each day begins with playing different roles attached to our different statuses. Just as there are multiple statuses, there are roles associated with each one of them. A woman, for instance, plays the role of daughter, sister, student, a private tutor, a friend and so on. Giddens and Sutton (2014) define roles as "socially defined expectations that a person in a given status (social position) follows". For example, when there is traffic congestion, we expect the traffic police to manage the traffic and ease the flow of vehicles. Similarly, at a restaurant the customers expect the waitress to provide the menu, note down the orders and serve the food.

Roles help in maintaining some kind of social order and predictability in interactions. Turner (2006) defines roles as a "cluster of behaviour and attitudes" and argues that roles help in organizing social behaviour both at individual and collective level. In Banton's (1965) definition, roles are a "cluster of rights and obligations" and what is one individual's obligation is his/her partner's right. So in a restaurant a waitress is obliged to serve and the customer has the right to be served. This way, "the concept of role", Banton writes, "provides one of the available means for studying elements of cooperation" (ibid).

Newcomb distinguished between expected behaviour and actual behaviour of individuals. The expected behaviour is one which an individual is expected to perform as per the status and role assigned to him or her. The actual behaviour of the person may be different from the expected behaviour. Banton (1965: 28- 29) further refined this distinction and added that actual behaviour can be related to

1. Role cognitions: individual's own ideas of what is appropriate or
2. Expectations: to other people's ideas about what he will do or
3. Norms: to other people's ideas about what he should do

Classification of Roles:

We can further classify roles into

1. Ascribed roles and achieved roles.
2. Relational and non-relational roles.
3. Basic, general and independent roles.

Ascribed and Achieved Roles:

The ascribed roles are the ones that are given at birth. From the time an individual is born, role learning begins which is a part of what we know as socialization. These roles pertain to one's sex (gender), age, kinship, caste, class, and so on. The achieved roles on the other hand are the ones that are largely acquired over a lifetime on the basis of merit such as occupational roles of a farmer, salesperson, banker, shopkeeper, driver, lawyer, professor et cetera.

Basic, General and Independent Roles:

Banton (1965:33) developed a scale giving a comparison of the extent to which particular roles are independent of other roles.

a. Basic roles: Basic roles are mostly determined by sex and age, ascribed to individuals at birth and these roles shape conduct in a large number of social contexts.

b.General roles: General roles are mostly assigned on the basis of merit of the individual.

c.Independent roles: Independent roles are determined by merit and have very less implications for other roles and on the way people respond to the person who occupies the independent role. Examples of independent roles are leisure roles and many occupational roles.

Usually, an individual's sex role shapes the individual's conduct and the response of others towards him or her more than any other role. Occupational roles also shape the way people respond to an individual particularly in work space or social gatherings.

The leisure roles are more independent and have limited influence outside of a particular setting for example, golfer in a golf club.

Placement of different roles in this scale will vary from one society to another. In primitive societies, for example, there were small number of highly undifferentiated basic roles linked to sex and age (Banton 1965: 34) but in advanced industrial societies the importance of age and sex roles is limited and less. We see more independent roles in advanced societies. For example, in primitive societies of Bushmen role of a woman was tied to her sex and she was restricted from taking up roles that were defined for men. However, in modern societies women occupy more independent roles like a female manager or doctor where they are judged in the same way as men are.

Relational and Non-relational Roles:

There are certain roles which are complementary in nature and are conceived of and defined in relation to another. One good example of relational role is that of a wife which cannot be conceived of without the husband. Similarly, the role of a debtor cannot exist without the role of a creditor. Non-relational roles on the other hand are not dependent or complementary such as the role of a musician, researcher, and painter. Age and sex roles largely fall in the category of non-relational roles whereas kinship roles can be classified as relational.

Role Systems: Simple and Complex Societies

According to Banton (1965) one of the ways to understand variation in social organization is to study the criteria on bases of which roles are given to an individual. Roles allocation in simple societies differ from those in complex industrial societies.

Roles in Simple Societies:

In the simplest societies like that of Bushmen in Kalahari Desert in Southern Africa and Eskimo in Arctic Wastes, roles are allocated based upon the natural differences of age, sex and kinship. Let us see how roles were distributed as per these criteria:

1. The division of roles on the basis of sex took place in the following manner. A man is responsible for hunting, preparing skins for clothing, making weapons, building fire and sometimes helping the women in fetching wood and water. The wife on the other hand builds shelter for her family, takes care of the children, gathers and prepares food and keeps the residence clean.

2. The other basis of role allocation is age. A boy's passage into manhood is marked when he kills his first buck and this passage is celebrated with rituals. Thereafter, he is allowed to marry. In case of a girl she can be married when a baby but she takes the role of a wife and a married woman only when she matures physically. Elderly people are treated with respect and as experts on traditions, myths and family lineages.

3. The third basis is of kinship. Mothers and fathers perform the important role of bringing up their children. When the children grow up as adults they have certain mutual obligations with their parents. Marriage between men and women can be dissolved but as they rarely quarrel divorce is rare. Marriages between close relations are avoided to keep kin ties clear.

Roles in Complex Societies

We discussed how roles are allocated on the distinction of age, sex and kinship in simple societies that have to survive in harshest environmental conditions. But as societies become complex new criteria has to be introduced for role division. Social stratum is one such criterion.

1. Social strata:

Some societies are organized on the basis of ranks such as nobles, commoners, slaves, etc. People belonging to the same strata share a similar existence and have same privileges and duties towards the king. While this kind of social strata is more flexible than rigid role system of simple societies, social strata can become rigid and discriminatory to an extent where birth in a particular category influences the life

chances of individuals. In such rigid system of stratification leaving the category in Status and Role which a person is born becomes difficult.

2. Diversification and specialization of tasks:

In complex societies tasks are distributed based on specialization and skills. From largest to even smallest of organizations have role divisions.

Status

Introduction:

The concept of status and role which are important aspects of the social structure of any society. It discusses roles in both simple and complex societies and different dimensions of roles such as role set, Status and Role multiple roles, role-signs and role-conflict. Although status and role has been discussed separately in the unit the relationship between the two will be drawn recurrently.

The Concept of Status:

In simple terms, status is a position occupied by a person in the society. In a lifetime an individual occupies different statuses on the lines of age, gender, class, occupation, and education. A person can have several statuses at a point of time such as being a daughter, social worker, member of a book-reading club, guitarist, and a manager in a company. A combination of all the statuses that a person holds is called status set.

Linton (1936) defines status as "a collection of rights and duties" (p.113). Each status has certain behavioural expectations attached to it which we call social roles (discussed in detail later). Drawing the relationship between status and role, Linton writes: "a role represents the dynamic aspect of status…when he (an individual) puts the rights and duties which constitute a status into effect, he is performing a role…" (Linton 1936:

114). Therefore, statuses are occupied and roles are played. Social status and social roles are important concepts in understanding how social life is organized and activities are distributed.

While ideally the term status refers simply to the positions occupied by an individual in the society, whether of a man or woman, lawyer or shopkeeper, Brahmin or Dalit we often attach a sense of high and low with statuses in our common everyday usage. The status classifications are based upon where we live, what we do, what we eat, who do we mix up with, kind of schools or institutions we attend, which social category we belong to and so on. Therefore, status is also a basis of social stratification and individuals not just occupy a position but these positions are also placed in a hierarchy. Say for example, one occupation is not merely different from another in division of labour but also ranked in terms of prestige and differentially rewarded.

Sociologist, Max Weber defined status as "positive or negative social estimation of honour" (Gerth and Mills 1946: 187) and related it to "style of life". Lifestyles are symbolized by housing, clothing, language spoken, manners of speech and occupation (to name a few). This is why in everyday life having a luxury car or living in an affluent neighbourhood is seen as a symbol of a person's status. While status normally seems to be determined by a person's income or wealth, unlike Marx, Weber, argued that class and status may not always overlap. Status can be an independent basis of social stratification. Thus both the propertied and propertyless can belong to the same status group.

Just as status is hierarchically arranged, positively or negatively valued, each status has privileges/disprivileges attached to it. Having the status of a Dalit or former untouchable in India, for instance, prevented the individuals from having access to public wells, sharing food with other castes, or marrying someone from an upper caste family. Similarly, in United States of America, being a black became a basis for denial of right to employment and segregation in schools, housing and public places.

However, honour or prestige assigned to a status is not unchanging. For example, societies where being a woman, disabled, black or 'untouchable' was

considered inferior or stigmatized (a concept of Erving Goffman) these statuses and their roles are now positively seen owing to the struggles for rights and dignity that have been fought for years. Therefore, both statuses and roles are dynamic and keep changing.

Types of Statuses:

Linton (1936) distinguished between two types of statuses:

Ascribed and Achieved Status:

Ascribed statuses are "those which are assigned to individuals without reference to their innate differences or abilities" (p.115). The universally used criteria for ascription of status are age, sex, kinship, and race. Birth of an individual in a particular social category such as class and caste also become criteria for ascription of statuses in several but not all societies.

Achieved statuses: Achieved statuses are those that are "left open to be filled through competition and individual effort" (ibid). These are acquired over an individual's lifetime. Occupation and education are thus called achieved statuses. Marital statuses of a wife or a husband are also achieved statuses.

However, the line distinguishing between the two are not as clear as they seem. For example, although the ascribed statuses seem fixed at birth they are not immutable. Some people also undergo sex (gender) change later in life. For a long time gender was bifurcated into categories that is male and female however now a third broad category of transgender which includes homosexuals, transsexuals (to name a few) is also recognized in many parts of the as an outcome of struggle for recognition. Furthermore, it is difficult to put strictly class or for that matter caste also in either of the two categories of ascribed and achieved. It is also necessary to ask if all achieved statuses are entirely merit based or does ascribed status of being a white or male or upper caste can also influence the acquisition of status.

Master Status:

In every society there is always one status that tends to overshadow all other statuses or is given more importance by others. This is called the master status. Gender, race and caste for instance often become master statuses in highly stratified societies. Conflict sociologists often engage with ascribed statuses of gender and race as they argue that these often shape the individual's life chances including income, occupation, education, social networks and so on. Similarly, mental or physical disability can also become a master status and govern the everyday behaviour of the society towards the disabled. Box 1 shows how disability can become a master status.

2.13 Culture

Introduction:

The dictionary defines culture as 'customs and civilization of a particular time or people' and 'intellectual and artistic achievement or expression'. Through time, various thinkers and philosophers have defined and explored the meaning of culture in their own ways. In the 1950s, A. L. Kroeber and Clyde Kluckhohn collected over a hundred definitions of culture.

Culture is spoken of as sanskriti in Vedic terms, the word originating from sanskara which is imbued with the sense of a process of enhancement and cleansing. Sanskriti could then be taken to mean a collection of techniques or a system that purifies and elevates Man's existence by showing him how to coexist in harmony with others and teaches him the courtesies of living in human society and the practice philanthropy. It also gathers into its ambit, those values and modes of conduct which bring about refinement and instills those sanskara which will take them on the road to enlightenment and will refine their talents.

Definitions on Culture:

Prof. Edward Burnett Tylor who said that culture was a multifaceted set of "knowledge, belief, art, law, morals, customs and any other capabilities and habits acquired by man as a member of society".

Another anthropologist,William A. Haviland, offered this modern view of culture: "Culture is a set of rules or standards that, when acted upon by the members of a society, produce behaviour that falls within a range of variance the members consider proper and acceptable."

Pt. Jawaharlal Nehru declared that it was fundamental for the creation and growth of both physical and mental attributes. Cultural historian RaymondWilliams views culture as a whole way of life, or a structure of feeling.

Roop Rekha Verma defines culture as "a system of the patterns and the modes of expectations, expressions, values, institutionalization and enjoyment habits of people in general."

Sri Rajgopalacharya, a great Indian philosopher and the first Governor General of independent India, said that culture was the collective expression of the thoughts, speeches and deeds of the learned, talented or creative members of a society or a nation.

The characteristics of culture:

According to William Haviland, there are four basic characteristics of culture. The first thing we can say about culture is that it is common to a group of people who make up a particular society. It can be said that culture is like an ensemble of signs that every person puts up for the others so that he can be identified in a distinct manner. It marks out and shows how we are different.

It is not hereditary but something that is learned after birth during the period of socialization. Culture is the different ways we have of knowing not only others but also ourselves. The culture of urban spaces - the indifference that is so much a part of urbanization - allows an intermingling of various cultures. When two people of different cultures meet and interact in an urban social situation, that space is, in a sense, a sort of no-man's-land and belongs to neither in particular. So, as sociologist George Simmel says, modern, urban culture is as much about indifference as it is about difference.

Culture is associated with various symbols such as an image, an object of worship, rituals, texts and artefacts to continue its flow and it is dependent on people following the codes of conventions associated with a specific culture. It is something that is learnt and internalized by that particular community. However, none of these symbols should be confused with the culture itself. They may be the conduit into the processes of a culture but they have meaning, only insofar as, a network of people make use of them in particular ways. In this way, a colour, a stone, a gesture may become a sign.We cannot saythat we can understand a culture merely by looking at its signs. We have to see what part they play in the lives of the people, how they are used - and abused - in their daily lives.

It is an amalgamation of social, economic and political features. Cultural historian Raymond Williams refers to culture as a whole way of life, or a structure of feeling. Culture provides a sense of identity to its members, thus helping them cope with difficulties during times of stress and lends meaning and continuity. Where the forces of capitalism and the marketplace have eroded the sense of continuity due to rapid political and economic changes and, as Karl Marx said, 'all that is solid melts into air, all that is sacred is profaned', culture is the one process that affirms one's sense of self and identity in this increasingly divided and fragmented world of consumerism.

Culture differs according to place, time, community and race and this is natural. However, when a particular culture is founded upon values of universal significance, it expands and lasts even after the society that gave rise to it is wiped out. On the other hand, if a culture has its source in greed or fanatically rigid ideology, it will not stand the test of time and will soon die away.

Elements of Culture:

Culture is a huge topic of study for sociologists. Culture exists anywhere humans exist, and no two cultures are exactly the same. We've started talking about culture in another lesson and discussed its combination of elements that, together, form a people's unique way of life. In this lesson, we are going to take a closer look at those elements,

specifically symbols, language, values, and norms. These elements look different across cultures, and many change with time as a society evolves.

Symbols:

The first element that exists in every culture is a variety of symbols. A symbol is anything that is used to stand for something else. People who share a culture often attach a specific meaning to an object, gesture, sound, or image. For example, a cross is a significant symbol to Christians. It is not simply two pieces of wood attached to each other, nor is it just an old object of torture and execution. To Christians, it represents the basis of their entire religion, and they have great reverence for the symbol.

Language:

The second element present in every culture is a language. Language is a system of words and symbols used to communicate with other people. This includes full languages as we usually think of them, such as English, Spanish, French, etc. But it also includes body language, slang, and common phrases that are unique to certain groups of people. For example, even though English is spoken fluently in both America and Britain, we have slang and phrases that mean different things. American French fries are British chips, American cookies are British biscuits, and so on.

Values:

Another cultural element is a system of values, which are culturally defined standards for what is good or desirable. Members of the culture use the shared system of values to decide what is good and what is bad. For example, in America, we are individualistic - we encourage competition and emphasize personal achievement. A person who accepts a promotion in our culture is praised for their individual hard work and talent. But our values are in stark contrast with the collectivistic values of other cultures, where collaboration is encouraged, and a person's success is only as good as their contributions to the group. The same person that is offered a promotion who lives in a collectivistic culture would consult with his family before accepting to ensure that it would be the most beneficial to the group as a whole.

Types of Norms:

Norms are culturally defined expectations of behavior. They are guidelines we use to determine how we should behave in any given situation and what would be considered inappropriate behavior. For example, we know that we should stand in line to use the restroom without even thinking about our behavior. If someone cuts in front of us, we are certainly irritated - if not angry - that the other person has not followed the norms of our culture.

Norms vary in their perceived importance and in the way that others react to their violation. Some norms are turned into formal rules and laws, while others are simply unwritten rules of etiquette for everyday behavior. These unwritten rules can typically be categorized as either folkways or mores. Folkways are norms that dictate appropriate behavior for routine or casual interaction. In our culture, boys wear pants instead of skirts, and we all know not to pick our nose in public. These are casual rules for behavior; although we may think that people who violate them are weird or rude, we don't think they should be imprisoned for their behavior.

On the other hand, mores are norms that dictate morally right or wrong behavior. These are rules for behavior that are so important that they usually don't even get written down because they go without saying. Using loud profanity at a funeral is a fairly mild example. More serious mores are considered taboo, and people who violate them are considered unfit for society. For example, there are no formal laws against cannibalism in the United States, yet those who participate in cannibalism violate such an important norm that they are punished and severely ostracized from society.

Type of Culture:

Culture may be broadly divided into the following types:

1) High culture

2) Low culture.

3) Popular culture.

4) Folk culture.

High culture:

The term 'high culture' was introduced in English by the Victorian poet-critic, Matthew Arnold through his work Culture and Anarchy (1869). For him, 'high culture' was a force that encouraged moral and political good. He said that this meant to "know the best that has been said and thought in the world" and he defined 'high culture' as the "study of perfection". The poet T. S. Eliot, in his Notes towards the definition of Culture (1948) felt that both high culture and popular culture were essential for there to be a complete culture.

Much of 'high culture' pertains to the appreciation of 'high art', a term that includes Literature, Performing Arts, Music and the Visual Arts. What was regarded as being a part of this 'high culture' was that which had mostly been created during a time when the artist had the patronage of wealthy, sophisticated and aesthetically inclined people and was thus able to produce works of art in an atmosphere that was free of financial or other tensions. Hence, the Western concept of 'high art' flows from the Graeco-Roman period and through the Renaissance. Of course, it existed in other societies as well, notably the ancient civilizations of Egypt, Greece, Rome, India, Byzantium, Persia and China etc.

In the fields of Cultural Studies, Media Studies, Critical Theory, Sociology, Marxist thought and Postmodernism, the issue of high culture vis-a-vis popular or mass culture has been focused on in a variety of ways. It has also been an important concern in the field of political theory on Nationalism. For instance, Ernest Gellner viewed it as an essential feature in the formation of a composite national identity and he defined high culture as"...a literate codified culture which permits context free communication". He distinguishes between various cultures rather than on the differences within a particular culture and contrasts 'high culture' with less complicated, agriculture-based 'low cultures'.

Low culture:

This is a disparaging term, used for some varieties of popular culture and is viewed as the opposite of 'high culture'. Some culture theorists opine that both 'high' and 'low' cultures are subcultures. In the post-Modern era, it often appears that the line of distinction between both has almost been erased. Examples of 'low culture' are kitsch, slapstick, escapist or pulp fiction or cinema and popular music and dance (as opposed to classical music and dance).

The Romantic Movement was among the first to take another look at the supposed 'low culture' and re-value it at a time when medieval romances that had earlier been disparaged began to influence literature. 'Low culture' is also another term for popular culture ie, that which has mass appeal. This could include things in society as diverse as gossip magazines or talk shows, sports like football or cricket, film music and books that are currently best sellers or even take-away food.

Popular culture:

In the fifteenth century, the word 'popular' when used in law and politics, denoted 'low', 'base', 'vulgar' and 'of the common people'. It was not until the latter part of the eighteenth century that the word gained the positive connotation of what it is taken to mean today 'widespread' and 'well-liked'. This type of culture, also known as pop culture, as the term suggests, is related to all those activities (along with their associated symbols) that are popular or common. The question which arises is how is this determined? It is determined most often by the mass media which defines and even determines what is popular in the social context - i.e. all that is accepted by the majority of the members of a society. Popular culture is also taken to mean all those cultural factors that are widely prevalent in a particular society and which are transmitted through the local language.

Popular culture embraces a range of fields from mass media and entertainment to cooking, literature, clothing, sports, fashion, music, etc. and is expressed through circulation in large numbers. It has had great influence on art, notably that which was produced from the fifties onwards in the UK and the USA. It is frequently viewed as superficial, driven by consumerist motives, corrupted (and capable of corrupting), sensationalist in nature and catering to the lowest common denominator and therefore

criticized, especially by religious organizations. There is the view that it is debased and inconsequential and one which not only skirts the deep realities of life but also, at the same time, ignores the simple, artless joys of existence. Some works appear to blur the fine line that demarcates 'high' and 'popular' culture and seem to belong to both categories for one or the other reason.

Popular culture features constant change and is limited by both space and time. It flows, forms alternative streams and whirlpools which together create values and attitudes that are inter-dependent and influential in various ways. Elements of pop culture may actually diversify or evolve into a separate sub-culture as well. Whatever constitutes popular culture appeals to an extensive section of the public.

Folk culture:

` This is the tradition and customs of a particular community or society that is reflected in the local lifestyle. Folk culture is usually transmitted from generation to generation through the oral tradition and is imbued with a strong feeling of community. It also shows up the differences between what used to be done and the new ways of doing it. In earlier times during the pre-industrial eras, folk culture was equivalent to mass culture and hence could also be called the popular culture of that time.

Folklore was and is a part of popular culture that is usually spread through word of mouth and in these modern times, through the Internet and SMS, evolving over time and usage. Folk culture is firmly rooted to a sense of place. Even when some elements of it are shifted to a new locale, as in the case of migration, the displaced elements still carry strong connotations of the place of their origin. What distinguishes folk culture from popular culture is that the former places emphasis on looking inward without reference to the outside, unlike the latter. However, it must not be forgotten that folk culture has always influenced both 'popular' and 'high' culture and many features of folk culture have gone on to become an indistinguishable and inextricable part of both these cultures.

2.14 Material and Non-Material Culture and Cultural Lag

Material and Non-Material Culture:

There are many, many elements and aspects of culture. However, each can be categorized as either material or nonmaterial culture. Material culture includes all the physical things that people create and attach meaning to. Clothing, food, tools, and architecture are examples of material culture that most people would think of. Natural objects and materials (rock, dirt, trees, etc.) aren't considered to be part of material culture. However, how people view natural objects and how they use them are. Nonmaterial culture includes creations and abstract ideas that are not embodied in physical objects. In other words, any intangible products created and shared between the members of a culture over time are aspects of their nonmaterial culture. Social roles, rules, ethics, and beliefs are just some examples. All of them are crucial guides for members of a culture to use to know how to behave in their society and interpret the world.

Cultural Lag:

The U.S. sociologist William F. Ogburn (1886-1959) developed the concept of cultural lag, which occurs when unequal rates or degrees of change between interdependent parts of culture leads to "maladjustment" (1922). According to Ogburn, as new inventions are introduced into society, a maladjustment occurs and a period of adjustment is required. Most often these inventions are technological in nature, and are part of what he termed "material culture." However, Ogburn noted that "non-material culture" can also drive change. For example, he cites India in the early years of Buddhism as a case where religion was driving change in other areas of culture (1964).

Ogburn's classic description of technologically-driven cultural lag was the period required for society to adapt to the speed of the automobile (1964). It took some time for the social institutions and customs of road building to adapt to the ability of new cars to travel much faster than horses and older car models. A more pressing example is provided by the advent of nuclear weapons, which represent an enormous leap in scientific knowledge without a complimentary advance in political institutions capable of regulating and using that knowledge wisely. Another example is provided by the rapid advances in biomedical technologies and the ability of institutionalized ethics committees, such as Institutional Review Boards (IRBs) and Institutional Biosafety Committees (IBCs), to adapt

to those changes and make wise decisions. The depletion of natural resources, especially oil, represents a broader interpretation of cultural lag, where changes in the material environment may outpace the cultural response to those changes.

Numerous other cases exist where science and technology have advanced more rapidly than the spiritual, social, or political aspects of culture. Indeed, the anthropological studies collected by Edward H. Spicer (1952) and H. Russell Bernard and Pertti J. Pelto (1987) docиment examples of a relationship that Bernard and Pelto simplify as shown in Figure 1. Such maladjustment can prove socially harmful.

However, the concept of cultural lag must be interpreted and applied carefully in order to avoid dubious assumptions about progress. First, it must be recognized that culture can also lead rather than follow. Many historical analyses of how modern science and technology arose in Europe after the 1500s, such as those by Max Weber (1904), Lynn White, Jr. (1978), and others, have argued that cultural change preceded technological change. Second, it need not follow that "lagging" aspects of culture must simply be altered in order to "catch up" with more rapidly changing elements. If applied interculturally, the concept can also promote Eurocentric assumptions about "underdeveloped" parts of the world, and lead to irresponsible transfer and application of technologies.

Several evaluations of cultural lag exist in terms of its ability to describe and predict cultural change (Brinkman and Brinkman 1997). More important, however, is the need to deconstruct any bias toward an inadequate notion of progress within the metaphor of cultural lag. It is intuitive that various parts of culture change at different rates and thus no longer fit together smoothly. Yet this does not necessarily mean that one part now "lags behind" another. The metaphor of cultural lag easily connotes the "failure" of different cultures or parts of culture to adjust to change, as if there were no agency or choice outside of simply running along the treadmill of material change.

In other words, as Alvin Toffler argues, cultural lag needs a balancing term of "future shock," which describes "the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time". Building directly off of Ogburm's concept, Toffler explains, "The concept of future shock... suggests that there

must be balance, not merely between rates of change in different sectors [of society], but between the pace of environmental change and the limited pace of human response. For future shock grows out of the increasing lag between the two".

He makes the argument that rapid change is neither indisputably good nor out of one's control to shape and sometimes slow down. The future can arrive too soon for society's own good. This highlights the central idea within cultural lag of proportionality, equilibrium, and harmony (the right adjustment) among the parts of culture. As Toffler argues, "The only way to maintain any semblance of equilibrium... will be to meet invention with invention-to design new personal and social change-regulators. Thus we need neither blind acceptance nor blind resistance, but an array of creative strategies for shaping, deflecting, accelerating, or decelerating change selectively". Achieving this selective change is not a simple, technical matter of "catching up," but rather a series of decisions about the meaning of the good life and the ideal society.

Let us sum up

Sociology is the systematic study of human society, social behavior, institutions, and cultural norms that shape human interactions. This document explores fundamental concepts related to social structures, institutions, roles, and values, providing an in-depth analysis of how societies function and evolve over time. Society is composed of various institutions, such as family, education, politics, economy, and religion, each playing a crucial role in maintaining order and stability. The family is a primary social institution responsible for socialization, economic support, and cultural continuity. Educational institutions facilitate knowledge transmission, skill development, and societal progression.

Marriage is a social institution that legitimizes relationships, establishes family units, and ensures societal stability. Family structures vary across cultures, including nuclear, extended, patriarchal, and matriarchal families.

Social norms dictate acceptable behavior within a society, reinforcing order and predictability. Values define the moral and ethical framework within which individuals operate, shaping their actions and decisions. Every individual holds multiple statuses

(ascribed or achieved) and performs associated roles that contribute to social organization. Role expectations guide behavior, while status differentiation leads to social hierarchy and stratification.

Culture encompasses traditions, customs, beliefs, and practices that unify a society. Elements of culture, such as language, art, and rituals, influence social interactions and identity formation.

Associations are structured groups formed for collective interests, including political, religious, economic, and professional organizations. Organizations, whether formal or informal, play a critical role in governance, economic development, and societal welfare.

Societies evolve through socio-cultural adaptation, influenced by technological advancements, economic changes, and political movements. Cultural variation and diffusion contribute to societal transformation and globalization.

Glossary

1. Association – A structured group formed for a collective purpose, such as political, religious, economic, or social interests.
2. Ascribed Status – A social position assigned at birth or involuntarily later in life, such as race, gender, or caste.
3. Achieved Status – A social position acquired through effort, skill, or merit, such as education, occupation, or professional success.
4. Culture – The shared beliefs, customs, traditions, and social practices that define a society.
5. Cultural Lag – The delay in cultural adaptation to technological advancements or social changes.
6. Cultural Variation – Differences in cultural practices, values, and traditions across societies or within different groups of the same society.
7. Education Institution – A social structure responsible for knowledge transmission, skill development, and preparing individuals for societal roles.

8. Endogamy – A practice requiring individuals to marry within a specific social, ethnic, or religious group.

9. Exogamy – A social norm encouraging or requiring marriage outside a particular group or community.

10. Family – A primary social institution consisting of individuals related by blood, marriage, or adoption, responsible for socialization and economic support.

11. Folkways – Social norms that dictate customary behavior but are not strictly enforced, such as etiquette or table manners.

12. Institutions – Established social structures that govern behavior and societal functions, including family, education, religion, and government.

13. Marriage – A legally and socially recognized union between individuals that establishes rights and responsibilities within a family.

14. Mores – Strongly held social norms with moral significance, where violations result in serious social consequences.

15. Norms – Rules and expectations that guide social behavior and interaction within a society.

16. Patriarchy – A social system in which men hold primary power in roles of leadership, property ownership, and family authority.

17. Polygamy – A form of marriage where an individual has multiple spouses; includes polygyny (one man, multiple wives) and polyandry (one woman, multiple husbands).

18. Role – The expected behavior associated with a particular social status, defining responsibilities and interactions.

19. Socialization – The lifelong process through which individuals learn societal norms, values, and cultural practices.

20. Social Stratification – The hierarchical ranking of individuals in society based on factors such as wealth, occupation, education, and social status.

21. Status – A recognized social position held by an individual in society, which determines their rights, duties, and level of prestige.

22. Subculture – A group within a larger culture that has distinct norms, values, and lifestyle patterns.

23. Values – Core beliefs and principles that shape societal expectations and individual behavior.

Check Your Progress

Section 1: Society and Institutions

1. Define society and explain its fundamental characteristics.
2. Differentiate between primary and secondary social institutions with examples.
3. What are the key functions of social institutions in maintaining social order?
4. Discuss the role of family as a primary institution in socialization.
5. How do educational institutions contribute to social development?

Section 2: Marriage and Family

1. Define marriage and discuss its significance in society.
2. Compare and contrast different types of family structures.
3. Explain the difference between monogamy, polygamy, and polyandry
4. What are the major functions of a family in modern society?
5. How does the concept of patriarchy influence family dynamics?

Section 3: Culture and Social Norms

11. Define culture and discuss its significance in shaping human interactions.

12. Identify and explain the key elements of culture.

13. What is cultural variation, and how does it impact societal development?

14. Discuss the concept of cultural lag with relevant examples.

15. Differentiate between material and non-material culture.

Section 4: Social Roles and Status

16. What is the difference between ascribed and achieved status?

17. Explain the concept of role conflict and provide an example.

18. How does status influence social interactions and hierarchy?

19. Define the term "master status" and give an example of its impact in

society.

20. Discuss how social roles contribute to the functioning of institutions.

Section 5: Associations and Organizations

21. Define association and explain its significance in social life.

22. What are the different types of associations, and how do they function?

23. Differentiate between institutions and associations.

24. Explain the role of organizations in the economic and political landscape.

25. How do associations contribute to the preservation and promotion of

cultural values?

Section 6: Social Change and Evolution

26. Explain the concept of socio-cultural evolution.

27. What are the major factors influencing social change?

28. How does technology contribute to socio-cultural transformation?

29. Discuss the impact of globalization on cultural exchange.

30. How do traditional values adapt to modern societal changes?

Answers to Check Your Progress

Section 1: Society and Institutions

1. Society is a structured community of individuals sharing a common culture, norms, and institutions that regulate interactions.

2. Primary institutions (e.g., family, religion) directly influence individuals, while secondary institutions (e.g., government, economy) manage larger societal functions.

3. Social institutions maintain stability by regulating behavior, fulfilling needs, and preserving traditions.

4. The family provides emotional support, socialization, and economic security to its members.

5. Educational institutions transmit knowledge, instill values, and prepare individuals for roles in society.

Section 2: Marriage and Family

6. Marriage is a socially and legally recognized union forming a family unit

7. Nuclear family consists of parents and children; extended family includes multiple generations; joint family is a larger unit with shared responsibilities.

8. Monogamy is marriage to one partner; polygamy involves multiple spouses; polyandry is one woman with multiple husbands.

9. Families provide love, security, economic support, and cultural transmission.

10. Patriarchy assigns men dominance in family and society, shaping roles and responsibilities.

Section 3: Culture and Social Norms

11. Culture encompasses beliefs, customs, traditions, and behaviors passed through generations.

12. Elements include language, symbols, values, norms, and material culture.

13. Cultural variation arises from geography, history, and social influences, shaping unique customs.

14. Cultural lag occurs when material culture evolves faster than societal values (e.g., ethical concerns about artificial intelligence).

15. Material culture includes physical objects (e.g., tools, buildings), while non-material culture includes beliefs, values, and norms.

Section 4: Social Roles and Status

16. Ascribed status is assigned at birth (e.g., caste, race); achieved status is earned (e.g., profession).

17. Role conflict occurs when different roles have contradictory demands (e.g., working parent balancing job and family).

18. Status determines social position and expectations, influencing interaction and respect.

19. Master status dominates an individual's identity (e.g., a celebrity being primarily known for fame).

20. Social roles guide behavior, expectations, and contributions within institutions.

Section 5: Associations and Organizations

21. Association is a group formed for a common purpose (e.g., political, religious, or professional).

22. Types include political, economic, religious, professional, and social associations.

23. Institutions are enduring structures (e.g., education), while associations are formal groups formed for specific interests (e.g., trade unions).

24. Organizations provide governance, employment, and services that shape economic and political structures.

25. Associations preserve and promote cultural heritage, traditions, and collective interests.

Section 6: Social Change and Evolution

26. Socio-cultural evolution is the gradual development of societies influenced by technological and cultural shifts.

27. Social change is driven by technology, economy, politics, environment, and cultural interactions.

28. Technology reshapes communication, economy, and daily life (e.g., social media revolutionizing global interaction).

29. Globalization accelerates cultural exchange, integration, and diversity but may also lead to cultural homogenization.

30. Traditional values adapt through reinterpretation, education, and hybridization with modern influences.

Model Questions

Section 1: Society and Institutions

1. Define society and explain its essential characteristics.
2. Discuss the different types of social institutions and their roles in society.
3. How do institutions contribute to maintaining social order?
4. Explain the relationship between social institutions and cultural development.
5. Differentiate between primary and secondary social institutions with suitable examples.

Section 2: Marriage and Family

6. Define marriage and explain its importance as a social institution.

7. Compare and contrast different types of family structures found in societies.

8. What are the major functions of the family in contemporary society?

9. Explain the impact of modernization on traditional family structures.

10. Discuss how marriage customs vary across different cultures and societies.

Section 3: Culture and Social Norms

11. Define culture and describe its significance in human society.

12. What are the key elements of culture? Explain with examples.

13. Discuss the concept of cultural lag and its impact on social development.

14. How do norms and values shape individual and group behavior?

15. Explain the differences between material and non-material culture.

Section 4: Social Roles and Status

16. Differentiate between ascribed and achieved status with relevant examples.

17. What is the concept of role conflict? Provide real-life scenarios to illustrate your answer.

18. Define master status and discuss how it affects an individual's identity.

19. How do social roles influence interpersonal relationships and social interactions?

20. Discuss how status and prestige contribute to social hierarchy and mobility.

Section 5: Associations and Organizations

21. Define association and explain its role in social life.

22. What are the different types of associations? Provide examples.

23. Differentiate between an institution and an association.

24. How do political and economic organizations influence society?

25. Discuss the impact of social and professional associations on career development.

Section 6: Social Change and Evolution

26. What is socio-cultural evolution? Explain its major stages.

27. Identify and discuss the factors influencing social change.

28. How does globalization contribute to cultural diffusion and transformation?

29. Explain the relationship between technology and societal development.

30. Discuss the challenges and opportunities of adapting traditional values to modern societies.

For Further Reading

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UNIT - III

SOCIAL PROCESSES AND SOCIALIZATION

Social Processes - Meaning and Features of Social Processes - Associative Processes: Cooperation, Accommodation, Assimilation and Acculturation-Dissociative Processes: Competition and Conflict. Socialization - Meaning, Characteristics, Stages, Types and Agencies of Socialization

OVERVIEW

Society operates as a dynamic system of relationships. These relationships form through ongoing interactions between individuals and groups. Social processes represent the patterns of these interactions. They create and maintain the fabric of social life. Socialization is how individuals learn to participate in these processes. It transforms biological beings into social beings. Together, social processes and socialization explain

how societies function and persist. They reveal how individuals become integrated into social systems. This unit examines these fundamental aspects of social life in detail.

LEARNING OBJECTIVES

After studying this unit, you will be able to:

- Explain the concept and features of social processes
- Distinguish between associative and dissociative social processes
- Describe various forms of cooperation, accommodation, assimilation, and acculturation
- Analyze the nature and consequences of competition and conflict in society
- Define socialization and identify its key characteristics
- Outline the major stages in the socialization process
- Differentiate between various types of socialization
- Identify and explain the role of different agencies of socialization

3.1 SOCIAL PROCESSES - AN INTRODUCTION

Human society is fundamentally dynamic. It consists of continuous interactions between individuals and groups. These interactions create recognizable patterns of behavior. We call these patterns social processes. Social processes are the ways people interact and form relationships. They establish the foundation for social structures.

Consider a university campus. Students form study groups. Faculty members collaborate on research. Administrators establish policies. These interactions follow patterns. They create the university's social structure. Similar processes occur in all social settings.

Robert E. Park defines social processes as "the various modes of interaction which we can observe when we study the changes that occur in the relations of individuals to one another and in the relations of groups of people to each other." These processes create and maintain social order. They also drive social change.

Social processes occur throughout the human lifespan. They help establish social relationships. They determine the nature of these relationships. Some processes bring people together. Others create divisions. Both types are essential to social functioning.

3.2 MEANING AND FEATURES OF SOCIAL PROCESSES

Meaning of Social Processes

Social processes refer to repetitive forms of behavior in social life. They are the fundamental ways people interact. These interactions influence social structures and institutions.

MacIver and Page state, "Social process is the manner in which the relations of the members of a group, once brought together, acquire a certain distinctive character." H.M. Johnson defines social processes as "the repetitive form of behavior which is commonly found in social life."

Social processes fall into two main categories:

1. Associative Processes: These bring people together. They promote unity and cooperation. Examples include cooperation, accommodation, assimilation, and acculturation.
2. Dissociative Processes: These tend to separate people. They produce division and conflict. Examples include competition and conflict.

Features of Social Processes

1. The Universal Nature of Social Processes

Social processes represent fundamental mechanisms of human interaction that demonstrate remarkable consistency and complexity across diverse human societies. Unlike isolated or individualistic phenomena, these processes transcend temporal and geographical boundaries, revealing themselves as universal experiences that are intrinsic to human social organization. From the most isolated tribal communities to complex global metropolitan societies, social processes emerge as consistent patterns of

interaction that bind human groups together, demonstrating an underlying commonality in how humans fundamentally relate, communicate, and organize their collective experiences.

2. The Continuous Dynamics of Social Interaction

The continuity of social processes is a defining characteristic that underscores their fundamental importance to social existence. These processes are not sporadic or intermittent occurrences but persistent, ongoing dynamics that permeate every aspect of social life. No society can function without these continuous interactions, which serve as the lifeblood of social organization. From the most intimate family interactions to complex global economic systems, social processes provide the essential mechanisms through which human groups organize, communicate, negotiate power relationships, adapt to changing circumstances, and evolve their collective understanding of shared realities.

3. Sequential Progression of Social Processes

Social processes inherently follow structured sequences, developing through predictable stages that build upon one another with remarkable logical progression. Each stage of a social process is not random but carefully constructed, with subsequent phases emerging organically from preceding interactions. This sequential nature ensures that social processes maintain coherence and meaningful development, allowing complex social phenomena to unfold with a sense of intentionality and purpose. The progression resembles a complex choreography where each movement is carefully connected to previous and subsequent actions, creating a comprehensive narrative of social interaction.

4. Reciprocal Interactions and Mutual Influence

Reciprocity stands at the heart of social processes, highlighting their fundamentally interactive nature. Individuals and groups do not exist in isolation but continuously influence and are influenced by one another. This mutual impact creates dynamic social ecosystems where every action generates corresponding reactions, every interaction produces subtle transformations, and social dynamics emerge through complex,

multidirectional exchanges of influence. The concept of reciprocity suggests that social processes are not linear but circular, with each participant simultaneously being a source and recipient of social energy and meaning.

5. Dynamic Adaptability of Social Phenomena

The dynamic nature of social processes represents their most distinctive feature. Far from being static or rigid, these processes constantly adapt and transform in response to changing social conditions. They possess an inherent flexibility that allows human societies to respond to new challenges, technological innovations, cultural shifts, and environmental changes. This adaptability ensures the ongoing relevance and resilience of social structures across different contexts and historical periods, demonstrating the remarkable capacity of human social systems to reinvent and reconfigure themselves continuously.

6. Interconnectedness of Social Processes

Different social processes are not isolated phenomena but interconnected mechanisms that consistently interact and transform one another. For instance, cooperation might naturally evolve into accommodation, while competition could potentially escalate into conflict. These intricate relationships demonstrate the complex, fluid nature of social interactions, where distinct social processes are less like separate entities and more like interconnected dimensions of a broader social landscape. This interconnectedness suggests that social processes should be understood as a dynamic, integrated system rather than discrete, independent events.

7. Goal-Oriented Social Interactions

Most social processes are fundamentally goal-oriented, driven by specific objectives that motivate human collective behavior. Cooperation seeks mutual benefit and collective achievement, while competition pursues the acquisition of limited resources. This goal-oriented nature provides social processes with direction and purpose, transforming seemingly random interactions into meaningful, structured social behaviors that serve individual and collective needs. The objectives might range from immediate practical

outcomes to long-term social transformations, reflecting the complex motivational landscape of human social interactions.

8. Contextual Sensitivity of Social Dynamics

Context plays a crucial role in shaping social processes, revealing their profound sensitivity to cultural, historical, and situational variations. The same social process might manifest differently across various cultural contexts, with varying intensity and specific characteristics. What constitutes cooperation in one society might be perceived differently in another, highlighting the nuanced, context-dependent nature of social interactions. This contextual sensitivity underscores the importance of understanding social processes not as universal, unchanging laws but as flexible, culturally embedded phenomena.

9. Social Processes as Structural Foundations

Social processes serve as the foundational mechanisms for creating and maintaining social structures. They are not merely interactions but active constructors of social organization. Through continuous repetition and subtle modifications, these processes help form, sustain, and gradually transform social structures. They provide the dynamic framework through which social institutions emerge, operate, and evolve over time, functioning as the underlying architectural principles of human social organization.

10. Influence on Individual Behavior and Identity

Perhaps most significantly, social processes profoundly influence individual behavior, serving as powerful mechanisms of personal development and social conditioning. They shape personality formation, influence individual choices, and provide the complex social context within which personal identities are constructed. An individual's behavior is not purely a product of personal psychology but emerges through intricate interactions with broader social processes, revealing the deep interconnection between personal experience and collective social dynamics.

11. Practical Manifestation: A Workplace Perspective

To understand these abstract concepts concretely, consider a workplace team as a microcosm of social processes in action. The team exhibits cooperation toward shared goals, with interactions following predictable patterns that simultaneously adjust to changing conditions. These interactions strengthen the team's organizational structure while simultaneously influencing how individual team members conceptualize their roles, make decisions, and develop professional identities. This example illustrates how social processes operate not as theoretical constructs but as lived, dynamic experiences that shape both collective and individual realities.

3.3 ASSOCIATIVE PROCESSES

Associative processes unite individuals and groups. They foster social solidarity. They create harmony and cooperation. Major associative processes include cooperation, accommodation, assimilation, and acculturation.

3.3.1 Cooperation

Cooperation involves working together toward common goals. It requires combined effort and mutual assistance. Societies depend on cooperation for survival and progress.

Definitions

A.W. Green defines cooperation as "the continuous and common endeavor of two or more persons to perform a task or to reach a goal that is commonly cherished."

Fairchild describes it as "the process by which individuals or groups combine their effort, in a more or less organized way, for the attainment of common objective."

Merrill and Eldredge view cooperation as "a form of social interaction wherein two or more persons work together to gain a common end."

Types of Cooperation

1. **Direct Cooperation: Face-to-Face Interaction**

Direct cooperation represents the most immediate form of collaborative effort. This type of interaction involves people working together in immediate, personal proximity. People engage directly, sharing physical space and immediate communication. The most powerful examples of direct cooperation emerge in settings that require immediate, synchronized effort. Families preparing meals together demonstrate this intimacy of collaboration. Students working on group projects practice direct cooperative skills. Surgical teams performing complex operations epitomize precise, life-dependent direct cooperation. Neighborhood communities building shared spaces like community gardens showcase how direct cooperation can transform local environments.

2. Indirect Cooperation: Coordinated Separate Efforts

Indirect cooperation represents a more nuanced form of collaborative work. In this model, individuals work separately but contribute to a unified objective. Factory workers operating on different shifts maintain continuous production. Remote team members across various time zones collaborate on global projects. Citizens indirectly cooperate through tax payments that support essential public services. Online collaborative writing projects represent sophisticated indirect cooperation, where participants contribute independently toward a collective outcome.

3. Primary Cooperation: Spontaneous Emotional Collaboration

Primary cooperation emerges within fundamental social groups like families and close-knit communities. This form of cooperation is characterized by spontaneity and emotional connection. Children sharing toys without external prompting exemplify pure, intrinsic cooperative behavior. Family members caring for a sick relative demonstrate deep, unconditional cooperative support. Friends helping each other move homes represent informal yet powerful cooperative networks. Neighborhood support systems illustrate how primary cooperation creates social resilience through natural, unstructured interactions.

4. Secondary Cooperation: Structured Organizational Collaboration

Secondary cooperation occurs within formal organizational contexts. Unlike primary cooperation, this type follows structured, contractual frameworks. Employees adhering to

company procedures demonstrate secondary cooperation. Professional associations maintaining industry standards represent sophisticated collaborative mechanisms. Government departments implementing complex policies showcase secondary cooperation's systematic nature. International organizations coordinating humanitarian aid efforts highlight how structured cooperation can address global challenges.

5. Formal Cooperation: Rule-Governed Collaborative Practices

Formal cooperation follows explicit, predefined rules and expectations. Military units executing command structures represent the pinnacle of rule-based cooperation. Orchestra members following a conductor's guidance create harmonious musical collaboration. Legislative bodies adhering to parliamentary procedures ensure democratic collaborative governance. Construction teams meticulously following building codes exemplify how formal cooperation ensures safety and quality.

6. Informal Cooperation: Spontaneous Collaborative Interactions

Informal cooperation develops naturally without predetermined plans. Passengers assisting each other with luggage during travel demonstrate spontaneous kindness. Students forming impromptu study groups show adaptive collaborative instincts. Shoppers holding doors for strangers create momentary cooperative social bonds. Commuters creating informal queuing systems reveal how cooperation emerges organically in shared public spaces.

Factors Promoting Cooperation

1. Shared Objectives and Mutual Goals

Common goals serve as powerful catalysts for cooperative behavior. A community center building project can unite diverse residents with different backgrounds. When people recognize a shared objective, collaborative efforts become more likely and more effective.

2.Interdependence and Mutual Recognition

Cooperation thrives when participants recognize their mutual dependence. Farmers managing water supplies cooperatively understand that individual success relies on collective resource management. This recognition transforms potential competition into collaborative strategy.

3. Cultural and Social Values

Cultural frameworks significantly influence cooperative potential. Some societies, like Japan, deeply value group harmony over individual achievement. These cultural values create natural cooperative environments that prioritize collective welfare.

4. Communication and Trust

Effective communication forms the foundation of successful cooperation. Team projects succeed through regular, transparent status updates. Trust develops through consistent reliability, creating a supportive collaborative environment where partners feel confident in each other's intentions.

5. Leadership and Coordination

Skilled leadership plays a crucial role in coordinating cooperative efforts. A project manager who effectively aligns team members' contributions can transform individual talents into collective achievements. Leadership provides direction, motivation, and strategic coherence.

6. Equitable Benefit Distribution

Fair reward mechanisms encourage sustained cooperation. Profit-sharing programs motivate employees by demonstrating that collaborative success benefits everyone. When participants perceive equitable outcomes, their willingness to cooperate increases.

7. Responding to External Challenges

Shared challenges often unite people more powerfully than individual opportunities. Communities demonstrate remarkable cooperative capacities during natural disasters, showcasing human resilience and collective problem-solving.

8. The Broader Importance of Cooperation

Cooperation extends far beyond immediate task completion. It strengthens social bonds through community festivals and shared experiences. It optimizes resource use, like carpooling reducing fuel consumption. Cooperative efforts increase the likelihood of achieving complex goals, as demonstrated by organizations like Habitat for Humanity. Scientific research, social progress, and personal development all rely on cooperative mechanisms. Team sports develop communication skills. Collaborative problem-solving tackles intricate global challenges. Water-sharing agreements prevent potential resource conflicts.

Ultimately, cooperation represents a fundamental human capacity to transcend individual limitations, creating collective potential greater than the sum of its parts.

3.3.2 Accommodation

Accommodation involves behavior modification to reduce conflict. It enables peaceful coexistence despite differences. It represents an important adaptive process.

Definitions

MacIver and Page define accommodation as "the process in which man attains a sense of harmony with his environment."

Ogburn and Nimkoff describe it as "a term used by sociologists to describe the adjustment of hostile individuals or groups."

According to Gillin and Gillin, "Accommodation is the process by which competing and conflicting individuals and groups adjust their relationships to each other in order to overcome the difficulties which arise in competition, contravention or conflict."

Types of Accommodation

1. Compromise: Both parties make concessions. Examples include:
    - Labor and management agreeing on wage increases
    - Couples dividing household responsibilities
    - Countries negotiating trade agreements
    - Political parties forming coalition governments
2. Toleration: Groups accept differences without approving them. Examples include:
    - Religious groups acknowledging other faiths' right to practice
    - Neighbors accepting different lifestyle choices
    - Communities accommodating diverse political views
    - Workplaces respecting cultural differences
3. Arbitration: Third parties help resolve differences. Examples include:
    - Labor dispute arbitration boards
    - International border dispute arbitration
    - Sports referees making binding decisions
    - Business contract arbitration clauses
4. Conciliation: Formal processes bring conflicting parties together. Examples include:
    - Family counseling sessions
    - Community mediation programs
    - Diplomatic peace negotiations
    - Workplace grievance procedures
5. Conversion: One party adopts another's beliefs or practices. Examples include:
    - Religious conversion experiences
    - Political ideology shifts
    - Cultural assimilation by immigrants
    - Corporate mergers adopting dominant company culture

6. Sublimation: Redirecting antagonistic impulses constructively. Examples include:
   ○ Competitive sports channeling aggression
   ○ Artistic expression of social criticism
   ○ Political activism instead of violent protest
   ○ Debate competitions resolving intellectual disagreements

7. Rationalization: Developing explanations to justify accommodation. Examples include:
   ○ "We're giving peace a chance" after diplomatic concessions
   ○ "It's for the greater good" when compromising principles
   ○ "We're meeting halfway" to explain partial agreement
   ○ "This creates better long-term relationships" after yielding

Characteristics of Accommodation

Accommodation is fundamentally a conscious process that requires deliberate adjustment. Treaty negotiations exemplify this intentional approach to compromise, where parties actively modify their positions to reach mutual understanding. This process involves carefully navigating complex interpersonal and intergroup dynamics. Conflict resolution stands as a primary function of accommodation. Religious tolerance laws provide a concrete example of how accommodation can reduce sectarian tensions. By creating mechanisms for peaceful coexistence, groups can mitigate potential confrontations and find common ground despite significant differences.

The focus of accommodation is primarily on enabling diverse groups to live together harmoniously. Multicultural societies develop sophisticated accommodation mechanisms that allow different cultural, religious, and social groups to interact and coexist without substantial friction. These mechanisms are crucial for social stability. Accommodation often has a temporary nature, suggesting it can be a transitional strategy. Cease-fire agreements between conflicting parties illustrate this characteristic, serving as preliminary steps toward more permanent peace treaties. The provisional quality of accommodation allows groups to test potential longer-term resolutions. The degree of

accommodation can vary significantly, ranging from minor adjustments to major transformations. Workplace accommodations demonstrate this spectrum, from simple interventions like flexible hours to comprehensive job restructuring. This flexibility allows for nuanced responses to diverse social and professional challenges.

External conformity characterizes many accommodation processes. Religious minorities might observe majority holidays while maintaining their distinct traditions, representing a form of surface-level adaptation without fundamental belief change. This approach allows groups to demonstrate social integration while preserving core cultural identities. Power dynamics fundamentally shape accommodation processes. Weaker groups typically accommodate more extensively than stronger ones, reflecting underlying social hierarchies. This unequal adaptation reveals the complex power relationships that influence social interactions and group negotiations.

Factors Influencing Accommodation

1. Conflict Intensity: Severe conflicts require more extensive accommodation. Civil wars need comprehensive peace agreements.
2. Power Relations: Power differences shape accommodation processes. Minority groups often accommodate majority expectations
3. Cultural Values: Cultural norms influence accommodative behaviors. Collectivist cultures emphasize harmony over asserting rights.
4. External Pressures: Outside forces can necessitate accommodation. International sanctions may force diplomatic concessions.
5. Communication Quality: Effective dialogue facilitates accommodation. Clear communication prevents misunderstandings during negotiations.
6. Leadership Role: Leaders significantly influence accommodation. Visionary leaders overcome historical animosities.
7. Previous Experiences: Past successes or failures affect future accommodation. Positive previous outcomes encourage further compromise.

3.3.3 Assimilation

Assimilation involves adopting another group's characteristics. It represents deeper adaptation than accommodation. It leads to cultural similarity between formerly distinct groups.

Definitions

Bogardus states, "Assimilation is a process whereby attitudes of many persons are united, and thus develop into a united group."

Park and Burgess define it as "a process by which individuals and groups acquire the memories, sentiments, and attitudes of other persons or groups, and by sharing their experiences and history, are incorporated with them in a common cultural life."

Young and Mack view assimilation as "the process whereby individuals or groups once dissimilar become similar and identified in their interests and outlook."

Types of Assimilation

Cultural Assimilation Cultural assimilation represents the process of adopting another group's cultural patterns through various adaptive strategies. Immigrants demonstrate this by learning the host country's language, fundamentally transforming their communication capabilities. Religious converts exemplify this process by embracing new religious practices, significantly altering their spiritual landscape. Indigenous populations frequently undergo cultural assimilation by adopting dominant cultural norms, which can dramatically reshape their traditional ways of life. International students provide another clear example, rapidly adapting to local customs and social expectations.

Structural Assimilation Structural assimilation involves deep integration into social institutions, transcending surface-level interactions. Immigrants achieve this by joining mainstream professional associations, gaining legitimacy within established networks. Minority group members demonstrate structural assimilation by attaining leadership positions, breaking traditional barriers. Newcomers integrate by joining established social clubs, creating pathways for broader social engagement. Previously excluded groups

entering elite educational institutions represent the most profound manifestation of structural assimilation, fundamentally transforming social mobility.

Marital Assimilation Marital assimilation occurs through intermarriage between different social groups, representing a deeply personal form of cultural integration. Marriages crossing religious boundaries illustrate how intimate relationships can bridge significant cultural divides. Interracial marriages symbolize the breakdown of traditional social barriers, creating new hybrid cultural identities. Unions that cross ethnic group boundaries and class divisions demonstrate the potential for personal relationships to challenge and reshape social stratification.

Identificational Assimilation Identificational assimilation involves developing a new identity based on the host society's cultural framework. Second-generation immigrants often identify primarily with their host country, representing a complete psychological transformation. Adopted children embrace their adoptive family's culture, demonstrating the profound impact of social environment. Religious converts internalize their new faith, seeing themselves as authentic members of their chosen community. Long-term expatriates develop deep identification with their new home, transcending their original cultural boundaries.

Behavioral Assimilation Behavioral assimilation manifests through the adoption of majority group behavior patterns. Dietary adaptations represent a fundamental change in personal habits, with individuals embracing local food customs. Clothing style adjustments reflect external cultural conformity, signaling social integration. Recreational activities transform to match local preferences, demonstrating comprehensive social adaptation. Communication style shifts further illustrate how individuals modify their fundamental interaction patterns to align with local expectations.

Civic Assimilation Civic assimilation represents participation in the host society's civic life, signaling complete social integration. Naturalized citizens voting in elections demonstrate political engagement and commitment. Immigrants joining community organizations create networks of social support and involvement. Newcomers participating in public hearings show their investment in local democratic processes. Previously

marginalized groups running for office represent the ultimate expression of civic assimilation, challenging historical exclusion and transforming political landscapes.

Factors Facilitating Assimilation

Cultural similarity plays a crucial role in facilitating immigrant assimilation. When cultural backgrounds share fundamental characteristics, immigrants find it easier to integrate into the host society. Historical patterns demonstrate that European immigrants to the United States experienced more rapid assimilation compared to immigrants from Asian countries due to closer cultural alignments. Frequency of contact significantly influences the assimilation process. Urban environments provide more opportunities for cross-cultural interactions compared to rural settings, enabling immigrants to engage with diverse social networks and mainstream societal structures. Regular interactions create pathways for cultural understanding and gradual integration.

The openness of the host society directly impacts the speed of assimilation. Welcoming societal attitudes and supportive policy frameworks, such as Canada's multicultural approach, create environments that encourage immigrants to participate fully in social, economic, and cultural domains. Institutional receptiveness reduces barriers to integration.

Group size determines the trajectory of cultural adaptation. Smaller immigrant groups tend to assimilate more rapidly, as they have fewer resources to maintain separate cultural enclaves. Conversely, large ethnic communities can sustain distinct cultural practices and social networks, which may slow the assimilation process. Geographic dispersion affects the rate of cultural integration. Immigrants scattered across different regions are more likely to interact with the broader society, accelerating their assimilation. In contrast, concentrated ethnic neighborhoods can preserve cultural distinctiveness and create barriers to complete integration.

Economic opportunity serves as a powerful mechanism for assimilation. Access to mainstream economic institutions and professional employment provides immigrants with pathways to social mobility and cultural integration. Professional environments often require language proficiency and cultural adaptation. Educational institutions play a critical

role in facilitating cultural assimilation. Public schools historically functioned as primary mechanisms for cultural transmission, teaching language, social norms, and shared values. Educational integration provides immigrants, particularly children, with direct exposure to host society culture. Time represents a fundamental dimension of the assimilation process. Typically, complete cultural integration occurs across generations. Third-generation immigrants often demonstrate the strongest identification with the host society, having been born and raised within its cultural framework.

Barriers to Assimilation

   Cultural distance represents a significant obstacle to assimilation. Substantial differences in social practices, religious beliefs, and cultural norms create challenges for immigrants seeking integration. Specific cultural practices, such as dietary restrictions, can create persistent boundaries between immigrant communities and the host society. Experiences of discrimination profoundly impact the assimilation process. Negative treatment and systemic racism can discourage immigrants from identifying with the majority culture. Discriminatory experiences create psychological barriers and reinforce social segregation.

Language challenges constitute a critical barrier to successful integration. Limited language proficiency restricts social interactions, economic opportunities, and cultural participation. Communication difficulties can lead to isolation and reduced engagement with broader societal structures. Residential segregation maintains cultural boundaries and limits interaction. Ethnic enclaves provide social support but can simultaneously prevent meaningful engagement with the host society. Concentrated residential patterns preserve cultural distinctiveness and slow assimilation.

Strong attachment to original cultural identity can resist assimilation pressures. Robust cultural and religious communities often maintain distinctive practices across generations. These communities develop internal social networks that reduce external cultural pressures. Institutional discrimination creates structural barriers to integration. Systemic challenges in housing, employment, and social services can limit immigrants' ability to participate fully in society. These barriers create additional obstacles beyond individual cultural differences.

Religious differences can create persistent cultural boundaries. Faith communities often maintain distinctive identities and practices that transcend generational changes. Religious institutions provide alternative social frameworks that can slow cultural assimilation.

3.3.4 Acculturation

Acculturation involves cultural change through group contact. It differs from assimilation by not requiring complete absorption. It represents cultural exchange rather than one-sided adaptation.

Definitions

Redfield, Linton, and Herskovits define acculturation as "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups."

According to Berry, acculturation is "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members."

Types of Acculturation

1. Integration: Maintaining original culture while joining larger society. Examples include:
   - Japanese-Americans celebrating both traditional Japanese holidays and American holidays
   - Muslim Europeans practicing faith while adopting secular civic values
   - Indigenous professionals working in mainstream society while preserving traditions
   - Cuban-Americans maintaining Spanish language while fully participating in American life
   - Assimilation: Relinquishing original culture for host culture. Examples include:

- Complete adoption of host language and abandonment of native language
- Converting to the dominant religion of the new society
- Changing names to better fit the host culture
- Deliberately discarding traditional practices and customs

2. Separation: Maintaining original culture while avoiding host culture. Examples include:

   a. Religious communities living in isolated compounds
   b. Expatriate communities socializing exclusively with co-nationals
   c. Ethnic enclaves with minimal outside interaction
   d. Indigenous communities rejecting outside cultural influences

3. Marginalization: Losing connection with both cultures. Examples include:

   a. Refugees disconnected from homeland but unintegrated in host country
   b. Indigenous youth alienated from traditional culture but excluded from mainstream
   c. Children of mixed marriages not accepted by either cultural group
   d. Individuals rejecting family traditions without embracing alternatives

Characteristics of Acculturation

Acculturation emerges as a two-way process that fundamentally transforms both minority and majority cultural groups. This dynamic interaction creates mutual influence and cultural exchange. A prime example of this process is evident in American cuisine, which has incorporated diverse culinary traditions from Mexican, Italian, and Chinese cultures, demonstrating how cultural boundaries become permeable and interactive. Selective adaptation characterizes the acculturation process, where cultural groups strategically adopt certain elements while consciously rejecting others. Immigrant populations frequently exemplify this nuanced approach by embracing host country educational practices while simultaneously maintaining traditional family structures. This selective integration allows for cultural preservation alongside social adaptation.

The acculturation timeline is inherently gradual and incremental. Language acquisition typically precedes more complex value system transformations. Individuals and groups do not instantaneously integrate but instead undergo a prolonged process of cultural negotiation and learning. Language often serves as the initial bridge between cultural systems, facilitating deeper social and psychological integration. Cultural aspects change at differential rates during acculturation. Material culture, such as food and clothing, tends to transform more rapidly than core values and deeply ingrained belief systems. This uneven adaptation process reflects the complex psychological and social mechanisms underlying cultural exchange and personal identity formation. Individual variation significantly characterizes the acculturation experience. Different group members adapt at distinctly different rates and through unique personal strategies. Younger generations typically acculturate more swiftly, demonstrating greater linguistic flexibility and social adaptability compared to older generations who may maintain stronger attachments to original cultural practices. Contextual influences play a crucial role in shaping acculturation trajectories. Social, political, and economic factors profoundly impact cultural adaptation processes. Economic necessities, for instance, can accelerate language acquisition and professional integration, while complex social dynamics may either facilitate or impede cultural exchange.

Psychological stress represents an inherent characteristic of the acculturation process. Individuals navigating new cultural environments experience significant emotional and cognitive challenges. "Acculturative stress" manifests through various psychological symptoms, including anxiety, depression, and identity confusion. These experiences reflect the profound personal transformation accompanying cultural transition.

Factors Influencing Acculturation

1. Voluntary vs. Involuntary Contact: Chosen contact facilitates positive acculturation. Refugees face different challenges than voluntary immigrants.
2. Power Relationships: Group power differences affect cultural exchange patterns. Dominant cultures exert stronger influence than minority cultures.

3. Cultural Distance: Greater differences create acculturation challenges. Religious prohibitions may create deeper conflicts than language differences.

4. Individual Factors: Age, education, and personality influence acculturation. Younger, more educated individuals typically acculturate faster.

5. Group Cohesion: Strong group identity affects acculturation resistance. Cohesive religious communities maintain distinctive practices longer.

6. Societal Attitudes: Host society's diversity stance influences acculturation. Multicultural policies support integration rather than assimilation.

7. Institutional Support: Multicultural institutional policies affect options. Bilingual education programs support integration rather than assimilation.

3.4 DISSOCIATIVE PROCESSES

Dissociative processes create separation between individuals and groups. They involve opposition, struggle, and sometimes hostility. The major dissociative processes include competition and conflict.

3.4.1 Competition

Competition involves striving for limited resources. It creates situations where some gain at others' expense. It represents regulated struggle for scarce objectives.

Definitions

Ogburn and Nimkoff describe competition as "a form of struggle for a goal, which, when attained by one competitor, cannot be shared by others, i.e., for a goal that is scarce."

Biesanz and Biesanz define it as "the striving of two or more people for the same goal which is limited so that all cannot share it."

Horton and Hunt characterize competition as "the struggle for possession of rewards which are limited in supply - money, goods, status, power, love - anything."

Types of Competition

1. Economic Competition: Struggle for economic resources. Examples include:
- o Businesses competing for market share
- o Job candidates competing for positions
- o Companies competing for government contracts
- o Nations competing for foreign investment

2. Political Competition: Contest for political power. Examples include:
- o Electoral campaigns
- o Competition between political parties
- o Rivalry between interest groups
- o International competition for diplomatic influence

3. Social Competition: Rivalry for status and recognition. Examples include:
- o Competition for social media popularity
- o Status competition through conspicuous consumption
- o Academic recognition through publications
- o Competition for admission to elite schools

4. Direct Competition: Face-to-face rivalry. Examples include:
- o Sports competitions
- o Debate tournaments
- o Beauty pageants
- o Sales contests with visible rankings

5. Indirect Competition: Rivalry without direct awareness. Examples include:
- o Students competing for class rank
- o Professionals competing for promotion
- o Authors competing for readership
- o Companies competing for resources

6. Personal Competition: Individual rivalry. Examples include:
- o One-on-one sports matches
- o Academic rivalry between students
- o Competition between siblings

- o Professional rivalry between colleagues

7. Impersonal Competition: Institutionalized competition. Examples include:

- o Standardized testing systems
- o Market competition between companies
- o Competition for research grants
- o College admissions processes

Characteristics of Competition

Competition is fundamentally goal-oriented, targeting specific objectives with precision and purpose. Athletic competitions exemplify this characteristic, where participants pursue clearly defined goals of victory and record-breaking performance. Each competitive interaction is structured around achieving measurable, predetermined outcomes that motivate participants to excel. Resource scarcity is a defining element of competitive interactions. Competitions inherently involve limited resources that cannot be simultaneously acquired by all participants. College admissions processes demonstrate this principle vividly, where finite academic spaces create a natural competitive environment where only selected candidates can succeed.

Rule governance provides structure to competitive processes, whether through explicit formal regulations or implicit social understandings. Sports competitions represent the most visible example of comprehensive rule systems, where precise guidelines define acceptable behaviors, performance standards, and acceptable methods of achieving competitive objectives. Competition represents an ongoing social process characterized by continuous engagement and perpetual interaction. Market competition, for instance, operates indefinitely, with businesses constantly adapting, innovating, and repositioning themselves to maintain competitive advantage. This dynamic ensures that competitive processes remain fluid and responsive to changing environmental conditions.

Modern competition increasingly operates with an impersonal nature, where participants may compete without direct personal interaction. Job application processes illustrate this characteristic, where candidates compete for positions through standardized evaluation mechanisms without necessarily engaging in direct personal confrontation.

Competition exists universally across human societies, though its specific manifestations vary dramatically across cultural and historical contexts. The fundamental drive to compete transcends individual societies, revealing a fundamental aspect of human social organization that adapts to different social, economic, and cultural environments. Competition simultaneously operates through conscious and unconscious dynamics, engaging participants on multiple psychological levels. Students might consciously compete for academic grades while unconsciously seeking teacher validation, demonstrating the complex motivational mechanisms underlying competitive behaviors.

9. Functions of Competition

Resource allocation represents a critical social function of competition, providing a mechanism for distributing scarce resources based on performance and merit. Market competition exemplifies this principle, where capital naturally gravitates toward the most successful and efficient firms. This process ensures that economic resources are dynamically allocated through competitive evaluation rather than static distribution methods. Innovation emerges as a fundamental outcome of competitive pressure. Competitive environments drive creativity and technological advancement, compelling organizations to continuously improve. Technology companies, for instance, engage in rapid product development races, where competitive dynamics stimulate unprecedented levels of creative problem-solving and technological innovation.

Competition serves as a robust selection mechanism, identifying and elevating capable individuals across various domains. Athletic competitions reveal exceptional physical talents, while professional environments use competitive evaluations to determine the most skilled candidates for critical positions. This selection process ensures that merit and capability become primary determinants of advancement. Efficiency promotion represents another crucial function of competition. Businesses facing competitive pressures are compelled to minimize waste, optimize processes, and develop more streamlined operational strategies. This continuous optimization creates systemic improvements that benefit broader economic and organizational ecosystems.

Social mobility finds its primary mechanism through competitive processes. Academic achievement, professional competitions, and performance-based evaluations create pathways for individuals to advance beyond their initial social and economic circumstances. Competition thus becomes a critical tool for individual and collective social progression. Standard setting emerges as a significant competitive function, establishing performance benchmarks that guide future achievements. Olympic records, for example, define athletic excellence and provide measurable standards that inspire continuous improvement across sporting domains.

Competition fundamentally operates as a motivational force, driving individuals and organizations to pursue higher levels of achievement. Sales contests, academic challenges, and professional evaluations leverage competitive dynamics to increase productivity and personal motivation.

10. Dysfunctions of Competition

Social tension emerges as a significant dysfunction of excessive competitive environments. Political polarization exemplifies how competitive dynamics can damage social cohesion, creating deep divisions that undermine collective cooperation and mutual understanding. When competition becomes extreme, it fragments social relationships and erodes collaborative potential. Psychological stress represents a profound personal dysfunction of competitive systems. Academic environments particularly demonstrate this dysfunction, where intense competitive pressures contribute to significant student mental health challenges. The constant pressure to outperform others creates anxiety, diminishes well-being, and potentially undermines genuine learning processes.

Inequality reinforcement occurs as a systematic dysfunction of competitive mechanisms. Educational competition frequently favors students from advantaged backgrounds, who possess greater resources, support systems, and preparatory opportunities. This creates a self-perpetuating cycle where initial advantages translate into sustained competitive success. Resource waste emerges as an inefficient consequence of competitive dynamics. Multiple companies frequently develop nearly identical products, duplicating

research and development efforts. This redundancy represents an economic inefficiency where competitive impulses generate unnecessary parallel investments.

Ethical compromise represents a serious potential dysfunction of intense competitive environments. Sports doping scandals illustrate how competitive pressure can drive individuals and organizations to violate fundamental ethical standards in pursuit of victory. The desire to win can systematically undermine moral considerations. Cooperation reduction occurs when competitive systems prioritize individual achievement over collective progress. "Winner-take-all" competitive models discourage information sharing, collaborative problem-solving, and mutual support. These systems ultimately limit potential collective achievements by emphasizing individual success.

Social consequences of competition extend beyond immediate participants, affecting broader community ecosystems. Business failures, for instance, do not merely impact competing organizations but have ripple effects on employees, local communities, and interconnected economic networks.

3.4.2 Conflict

Conflict represents intense opposition between individuals or groups. Unlike competition, conflict often lacks formal rules. It sometimes involves attempts to harm opponents.

Definitions

Lewis A. Coser defines conflict as "a struggle over values and claims to scarce status, power, and resources, in which the aims of the conflicting parties are not only to gain the desired values but also to neutralize, injure, or eliminate their rivals."

Park and Burgess characterize conflict as "a process of seeking to obtain rewards by eliminating or weakening competitors."

Gillin and Gillin describe conflict as "the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence."

Types of Conflict

1. Interpersonal Conflict: Conflict between individuals. Examples include:
    o   Marital disputes
    o   Workplace disagreements
    o   Roommate conflicts
    o   Feuds between neighbors

2. Intragroup Conflict: Conflict within groups. Examples include:
    o   Factional struggles within political parties
    o   Departmental rivalries in organizations
    o   Power struggles within religious congregations
    o   Disputes among team members

3. Intergroup Conflict: Conflict between distinct groups. Examples include:
    o   Labor-management disputes
    o   Ethnic conflicts
    o   Gang rivalries
    o   Religious sectarian conflicts

4. Class Conflict: Struggle between social classes. Examples include:
    o   Labor strikes against owners
    o   Peasant revolts against landlords
    o   Tax protests against elite policies
    o   Social movements addressing inequality

5. Racial/Ethnic Conflict: Conflict based on racial/ethnic differences. Examples include:
    o   Racial violence and hate crimes
    o   Ethnic cleansing campaigns
    o   Discrimination conflicts
    o   Cultural preservation struggles

6. International Conflict: Conflict between nations. Examples include:
    o   Trade wars
    o   Diplomatic disputes
    o   Border conflicts
    o   Military confrontations

7. Ideological Conflict: Conflict based on belief systems. Examples include:

- o   Secular-religious tensions
- o   Democratic-authoritarian conflicts
- o   Capitalist-socialist disputes
- o   Traditional-progressive divides

8. Value Conflict: Conflict over fundamental values. Examples include:

- o   Abortion rights disputes
- o   Environmental conservation versus development
- o   Individual rights versus collective welfare
- o   Traditional versus progressive values

9. Interest Conflict: Conflict over material resources. Examples include:

- o   Water rights disputes
- o   Land ownership conflicts
- o   Budget allocation disagreements
- o   Resource extraction controversies

Causes of Conflict

Resource scarcity emerges as a fundamental driver of conflict, creating intense competition when essential resources become limited. Regions experiencing chronic water shortages exemplify how resource constraints can generate significant social tensions. The struggle for access to critical resources like water, land, and economic opportunities frequently triggers disputes between individuals, communities, and even nations. Fundamental value differences represent another profound source of conflict. Divergent belief systems and ideological perspectives create deep-seated tensions that resist simple resolution. Controversial social issues like abortion debates illustrate how conflicting moral frameworks can generate sustained societal conflicts, reflecting fundamental disagreements about core ethical principles and human rights.

Power inequalities constitute a critical mechanism for conflict generation. Unequal distribution of authority creates structural tensions that motivate marginalized groups to challenge existing social hierarchies. Historical movements like civil rights struggles demonstrate how power disparities generate collective action and social transformation

through confrontational processes. Structural factors within social systems inherently produce opposing interests that foster conflict. Economic arrangements, institutional frameworks, and systemic configurations create inherent contradictions that generate class conflicts, institutional tensions, and social struggles. These structural dynamics establish conditions where different social groups experience fundamentally incompatible economic and social experiences.

Communication problems frequently emerge as subtle yet powerful conflict generators. Misunderstandings, linguistic barriers, and cross-cultural communication challenges can escalate minor disagreements into significant disputes. Ineffective communication creates misinterpretations that prevent mutual understanding and constructive dialogue. Identity threats provoke powerful conflict responses as groups and individuals seek to protect their fundamental sense of self. Cultural preservation conflicts arise when groups perceive their core identities as endangered by external pressures or transformative social processes. These conflicts reflect deep psychological mechanisms of self-protection and group survival. Historical grievances represent persistent conflict sources that transcend immediate contextual conditions. Unresolved past injustices create intergenerational tensions that can simmer for decades or even centuries. Territorial disputes, ethnic conflicts, and colonial legacies demonstrate how historical traumas continue to shape contemporary social interactions.

Rapid social change generates conflict by disrupting established social arrangements and creating generational discontinuities. Technological transformations, demographic shifts, and cultural mutations produce friction between traditional and emerging social paradigms. These dynamic processes create complex conflict landscapes that challenge existing social understanding.

Functions of Conflict

Conflict serves critical social functions beyond mere antagonism. Group formation processes rely on conflict as a mechanism for defining collective boundaries and

strengthening internal cohesion. External threats consistently demonstrate their power to unite internal group dynamics and crystallize collective identity. Social integration emerges as a counterintuitive function of conflict. Shared opposition creates powerful bonding mechanisms that transcend previous divisions. Nations frequently experience enhanced internal unity during external challenges, transforming conflict into a integrative social force.

Conflict operates as a powerful catalyst for social transformation. Historical movements demonstrate how confrontational processes generate fundamental legal and social reforms. Civil rights struggles, labor movements, and social justice campaigns illustrate conflict's revolutionary potential. Problem exposure represents another critical conflict function. Conflicts reveal underlying social tensions and systemic dysfunctions that might otherwise remain obscured. Labor strikes, social movements, and institutional challenges bring hidden problems into public consciousness. Value clarification occurs through conflict's dialectical processes. Ethical debates, ideological confrontations, and social struggles force societies to articulate and prioritize fundamental principles. Conflicts create spaces for rigorous examination of competing moral frameworks. Conflict provides a mechanism for reality testing, challenging existing ideas and policies through confrontational scrutiny. Scientific controversies, political debates, and institutional challenges test the robustness of prevailing conceptual frameworks.

Social balance emerges as a sophisticated conflict function. By preventing power concentration, conflict mechanisms create checks and balances within complex social systems. Democratic opposition, institutional critique, and social movements maintain dynamic equilibrium.

Conflict Resolution Strategies

Negotiation represents a direct approach to conflict resolution, enabling conflicting parties to engage in structured dialogue. Labor-management contract negotiations exemplify how direct discussions can produce mutually acceptable outcomes through rational exchange and compromise. Mediation introduces a neutral third-party facilitator to help conflicting groups navigate complex relational dynamics. Divorce mediation

demonstrates how external perspectives can help parties move beyond entrenched positions and discover collaborative solutions. Arbitration involves a third-party authority providing a binding decision that resolves disputes. Employment arbitration processes illustrate how structured external intervention can produce efficient and relatively impartial conflict resolution.

Adjudication represents a formalized conflict resolution mechanism utilizing legal procedures. Court systems provide structured environments for resolving complex contractual, criminal, and civil disputes through established legal frameworks. Compromise emerges as a flexible conflict resolution strategy requiring mutual sacrifice. Budget negotiations, diplomatic discussions, and institutional agreements frequently rely on compromise as a pragmatic approach to managing divergent interests.

Avoidance represents a conflict management strategy emphasizing withdrawal and non-engagement. Some cultural traditions prioritize harmony and indirect communication, viewing direct confrontation as potentially destructive. Coercion involves imposing resolution through force or threat, representing the most direct and potentially destructive conflict resolution approach. Police interventions and institutional enforcement mechanisms exemplify coercive conflict management strategies. Problem-solving approaches emphasize collaborative solution development through dialogic processes. Community meetings, collaborative workshops, and participatory design strategies create spaces for innovative, mutually beneficial conflict resolution.

3.5 SOCIALIZATION - AN INTRODUCTION

Socialization transforms biological beings into social beings. It teaches cultural norms, values, and behaviors. It enables participation in society. It begins at birth and continues throughout life.

Without socialization, individuals cannot develop social capacities. They cannot acquire language. They cannot learn cultural rules. They cannot form social relationships. Feral children, raised without human contact, demonstrate these limitations.

Socialization serves both individuals and society. Individuals gain skills for survival and integration. Society ensures cultural transmission and social order. Both depend on effective socialization processes.

Charles Horton Cooley noted, "Human nature is not something existing separately in the individual, but a group nature or primary phase of society." This insight emphasizes socialization's fundamental importance. We become human through social interaction.

Socialization operates in all societies. Its specific content varies culturally. American socialization emphasizes individualism. Japanese socialization emphasizes group harmony. Both transmit essential cultural expectations.

3.6 DEFINITIONS OF SOCIALIZATION

Various sociologists define socialization differently:

MacIver states, "Socialization is the process by which social beings establish wider and profounder relationships with one another, in which they become more bound up with and more dependent on one another, in which they develop a sense of obligation to and responsibility for others - and build up the complex structure of nearer and wider associations."

Bogardus defines socialization as "the process of working together of developing group responsibility of being guided by the welfare needs of others."

Ogburn describes socialization as "the process by which the individual learns to conform to the norms of the group."

Horton and Hunt define it as "the process whereby one internalizes the norms of his groups, so that a distinct 'self' emerges, unique to the individual."

Kimball Young states, "Socialization will mean the process of inducting the individual into the social and culture world. It is definitely a matter of learning and not of biological inheritance."

Harry M. Johnson defines socialization as "learning that enables the learner to perform social roles."

Peter Berger describes socialization as "the process by which a child learns to be a participant member of society."

These definitions highlight different aspects of socialization. Some emphasize learning norms. Others focus on relationship development. Some stress identity formation. Together, they capture socialization's multifaceted nature.

3.7 Characteristics of Socialization

Socialization is a continuous process that extends throughout an individual's entire life cycle. Initial socialization establishes fundamental social foundations, while ongoing socialization helps individuals adapt to new roles and social situations. For example, early childhood socialization builds basic interpersonal skills, while later life stages like retirement require individuals to relearn social identities and expectations. Cultural context fundamentally shapes socialization experiences. Different cultures emphasize distinct communication styles, social norms, and behavioral expectations. American socialization typically promotes direct communication and individual assertiveness, whereas Japanese socialization prioritizes group harmony and indirect communication strategies. These cultural variations demonstrate how socialization is deeply embedded in specific social environments.

Socialization is an interactive process involving mutual influence between participants. Parents socialize children through direct instruction and modeling, but children simultaneously impact parental behaviors through their responses and development. Similarly, peer groups engage in reciprocal socialization, where individuals simultaneously learn from and shape each other's social understanding. The process incorporates both formal and informal socialization mechanisms. Formal socialization occurs through structured institutions like schools, which provide explicit instruction and systematic learning experiences. Informal socialization happens through unstructured interactions like peer relationships, family dynamics, and spontaneous social encounters.

Both formal and informal elements contribute significantly to an individual's social learning.

Learning represents the core mechanism of socialization. Individuals acquire social knowledge through observation, instruction, and experience. Children learn by watching parental behaviors, students receive explicit classroom instruction, and professionals internalize workplace norms through direct and indirect learning processes. This learning occurs through complex psychological mechanisms like identification, imitation, and internalization. Identity formation is a critical outcome of socialization. Family interactions establish initial self-concepts, school experiences refine personal understanding, and adult roles further develop individual identity. Through these experiences, individuals construct a unique social self that reflects both personal characteristics and broader cultural influences. Socialization creates internal social control mechanisms that reduce the need for external regulation. Children learn moral guidelines, students internalize classroom rules, and professionals adopt ethical standards. These internalized norms guide behavior more effectively than external enforcement, promoting smoother social interactions.

As a dynamic adaptation process, socialization enables individuals to navigate changing social circumstances. Career transitions require workplace resocialization, marriage introduces new family roles, and technological advances demand continuous learning of digital social norms. This adaptability ensures individuals remain socially competent across different life stages. While socialization is universal across human societies, its specific content and methods vary significantly. Traditional societies might emphasize conformity and strict social roles, whereas modern societies often value individual innovation and flexibility. This variability highlights socialization's complex cultural nature.

Multiple social institutions contribute to the socialization process. Families provide primary socialization and emotional foundation, schools deliver formal knowledge and structured social learning, media presents cultural models and broader social narratives, and workplaces teach occupation-specific norms and professional behaviors. Sophisticated psychological mechanisms underlie socialization. Identification helps children connect

with parental and social models. Imitation allows reproduction of observed behaviors. Role-taking develops empathy and perspective-taking abilities. Internalization transforms external social rules into personal, intrinsic guidelines that guide individual conduct.

Ultimately, socialization is a transformative process that fundamentally reshapes individuals. It develops language capacities, shapes moral reasoning, establishes emotional regulation strategies, and builds comprehensive cultural competence. Through socialization, biological beings become integrated, functioning social members of their communities.

3.8 STAGES OF SOCIALIZATION

Socialization occurs throughout life with distinct developmental stages:

1. Primary Socialization (Infancy and Early Childhood)

This foundational stage occurs from birth through early childhood. Children learn:

- o   Basic Language: Vocabulary, grammar, and communication rules
- o   Fundamental Norms: Basic behavioral expectations ("no hitting")
- o   Self-Control: Emotional regulation and impulse management
- o   Attachment Patterns: Trust formation and emotional bonds
- o   Gender Concepts: Basic gender role understanding

Examples include:

- o   Learning to say "please" and "thank you"
- o   Toilet training and personal hygiene
- o   Basic emotional regulation (not having tantrums)
- o   Gender-typical play activities
- o   Family routine participation

The family primarily directs this stage. According to Erik Erikson, key challenges include trust versus mistrust (infancy), autonomy versus shame/doubt (toddlerhood), and initiative versus guilt (preschool).

2. Secondary Socialization (School Age) This stage begins with school entry and extends through adolescence. Children learn: Formal Knowledge involves comprehensive academic subjects and structured learning environments where educational content is systematically presented. Peer Relationships entail complex friendship formation processes and nuanced group dynamics that shape social development. Authority Relations include sophisticated interaction patterns with non-family authority figures who represent institutional structures. Achievement Orientation encompasses detailed performance evaluation systems and various forms of academic and social competition. Cultural Literacy covers extensive broader cultural knowledge acquisition beyond immediate family influences, introducing children to diverse societal perspectives. Examples include: Following established classroom rules and procedural expectations within educational settings. Actively participating in organized team sports and structured group activities that develop cooperation skills. Systematically developing fundamental academic skills and comprehensive knowledge across subject areas. Intentionally forming meaningful peer relationships while navigating complex social hierarchies and group dynamics. Thoroughly learning important societal values and cultural norms through formal educational processes and institutional exposure. Schools, peer groups, and various media platforms significantly influence this developmental stage through multiple channels. Erik Erikson's psychosocial theory identifies the key developmental challenge as industry versus inferiority, wherein children progressively develop competence in valuable skills or unfortunately experience persistent feelings of inadequacy regarding their abilities.

3. Adolescent Socialization This crucial transitional stage effectively bridges childhood dependency and adult independence. Adolescents develop: Identity Formation involves extensive personal identity exploration activities and meaningful commitment to chosen values and beliefs. Sexual Identity encompasses developing understanding of sexual orientation aspects and establishing romantic relationship patterns that shape intimate connections. Ideological Perspectives include forming coherent political viewpoints and comprehensive moral belief systems that guide ethical decisions. Career Orientation covers exploring diverse occupational interests and developing realistic aspirations

regarding future professional paths. Independence Skills involve gradually increasing personal autonomy and developing effective self-direction capabilities in multiple life domains. Examples include: Consciously developing distinctive personal style choices and appearance management that express individuality. Experimentally exploring various romantic relationships and understanding sexual boundaries and expectations. Critically questioning established authority structures and examining prevailing societal norms through developing critical thinking. Deliberately making consequential educational choices that significantly affect future opportunities and life trajectories. Progressively taking increasing responsibility for important personal decisions across multiple domains of life experience. Peer groups exert particularly powerful socializing influence during this formative developmental stage. Contemporary media representations and cultural models provide significant identity references that shape self-concept. Erik Erikson identifies the central psychosocial challenge of this period as identity versus role confusion, where individuals strive for coherent self-understanding.

4.Adult Socialization This extensive ongoing developmental stage continues throughout the entire adult lifespan. Adults learn: Occupational Roles involve mastering specialized professional skills and internalizing complex workplace norms within organizational contexts. Marital/Partner Roles include understanding relationship expectations and establishing healthy interaction patterns with significant others. Parental Roles encompass acquiring effective childcare techniques and developing comprehensive family management strategies across developmental stages. Civic Roles cover meaningful political participation methods and productive community involvement opportunities that contribute to social capital. Leisure Roles involve developing satisfying recreational activities and cultivating personal interests that enhance life quality. Examples include: Participating in formal job training programs and pursuing advanced professional development opportunities throughout career progression. Systematically adjusting to complex marriage or partnership expectations through communication and compromise. Continuously learning evolving parenting skills and accepting increasing family responsibilities across children's developmental stages. Regularly participating in established community organizations and contributing to collective well-being through

civic engagement. Thoughtfully developing comprehensive retirement plans and making necessary late-life adjustments to maintain life satisfaction. Various institutional structures influence adult socialization processes, including diverse workplaces, religious organizations with different belief systems, and numerous community groups serving various functions. Erik Erikson identifies distinct adult developmental challenges as intimacy versus isolation (characterizing young adulthood), generativity versus stagnation (defining middle adulthood), and integrity versus despair (characterizing late adulthood experiences).

3.9 TYPES OF SOCIALIZATION

Socialization manifests in several distinctive forms depending on specific life stage requirements and particular social contexts:

Anticipatory Socialization This specialized process involves deliberate preparation for important future roles not yet formally occupied. Individuals systematically learn role expectations and develop necessary skills before actually entering positions. Examples include: Dedicated medical students thoroughly learning professional ethics principles before beginning clinical practice. Engaged couples extensively discussing marital expectations and relationship patterns before wedding ceremonies. Ambitious management trainees intensively learning essential leadership skills before assuming supervisory responsibilities. Committed military recruits rigorously undergoing comprehensive basic training before active deployment. Observant student teachers carefully observing complex classroom dynamics before independent teaching responsibilities. Robert Merton conceptually describes anticipatory socialization as "the acquisition of values and orientations found in statuses and groups in which one is not yet engaged but which one is likely to enter," highlighting its preparatory function.

Developmental Socialization This fundamental process involves systematically learning age-appropriate behaviors and acquiring essential skills throughout the entire lifespan. It represents normative progression through expected life-stage development sequences. Examples include: Curious toddlers enthusiastically mastering basic self-help skills promoting independence. Diligent school children methodically mastering academic

fundamentals across subject areas. Social adolescents actively developing meaningful peer relationships and group affiliations. Independent young adults successfully establishing separate households and financial autonomy. Adaptable middle-aged adults appropriately adjusting to changing family roles and responsibilities across the life course. Jean Piaget's comprehensive cognitive development theory systematically outlines progressive stages of developmental socialization, advancing from basic sensorimotor understanding through sophisticated formal operational thinking capacities.

Resocialization This intensive process involves deliberately unlearning previously established behavioral patterns and consciously adopting entirely new orientations. It frequently occurs during significant major life transitions requiring identity reconstruction. Examples include: Comprehensive military induction processes requiring complete civilian habit abandonment and new identity formation. Profound religious conversion experiences fundamentally changing moral frameworks and ethical systems. Structured rehabilitation programs systematically addressing criminal behavior patterns through cognitive restructuring. Therapeutic interventions effectively addressing dysfunctional relationship patterns through insight development. Cross-cultural adaptation experiences requiring adoption of new behavioral norms and cultural understandings. Erving Goffman's influential concept of "total institutions" thoroughly examines controlled environments like prisons and psychiatric hospitals that conduct particularly intensive resocialization through systematic identity restructuring techniques.

Reverse Socialization This increasingly common phenomenon occurs when younger generations actively socialize older generations into new cultural patterns. It typically involves introducing new technologies or communicating emerging cultural value changes. Examples include: Tech-savvy children patiently teaching parents complex smartphone usage and digital literacy skills. Innovative young employees systematically introducing new workplace technologies to established workers. Acculturated immigrant children helpfully guiding parents through unfamiliar host culture navigation challenges. Environmentally conscious younger generations effectively promoting sustainable practices and environmental consciousness. Diverse students thoughtfully bringing progressive perspectives into traditional household environments. Anthropologist Margaret Mead insightfully identified "prefigurative cultures" characterized by rapid

technological and social change that necessarily creates reverse socialization patterns between generations.

Gender Socialization This pervasive process involves systematically learning culturally appropriate gender-specific behaviors and internalizing societal expectations. It fundamentally shapes masculine and feminine identity development throughout life. Examples include: Gendered toy selection patterns consistently reinforcing traditional gender stereotypes from early childhood. Distinctive clothing choices deliberately indicating gender identity and social group membership. Differential activity participation patterns developing along established gender lines in educational settings. Career aspiration differences significantly reflecting internalized gender expectations about appropriate occupations. Communication style variations progressively developing recognizable gender differences through social reinforcement. Sandra Bem's comprehensive gender schema theory cogently explains how developing children actively organize incoming information according to culturally defined gender categories and expectations.

Occupational Socialization This specialized process involves thoroughly learning specific professional roles and developing occupational identities. It effectively transmits specialized technical knowledge and professional normative expectations. Examples include: Rigorous medical training deliberately instilling professional detachment and clinical objectivity in practitioners. Comprehensive legal education systematically developing analytical reasoning capabilities and ethical understanding. Thorough teacher preparation programs heavily emphasizing effective classroom management techniques and pedagogical approaches. Intensive military training methodically fostering discipline adherence and respect for hierarchical authority. Creative artistic training purposefully developing innovative perspectives and aesthetic sensibilities. Van Maanen and Schein's influential organizational theory thoroughly addresses how various organizations systematically socialize newcomers through both formal orientation programs and informal learning processes.

3.10 AGENCIES OF SOCIALIZATION

Several established institutions serve as primary socialization agents throughout development:

Family The family institution provides critically foundational socialization experiences across domains: Primary emotional attachments systematically forming secure bases for exploration and development. Basic language acquisition processes and fundamental communication patterns establishing cognitive frameworks. Fundamental values and comprehensive belief transmission shaping moral perspectives. Initial gender role modeling experiences and internalized role expectations. Social class attitudes and expectations regarding economic opportunities and constraints. The family's profound socialization impact stems from multiple sources: Intense emotional relationships effectively creating strong identification with family members. Extended exposure during particularly formative developmental years establishing deep patterns. Consistent fulfillment of basic physical and emotional needs creating natural dependency relationships. Established authority structures systematically establishing compliance patterns and boundaries. Progressive internalization of family values through consistent affection and reinforcement. According to Talcott Parsons' structural-functional perspective, families perform two essential socialization functions within social systems: primary socialization of dependent children and ongoing personality stabilization of adult members.

Education System Formal educational institutions provide systematic, comprehensive socialization across multiple domains: Structured academic knowledge and specialized subject matter expertise developing cognitive capabilities. Advanced cognitive skill development and sophisticated problem-solving approaches enhancing intellectual functioning. Achievement orientation cultivation and comprehensive performance evaluation systems establishing meritocratic values. Complex authority relationships extending beyond family structures into institutional contexts. Citizenship values transmission and broader societal expectations regarding civic participation. Educational socialization occurs through multiple complementary mechanisms: Explicit curriculum systematically teaching formal knowledge across subject areas. Hidden curriculum subtly conveying implicit values and unstated expectations. Peer relationships naturally

developing essential social interaction skills and group dynamics. Teacher-student interactions consistently modeling appropriate authority relationships and boundaries. Diverse extracurricular activities specifically building specialized skills and team cooperation. Emile Durkheim insightfully viewed educational institutions as primarily responsible for transmitting society's collective consciousness and shared values to successive generations, ensuring social continuity.

Peer Groups Diverse peer groups provide crucial horizontal socialization experiences complementing vertical family influences: Complex social interaction skills development among status equals. Significant identity formation processes through meaningful group membership experiences. Contemporary cultural knowledge acquisition about youth interests and trends. Progressive independence development from adult supervision and authority. Exploratory romantic and sexual relationship experiences establishing intimacy patterns. Peer socialization operates through several powerful mechanisms: Social comparison processes continuously establishing group norms and expectations. Strong conformity pressure effectively creating compliance with peer standards. Established status hierarchies powerfully motivating achievement behavior. Friendship development opportunities systematically building advanced social skills. Shared activities consistently creating strong group identity and belonging experiences. Charles Horton Cooley's influential concept of "primary groups" specifically emphasizes their intimate, face-to-face influence on individual development through close emotional bonds.

Mass Media Contemporary media platforms provide diverse models and extensive information about broader societal patterns: Comprehensive cultural values transmission and emerging trends communication. Established consumption patterns presentation and alternative lifestyle options exposure. Various gender and racial role portrayals shape identity development. Realistic violence and conflict representation affecting perception development. Diverse political perspectives presentation and complex information dissemination. Media socialization occurs through multiple influential channels: Direct messaging through explicit content presentation and framing. Parasocial relationships development with admired media figures creating identification. Identity formation processes through selective media consumption patterns. Reality perception development is significantly influenced by media portrayals and representations.

Attention span modification and cognitive processing patterns shaped by media format characteristics. Albert Bandura's comprehensive social learning theory systematically explains how media models influence behavior development through observation, imitation, and vicarious reinforcement processes.

Religion: Established religious institutions provide structured moral and spiritual socialization experiences: Comprehensive ethical principles articulation and specific moral guidelines for behavior. Traditional ritual practices instruction and meaningful spiritual disciplines development. Strong community membership experiences and profound belonging sensations. Significant life transition ceremonies and meaningful interpretations of life stages. Thoughtful existential questions exploration and ultimate concerns addressing. Religious socialization works through several complementary mechanisms: Sacred texts study providing authoritative moral guidance and spiritual insight. Respected religious leaders serving as visible moral examples and behavioral models. Meaningful ritual participation creating powerful emotional experiences and transcendent moments. Supportive community involvement providing significant social support during difficulties. Comprehensive religious education systematically transmitting complex theological knowledge and traditions. Emile Durkheim insightfully identified religion's fundamental role in creating moral community cohesion through shared belief systems and communal practices reinforcing social bonds.

Workplace Diverse work environments systematically socialize adults into specific occupational roles and professional identities: Specialized professional skills development and complex technical knowledge acquisition. Organizational culture internalization and corporate values alignment. Explicit workplace norms learning and implicit expectations understanding. Potential career progression patterns awareness and advancement requirements. Complex authority relationships navigation and increasing responsibility acceptance. Workplace socialization operates through several established mechanisms: Structured formal orientation programs and comprehensive training initiatives. Mentoring relationships development with experienced organizational members providing guidance. Careful observation opportunities of successful role models demonstrating appropriate behaviors. Regular performance evaluation feedback identifying improvement areas. Various organizational rewards distribution and sanctions

application shaping behavior. Edgar Schein's detailed career development theory systematically examines how workplace socialization processes profoundly shape professional identity development throughout entire career trajectories.

Government and Legal System Political institutions systematically socialize citizens regarding specific rights and responsibilities within democratic systems: Comprehensive civic knowledge transmission about governmental functioning and structures. Detailed legal awareness development of established rights and corresponding obligations. Various political participation patterns encourage across different contexts. Strong national identity cultivation and appropriate patriotism expression. Appropriate authority response patterns and expected compliance behaviors. Political socialization occurs through several complementary mechanisms: Formal civic education programs in educational institutions. Direct political participation experiences through voting and civic engagement. Extensive media coverage analysis of significant political events and issues. Personal government interactions and institutional encounters shaping perceptions. Public information campaigns actively promote desirable civic virtues and responsibilities. Almond and Verba's influential civic culture theory comprehensively examines how effective political socialization processes create functional democratic citizenship patterns supporting stable governance.

LET US SUM UP

Social processes form the foundation of social life. They create and maintain relationships between individuals and groups. The two main types—associative and dissociative—serve different functions. Associative processes like cooperation, accommodation, assimilation, and acculturation bring people together. Dissociative processes like competition and conflict create separation. Both types contribute to social functioning.

Socialization transforms biological beings into social participants. It transmits culture across generations. It occurs throughout life in various stages. Different types of socialization address specific life transitions and social contexts. Multiple agencies contribute to socialization, including family, education, peers, media, religion, workplace,

and government. Together, social processes and socialization explain how societies function and persist.

GLOSSARY

- Accommodation: Process of adjustment between conflicting individuals or groups to reduce hostility
- Acculturation: Cultural change resulting from continuous contact between different cultural groups
- Agencies of Socialization: Institutions that transmit cultural norms, values, and behaviors Anticipatory Socialization: Preparation for future social roles not yet occupied
- Assimilation: Process whereby individuals or groups adopt the characteristics of another group Competition: Struggle for possession of rewards limited in supply
- Conflict: Struggle over values, status, power, or resources with intent to neutralize, injure, or eliminate rivals
- Cooperation: Process by which individuals or groups combine efforts to achieve common goals Dissociative Processes: Social interactions that separate individuals or groups
- Gender Socialization: Learning of gender-appropriate behaviors and attitudes
- Primary Socialization: Early childhood learning of basic norms and values, primarily within the family
- Resocialization: Process of discarding previously learned behaviors and adopting new ones Secondary Socialization: Learning appropriate behavior as a member of smaller groups within the larger society
- Social Processes: Repetitive forms of behavior in social life creating patterns of interaction Socialization: Process by which individuals learn the culture of their society

CHECK YOUR PROGRESS

1. What are the two main types of social processes?

2. Define cooperation and explain its importance for society.

3. How does accommodation differ from assimilation?

4. What factors promote competition in modern societies?

5. Explain the functions and dysfunctions of conflict.

6. Define socialization and describe its key characteristics.

7. What are the major stages of socialization throughout life?

8. Differentiate between anticipatory socialization and resocialization.

9. Which agencies play the most significant role in primary socialization?

10. How do peer groups influence adolescent socialization

ANSWERS TO CHECK YOUR PROGRESS

1. The two main types of social processes are associative processes (which bring people together) and dissociative processes (which separate people).

2. Cooperation is the process by which individuals or groups combine efforts to achieve common goals. It is important because it enables resource efficiency, goal achievement, social cohesion, conflict reduction, and addresses complex challenges requiring collective action.

3. Accommodation involves adjusting relationships to reduce conflict while maintaining distinct identities. Assimilation involves one group adopting the cultural characteristics of another group, leading to a loss of original distinctiveness.

4. Factors promoting competition include resource scarcity, individualistic values, achievement orientation, economic systems rewarding competitive success, status concerns, and institutional structures organizing competitive interactions.

5. Functions of conflict include group boundary definition, social integration through shared opposition, catalyzing social change, exposing underlying problems, clarifying values, and preventing power concentration. Dysfunctions include social division, resource waste, psychological stress, and potential violence.

6. Socialization is the process by which individuals learn to become functioning members of society by internalizing norms, values, and roles. Key characteristics

include its continuous nature, cultural context, interactive process, identity formation role, and function as social control.

7. Major socialization stages include primary socialization (infancy and early childhood), secondary socialization (school age), adolescent socialization (teenage years), and adult socialization (continuing throughout life).

8. Anticipatory socialization involves preparation for future roles not yet occupied, while resocialization involves unlearning previous patterns and adopting new ones, often during major life transitions.

9. Family plays the most significant role in primary socialization, providing foundational emotional attachments, language acquisition, and basic values transmission.

10. Peer groups influence adolescent socialization through establishing behavioral norms, creating conformity pressure, facilitating identity exploration, providing emotional support independent from family, and offering contexts for romantic and sexual relationship development.

MODEL QUESTIONS

1. Analyze how cooperation and conflict function as complementary social processes in modern organizations.\

2. Compare and contrast accommodation and assimilation as responses to cultural diversity in multicultural societies.

3. Evaluate the changing role of competition in different social contexts from education to the workplace.

4. Discuss how social media has transformed the nature and impact of various socialization agencies.

5. Examine the relationship between primary socialization experiences and adult personality development.

6. Analyze gender socialization processes and their implications for gender equality in contemporary society.

7. Compare traditional and modern approaches to occupational socialization across different professions.

8. Evaluate the impact of globalization on acculturation processes in diverse cultural contexts.

9. Discuss the challenges of resocialization in rehabilitation contexts like prison reform programs.

10. Analyze how different theoretical perspectives (functionalist, conflict, symbolic interactionist) interpret socialization processes.

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UNIT - IV

SOCIAL GROUPS AND SOCIAL STRATIFICATION

Social Groups - Meanings, Definitions, Characteristics and Importance of Social Groups–Classifications: Primary Group, Secondary Group, Reference Group, In-Group and out-Group, Pressure Group, Organized and Unorganized Group

OVERVIEW

Society consists of various groups and hierarchies. Social groups form the basic structure of human society. They range from intimate family units to complex organizations. Social stratification creates layers of inequality in society. It affects access to resources and opportunities. This unit examines both social groups and stratification systems. It explores how they shape social interactions and influence individual lives. Understanding these concepts helps explain the organization and functioning of society.

LEARNING OBJECTIVES

After studying this unit, you will be able to:

- Define social groups and explain their key characteristics
- Describe the importance of social groups in social life
- Identify and distinguish between different types of social groups
- Explain the concept of social stratification and its major forms
- Analyze how race, class, caste, and gender create social hierarchies
- Understand the functions that stratification serves in society
- Compare different theoretical perspectives on social stratification

4.1 SOCIAL GROUPS - AN INTRODUCTION

Humans are social beings. We naturally form groups throughout our lives. These groups shape our identity and behavior. They fulfill our needs for belonging and interaction. A social group consists of people who interact and share a sense of unity. They recognize themselves as members of the group. They follow certain norms and expectations.

Social groups vary greatly in size and structure. They range from families to nations. They may be formal or informal. Some last for generations. Others exist briefly. Despite this diversity, all social groups share common features. They involve regular interaction. They create social bonds. They establish group boundaries.

The study of social groups forms a core part of sociology. It reveals how social organization develops. It shows how individuals connect with larger society. It explains patterns of collective behavior. Understanding social groups helps us comprehend human social nature.

4.2 MEANING AND DEFINITIONS OF SOCIAL GROUPS

A social group is more than just a collection of individuals. It involves people who interact, share identity, and follow common norms. These elements distinguish groups from mere aggregates or categories of people.

According to Charles Horton Cooley, "A social group is a collection of individuals who have relations to one another that make them interdependent to some significant degree."

Robert K. Merton defines a social group as "a number of people who interact with one another in accordance with established patterns."

George Homans states that a social group is "a number of persons who communicate with one another often over a span of time, and who are few enough so that each person is able to communicate with all the others, not secondhand, through other people, but face-to-face."

These definitions highlight key aspects of social groups:

- Regular interaction among members
- Shared identity and recognition
- Established patterns of relationships
- Interdependence among members
- Common goals or interests

4.3 CHARACTERISTICS OF SOCIAL GROUPS

Social groups possess several distinctive characteristics:

1. Interaction: Members communicate and interact with each other regularly. This interaction may be direct or indirect. It creates social bonds between members.
2. Shared Identity: Members recognize themselves as part of the group. They are also recognized by others as belonging to it. This creates a sense of "we" feeling.
3. Common Goals: Members work together toward shared objectives. These goals may be explicit or implicit. They provide direction for group activities.

4. Structured Relationships: Members have defined roles and positions within the group. These roles create expectations about behavior. They establish patterns of authority and responsibility.

5. Group Norms: Members follow certain rules and standards of behavior. These norms regulate conduct within the group. They may include formal rules or informal expectations.

6. Sense of Unity: Members feel a sense of togetherness and solidarity. They experience psychological connection with others in the group. This creates group cohesion.

7. Stability: The group maintains consistency over time. It preserves its identity despite changes in membership. It develops traditions and shared history.

8. Size: Groups vary in size but must have at least two members. Size affects interaction patterns and group dynamics. Larger groups typically require more formal organization.

4.4 IMPORTANCE OF SOCIAL GROUPS

Social groups serve several vital functions in human life:

1. Socialization: Groups help individuals learn social norms and develop social skills. They transmit cultural values and knowledge. They shape personal identity and behavior.

2. Support System: Groups provide emotional and practical support to members. They offer assistance during difficulties. They create a sense of security and belonging.

3. Social Identity: Groups contribute to an individual's sense of self and belonging. They answer the question "Who am I?" They provide reference points for self-evaluation.

4. Resource Sharing: Groups facilitate the sharing of knowledge, skills, and resources. They enable collective response to challenges. They pool capabilities for common benefit.

5. Goal Achievement: Groups enable the accomplishment of tasks that individuals cannot achieve alone. They coordinate efforts toward shared objectives. They multiply individual capacities.

6. Social Control: Groups regulate member behavior through informal and formal sanctions. They encourage conformity to social norms. They discourage deviant behavior.

7. Cultural Transmission: Groups pass down cultural values and traditions. They preserve social heritage across generations. They maintain cultural continuity.

4.5 CLASSIFICATIONS OF SOCIAL GROUPS

Social groups can be classified in various ways based on their characteristics, functions, and structures.

4.5.1 Primary Group

Primary groups are characterized by intimate, face-to-face interaction and cooperation. These groups significantly shape an individual's social nature and ideals.

Characteristics:

- Small size allowing face-to-face interaction
- Intimate and personal relationships
- Strong emotional bonds among members
- Long duration and stability
- Common goals and values
- Informal structure and interaction
- Significant influence on personality development

Examples: Family, close friends, peer groups, play groups

Charles Horton Cooley, who coined the term "primary group," described them as "characterized by intimate face-to-face association and cooperation."

Primary groups satisfy fundamental human needs for affection and belonging. They provide emotional support and security. They form the foundation of social identity. They represent the most basic form of human association.

4.5.2 Secondary Group

Secondary groups are larger, more formal, and less personal than primary groups. They form to achieve specific objectives or goals.

Characteristics:

- Larger size with limited direct interaction
- Formal and impersonal relationships
- Limited emotional involvement
- Specific purpose or goal orientation
- Contractual relationships
- Clear roles and structured organization
- Limited influence on personality

Examples: Schools, corporations, political parties, professional associations, government organizations

Secondary groups reflect the complexity of modern society. They coordinate specialized activities. They connect individuals to larger social structures. They often function through formal rules and procedures. They typically involve partial rather than total involvement of members.

4.5.3 Reference Group

Reference groups are those that individuals use as standards for self-evaluation and as sources of personal values and attitudes.

Characteristics:

- Provide standards for comparison and evaluation

- May not involve direct membership
- Influence attitudes, behavior, and aspirations
- Serve as models for imitation
- Can be positive or negative reference points
- May be actual groups or abstract categories
- Affect self-concept and satisfaction

Examples: Professional associations, celebrity circles, peer groups, religious communities, social classes

Reference groups operate through psychological identification. They shape individual goals and aspirations. They provide benchmarks for success. They influence consumption patterns and lifestyle choices. They may represent groups to which individuals belong or aspire to join.

4.5.4 In-Group and Out-Group

In-groups are those to which individuals feel they belong, while out-groups are those perceived as different or in opposition.

In-Group Characteristics:

- Strong sense of loyalty and belonging
- Use of "we" terminology
- Favorable bias toward members
- Shared identity and interests
- Emotional attachment
- Mutual support and cooperation
- Clear boundaries of membership
- Out-Group Characteristics:
- Perceived as different or separate
- Often viewed with suspicion or hostility
- Subject to stereotyping and prejudice

- Referred to as "they" or "them"
- Seen as competition or threat
- Less understood and more homogenized
- Subject to social distance

Examples: Ethnic groups, national identities, sports team fans, political affiliations, religious denominations

The in-group/out-group distinction creates social boundaries. It strengthens internal cohesion of groups. It often leads to ethnocentrism and prejudice. It plays a significant role in conflict and cooperation between groups. It influences intergroup perception and behavior.

4.5.5 Pressure Group

Pressure groups are organized to influence public policy, government decisions, or corporate behavior without seeking political office.

Characteristics:

- Specific agenda or cause
- Organized structure and leadership
- Strategic approach to influence
- Use of various tactics (lobbying, protests, media campaigns)
- Representation of particular interests
- May be temporary or permanent
- Focus on changing specific policies or practices

Examples: Labor unions, environmental organizations, industry associations, consumer advocacy groups, human rights organizations

Pressure groups serve as intermediaries between citizens and the government. They articulate interests of specific segments of society. They mobilize resources for collective action. They provide alternative channels for political participation. They contribute to democratic pluralism by ensuring diverse voices are heard.

4.5.6 Organized and Unorganized Group

Organized Groups:

- Formal structure and hierarchy
- Clear membership criteria
- Defined roles and responsibilities
- Established rules and procedures
- Specific goals and objectives
- Planned activities and programs
- Systematic decision-making processes

Examples: Corporations, universities, government agencies, clubs, religious institutions

Unorganized Groups:

- Informal structure or minimal organization
- Fluid membership boundaries
- Minimal role differentiation
- Few formal rules or procedures
- Often spontaneous formation
- Limited planning of activities
- Informal leadership

Examples: Crowds, audiences, social movements in early stages, informal gatherings, neighborhoods

The distinction between organized and unorganized groups reflects different levels of structure and formalization. Organized groups typically last longer and accomplish more complex goals. Unorganized groups often transform into organized ones as they develop. Modern society features increasing organization of groups for efficiency and coordination.

4.6 SOCIAL STRATIFICATION - AN INTRODUCTION

Human societies organize themselves into hierarchical layers. This hierarchical arrangement is called social stratification. It creates unequal distribution of resources, power, and privileges. Stratification systems exist in all complex societies. They vary in their basis and rigidity. They significantly affect individual life chances and experiences.

Social stratification differs from natural individual differences. It represents structured inequality. It persists across generations. It creates categories of people rather than just ranking individuals. It influences access to education, healthcare, housing, and other resources. It shapes intergroup relations and social conflicts.

Understanding stratification reveals power dynamics in society. It explains persistent patterns of advantage and disadvantage. It connects individual experiences to broader social structures. It provides insight into social problems and their potential solutions.

4.7 DEFINITION OF SOCIAL STRATIFICATION

Social stratification refers to the ranking of individuals and groups into hierarchical layers based on their access to valued resources such as wealth, power, and prestige.

According to Talcott Parsons, social stratification is "the ranking of individuals on a scale of superiority-inferiority-equality, according to some commonly accepted basis of valuation."

Melvin Tumin defines it as "the arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or psychic gratification."

Kingsley Davis states that stratification is "the arrangement of positions on the basis of their differential prestige and privilege."

These definitions highlight key aspects of stratification:

- Hierarchical arrangement of individuals and groups
- Unequal distribution of valued resources
- Persistence across generations
- Based on socially defined criteria
- Creates differential life chances

4.8 FORMS OF SOCIAL STRATIFICATION

Social stratification takes various forms based on different criteria. The major forms include race, class, caste, and gender.

4.8.1 Race

Racial stratification divides people based on physical characteristics that have been socially defined as significant.

Key Features:

- Based on perceived physical differences
- Socially constructed categories
- Often linked to historical processes of colonization
- Varies across different societies
- Creates differential access to resources
- Leads to racial discrimination and inequality
- Intersects with other forms of stratification

Examples: Racial segregation in the United States, apartheid in South Africa, racial discrimination in labor markets

Racial stratification derives from historical processes of colonization and exploitation. It assigns social value to physical traits like skin color. It creates systems of advantage and disadvantage. It influences educational opportunities, employment, housing, and health outcomes. It persists through institutional discrimination and cultural beliefs.

4.8.2 Class

Class stratification categorizes people based on their economic position, including income, wealth, occupation, and education.

Key Features:

- Economic basis (wealth, income, occupation)
- Relative mobility compared to other forms
- Determines access to resources and opportunities
- Shapes life chances and lifestyle
- Creates distinctive class cultures
- Varies in visibility and formality
- Influences consumption patterns and educational attainment

Examples: Working class, middle class, upper class, the wealth gap between rich and poor

Class stratification represents the unequal distribution of economic resources and power. It creates different life experiences and opportunities. It affects access to quality education, healthcare, and housing. It shapes consumption patterns and cultural preferences. It influences political participation and power. Modern societies show increasing income inequality despite formal equality of opportunity.

4.8.3 Caste

Caste is a form of social stratification based on hereditary status that determines social position and restricts mobility.

Key Features:

- Hereditary and fixed at birth

- Religious or traditional legitimation

- Endogamy (marriage within caste)

- Specific occupational association

- Ritual purity and pollution concepts

- Limited or no social mobility

- Comprehensive influence on social life

Examples: Traditional caste system in India, Burakumin in Japan, historical untouchability practices

Caste systems represent closed stratification with minimal mobility. They assign social status based on birth rather than achievement. They often receive religious justification. They regulate marriage, occupation, and social interaction. They create rigid boundaries between groups. They persist despite legal prohibition in many societies. Modern forms may exist alongside other stratification systems.

4.8.4 Gender

Gender stratification refers to the unequal distribution of wealth, power, and privilege between men and women in society.

Key Features:

- Based on socially constructed gender roles

- Universal but varies in degree across societies

- Affects division of labor

- Influences access to education and employment

- Shapes political representation

- Intersects with other forms of stratification

- Manifests in both public and private spheres

Examples: Gender wage gap, underrepresentation of women in leadership positions, gendered division of household labor, differential treatment in legal systems

Gender stratification exists in all known societies. It creates systematic advantages for men and disadvantages for women. It operates through socialization, institutional practices, and cultural beliefs. It affects economic independence, political power, and personal autonomy. It intersects with class, race, and other forms of inequality. Modern societies show changing gender relations but persistent inequality.

4.9 FUNCTIONS OF SOCIAL STRATIFICATION

Social stratification serves various functions in society, according to different theoretical perspectives.

Functional Theory Perspective

According to functionalists like Kingsley Davis and Wilbert Moore, stratification serves these functions:

1. Ensures Essential Positions Are Filled: Society must ensure that the most important positions are filled by the most qualified people. Stratification motivates talented individuals to pursue training for vital roles.
2. Motivates Achievement: Differential rewards motivate individuals to acquire the skills and training needed for important positions. Higher rewards for difficult roles encourage people to make necessary sacrifices.
3. Promotes Efficiency: Clear hierarchy creates order and efficiency in social interactions. It establishes expectations and coordinates social roles effectively.
4. Facilitates Social Integration: Common value system regarding status creates social cohesion. Shared beliefs about status legitimize the stratification system.
5. Coordinates Division of Labor: Stratification helps organize specialized roles in complex societies. It manages interdependence between different positions and functions.

Conflict Theory Perspective

According to conflict theorists like Karl Marx and Max Weber, stratification serves these functions:

1. Maintains Power Differences: Stratification preserves the advantages of dominant groups. It enables them to secure their privileged position over time.
2. Enables Exploitation: Allows privileged groups to extract resources from subordinate groups. It creates systems of economic and social advantage.
3. Creates False Consciousness: Ideology justifies inequality and prevents revolution. It makes existing arrangements seem natural and inevitable.
4. Reinforces Status Quo: Social institutions perpetuate existing inequalities. Education, media, religion, and other institutions legitimize stratification.

4.10 THEORIES OF SOCIAL STRATIFICATION

Different theoretical perspectives offer contrasting explanations for why stratification exists and persists.

4.10.1 Functionalist Theory

Developed by Kingsley Davis and Wilbert Moore, this theory argues that stratification is necessary and inevitable in all societies.

Key Points:

- Society must distribute individuals to social positions
- Some positions are more important than others for societal survival
- Important positions require special talents and training
- Higher rewards are necessary to motivate qualified people

- Stratification is an unconsciously evolved mechanism
- Inequality serves important social functions

Criticisms:

- Ignores how privileged positions are inherited
- Overlooks barriers to equal opportunity
- Assumes that rewards accurately reflect social contribution
- Fails to explain extreme inequality
- Neglects the role of power in determining rewards

Functionalist theory emphasizes the social necessity of stratification. It focuses on how differential rewards motivate achievement. It views inequality as serving society's needs rather than privileged interests. It presents stratification as a neutral mechanism rather than a power structure.

4.10.2 Conflict Theory

Rooted in the work of Karl Marx and expanded by others, conflict theory views stratification as a system of domination and subordination.

Key Points:

- Stratification benefits the powerful at the expense of others
- Economic resources determine power and privilege
- Dominant groups control social institutions
- Ideology justifies inequality as natural or deserved
- Social conflict drives societal change
- Exploitation characterizes relationships between classes

Marxist Approach:

- Focus on class struggle between bourgeoisie and proletariat
- Economic base determines superstructure
- Class consciousness leads to revolution
- Capitalism inevitably creates inequality
- Economic power translates into political power

Weberian Approach:

- Multiple dimensions: class, status, and party
- Life chances shaped by market position
- Status groups based on social honor
- Power operates through various channels
- Class influences but does not determine consciousness

Conflict theory emphasizes how stratification serves dominant group interests. It focuses on exploitation and oppression in stratification systems. It views inequality as resulting from power differences rather than functional needs. It emphasizes change through conflict rather than stability through consensus.

4.10.3 Symbolic Interactionist Theory

This approach examines how social interaction and symbolic meanings reinforce stratification.

Key Points:

- Social positions gain meaning through interaction
- Status symbols communicate social position
- Socialization teaches individuals their "proper place"
- Self-fulfilling prophecies maintain stratification
- Micro-level interactions reflect macro-level structures
- Labels and categories shape self-concept and behavior

Symbolic interactionism examines stratification at the micro level. It focuses on how everyday interactions reproduce inequality. It explores how people learn and internalize their social position. It examines how language and symbols reinforce status differences. It connects individual experiences to broader structural patterns.

4.10.4 Feminist Theory

Feminist theory focuses on gender as a fundamental dimension of stratification.

Key Points:

- Patriarchy structures society at all levels
- Gendered division of labor maintains inequality
- Intersection of gender with other forms of stratification
- Both public and private spheres reflect power dynamics
- Cultural representations reinforce gender hierarchies
- Male privilege operates through various institutions

Feminist theory emphasizes gender as a primary form of stratification. It examines how patriarchy operates in both public and private spheres. It explores how gendered socialization creates inequality. It analyzes the intersection of gender with race, class, and other dimensions. It connects personal experiences to political structures through the concept that "the personal is political."

LET US SUM UP

Social groups provide the foundation for human social life. They range from intimate primary groups to formal secondary groups. They serve essential functions including socialization, support, identity formation, and goal achievement. Different types of groups—primary, secondary, reference, in-group/out-group, pressure, organized/unorganized—create the complex web of social relationships that constitute society.

Social stratification creates hierarchical layers in society based on unequal distribution of resources and opportunities. Major forms include race, class, caste, and gender. These systems significantly affect individual life chances and experiences. Different theoretical perspectives—functionalist, conflict, symbolic interactionist, and feminist—offer contrasting explanations for why stratification exists and persists.

Understanding both social groups and stratification is essential for analyzing social organization, inequality, and the complex relationships between individuals and society. Together, they explain much of the dynamics of human social life and the challenges of creating more equitable social arrangements.

GLOSSARY

Social Group: A collection of individuals who interact regularly, share a sense of unity, and follow established patterns of relationship.

Primary Group: Small, intimate groups characterized by face-to-face interaction and strong emotional bonds.

Secondary Group: Larger, more formal groups organized around specific goals or purposes.

Reference Group: Groups that provide standards for self-evaluation and influence attitudes and behavior.

In-Group: Groups to which individuals feel they belong and identify with.

Out-Group: Groups perceived as different or in opposition to one's in-group.

Pressure Group: Organized groups that seek to influence public policy or corporate behavior.

Social Stratification: The hierarchical arrangement of individuals and groups based on unequal access to valued resources.

Race: A form of stratification based on socially defined physical characteristics.

Class: A form of stratification based on economic position, including wealth, income, and occupation.

Caste: A form of stratification based on hereditary status with restricted mobility.

Gender Stratification: Unequal distribution of resources and opportunities between men and women.

Functionalist Theory: Perspective that views stratification as necessary for society's functioning.

Conflict Theory: Perspective that views stratification as serving the interests of dominant groups.

CHECK YOUR PROGRESS

1. Define social group and list its essential characteristics.
2. What distinguishes primary groups from secondary groups?
3. How do reference groups influence individual behavior?
4. Explain the difference between in-groups and out-groups with examples.
5. What are pressure groups and how do they function in society?
6. Define social stratification and explain its universal nature.
7. How does race function as a form of social stratification?
8. What are the key features of class stratification?
9. Explain the distinctive characteristics of caste as a form of stratification.
10. How does gender stratification manifest in contemporary society?

ANSWERS TO CHECK YOUR PROGRESS

1. A social group is a collection of individuals who interact with one another, share similar characteristics, and have a sense of unity. Essential characteristics include: regular interaction, shared norms, common goals, collective identity, role structure, and relative permanence.

2. Primary groups involve intimate, face-to-face, personal relationships (family, close friends) characterized by emotional depth and personal knowledge. Secondary groups are larger, more formal, temporary, and goal-oriented (work colleagues, professional associations) with limited emotional involvement.

3. Reference groups serve as standards for self-evaluation and attitude formation even when individuals are not members. They influence behavior through providing normative standards, comparative functions for self-assessment, and aspirational models that shape personal goals.

4. In-groups are groups with which individuals identify and feel a sense of belonging ("us"), creating loyalty and preferential treatment. Out-groups are perceived as different or opposed ("them"), often subject to stereotyping. Example: Sports team fans (in-group) versus rival team supporters (out-group).

5. Pressure groups are organized interest groups that attempt to influence public policy and decision-making without seeking political office. They function through lobbying, media campaigns, public demonstrations, and educational efforts to advance specific causes or protect particular interests.

6. Social stratification is the hierarchical arrangement of individuals or groups into layers (strata) based on unequal distribution of valued resources, power, and prestige. It is universal because all known societies organize people into higher and lower social positions, though the basis and rigidity vary.

7. Racial stratification involves the ranking of groups based on perceived physical or cultural characteristics, resulting in differential access to resources and opportunities. It operates through institutional discrimination, prejudice, and socioeconomic disadvantages affecting racial minorities.

8. Class stratification features: economic basis (wealth, income, occupation), relatively fluid boundaries allowing mobility, achieved status components, variable consciousness of class position, and lifestyle differences that signal class membership.

9. Caste stratification is characterized by: ascribed status determined at birth, endogamous marriage patterns, hereditary occupational specialization, ritual

purity concepts, limited or prohibited social mobility, and traditional religious legitimation.

10. Gender stratification manifests through wage gaps between men and women, occupational segregation, underrepresentation of women in leadership positions, double burden of work and family responsibilities for women, and differential socialization practices.

MODEL QUESTIONS

1. Analyze how primary and secondary groups complement each other in modern urban societies.

2. Evaluate the significance of reference groups in consumer behavior and lifestyle choices.

3. Compare and contrast organized and unorganized groups in terms of their effectiveness in achieving collective goals.

4. Discuss how in-group favoritism contributes to social conflict between communities.

5. Examine the role of pressure groups in democratic political systems.

6. Critically analyze the functionalist theory of stratification in light of growing social inequality.

7. Compare race-based stratification systems across different societies and historical periods.

8. Evaluate the relevance of Marxist class analysis in understanding contemporary social divisions.

9. Discuss the persistence of caste-like structures in supposedly modern, achievement-oriented societies.

10. Analyze the intersection of gender stratification with other forms of social inequality.

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Unit - V

SOCIAL CONTROL AND SOCIAL CHANGE

Social Control - Meaning, Nature, Purpose, Types and Agencies of Social Control. Social Change - Meaning, Processes, Factors and Theories of Social Change, Social Evolution and Social Progress

OVERVIEW

Society is a dynamic organism that constantly experiences both stability and change. This unit explores the dual aspects of how society maintains order through various control mechanisms and how it undergoes transformation through different change processes. The concepts of social control and social change are fundamental to understanding how societies function, maintain cohesion, evolve over time, and progress toward different forms of social organization. This unit provides a comprehensive examination of these interrelated sociological phenomena.

LEARNING OBJECTIVES

After studying this unit, you will be able to:

- Define social control and explain its mechanisms
- Describe the nature, purpose, types, and agencies of social control
- Define social change and identify its various processes
- Explain the factors that influence social change
- Discuss the major theories of social change
- Differentiate between social evolution and social progress
- Analyze the relationship between social control and social change

5.1 INTRODUCTION

Humans are social beings who live in groups and communities. For any society to function effectively, there must be a balance between order and change. Without some degree of order and predictability, social life would be chaotic and unstable. Conversely, without the ability to adapt and change, societies would stagnate and fail to respond to new challenges and opportunities.

Social control and social change represent two fundamental sociological concepts that help us understand how societies maintain stability while also evolving over time. Social control refers to the mechanisms through which societies regulate individual and group behavior to maintain order and enforce social norms. Social change refers to the

alterations in social patterns, social relationships, social institutions, and social structures over time. These two concepts, while seemingly opposite, are intricately connected. Social control often shapes the direction and pace of social change, while social change frequently necessitates adjustments in social control mechanisms. Together, they form a dynamic tension that characterizes all human societies across time and place.

5.2 SOCIAL CONTROL

5.2.1 Meaning of Social Control

Social control refers to the methods and strategies that regulate behavior in society. It is the system of devices through which society brings its members into conformity with accepted standards of behavior. In other words, social control is the regulation of individual and group behavior to secure conformity to the rules and values of a society or social group.

The concept of social control was introduced into sociological literature by Edward Alsworth Ross in 1901 with the publication of his book titled "Social Control." Since then, it has become a central concept in sociology, helping to explain how societies maintain order and stability despite the diverse interests and potentially conflicting desires of individuals and groups.

At its core, social control involves both formal and informal mechanisms through which societies encourage conformity to social norms and discourage deviance. These mechanisms range from subtle forms of socialization and peer pressure to more explicit forms of coercion and legal enforcement.

5.2.2 Definitions of Social Control

Various sociologists have defined social control in different ways, highlighting its diverse aspects:

According to E.A. Ross, "Social control refers to the organized ways in which society responds to behavior and people it considers problematic, threatening, worrying, troublesome, or undesirable in some way or another."

MacIver and Page define social control as "the way in which entire social order coheres and maintains itself - how it operates as a whole, as a changing equilibrium of social structures, partly conscious and partly unconscious."

Ogburn and Nimkoff state that "Social control is the pattern of pressure which a society exerts to maintain order and established rules."

Kimball Young defines social control as "the use of force, physical coercion, restraint, persuasion, ridicule, praise or blame employed to promote social conformity."

G.A. Lundberg defines social control as "the processes, planned or unplanned, by which individuals are taught, persuaded or compelled to conform to usages and life values of groups."

From these definitions, it becomes clear that social control encompasses a wide range of processes through which societies regulate human behavior, promote conformity, and maintain social order.

5.2.3 Nature of Social Control

The nature of social control can be understood through the following characteristics:

1. Universal Phenomenon: Social control exists in all societies, whether simple or complex, traditional or modern. No society can function without some form of social control.
2. Dynamic Process: Social control is not static but changes over time with changes in social values, norms, and institutions.

3. Both Formal and Informal: Social control operates through both formal mechanisms like laws and regulations and informal mechanisms like customs, traditions, and public opinion.

4. Both Positive and Negative: Social control can be positive, involving rewards and incentives for conformity, or negative, involving punishments for non-conformity.

5. Multi-dimensional: Social control operates at various levels - individual, group, and societal - and through different institutions like family, religion, education, and government.

6. Both External and Internal: Social control can be external, imposed by others through sanctions, or internal, self-imposed through internalized values and norms.

7. Both Conscious and Unconscious: Some forms of social control operate consciously through explicit rules and laws, while others operate unconsciously through socialization and cultural norms.

8. Necessary for Social Order: Social control is essential for maintaining social order, harmony, and cohesion in society.

5.2.4 Purpose of Social Control

Social control serves several important purposes in society:

1. Maintaining Social Order: The primary purpose of social control is to maintain social order and prevent anarchy and chaos.

2. Regulating Individual Behavior: Social control regulates individual behavior to ensure conformity with social norms and values.

3. Resolving Conflicts: Social control provides mechanisms for resolving conflicts between individuals and groups.

4. Promoting Social Solidarity: By enforcing common norms and values, social control promotes a sense of unity and solidarity among members of society.

5. Protecting Social Institutions: Social control protects essential social institutions like family, religion, economy, and government from disruption.

6. Facilitating Social Interaction: By establishing predictable patterns of behavior, social control facilitates smoother social interaction and cooperation.

7. Preventing Deviance: Social control aims to prevent deviant behavior that may threaten social stability and harmony.

8. Ensuring Socialization: Social control ensures the proper socialization of new members into society's norms, values, and expected behaviors.

9. Facilitating Social Change: Paradoxically, while maintaining order, social control also provides mechanisms for adapting to changing conditions and facilitating controlled social change.

5.2.5 Types of Social Control

Social control can be classified into various types based on different criteria:

Based on Methods:

1. Formal Social Control: This refers to the regulation of individual and group behavior through officially recognized means such as laws, rules, regulations, and formally constituted authorities. Examples include the legal system, police, courts, prisons, schools, and governmental organizations.

2. Informal Social Control: This refers to the regulation of individual and group behavior through unofficial means such as customs, traditions, norms, folkways, mores, beliefs, public opinion, gossip, ridicule, and social ostracism. Examples include family socialization, peer pressure, community expectations, and religious teachings.

Based on Nature:

1. Positive Social Control: This involves encouraging conformity through rewards, appreciation, praise, and other positive incentives. Examples include promotions, prizes, medals, scholarships, and public recognition.

2. Negative Social Control: This involves discouraging deviance through punishment, criticism, disapproval, and other negative sanctions. Examples include fines, imprisonment, social rejection, and criticism.

Based on Source:

1. External Social Control: This is imposed from outside by other individuals, groups, or institutions through various sanctions. Examples include legal penalties, organizational rules, and community sanctions.
2. Internal Social Control: This operates from within the individual through internalized norms, values, and conscience. Examples include self-discipline, moral beliefs, and internalized cultural values.

Based on Area of Operation:

1. Primary Social Control: This operates in primary groups like family, peer groups, and small communities through intimate, personal relationships.
2. Secondary Social Control: This operates in secondary groups like formal organizations, governments, and legal systems through impersonal, formal relationships.

5.2.6 Agencies of Social Control

Various agencies or institutions in society play important roles in exercising social control:

1. Family: As the primary agent of socialization, the family instills basic values, norms, and behavioral patterns in children. Parents exercise control through approval, disapproval, rewards, and punishments.
2. Religion: Religious institutions exert powerful influence over behavior through moral teachings, religious doctrines, rituals, and beliefs in divine rewards and punishments. Religious leaders often serve as moral authorities.
3. Education: Schools and educational institutions transmit knowledge, skills, values, and norms while exercising control through curricula, rules, examinations, and disciplinary procedures.
4. Peer Groups: Peer groups exert significant influence over individual behavior, especially during adolescence, through acceptance, rejection, ridicule, and peer pressure.

5. Mass Media: Modern media including television, radio, newspapers, internet, and social media influence opinions, attitudes, and behaviors through information, entertainment, and advertising.

6. Economic Institutions: Workplaces exercise control through employment policies, organizational rules, financial incentives, and career advancement opportunities.

7. Political Institutions: Governments and political systems exercise control through laws, regulations, policies, courts, police, military, and other formal mechanisms of authority.

8. Legal System: The legal system, including laws, courts, police, and prisons, represents the most formal means of social control in modern societies

9. Community and Neighborhood: Local communities exercise control through customs, traditions, public opinion, gossip, and social pressure.

10. Healthcare Institutions: Medical and mental health institutions exercise control over definitions of health and illness, treatment protocols, and healthcare access.

11. Art and Literature: Cultural expressions influence values, beliefs, and behaviors by portraying certain lifestyles and behaviors as desirable or undesirable.

12. Science and Technology: Scientific knowledge and technological innovations shape behavior by determining what is possible, accessible, and acceptable in society.

Each of these agencies exercises social control in unique ways, often overlapping and reinforcing each other to create a comprehensive system of social regulation.

5.3 SOCIAL CHANGE

5.3.1 Meaning of Social Change

Social change refers to alterations in social structure, social institutions, social relationships, cultural patterns, and social behavior over time. It involves modifications in the way people live, work, interact, and organize themselves in society. Social change can be gradual or rapid, planned or unplanned, progressive or regressive, and evolutionary or revolutionary.

The concept of social change is fundamental to sociology because societies are inherently dynamic rather than static. All societies, from the simplest to the most complex, experience various forms of change over time. Understanding these changes—their causes, patterns, and consequences—is essential for comprehending how societies develop and transform.

Social change encompasses a wide range of phenomena, including technological innovations, cultural diffusion, population shifts, economic transformations, political revolutions, legal reforms, environmental adaptations, and shifts in values, beliefs, and attitudes. It may involve changes in specific aspects of society or fundamental transformations of entire social systems.

5.3.2 Definitions of Social Change

Various sociologists have defined social change from different perspectives:

According to Kingsley Davis, "Social change is only such alterations as occur in social organization, that is, structure and functions of society."

MacIver and Page define social change as "the process of becoming different in order to adapt and to keep on adapting."

H.M. Johnson states, "Social change is the change in organization of society and practically the alteration of social structure."

Morris Ginsberg defines social change as "a change in the social structure, e.g., the size of society, the composition or balance of its parts or the type of its organization."

Wilbert Moore defines social change as "the significant alteration over time in behavior patterns and culture, including norms and values."

Guy Rocher defines social change as "any observable transformation in time, which affects, in a manner that is not provisional or ephemeral, the structure or functioning of the social organization of a given collectivity and modifies the course of its history."

These definitions highlight that social change involves significant alterations in social structures, functions, relationships, and cultural patterns that persist over time and affect the historical trajectory of societies.

5.3.3 Processes of Social Change

Social change occurs through various processes, which often operate simultaneously and interact with each other:

1. Evolution: This refers to slow, gradual, and cumulative change that occurs naturally over long periods. Evolutionary change typically involves adaptations to changing environments or conditions.
2. Diffusion: This involves the spread of cultural elements (ideas, technologies, practices) from one society or group to another through contact and communication.
3. Innovation: This refers to the creation and adoption of new ideas, technologies, behaviors, or organizational forms, which then replace or modify existing ones.
4. Revolution: This involves rapid, fundamental transformations in social, political, or economic systems, often accompanied by conflict and violence.
5. Reform: This refers to deliberate efforts to modify specific aspects of society through peaceful, legal, and institutional means.
6. Modernization: This involves the transformation of traditional or agrarian societies into industrial, urban, and complex social systems through technological advancement, industrialization, urbanization, and bureaucratization.
7. Acculturation: This occurs when continuous contact between different cultures leads to substantial changes in the cultural patterns of one or both groups.
8. Assimilation: This involves the absorption of a minority culture into a dominant culture, resulting in the minority group adopting the values, behaviors, and institutions of the dominant group.
9. Conflict: This refers to change resulting from struggles between individuals or groups with opposing interests, values, or power positions.

10. Accommodation: This involves adjustments and compromises between conflicting groups without fundamental changes in their respective positions.

11. Globalization: This refers to the increasing interconnectedness and interdependence of societies worldwide through economic, political, cultural, and technological integration.

12. Cyclical Change: This involves recurring patterns of growth and decline, expansion and contraction, or rise and fall in various aspects of society.

These processes rarely operate in isolation; instead, they often interact with and reinforce each other, creating complex patterns of social change.

5.3.4 Factors of Social Change

Numerous factors influence the nature, direction, and pace of social change. These can be broadly categorized as follows:

1. Technological Factors: Technological innovations and scientific discoveries have been major drivers of social change throughout human history. From the invention of agriculture to the development of the internet, technological changes have transformed how people live, work, communicate, and organize themselves. Examples include the Industrial Revolution, the Digital Revolution, and advances in transportation, communication, medicine, and energy production.

2. Demographic Factors: Changes in population size, structure, and distribution significantly impact society. Population growth, decline, aging, migration, urbanization, and changes in birth and death rates all influence social structures, institutions, and relationships. For instance, rapid population growth may strain resources and services, while aging populations may necessitate changes in healthcare, pension systems, and family structures.

3. Economic Factors: Economic transformations, including changes in modes of production, distribution, consumption, and exchange, drive many social changes. Industrialization, commercialization, capitalism, socialism, economic crises, globalization, and changes in patterns of ownership, employment, and consumption all reshape social relations and structures.

4. Cultural Factors: Changes in ideas, values, beliefs, norms, knowledge, and symbolic expressions influence social behavior and institutions. Cultural factors include religious movements, intellectual currents, ideological shifts, educational expansion, artistic innovations, and changes in moral values and social attitudes.

5. Political Factors: Changes in political systems, power structures, authority relations, and governmental policies and programs drive social change. Political factors include revolutions, reforms, democratization, authoritarianism, colonization, decolonization, wars, social movements, and policy changes.

6. Environmental Factors: The natural environment and its changes affect human societies. Climate change, natural disasters, resource depletion, environmental degradation, and adaptations to different ecological settings all influence social organization and adaptation.

7. Biological Factors: Biological and genetic factors, including evolutionary changes, epidemics, pandemics, changes in human health, and advances in biotechnology, can drive social transformations. For example, the COVID-19 pandemic has accelerated changes in work patterns, education, healthcare, and social interaction.

8. Psychological Factors: Changes in human consciousness, awareness, attitudes, motivations, and aspirations influence social behavior and organization. Individual and collective psychological changes can drive social movements, cultural shifts, and behavioral trends.

9. Social Structure Factors: The internal dynamics of social structures, including contradictions, tensions, conflicts, and imbalances within and between social institutions, can generate pressure for change. For example, inconsistencies between economic and political systems or tensions between tradition and modernity can drive social transformations.

10. Globalization Factors: Increasing global interconnectedness through trade, communication, travel, cultural exchange, and political integration accelerates and shapes social change across societies. Globalization spreads ideas, technologies, economic systems, and cultural practices worldwide, creating both homogenization and new forms of diversity and resistance.

These factors rarely operate in isolation; rather, they interact with and reinforce each other in complex ways, creating multi-causal patterns of social change.

5.3.5 Theories of Social Change

Various theoretical perspectives have been developed to explain social change. The major theories include:

Evolutionary Theories:

- Unilinear Evolutionary Theory: Proposed by early sociologists like Auguste Comte, Herbert Spencer, and Lewis Henry Morgan, this theory suggests that all societies progress through the same stages of development, from simple to complex, primitive to advanced, and traditional to modern. These stages are seen as universal, sequential, and irreversible.
- Multilinear Evolutionary Theory: Developed by anthropologists like Julian Steward, this theory argues that societies follow different paths of development depending on their specific environmental, technological, and cultural conditions. It recognizes multiple possible evolutionary trajectories rather than a single universal sequence.
- Neo-Evolutionary Theory: Proponents like Talcott Parsons and Neil Smelser suggest that social evolution involves increasing differentiation, integration, and adaptive capacity in social systems over time.

Cyclical Theories:

- Oswald Spengler's Theory: In "The Decline of the West" (1918), Spengler argued that civilizations go through a life cycle similar to biological organisms, with stages of growth, maturity, and inevitable decline.
- Arnold Toynbee's Challenge-Response Theory: Toynbee proposed that civilizations rise in response to environmental or historical challenges and decline when their creative minorities fail to respond effectively to new challenges.

- Pitirim Sorokin's Theory of Cultural Dynamics: Sorokin suggested that societies oscillate between ideational (spiritual), sensate (materialistic), and idealistic (balanced) cultural systems in recurring cycles.

Conflict Theories:

- Marxist Theory: Karl Marx argued that social change results from inherent contradictions within society, particularly class conflicts arising from exploitative economic relations. According to Marx, the tension between classes eventually leads to revolution and the establishment of a new social order.

- Class Conflict Theory: Builds on Marx's work to examine how conflicts between social classes drive historical change through revolutions and reforms.

- Power Conflict Theory: Focuses on struggles for power and resources among different groups as the primary driver of social change.

Functionalist Theories:

- Equilibrium Theory: Talcott Parsons suggested that social systems tend toward equilibrium or stability, with change occurring primarily as adaptation to maintain system balance when external or internal conditions shift.

- Structural-Functional Theory: Views society as an integrated system where changes in one part necessitate adjustments in other parts to maintain overall functional integration.

- Modernization Theory: Suggests that traditional societies transform into modern ones through processes of economic growth, political development, social mobilization, and cultural change.

Technological Theories:

- Technological Determinism: Proposed by theorists like William Ogburn, this perspective argues that technological innovations are the primary drivers of social change, with social and cultural adaptations following technological developments.

- Convergence Theory: Suggests that as societies industrialize and adopt similar technologies, they tend to develop similar social structures, institutions, and cultural patterns regardless of their different historical backgrounds.

World Systems Theory:

- Developed by Immanuel Wallerstein, this theory analyzes how the capitalist world economy, divided into core, semi-peripheral, and peripheral regions, shapes social change across societies through economic and political relationships of dependency and exploitation.

- Demographic Theories:Focus on how population changes, including growth, decline, migration, and urbanization, drive social transformations in economic systems, settlement patterns, family structures, and resource utilization.

Multiple Factors Theories:

- Max Weber's Theory: Weber emphasized the interplay of economic, political, religious, and ideological factors in driving social change, rejecting single-factor explanations like economic determinism.

- P.A. Sorokin's Integral Theory: Sorokin argued that social change results from the complex interaction of internal and external factors, including immanent change (arising from within social systems) and contact-based change (resulting from interaction between societies).

These theories offer different but often complementary perspectives on the complex phenomenon of social change. Most contemporary sociologists recognize that social change typically involves multiple causes and processes operating simultaneously at different levels of society.

5.4 SOCIAL EVOLUTION

Social evolution refers to the gradual, sequential development of society over time, typically moving from simple to more complex forms of social organization. The concept has its roots in biological evolutionary theory but was adapted to explain social change by early sociologists like Auguste Comte, Herbert Spencer, Lewis Henry Morgan, and Émile Durkheim.

The key characteristics of social evolution include:

- Gradual Change: Social evolution involves slow, incremental changes that accumulate over long periods, usually spanning generations or centuries.

- Increasing Complexity: Evolutionary change typically moves from simpler to more complex forms of social organization, with greater differentiation of social structures, institutions, and roles.

- Adaptation: Social evolution involves adaptations to changing environmental, technological, demographic, and social conditions.

- Directional Change: Traditional evolutionary theories often assume that social change follows a particular direction, usually toward "progress" or "advancement."

- Cumulative Change: Each stage of evolution builds upon previous stages, incorporating and modifying earlier social forms rather than completely replacing them.

- Natural Process: Social evolution is often viewed as a natural, organic process that occurs through the internal dynamics of societies rather than through deliberate planning.

Early evolutionary theories in sociology, such as those proposed by Spencer and Morgan, tended to be unilinear, suggesting that all societies progress through the same universal stages of development. For instance, Morgan proposed that societies evolve from savagery to barbarism to civilization, while Comte suggested progression from theological to metaphysical to positive (scientific) stages of thought.

However, modern evolutionary approaches in sociology have largely abandoned such rigid, unilinear schemes in favor of multilinear models that recognize diverse evolutionary paths shaped by specific historical, cultural, environmental, and technological conditions. Contemporary evolutionary theories also acknowledge that evolution does not necessarily imply "progress" in a normative sense, as changes may be adaptive without being "better" or "more advanced" in any absolute sense.

Some key concepts in social evolutionary theory include:

1. Differentiation: The process by which social structures and functions become increasingly specialized and distinct from one another.
2. Integration: The development of coordinating mechanisms that maintain unity and coherence despite increasing differentiation.
3. Adaptation: The adjustments societies make to changing internal and external conditions to maintain or enhance their viability.
4. Selection: The processes by which certain social innovations are retained while others are discarded based on their adaptive value.
5. Variation: The emergence of new social forms, practices, institutions, and ideas that provide the raw material for evolutionary change.

Despite criticisms of earlier evolutionary theories for their ethnocentrism, teleological assumptions, and oversimplification, the evolutionary perspective continues to offer valuable insights into long-term patterns of social change. Modern sociologists typically combine evolutionary concepts with other theoretical perspectives to develop more nuanced understandings of how societies change over time.

5.5 SOCIAL PROGRESS

Social progress refers to the idea that society advances toward better conditions, greater prosperity, enhanced well-being, increased freedom, or greater social justice over time. Unlike the more descriptive concept of social evolution, which focuses on how societies change, social progress incorporates normative judgments about the desirability or value of specific social changes.

The concept of social progress emerged prominently during the Enlightenment in 18th-century Europe, when thinkers like Condorcet, Turgot, and later Auguste Comte developed the idea that human societies naturally advance toward more rational, enlightened, and improved states. This optimistic view of historical development became central to modernization theory and many Western ideologies of development.

Key aspects of the concept of social progress include:

1. Normative Dimension: Unlike merely descriptive concepts of social change, social progress explicitly incorporates value judgments about what constitutes "better" or "improved" social conditions.

2. Improvements in Human Condition: Progress is typically measured in terms of improvements in material well-being, health, education, human rights, equality, freedom, or other aspects of the human condition.

3. Rational Development: Many theories of progress emphasize the role of reason, science, and rationality in driving improvements in social organization and human welfare.

4. Optimistic Orientation: The concept of progress generally embodies an optimistic view that human societies can and do improve over time through human effort and ingenuity.

5. Technological Advancement: Technological innovation is often seen as a key driver of social progress, enabling improvements in productivity, health, communication, and other areas of human life.

6. Moral Development: Some theories of progress emphasize improvements in moral understanding, ethical principles, or social justice as essential aspects of advancement.

The concept of social progress has been measured and evaluated in various ways:

1. Economic Indicators: GDP growth, poverty reduction, income levels, economic opportunity, and material living standards.

2. Social Indicators: Health outcomes, life expectancy, education levels, literacy rates, and social mobility.

3. Political Indicators: Expansion of civil liberties, political rights, democratic governance, and rule of law.

4. Cultural Indicators: Development of arts, sciences, knowledge, and cultural achievements.

5. Ethical Indicators: Reduction in violence, expansion of human rights, greater equality, and broader moral consideration.

6. Composite Measures: Indices like the Human Development Index (HDI), Social Progress Index, and Sustainable Development Goals that combine multiple dimensions of well-being.

However, the concept of social progress has been subjected to various critiques:

1. Cultural Relativism: Critics argue that definitions of "progress" often reflect particular cultural values rather than universal standards, leading to ethnocentric judgments.
2. Complexity of Evaluation: Progress in one dimension (e.g., economic growth) may be accompanied by regression in others (e.g., environmental sustainability or social equality).
3. Non-Linear Development: Historical evidence suggests that societies do not advance continuously but experience periods of progress, stagnation, and regression in various dimensions.
4. Postmodern Critique: Postmodern thinkers question grand narratives of progress, highlighting the diversity of values, the contextual nature of knowledge, and the problematic aspects of modernization.
5. Environmental Critique: Environmental thinkers challenge conceptions of progress that ignore ecological limits, environmental degradation, and sustainability concerns.
6. Critical Theory: Critical theorists argue that conventional notions of progress often mask continuing forms of domination, exploitation, and inequality.

Despite these criticisms, the concept of social progress remains influential in contemporary social thought and public discourse. Many sociologists and social thinkers continue to engage with questions about how to define, measure, and achieve meaningful improvements in human well-being and social conditions, while being more attentive to cultural diversity, complexity, and sustainability concerns.

The relationship between social evolution and social progress is complex. While early evolutionary theories often equated evolution with progress, modern sociology generally distinguishes between the descriptive concept of evolution (how societies change over

time) and the normative concept of progress (judgments about the desirability of such changes). Social evolution describes patterns of change, while social progress involves evaluations of whether these changes represent improvements according to particular values or standards.

LET US SUM UP

Social control refers to the mechanisms through which societies regulate individual and group behavior to maintain order and enforce social norms. It operates through various formal and informal agencies including family, religion, education, peer groups, media, economic institutions, political institutions, and the legal system. Social control serves multiple purposes, including maintaining social order, regulating behavior, resolving conflicts, promoting solidarity, protecting social institutions, facilitating interaction, preventing deviance, ensuring socialization, and facilitating controlled social change. Social change refers to alterations in social structure, social institutions, social relationships, and cultural patterns over time. It occurs through various processes including evolution, diffusion, innovation, revolution, reform, modernization, acculturation, assimilation, conflict, accommodation, globalization, and cyclical change.

Multiple factors influence social change, including technological, demographic, economic, cultural, political, environmental, biological, psychological, social structural, and globalization factors. These factors typically interact in complex ways rather than operating in isolation. Various theories have been developed to explain social change, including evolutionary theories, cyclical theories, conflict theories, functionalist theories, technological theories, world systems theory, demographic theories, and multiple factors theories. Social evolution refers to the gradual, sequential development of society over time, typically moving from simple to more complex forms of social organization. Modern evolutionary approaches recognize diverse evolutionary paths shaped by specific historical, cultural, environmental, and technological conditions. Social progress refers to the normative idea that society advances toward better conditions, greater prosperity, enhanced well-being, increased freedom, or greater social justice over time. The concept incorporates value judgments about the desirability of specific social changes and has

been subjected to various critiques from cultural relativist, postmodern, environmental, and critical perspectives.

The relationship between social control and social change involves a dynamic tension: social control mechanisms help maintain stability and order, while social change processes drive transformation and adaptation. Together, they enable societies to balance continuity and change, tradition and innovation, stability and development.

GLOSSARY

- Anomie: A condition of instability resulting from a breakdown of standards and values or from a lack of purpose or ideals.
- Coercion: The practice of persuading someone to do something through force or threats.
- Conformity: Behavior in accordance with socially accepted conventions or standards.
- Cultural Lag: The notion that culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag.
- Deviance: Behavior that violates social norms and arouses negative social reactions.
- Diffusion: The spread of cultural items from one culture or society to another.
- Folkways: Informal norms or everyday customs that may be violated without serious consequences within a society.
- Modernization: The process by which a society moves from traditional or pre-modern social, economic, and political systems to modern ones.
- Mores: Norms that are widely observed and have great moral significance attached to them.
- Sanctions: Rewards for conformity and punishments for non-conformity that encourage people to obey social norms.
- Social Disorganization: The disruption or breakdown of the structure of social relations and values resulting in the loss of social controls over individual and group behavior.

- Social Equilibrium: A state of balance or adjustment between different elements within a society.
- Socialization: The lifelong process through which individuals learn culture and become functioning members of society.

CHECK YOUR PROGRESS

1. Social control is essential for maintaining _____ in society.
2. Family is considered a formal agency of social control. (True/False)
3. Social change is always progressive. (True/False)
4. According to Marx, the primary driver of social change is _____.
5. The concept of social evolution implies movement from _____ to _____ forms of social organization.

ANSWERS TO CHECK YOUR PROGRESS

Social order/stability

False

False

Class conflict

Simple, complex

MODEL QUESTIONS

1. Define social control and explain its nature and purpose in modern societies.
2. Distinguish between formal and informal methods of social control with suitable examples.
3. Critically evaluate the role of various agencies of social control in contemporary society.
4. Define social change and discuss the major processes through which social change occurs.
5. Analyze the factors that influence social change in the context of globalization.

6. Compare and contrast the major theories of social change.

7. Discuss the relationship between technological innovation and social change.

8. Critically examine the concept of social evolution and its relevance in understanding contemporary social transformations.

9. Evaluate the idea of social progress. Is it a useful concept for analyzing social change?

10. Examine the relationship between social control and social change in modern societies.

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