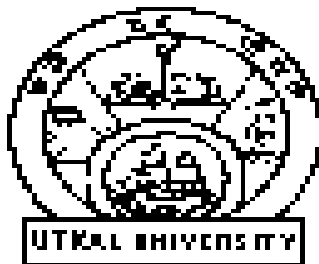


Introduction to Sociology-I



DIRECTORATE OF DISTANCE & CONTINUING EDUCATION

UTKAL UNIVERSITY, Vani Vihar

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Unit-I

Emergence of Sociology

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1.0. OBJECTIVES

At the end of the unit, you will be able to;

- Define the meaning, scope and nature of sociology
- Describe the emergence of sociology
- Relate Sociology with other social sciences

1.1. INTRODUCTION

Sociology is relatively a new science.

As a discipline of academic interest, it is of recent origin. Though the roots of sociological writings go back to the Greek and the Roman philosophy; it emerged as a new discipline only in the first half of the 19th century, as a response to the crisis caused by the French and the industrial revolutions. Earlier, History, Economics, Political Science, and Philosophy attempted a study of various problems related to society. Later, when man was confronted with complexities of social life, it became necessary to establish a separate discipline for the study of society. The social, economic, political and intellectual background of the 18th century Europe facilitated the emergence of sociology. It emerged in European society corresponding to its socio-historical background which had its origin in the Enlightenment period. This period embodied the scientific, technological, intellectual and commercial revolutions in Europe on the one hand; and the French revolution of 1789 on the other. The Enlightenment period stretched from 14th to 18th century and had given rise to force of social change which rocked the feudal monarchy and church in Europe. Similarly, the industrial revolution in England brought about deep rooted changes in the nature of society and role of individual in the society.

1. It gave rise to varieties of social and cultural problems. All these developments provided the requisite impetus to the scholars and thinkers of that period to develop a science of society which could address these problems. Notable among them was Auguste Comte, a French philosopher, who developed a science of society and named it as sociology. In

his famous work "Positive Philosophy", Comte pointed out the need for the creation of a distinct science of society which he first called "Social Physics" and later "Sociology" that should concern itself with an analysis and explanation of social phenomena. Sociology has been defined as the science of society. It is the scientific study of social relationships or activities. It studies social life, actions, behaviors and incidents. Auguste Comte, Emile Durkheim, Karl Marx, Max Weber and Herbert Spencer made significant contribution to the development of sociology.

Every subject or branch of knowledge has its own history and subject matter, so also sociology. Every subject has its own approach, concepts and methods through which it studies its subject and becomes distinguished from other. Hence, our concern in this unit is to study the foundations of sociology. This first unit of the paper-1, i.e. Introduction to sociology, introduces the subject sociology as it emerged as a discipline and its subsequent growth and development both in international and Indian context. It also tries to explain contribution of modern pioneers to the development of sociology. This unit also highlights the scope, subject matter and importance of sociology. It explains the two major schools of thought on the scope of sociology i.e. Formalistic and Synthetic school of thought. This unit also highlights the interrelationship of sociology with other social sciences. It is a well known fact that different social sciences are interrelated and one cannot make a sharp distinction between them. But at present, it is recognized that sociology synthesizes other social sciences. Now, Sociology, Social Anthropology, Economics, Political Science, History etc. share most of their views and method. What is sociology and its roots:

Sociology is the general study of social life, groups and societies. Sociology is a humanistic social science. It studies the behavior of human beings in society. Other social sciences like Economics History etc. also study the same but their focus of interest is different. Sociology is concerned with social relationships of man with man and social interactions. It is the scientific study of social relationships, their variety, their forms and whatever affects them. It aims to study social action, not in its economic, political, religious or ethical sense, but the way it influences the social behaviour. It is the social nature of human action that concerns sociologists. Sociology is the science of social reality and social institutions. As a science of society, sociology studies social institutions, social groups, social processes and social organizations.

Famous French philosopher Auguste Comte coined the term Sociology in the year 1839. The word "Sociology" has been derived from two words i.e. the Latin word "Socius" or "Societus" meaning society, companion or associate and the Greek word "Logos" meaning "study" or "science". Hence, the etymological meaning of the term sociology is the science of society or the study of society. Society is a web of social relationships i.e. human inter-actions and

interrelations. Sociology is the study of human behavior in groups or human interaction among human beings. It is a science which is concerned with association of human beings and analysis and explanation of social phenomena. Sociology is not only the study of social relationships, activities and incidents but also of their forms. It is the synthesis of social sciences. According to Simmel, the main object of sociology is the study of the forms of social interaction. Sociology is concerned with the “whole” of human society and not with the “parts” which make up the whole. Its central concern is to study society as an interconnected whole. Its subject matter is our own behavior as social being.

1.2. Emergence of sociology

In order to comprehend any subject, it is pertinent to look into the socio-cultural coordinates of its genesis and growth. It is a truism that the history of social life and its problems is as old as human being itself. The origin of sociology is associated with the evolution of man. However the roots of sociological understanding go back to the ancient Greek and Roman literature. But the systematic study of society emerged in the West. Besides, we do find references of law, the state and the society in Plato’s Republic (427-347 B.C) and in Aristotle’s Ethics and politics (348-322 B.C.). Similarly, Roman philosopher Cicero’s book *De Officiis* (on justice) was a treasure of insights in philosophy, law, politics and sociology. St. Augustine’s *De civitate Dei* (345-430 A.D) deals with social concepts and questions.

Later on significant works of subsequent ages like the *summa theological* and *de regimine principum* of Thomas Aquinas (1227-1274) *De Monarchia* of Dante (1265-1321) deals with social concepts and questions of their time. In the modern periods, there appeared some writers who treated problems of life and society on a more realistic level. No clear cut distinction was made between state and society until the 16th century. Machiavelli in his famous work “The prince” made an objective discussion on state and statecraft. Another notable author of this period was Sir Thomas Moore (1477-1535) who, in his book “Utopia” published in 1515, dealt with day to day social problems. Scholars like Thomas Campanella (1568-1639) in his “City of the Sun” Sir Francis Bacon in his “New Atlantis” (1561-1628) and James Harrington in his “The common wealth of Nations” made discussion on what real life ought to be. Similarly, famous Italian writer Vico and French scholar Montesquieu gives stress on scientific investigation of social phenomenon. In his book “The New Science” Vico opined that society was subject to definite laws which could be observed through objective observation. Montesquieu in his famous work “The Spirit of Laws” had analysed the role of external factors in life of human societies French scholar Saint Simon tried to develop a new science which would study social life like physics studies the physical world. But the origin of sociology is attributed to the numerous developments in the 18th and 19th century especially

the Industrial revolution and the French revolution. These two epoch-making events changed the entire history of human society. It resulted in metamorphic changes in the realm of economy, polity, culture and religiosity of mankind. This altered reality attracted the attention of the scholars like Saint Simon, Auguste Comte and others. They attempted to explain this social transition thereby envisioning their ideas on social reconstruction. Sociology owes its birth to this intellectual endeavour. Comte is rightly called as the founder of sociology because he coined the term and also its theme and methodology. Study of the social institutions was special significance for him. In his famous work "Positive Philosophy", Comte pointed out the need for the creation of a distinct science of society which he first called "social physics" and later "sociology" that showed concern for analysis and explanation of social phenomena.

1.2.1. EMERGENCE OF SOCIOLOGY IN INDIA

We find the growth of sociology as a discipline is a product of Western intellectual discourse. However, writings about society can be traced back to the ancient Indian mythological, religious and spiritual texts such as the Veda, Upanishads, Puranas, Smritis, writings of Kautilya and Shukracharya that talk volumes about rites, laws, customs, economy, polity, culture, morality, aesthetics and science. All these writings are replete with insights concerning social order and stability, mobility, human interrelationship and social governance. For instance, Kautilya's Artha Shastra is a monumental treatise on political economy and Shukracharya's Niti Shastra offers vast wisdom on morality, social customs, ethics, folkways and mores.

"Charaksamhita" of 8th century B.C advise the healers to take into account the norms, values and customs of the people who would come to them. Most of the classical accounts of Indian Society can be found in the writings of Megasthenes, the Greek ambassador to the court of Chandragupta Maurya. Detailed socio-cultural description of Indian society is also found in the works of three Chinese travelers, Fa-hien (400-411 A.D), Yohan Change (624-644 AD) and I-Tsing (671-695 AD). Similarly, a sort of sociological approach may be marked in the famous Arab traveler Al-Biruni's (973-1030) description of the social life and customs of the people. Valuable information on socio-cultural conditions and daily life of people of India are available from the narratives of Ibn Batutta (1333-1347). Famous Muslim scholar in Akbar's court (1556-1605) Abul Fazal is known for his work "Ain-i-Akbari". It gives a wonderful description of society in all its aspects in Akbar's time. Abd-al-Rahman Ibn-khaldun (1332-1406) the famous Islam scholar is known for his popular treatise "Muqaddamah" where he describes the rise and fall of states and gives stress on geographical and climatic factors as causes of social change. However the above scholars were not sociologists in the modern sense. But they were keen observers of social life and society and thereby providing valuable material for sociology.

During British period, the rapid acquisition of knowledge of Indian Society and the intensification of missionary activities began to develop from 1760 onward. Missionaries and

British officials made earnest effort to study the social life and culture of people of India. Dr. François Buchanan conducted an ethnographic survey of Bengal in 1807 which is still considered as a brilliant work of sociological importance. In 1816, Abbé Dubois, a French Missionary in Mysore wrote a book entitled “Hindu Manners, Customs and Ceremonies” which is regarded as a valuable sociological document. Famous social reformer Raja Rammohan Roy’s writings on religion, women and society continue to excite the intellectual discourse for their rich sociological content. Besides, Vivekananda Dadabhai Naroji, M.G. Ranade and many others also added the much needed intellectual stimulus to the larger discourse of ‘individual and society’ in India. The making of Indian Sociology can be traced back to this intellectual climate and its corresponding socio-cultural milieu.

Emergence of sociology as a profession in India: Sociology emerged as a separate academic discipline in Indian universities in the 1st half of 20th century. At the beginning it was associated with Anthropology. However, the growth of sociology and anthropology passed through three phases such as.

1. First phase - 1773-1900.
2. Second phase - 1901-1950.
3. Third phase - 1950 till date.

The beginning of studies in sociology in Calcutta University was first started in 1907. But there was no separate department of sociology. Later on in 1914 Social Philosophy and Sociology were introduced in Mysore University. The first department of sociology started in Bombay University in 1919 followed by the University of Lucknow in 1920s. Osmania University offered sociology as one of the options at B.A level in 1928 and as an independent MA programme in 1946. Subsequently, other Indian universities started opening Sociology as a PG program after Independence.

1. **Auguste Comte:** Prominent French Philosopher Comte coined the term sociology and contributed substantially to the making of the discipline. His important works include Positive Philosophy, Systems of Positive Polity and Religion of Humanity. His significant sociological themes include Law of Three Stages, Hierarchy of Sciences, Positivism, Social Statics and Social Dynamics. His major intention was to create a science of society. Comte opined that sociology must follow the method of natural sciences. He believes in the unilinear theory of evolution and opines that human knowledge and society pass through certain definite progressive evolutionary stages.

2. Emile Durkheim: (1858-1917) Another French sociologist Durkheim attempted to establish the status of sociology as an independent and distinct science. He was a follower of Comte's tradition and aimed at developing a scientific sociology. He is considered as the builder of sociology. His major contributions include Division of Labour in Society, Elementary Forms of Religious Life, Le Suicide, Rules of Sociological Method etc. He was the first modern thinker who emphasized on the reality of society. In his theory the ultimate social reality is the group. He advocates the objective, factual and empirical method of study. For him, sociology is the study of social facts. Social life has to be analyzed in terms of social facts. He considers social facts to be external to individual.

3. Herbert Spencer: (1820-1903) Herbert Spencer, a British scholar, played a leading role in the intellectual movement in social sciences in the 19th century. His sociology is essentially evolutionistic. His main focus was on the evolutionary growth of social structures. For him, evolution begins in the inorganic world of matter, goes through the organic or living world of plants and animals and ends in the human and social world of men. He believed that all phenomena organic, inorganic and super-organic follow the same natural law of evolution. His main works are Social Statics, The Study of Sociology, The Principles of Sociology and Man versus the State etc.

4. Max Weber: (1864-1920) Max Weber, a German philosopher and Sociologist, contributed significantly to the evolution of Sociology as a scientific discipline. For him, individual is the basic unit of society. Weber opines that it is necessary to analyse human motivations, actions and relationships scientifically. *Verstehen* i.e interpretative understanding is the method which is more effective in understanding the dynamics of society and culture which cannot be reduced to mere observable objects. The task before the social scientist is to observe the inner meaning of a social phenomenon. Society and culture are not elements to be quantified in line with the objects in nature; rather they are to be interpreted. Social action and human relationships are qualitative in nature. Therefore, it is imperative to make use of empathy along with the property of objectivity for a comprehensive understanding of social phenomenon. Ideal type can serve as the appropriate methodological tool for the purpose. For him sociology is the interpretative understanding of social action. His main works are the Protestant Ethics and the Spirit of Capitalism, Economics and Society, Methodology of Social Sciences.

5. Karl Marx: (1818-1883). Marx, a versatile thinker, a prolific writer and a critique was a product of German idealism. His writings carry deep imprints of the ideas of Hegel, Kant, Feneurbach and Adam Smith. However, his writings are highly original and polemical and are not in complete conformity with these scholars. Although he claims to be a Sociologist, his writings are deeply concerned with burning social issues of his times. He has extensively written

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

6. Talcott Parsons (1902-1982): Parsons is a leading American sociologist. He views sociology as the analysis of social relationship and cultural product. He tried to keep social science as close to natural science. He opined that the role of reason is supreme in sociological theory. The social science, which he calls action science, is that which deals with the realms of interaction and values. His important books are "The structure of Social action and 'The Social System'". Some of his salient themes include (i) action frame of reference, (ii) social system and (iii) pattern variable. Parsons opines that a social system consists in a plurality of individual actors interacting with each other in a situation. The core of a social system is the patterned normative order through which the life of a population is collectively organized.

1.2.2: Importance of Sociology

As compared to other sciences; sociology is a new and younger science. Still sociology has been viewed as the science of society and mother of all social science. But sociologist differs among themselves regarding the importance and values of sociology. One set of critics trivialize sociology as a discipline having little connectedness with social reality. On the contrary, others argue in favour of its importance as a scientific enterprise rooted in the study of social reality. However, importance of sociology may be known from the following.

1. A scientific study of society is only possible through sociological analysis.
2. Study of sociology also helps in understanding and analyzing various social problems.
3. Sociological insights help in effective planning, formulation of social policy and good governance.
4. A branch of sociology called criminology helps in a proper understanding of crime and criminality in society.
5. Study of sociology also helps in the comparative understanding of groups, culture and societies.
6. Sociology as a discipline offers a plethora of themes and issues concerning social reality like tribal studies, social exclusion and inclusion, gender studies, Diaspora, urban studies, social movements etc for academic discourse and research investigations.

1.3. Scope of sociology

Every subject has its own scope and subject matter. Sociologists differ among themselves regarding the scope of sociology. As a result, there is no unanimity of opinion amongst scholars about the scope of sociology. Some sociologists opine that sociology studies everything and any- thing under the sun, whereas, others opine that the scope of sociology is very limited as it studies only those things which are not studied by other social sciences. V.F. Calberton opines “since sociology is so elastic a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology becomes sociology or where economic theory becomes sociological theory, something which is impossible to decide”. However, an attempt has been made to demarcate the exact scope of sociology.

1.3.1. Definitions of Sociology

Sociology is a new social science. French sociologist Auguste Comte coined the term sociology in 1839. The term ‘sociology’ is derived from the Latin word ‘societus’ meaning ‘society’ and the Greek word ‘logos’ meaning study or ‘science’. Etymologically sociology means the ‘science of society’ sociology concerns itself with an analysis and explanation of social phenomena. It studies social life, actions, behaviours and incidents. Sociology is the study of social relationships, groups and societies. Its subject matter is our own behaviour as social beings.

Sociologists differ in their opinions about the definition of sociology. Sociology has been defined as the science of society. Some others have defined sociology as the scientific study of social relationships or activities. But what defines sociology is not what it studies i.e. group or family, but how it studies a chosen thing. In this context, it is necessary to discuss some of the definitions of sociology.

1. Auguste Comte, “sociology is the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation”.
2. Alex inkles, “Sociology is the study of systems of social action and their interrelations”.
1. Emile Durkheim “Sociology is the science of social institutions”.
2. Max-Weber, “sociology is the science which attempts an interpretative understanding of social action”.
3. Morris Ginsberg, “sociology is the study of human interactions and inter-relations their conditions and consequences”.

4. Morris Ginsberg, "sociology is the science that deals with social groups, their internal forms or modes of organization, the processes that tend to maintain or change these forms of organization and relations between groups".
5. H.P. Fairchild, "sociology is the study of the relationships between man and his human environment".
6. J.F. Culler, "sociology may be defined as the body of scientific knowledge about human relationships.
7. G.A. Lundberg, "sociology is a body of related generalizations about human social behaviour arrived at by scientific method".
8. R.E. Park and F.W. Burgess, "sociology is the science of collective behaviour".
9. P.A. Sorokin, "sociology is a generalizing science of socio-cultural phenomena viewed in their generic form, types and manifold interconnections".
10. Arnold Green, "sociology is the synthesizing and generalising science of men in all his social relationships".
11. Kimball Young, "sociology deals with the behaviour of men in groups".
12. Gillin and Gillin, "sociology in its broadest sense may be said to be the study of interactions arising from the association of living beings".
13. G.Duncan Mitchell, "sociology is a science for scientific social development".

An analysis of the above definitions shows that sociologists differ in their opinion about the definition and the subject matter of sociology. But the common idea underlying all these is that sociology is concerned with human beings and their relationships. It gives stress on the social aspect of these relationships. Maclver opines that whatever subject may be included in the subject matter, its real subject matter are social relationships. This social relationship is the basis of social interaction of social processes. That is why man becomes a social animal only when he enters into these social relationships. Hence, studying sociology means studying social relationships.

1.3.2. Scope of Sociology

Scope means area of study, field of inquiry or the subject matter. Each subject has its own field of study, so also sociology. Study of sociology is organized within a specific boundary which is known as the scope of sociology. Without a demarcated boundary, it is very difficult to study a subject systematically. Hence, it is necessary to demarcate the boundary or scope of a subject. There are two main schools of thought among sociologists on the issue of scope and subject

matter of sociology: Formal school or specialistic school of thought and synthetic school of thought.

1.3.2.1. Formalistic or specialistic school

This school of thought is headed by German sociologist George Simmel. Alfred Vierkandt, Leopold Vonwiese, Max-Weber, Albion Small, Ferdinand Tonnies, E.A. Ross, Park and Burgess are other important supporters of this school. According to this school of thought the subject matter of sociology consists of this school opine that sociology cannot study social life as a whole. Hence, the scope of sociology is very limited. They want to keep the scope of sociology distinct from other social sciences. They consider sociology as a pure and independent science. However, the views of the supporters of this school of thought regarding the scope of sociology are discussed below:

1. George Simmel: Formalistic school is headed by German sociologist George Simmel. According to Simmel sociology should confine its study to formal behaviour instead of studying actual behaviour. Sociology comprehends the forms of social science which describes analyses, classifies and delineates the forms of social relationships, the process of socialization and social organization etc. Simmel makes a distinction between the forms of social relationships and their contents and opines that sociology should confine itself in explaining different forms of social relationships and study them in abstraction where as their contents are dealt with by other social sciences. Co-operation, competition, sub-ordination, division of labour etc. are different forms of social relationships. As sociology confines itself in studying forms of social relationships, its scope is very limited.

2. Alfred Vierkandt: Another leading supporter of formal school Vierkandt opines that sociology is a special branch of study which deals with the ultimate forms of mental or psychic relationships. These mental relationships consist in love, hate, Co-operation etc. which shape particular types of social relationships. He maintains that sociology can be a definite science only when it abstains from a historic study of concrete societies. Thus, in his opinion the scope of sociology is very limited as it deals with the ultimate forms of mental or psychic relationships like love, hatred, co-operation, competition etc.

3. Leopold Vonwiese: Another main advocate of formal school Vonwiese opined that the scope of sociology is very limited as it only studies the form of social relationships and forms of social processes. He has divided these social relationships and social processes into many types. He has indentified more than 650 forms of human relationships. Similarly there are two types of social processes in society such as associative and dissociative which includes cooperation and conflict respectively.

4. Max Weber: Another supporter of formalistic school Max-Weber opines that the aim of sociology is to attempt an interpretative understanding of social action and social and classification of social action and social behavior. It should confine itself in the analysis and classification of social action and social behaviors. Social behavior is that which is related to the behavior of others. As social behavior does not include the whole of human relations, hence the scope of sociology is very limited.

5. Albion Small: Another advocate of formal school A. Small opined that the scope of sociology is much limed as it does not study all the activities of society but only confine itself in studying the genetic forms of social relationships, behavior and activities.

6. Ferdinand Tonnies: Tonnies has supported the formal school and the idea of pure sociology. On the basis of forms of social relationships he has differentiated between 'Gemeinschaft' (society) and 'Gesellschaft' (community) and opined that the main aim of sociology is to study the different forms of social relationship that comes under these two categories.

Form the above views of supporters of formalistic school it may be concluded that sociology studies a particular aspect of social relationships. It studies the forms of social relationships in their abstract nature not in concrete situation. Thus, the formalistic school has confined the scope of sociology to the abstract study of the forms of social relationships.

Criticism of formalistic school: The formalistic school of thought has been criticized from the following grounds.

1. The formalistic school of thought has extremely narrowed down the scope of sociology to merely the abstract forms of social relationships.
2. The distinction between the forms of social relationships and the content of social relationships is not possible. It is also not possible to study the abstract forms by separating it from concrete relations.
3. The formalistic idea of pure and independent sociology is purely imaginary in nature.
4. Besides sociology, other social sciences like economics, political science, Psychology also study social relationships.
5. Comparison of sociology with geometry is impractical and incorrect.

1.3.2.2. Synthetic School

It came into existence in reaction to the formalistic school of thought. It tries to make sociology a synthesis of the social sciences or a general science and encyclopedic. According to this school of thought, the scope of sociology is very wide and all inclusive. According to this school of thought, different aspects of social life are inter-related. We can't understand society with the study of one aspect only; hence sociology should attempt to study social life as a whole. Sociology studies the whole of social life; hence its scope is very wide. The main advocates of this school of thought are Emile Durkheim, L.T. Hobhouse, P.A. Sorokin, Morris Ginsberg, Karl Mannheim, Alex Inkeles and many others. Opinions of supporters of this school of thought regarding the scope of sociology are described below.

1. Emile Durkheim: The main advocates of synthetic school Durkheim opines that the scope of sociology has three main divisions or field of study i.e (i) social Morphology (ii) Social Physiology and (iii) General Sociology.

- i) Social Morphology: It includes all those subjects which are fundamentally geographic, such as, population, its size, density, distribution, mobility etc. This comprehends two studies. First, analysis of the size and quality of the population in as much as it affects the qualities of social relationships and social groups. Second, study of the social structure, or a description of the main forms of social groups of institutions as well as their classification.
- ii) Social Physiology: Social physiology is inclusive of all those subjects that are studied by particular social sciences, such as religion, economy, language, morals, law etc. In other words, social physiology has different branches, such as sociology of law, sociology of religion etc. which are regarded as special aspects of sociology.
- iii) General Sociology: General sociology is the philosophical part of sociology. Its function is to discover the general character of these social facts and to formulate general social laws.

2. L.T. Hothouse: Famous English sociologist L.T. Hothouse holds similar opinion like Durkheim about the scope of sociology. He represents the philosophical side of sociology. According to him, sociology is a science which shows social life of man as its sphere. He opines that it is possible to have a fuller comprehension of the whole from the study of its parts. Hence, sociologist should interpret social life as a whole. Keeping in mind the interrelatedness of social relations, sociologists should try to interconnect the results arrived at by social science. While studying the parts, sociologists have to correlate the results of the study with an eye to the whole of society. Then only the study of part contributes to a fuller comprehension of the whole.

3. P.A. Sorokin: Sociology studies various aspects of the social relationships hence can't be called as a special science. He also subscribes the view that sociology is a synthesis of the social

sciences or a general science. According to him, the scope of sociology includes the study of general features of social phenomena and the study of relationship between the different aspects of social phenomena.

4. Morris Ginsberg: According to Ginsberg, Sociology studies and classifies all forms of social relationship, studies the relationship between individual and society and the relationship among different aspects of social life such as economic, political, religious, etc. He divides the scope of sociology into four main divisions such as social morphology, social control, social process and social pathology. Social morphology studies the quality and quantity of population, social group, social structure, and social institutions. Social control studies the mechanisms i.e. both formal and informal by which society controls the behaviour of its members. Social process studies different types of interaction like cooperation and conflict. Social pathology studies social problems of poverty, population, crime etc. According to him the main functions of sociology is to discover sociological Principles of social life and tries to determine the relation between different parts of social life.

5. Karl Mannheim: Another supporter of synthetic school of thought Karl Mannheim opines that the scope of sociology is very wide. He divides sociology into two categories such as systematic and general sociology and historical sociology. Systematic and general sociology deals with main factors of living together found in different kinds of society where as historical sociology deals with the historical variety and general forms of society. Historical sociology has two divisions such as comparative sociology and social dynamics. Comparative sociology is concerned with historical of features. On the other hand, social dynamics is concerned with the interrelations between social factors and institutions in a particular society.

6. Alex Inkles: Another protagonist of synthetic school of thought Alex Inkles opines that the scope of sociology includes social analysis, Primary concepts of social life, Basic social institutions and social processes.

Thus, it may be concluded that there is no conflict between two schools of thought about the scope of sociology. Sociology is both a general science and a special science. It synthesizes all special science. Hence the scope of sociology is very wide. One school studies the part and other studies the whole. Both part and whole are interrelated we can't study the part without studying the whole and vice-versa.

1.2.5. Subject Matter of Sociology: Subject matter means scope, area of study or field of inquiry. Every subject has its own subject matter so also sociology. Study of sociology is organized within a specific boundary which is known as the scope or subject matter of sociology which is already discussed. But, there are some critics who opined that sociology does not have a subject matter of its own and whatever subject matter it has it is hotchpotch of various social

sciences. Sociology borrows from other social sciences as it is merely an assemblage of various social sciences. But this criticism is totally incorrect. Sociology is not only an independent science with subject matter of its own but also it is considered as the mother of all social sciences. Other social sciences have spheres within sociology just as associations have the spheres within community as Maclver remarks.

1.4. Nature of Sociology

Sociology as A Science: There exists a great controversy about the exact nature of Sociology. The root question is, whether sociology is a science? Sociologists get divided among themselves into two opposite groups. For one group of sociologists, sociology is a science because it adopts and applies the methods of natural sciences for social investigation. Founding fathers of sociology Auguste Comte, Emile Durkheim and others subscribe to this view. On the contrary, the other camp holds a different viewpoint that sociology is not a science. German scholar Max Weber does not entirely accept the mechanistic viewpoint of science as advocated by Comte. However, sociology is a behavioural science which tries to explore and explain social reality as objectively as possible.

MEANING OF SCIENCE: Science is a body of systematic knowledge. Science is based on reason and evidences. A science is “a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws.” Science collects facts and links them together in their casual sequence to draw valid inferences. Science adopts scientific method. Scientific knowledge is acquired through observation, experimentation, generalization etc. Science has the following characteristics such as objectivity, observation, accurate prediction, experimentation, accurate measurement, generalization and cause-effect relationships.

Sociology is a Science: According to Comte and Durkheim, “Sociology is a science because it adopts and applies the scientific method. Sociology does make use of scientific methods in the study of its subject matter. Hence Sociology is a science. It is a science because of the following reasons.

(1) **Sociology pursues scientific method:** Sociology studies social reality with the application of scientific method. It believes that human action can be subject to scientific investigation like natural phenomenon.

(2) **Sociology uses observation as a tool:** Sociologist studies social world as a social observer. The whole world is the laboratory of sociology. The sociologist applies fieldwork method in the understanding and interpretation of the human world.

(3) Objectivity is possible in Sociology: Like natural sciences, Sociology engages itself in objective analysis. Sociological insights are based on facts emerging from field investigation.

(4) Sociology describes cause-effect relationship: Like natural sciences, sociology also traces the cause and finds answers to it. While studying family or population growth, sociology traces the relationship between family disorganization and divorce and population growth and poverty. Family disorganization is the cause of divorce and population growth is the cause of poverty. Thus, sociology describes cause-effect relationship in social disorganization and population explosion. Hence sociology is a science.

(5) Sociology makes accurate measurement: Sociology, like natural sciences also accurately measures social phenomena or relationships. By using statistical method, socio-metric scale, scales of measurement sociology effectively and accurately measures social relationships. Hence Sociology is a science.

(6) Prediction is possible: Like natural sciences, sociology does frame laws and attempts to predict more accurately. On the basis of cause-effect relationship, sociology can accurately predict about future. If there will be dowry in society then it will lead to suicide, poverty. Cuvier opines that this predictive value of sociology is improved day by day. As Sociology matures day by day, it predicts more accurately.

(7) Generalization is possible: The notion that generalisation drawn by social sciences is not universal is proved wrong. Like natural sciences, sociology draws generalizations based fieldwork which is universally applicable. The concept of incest taboo-prohibited sex relationship among blood relatives is a universal truth.

SOCIOLOGY IS NOT A SCIENCE: There are some scholars like Max-Weber who deny the status of science to Sociology. He said Sociology can't be an objective Science. However, those who deny the status of science to Sociology they put forth following arguments:

(1) Lack of Objectively: Sociology cannot be called a science because it cannot maintain complete objectivity with social phenomena. Sociologist has his own prejudice and bias hence he cannot observe his subject with complete detachment. Complete objectivity in the study of human behaviour is impossible. Sociology deals with social relationships which cannot be studied like physical objects. Hence, objectivity is not possible in Sociology.

(2) Lack of Experimentation: Sociology is not a science because it can't make experimentation. Sociology deals with human relationships which cannot be put to laboratory test. We can't see or weigh human relationship because it is abstract in nature. We can't do experiment with abstract things.

(3) Lack of Prediction: Like natural sciences, Sociology can't accurately make prediction. Natural Sciences make prediction on the basis of certain data. But Sociology deals with social relationships and human behaviour which are so uncertain and peculiar that we can't make any accurate predication about it. We can't predict what will be one's behaviour at a certain point of time nor can we predict about the trends or speed of social change. Hence sociology is not a science.

(4) Lack of accurate measurement: Sociology can't make accurate measurement like natural sciences. There are definite standards of measurement like kilogram or meter by which it is possible to measure things. But in Sociology we have no such measuring instruments. Besides sociology deals with social relationships which are qualitative in nature and which can't be measured accurately in any yardstick. Hence Sociology is not a science.

(5) Lack of Generalisation: Sociology can't make generalizations like natural sciences which is universally applicable. Sociology deals with human behaviour and no two individual are alike. Hence the conclusions drawn by Sociology can't be uniform or universally applicable. Social Phenomena is so complex and complicated and is governed by so many factors that it is really difficult to draw a conclusion which will be universally applicable.

(6) Terminological Inadequacy: Sociology has yet to develop adequate sets of concepts and terminologies that can sufficiently equip the scholars in theorization and explanation of social reality. There is growing tendency among scholar to use commonsense vocabularies in sociological discourses.

Famous Sociologist Robert Bierstedt in his book **"The social order"** clearly explains the nature of Sociology in the following way:

1. Sociology is a social and not a natural science.
2. Sociology is a positive and a normative science.
3. Sociology is a pure science and not an applied science.
4. Sociology is an abstract science and not a concrete science.
5. Sociology is a generalizing science and not a particularizing science.
6. Sociology is both a rational and an empirical science.

1.5. Sociology and other academic disciplines

The meaning, nature and scope of sociology will be better understood in the light of its relationship with other social sciences. For a complete understanding of human social life it is necessary to study not only one but all the aspects minutely. Sociology is a social science and a science of society. As a social science, it attempts to study social life as a whole. But for the complete study of social life as a whole sociology requires the help of other social sciences. Different social sciences are interrelated and one can't make a sharp distinction between them. Any such attempt to study society as a totality suggests that its study should be done as a whole. But in recent years it is recognized that sociology synthesizes other social sciences but it is at the same time as special science having its own individual view point. It is also considered as the mother of all social sciences. All other social sciences depend on sociology because no aspect of human life can be detached from its social aspect. Besides, no social science is in a position to give a complete picture of society. Sociology endeavors to study social life as a whole by taking help from other social sciences. Hence, there exists a very close and intimate relationship between sociology and other social sciences. In this context the study of interrelationships among social science is very important.

1.5.1. Relationship between social and natural sciences

Social life is very complex. To understand this complex social life it is necessary to study all the aspects minutely. The factors and elements that influence social life are affected by both natural and social factors and elements. Hence, the subject matter of science has been categorized into two parts i.e. natural sciences and social sciences. The subject matter of natural sciences is the forces of nature where of subject matter of social sciences is social phenomena. Goal of both these sciences is same i.e. exploring the relationship between the natural world and the human world. Hence, both are mutually related and influence each other. At the same time both are also different from each other from multiple angles. While natural sciences are objective social sciences are subjective. Natural sciences are studied through scientific method. Scope and subject matter of both sciences also differ. But both are interrelated.

1.5.2. Sociology and Anthropology

Sociology is the mother of all social sciences. Hence it has close and intimate relationship with Anthropology. The relationship is so close that Anthropologists like A.L. Kroeber consider Sociology and Anthropology as twin sisters. They often appear as two names for the same subject. R. Redfield recognizes the closeness between these two social sciences.

Sociology is a science of society. It studies behaviour of man in groups. The term Sociology has been derived from the Latin word 'Socius' means society, companion or association and the

Greek word 'logos' means study or science. Hence Sociology is concerned with the association of human beings. It is a science that deals with social groups.

Similarly the term Anthropology is derived from two Greek words 'anthropos' meaning man and 'logos' meaning study or science. Accordingly anthropology means study of man. As a science of man it deals with man, his works and behaviour. Anthropology studies the biological and cultural development of man. Anthropology has a wide field of study which can be broadly divided into four main divisions such as physical anthropology, archeology, cultural anthropology and social anthropology. Physical anthropology studies bodily characteristics of early man and thereby tries to understand both primitive and modern cultures. Archeology studies cultures of pre-historic period. This study facilitates sociologists to make a comparative study of present social structure. It is concerned with the early periods of human existence. It reconstructs the origin, spread and evolution of culture by examining the remains of the past societies. Social anthropology deals with the behaviour of man in social institutions. Social anthropology and sociology are one and the same. Evan Pritchard considers social anthropology as a branch of Sociology.

However there exists a very close and intimate relationship between Sociology and Anthropology. Both contribute to the growth of each other. Both have a symbiotic relationship. Anthropology studies primitive man in a pre-literate society whereas sociology studies man in modern complex societies. Anthropology is holistic in nature because it studies all aspects of man in a social setting; whereas this is not possible in sociology because of its vastness and complexity of modern life. However their close relationship can be known from the following.

Anthropology contributes to the growth of Sociology. Without the help of anthropology the study of Sociology can't be complete. It is a part of Sociology. Anthropology provides knowledge about ancient societies. To have a comprehensive understanding of present society Sociology takes the help of anthropology. Contributions of many Anthropologists like R.Brown, Linton, Mead and Pritchard enriches sociological knowledge. The origin of family, marriage, religion etc. can be better understood through anthropological knowledge. Sociology accepts the concepts like cultural area, cultural traits, and cultural lag etc. from anthropology. Sociology accepts the anthropological conclusion that racial superiority is not responsible for mental development. 'Thus Sociology is greatly benefited by anthropological studies.

Similarly, Sociology contributes richly towards the growth of anthropology. Anthropology accepts many concepts of Sociology. Research and contributions of many Sociologists like Emile Durkheim, Herbert Spencer is of great help to anthropology. Anthropologists greatly benefited by the Sociological researches. Ideas and conclusions of Sociology contribute to the research in anthropology.

Thus, there exists a close and intimate relationship between Sociology and Anthropology. Both study human society and both are concerned with all kinds of social groups like families, friends, tribes etc. Many of the ideas and concepts are used in both the discipline. Hence both are interrelated and interdependent. However, in spite of the inter-relationship, both differ from each other.

Differences: (1) Sociology is a science of society whereas anthropology is a science of man and his behaviour.

(2) The scope of Sociology is very wide whereas the scope of Anthropology is very limited.

(3) Sociology studies society as a whole whereas anthropology studies man as a part of society.

(4) Sociology studies civilizations which are vast and dynamic on the other hand Anthropology studies cultures which are simple and primitive.

(5) Sociology studies modern, civilized and complex societies whereas Anthropology studies ancient and pre-literate societies.

(6) Sociology is concerned with social planning whereas anthropology is not concerned with social planning. On the basis of social planning sociology make suggestion for future but anthropology do not make any suggestion for future.

(7) In the words of Kluckhohn, "The Sociological attitude has tended towards the Practical and Present, the anthropological towards pure understanding of the past."

1.5.3. Sociology and Economics

Sociology is mother of all social sciences. Hence, it has close relationship with all social sciences and so also with Economics. The relationship of Sociology with Economics is very close, intimate and personal. There exists close relationship between these two because economic relationship bears a close relation to social activities and relationships. Likewise social relationship is also affected by economic relationships. Economic activities to a great extent are social activities. Hence both are mutually related.

Sociology is a science of society. It is concerned with the association of human beings. Sociology is the study of human inter-actions and inter-relations their conditions and consequences. But

Economics deals with economic activities of man. It is a science of wealth and choice. According to Prof. Robbins, Economics is a social “science which studies human behaviour in relation to his unlimited ends and scarce means which have alternative uses. “It is concerned with the activities of man such as production, consumption, distribution and exchange. It also studies the structure and functions of different economic organizations like banks, markets etc. It is concerned with the material needs of man as well as his material welfare.

However, there exists a great deal of inter-relationship between these two sciences. Both are interdependent and inter-related with each other. Due to this inter-relationship Thomas opines that, “Economics is, in fact, but one branch of Sociology. “ Similarly, Silverman opines Economics is regarded as offshoot of Sociology which studies the general principles of all social relations. Their inter-relationships are as follows:

Economics takes the help of Sociology. For its own comprehension economics takes the help of sociology and depends on it. Economics is a part of Sociology hence without the help from Sociology, Economics can't understand itself completely. Economics is concerned with material welfare of man which is common welfare. Economic welfare is a part of social welfare. For the solution of different economic problems such as inflation, poverty, unemployment etc, Economists take the help of Sociology and take into account the social events of that particular time. At the same time society controls other economic activities of man. Economics is greatly benefited by the research conducted by Sociologists like Max Weber, Pareto etc. Some economists also consider economic change as an aspect of social change. Economics draws its generalization basing on the data provided by Sociology. Thus, Economics cannot go far or develop without the help of Sociology.

Similarly Sociology also takes the help from Economics. Economics greatly enriches sociological knowledge. Economic factors greatly influence each and every aspects of social life. Economics is a part of sociology hence without the help of economics we can't understand sociology properly. Knowledge and research in the field of economics greatly contributes to sociology. Each and every social problem has an economic cause. For the solution of social problems like dowry, suicide etc Sociologists take the help from economics. Marx opines economic relations constitute the foundation of Society. Economic factors play a very important role in every aspect of our social life; that is why, Sociologists concerned with economic institutions. For this reason sociologists like Spencer, Weber, Durkheim and others have taken the help from economics in their analysis of social relationships. Thus both sociology and economics are very closely related with each other. There are some problems which are being studied by both sociologists and economics. Economic changes results in social changes and vice versa. However, in spite of the above closeness, inter-relationship and inter-dependence both the sciences have certain differences which are described below:

Differences: 1) Sociology is a science of society and social relationships whereas economics is science of wealth.

(2) Sociology is a much younger science which has very recent origin whereas economics is comparatively old.

(3) Sociology is an abstract science whereas economics is concrete in nature.

(4) Sociology is a general social science whereas economics is a special social science.

(5) Sociology is concerned with the social activities of man whereas economics is concerned with the economic activities of man.

(6) Society is studied as a unit of study in Sociology whereas man is taken as a unit of study in economics.

(7) Both Sociology and economics differ from each other in respect of the methods and techniques they use for their study.

1.5.4. Sociology and Political Science

As a mother of social science, Sociology has close and intimate relationship with all other social science. Hence, it has close relationship with political sciences as well. Their relationship is so close and intimate that led G.E.C. Catlin to remark "Political Science and Sociology are two faces or aspects of the same figure. "Similarly other scholars could not find any difference between the two disciplines.

Sociology is a Science of society. It is a science of social groups and social institution. It is a general science of society. It studies human interaction and inter-relations their conditions and consequences. Political Science is a science of state and government. It studies power, political processes, political systems, types of government and international relation. It deals with social groups organized under the sovereign of the state. In the words of Paul Junet, "Political Science is that part of social science which treats the foundation of the state and principles of government. "It studies the political activities of man. It only studies the organized society. However, their interrelationship can be known from their interdependence and mutual relationship.

Sociology depends on political science. In the words of Morris Ginsberg, "Historically, Sociology has its main roots in politics and philosophy of history." Sociology is greatly benefited by the

books written by political scientists like Plato, Aristotle and Kautilya such as The Republic, The Politics and Arthashastra respectively. Each and every social problem has a political cause. Political Science is a part of Sociology. Hence sociology depends on Political Science to comprehend itself. To understand different political events sociology takes the help from political science. Sociology draws its conclusions being dependent on political science. Any change in the political system or nature of power structure brings changes in society. Hence Sociology takes the help of political science to understand the changes in society. Hence both are interdependent.

Similarly, political science also depends on Sociology. Political Science is a part of sociology. To understand the part, it is necessary to understand the whole. Almost all political problems have a social cause and for the solution of these political problems political science takes the help of sociology. State frames its rules, regulations and laws on the basis of social customs, tradition and values. Without Sociological background, the study of political science will be incomplete. Political Scientists are largely benefited by the researches and research methods of the Sociologist. Some consider political science as a branch of Sociology. State is considered as a social group hence is a subject of Sociology.

Besides, there are some common topics which are being studied by both the subjects. These topics include among other things War, Propaganda, authority, communal riots and law. With the help of both political science and sociology, a new subject comes into existence which is known as political sociology. Some political events like war are also significant social events. Thus both political science and sociology contribute to each other. But in spite of their interrelationship and interdependence both the sciences differ from each other in the following way.

Differences: (1) Sociology is a science of society and social relationship whereas political science is a science of state and government.

(2) The scope of sociology is very wide but scope of political science is limited.

(3) Sociology is a general science but political science is a special science.

(4) Sociology studied organized, unorganized and disorganized society whereas political science studies only politically organized society.

(5) Sociology studies the social activities of man whereas political science studies political activities of man.

(6) Sociology is a new or young science but political science is an old science.

(7) Sociology studies man as a social animal whereas political science studies man as a political animal.

(8) Sociology studies both formal and informal relations whereas political science studies only formal relations.

(9) Sociology analyses both conscious and unconscious activities of man whereas political science analyses only conscious activities of man.

(10) Sociology deals with all forms of association whereas political science deals with only one form of association named state.

1.5.5. Sociology and History

As a mother of social sciences, sociology has close and intimate relationship with all other social sciences. It has close relationship with history, because present society bears symbols of past. Relationship between the two is so close and intimate that scholars like G. Von Bulow have refused to acknowledge sociology as a science distinct from history.

Sociology is the science of society. It is a study of systems of social action and their interrelations. Sociology is a science of social groups and social institutions. History studies the important past events and incidents. It records men's past life and life of societies in a systematic and chronological order. It also tries to find out the causes of past events. It also studies the past political, social and economic events of the world. It not only studies the past but also establishes relations with present and future. That is why it is said that "History is the microscope of the past, the horoscope of the present and telescope of the future.

However, both the sciences are closely interrelated and interdependent on each other. Both study the same human society. Their mutual dependence led G.H. Howard to remark that, "History is past Sociology and Sociology is present history," Both take help from each other. At the same time one depends on the other for its own comprehension.

History helps and enriches Sociology. History is the store house of knowledge from which Sociology gained a lot. History provides materials sociologists use. History is a record of past social matters, social customs and information about different stages of life. Sociology uses this information. Books written by historians like A. Toynbee are of great use for Sociologists. To know the impact of a particular past event sociology depends of history.

Similarly Sociology also provides help to history and enriches it. A historian greatly benefited from the research conducted by Sociologists. Historians now study caste, class and family by using sociological data. Sociology provides the background for the study of history. Now history

is being studied from Sociological angle. Every historical event has a social cause or social background. To understand that historical event history need the help from Sociology and Sociology helps history in this respect. Sociology provides facts on which historians rely on.

Thus history and Sociology are mutually dependent on each other. History is now being studied from Sociological angle and Sociology also now studied from historical point of view. Historical sociology now became a new branch of Sociology which depends on history. Similarly Sociological history is another specialized subject which based on both the Sciences. But in spite of the above close relationship and inter-dependence both the sciences differ from each other from different angles which are described below.

Differences: (1) Sociology is a science of society and is concerned with the present society. But history deals with the past events and studies the past society.

(2) Sociology is a modern or new subject whereas history is an older social science.

(3) Sociology is abstract whereas history is concrete in nature.

(4) The scope of Sociology is very wide whereas the scope of history is limed. Sociology includes history within its scope.

(5) Sociology is an analytical science whereas history is a descriptive science.

(6) Attitude of sociology and history differ from each other. Sociology studies a particular event as a social phenomenon whereas history studies a particular event in it's entirely.

(7) Sociology is a general science whereas history is a special science.

1.5.6. Sociology and Psychology

Sociology is a science of society. Hence it is closely related to other social sciences and so also with psychology. Sociology and Psychology are very closely interlinked, interrelated and interdependent. Relationship between the two is so close and intimate that Psychologist like Karl Pearson refuses to accept both as special science. Both depend on each other for their own comprehension. Their relationship will be clear if we analyze their interrelationship and mutual dependency.

Sociology is a science of social phenomena and social relationship. It is a science of social group and social institutions. It is a science of collective behaviour. It studies human behaviour in groups. But psychology is a science of mind or mental processes. It is a science of human

behaviour. It analyses attitudes, emotions, perception, process of learning and values of individuals and process of perception, process of personality formation in society. In the words of Thouless, 'Psychology is the positive science of human experience and behaviour.' But both the sciences are closely related to each other which can be known from the following.

Sociology receives help from Psychology. Psychology is a part of sociology hence without the help from Psychology; Sociology can't understand itself fully and properly. There are many psychologists like Freud, Mac Dugal and others who have enriched Sociology in many respects. They opine that the whole social life could be reduced finally to psychological forces. Each and every social problems and social phenomenon must have a psychological basis for the solution of which sociology requires the help form psychology. A new branch of knowledge has developed with the combination of sociology and psychology which is known as social psychology.

Similarly, psychology depends on Sociology to comprehend itself fully. Psychology also requires help from sociology in many cases. As human mind and personality is being influenced by social environment, culture, customs and traditions hence psychology takes the help form Sociology to understand this. To understand human nature and behaviour properly psychology depends on sociology. There are many Psychological problems which must have a social cause. Psychology requires the help from Sociology to understand these social problems. Research in Sociology richly contributes to psychology. Contributions and theories of many Sociologists also are of great help to Psychologists.

Thus, Sociology and Psychology are mutually dependent on each other. One can't comprehend itself without the help form others. Besides there are some common area of study such as social disorganization, public opinion etc. which are being studied by both Sociologists and Psychologists. Social Psychology a branch of Psychology is developed with the combination of the two. In the words of Kretch and Crutchfield, Social Psychology is the science of behaviour of the individuals in society.

Differences: However, in spite of the mutual relationship and dependence both the sciences differ from each other in the following ways.

- (1) Sociology is a science of society but Psychology is a science of mind.
- (2) Scope of Sociology is wide whereas scope of Psychology is limited.
- (3) Society is the unit of study in sociology but individual is the unit of study in case of Psychology.

(4) Sociology studies social processes whereas Psychology studies mental processes.

(5) Sociology studies and analyzes human behaviour from Sociological angle whereas psychology studies and analyses human behaviour from Psychological angles.

1.5.7. Sociology and Ethics

Sociology is the science of society. Hence, it is closely related to all other social sciences and so also with ethics. Different social sciences are interrelated. Hence, there exists some interrelationship between sociology and ethics.

Ethics is the science of morality. Ethics is concerned with good or bad, 'paapa' or 'punya' and with the moral rightness and wrongness of human action. It conditions social action. Ethics aims at the ideals of 'satya' and fair play. Ethics wants individuals to be ethical which is in the interest of society. Ethics throw light on the moral life of individuals and institutions. Ethics is a normative science. Ethics studies individuals as moral agents of society.

Sociology and ethics are very closely and intimately related to each other. Ethics wants individuals to be ethical which is in the interest of society. Good ethical standards provided solid foundations to society. Society make him believe. Hence, ethics and sociology go together. Individual good must be in harmony with the general good of society. It is here that sociology and ethics come close to each other. Ethics influences the social institutions. As a social animal, man acquires moral values as a member of a social group. Moral life of individuals lies amidst a social group. Degree of moral standards of individuals decides the nature of a society. Ethics is concerned with the moral progress of society which decides the general progress of society. Thus, there exists a close relationship between the two. This led many scholars to consider ethics as a branch of sociology.

Besides, the above close relationships, both the science differ in many respects. Sociology and Ethics are two distinct disciplines. As a science of society sociology is concerned with group not individual. But Ethics mainly concerned with individual and its morality. Sociology is a positive science but Ethics is a normative science. Scope of sociology is very wide while that of Ethics is limited. Sociology studies individuals and their social relations but Ethics studies moral life of individuals. Sociology is the science of society where of Ethics is the science of morality.

Recent View

No doubt, all social sciences study their own specific aspects in the social phenomenon. All social sciences share the same subject but their different attitudes create difference among

them. According to Simpson, social sciences are united and this unity is not imaginary. It is the dynamic unity of different parts and every part is necessary for another and all other parts. One can't deny the desired and necessary unity among one specific and general social science.

But the recent view regarding the relationship between sociology and other social sciences is different from any view which makes a sharp difference between social sciences. In recent years, the social scientists recognize the need for a comprehensive study of society which can't be made in a fragmented manner. The interdisciplinary approach is one of the basic and fundamental developments in the area of social science. Now, sociology, social anthropology, political science, economics, history, psychology, ethics etc. share most of their views and method.

1.6. Let us Sum up

Though, the roots of sociological writings go back to the Greek and the Roman Philosophy, Sociology emerged as a new discipline only in the first half of the 19th century, as a response to the crisis caused by the French and the industrial revolution.

1. French Philosopher Auguste comte coined the term sociology in the year 1839. He is considered as the father of sociology.
2. Prior to the origin of sociology society was studied through religion, philosophy, history, polity and economy.
3. Comte wanted to make a scientific study of society. He wanted this new science to adopt the methods of study of Physical sciences.
4. In his 'Positive Philosophy', Comte pointed out the need for the creation of a district science of society which he first called 'social physics' and later 'sociology' that should concern itself with an analysis and explanation of social phenomena.
5. Comte predicted that man would become the master of his social destiny as soon as he had developed a science of society.
6. Sociology is the scientific study of social relationships, their variety, their form and whatever affects them.
7. The term 'sociology' has been derived from two word i.e. the Latin word 'socius' or 'societies' meaning society, companionship and the Greek word 'Logos' meaning study or science.
8. The beginning of studies in sociology in Calcutta University was first started in 1907.

9. Auguste Comte, Emile Durkheim, Spencer, Max Weber, Karl Marx, Parsons and some other scholars laid the foundation of sociology.
10. There are two main schools of thought of scope of sociology such as formalistic or specialist school of thought and synthetic school.
11. According to formalistic school of thought, sociology is a pure and independent science and its scope is limited. George Simmel, Max Weber, Vonweiese, Vierkandt and small are its supporter.
12. According to synthetic school of thought, sociology is a synthesis of social sciences and its scope is very wide. Emile Durkheim, Hob House, P.A. Sorokin, Alex Inkles and Morris Ginsberg are supporters of this school of thought.
13. Two opposite views are available about the nature of sociology. For one group, sociology is a science because it adopts and applies the scientific method. Comte, Durkheim subscribe to this view. Other group, led by German sociologist Max Weber does not accept sociology as a science.
14. Sociology is a social and not a natural science, a pure science and not an applied science, an abstract and not a concrete science.
15. Sociology is the mother of all social sciences. Hence, it has close relationship with all other social sciences.
16. Scholars like G. Von Bulow have refused to accept sociology as a science distinct from history.
18. Simpson opines, social sciences are united and this unity is not imaginary.

1.7. Key words

*The word sociology has been derived from the Latin word 'socius' or 'societas' means society and the Greek word 'logos' means study or science. Sociology is the science of society or the study of society.

*Political science: According to Paul Junet, "political science is that part of social science which treats the foundation of the state and principle of government."

* Economics: According to Prof. Robbins, Economics is a social science which studies human behaviour in relation to his unlimited ends and scarce means which have alternative uses."

* Psychology: In the words of Thouless, "psychology is the positive science of human experience and behaviour." It is a science of human mind or mental processes.

* Anthropology: Anthropology is the science or study of man. It deals with man, his work and behaviour. It studies the biological and cultural development of man.

1.8. Self-assessment questions

1. Discuss in brief the emergence of sociology as a distinct academic discipline.
2. Discuss the origin and growth of sociology in India.
3. Discuss Auguste Comte's contribution to the development of sociology.
4. Sociology is the science of society. Explain.
5. Define sociology and discuss its scope.
6. Explain the formalistic or specialist school of thought.
7. Explain the synthetic school of thought of the scope of sociology.
8. Explain the nature of sociology.
9. In what sense sociology is a science? Explain.
10. Discuss the importance of sociology.
11. Sociology is the mother of all social sciences. Justify.
12. Discuss the origin of sociology in international context.
13. Discuss the contribution of Durkheim to the development of Sociology.
14. Write short notes on some modern pioneers in sociology.
15. Explain the contribution of Max Weber to sociology.
16. Discuss in brief the relationship of sociology with other social sciences.
17. Sociology and Anthropology are twin sisters. Discuss.
18. "History is past sociology and sociology is present history" Explain.
19. Discuss the relation of sociology with political science.

20. What relation does Sociology bear with Economics?
21. Discuss the relation of sociology with Psychology.
22. Describe the relationship between sociology and Ethics.
23. Distinguish between formalistic and synthetic school of thought.
24. Why sociology is not a science? Explain.
25. "Sociology is the social science far excellence". Explain this statement of Seligman.

1.9. Further Readings

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UNIT – II

BASIC CONCEPTS

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2.0. Objectives

After studying this unit you will be able to,

- Define Society, Community, Association, groups and social status
- Differentiate between Society and Community
- Describe man as a social animal

2.1. Introduction

Sociology is a highly conceptual subject. Hence, conceptual clarity is the most important principle of sociology. Once, one get control over concepts in sociology, its understanding becomes very easy. Every science or subject has its own terms, terminology, ideas and concepts, so also sociology. Hence, understanding of sociology requires the proper understanding of different concepts used in it.

Concept ordinarily means an abstraction from reality. It is something that is conceived in mind. Concept may be an idea, a notion or an observed or studied phenomenon represented in a word or phrase. A phenomenon is a fact, not a concept. Its abstraction, as it is conceived, is a concept. In the words of Goode and Hatt concepts are the “logical constructs created from sense impressions, precepts, on even fairly complex experience”. P.V.Young describes it as ‘definition in short hand’ of a social reality such as a relationship or phenomenon. It is used to communicate a particular idea, notion or relationship. One has to understand them not in their dictionary meaning or as used in ordinary parlance but as used in the sociological context.

Sociology is full of concepts. Their accurate understanding is a prerequisite for the correct understanding of sociology. Definite concepts give scientific form to any idea. Definite concepts eliminate the ambiguity of meaning. In the present chapter discussions are mainly made on various important concepts, such as society, community, associations, groups used in sociology.

2.2. SOCIETY

Society is an important basic concept of sociology. Sociology is the science of society. Hence, for proper understanding of sociology, it is necessary to understand society. Besides, the existence of man is tied up to that of society. Society is as old as human being itself. Interactions and relationships among human beings are studied by sociology. These human interactions and relationships are taking place in society. As a member of society and as a student of sociology one need to acquaint oneself with truest sociological meaning of the term society from the outset. Hence, an attempt is made to explain the sociological meaning of the term society.

2.2.1. Origin of society

Society is as old as human being itself. It is believed that human beings organized to end the state of anarchy. It emerged out of men's existence. A number of theories attempted to explain the origin of society. These are

1. Divine origin Theory : According to this theory society was created by God. As God created everything so he created the society. This theory during sixteenth and seventeenth centuries took the form of Divine Right Theory.
2. Force Theory : According to this theory, society is created due to superior Physical force. People were brought together and compelled to live in society through physical force or physical coercion . Force is behind the genesis of society. Society originated in the subjugation of the weaker by the stronger.
3. Patriarchal Theory : This theory opined that society originated due to the expansion of family system. Society is the family writ large. Sir Henry Maine defines patriarchal theory is the theory of origin of society in separate families, held together by the authority and protection of the eldest male descendant.

4. **Matriarchal Theory :** According to this theory society originated due to the expansion of family system. It opined that polyandry were widely prevalent in ancient times than monogamy or polygamy. Descent is traced through mother.
5. **Social contract Theory :** According to this theory society was originated as a result of contract or agreement made among people. It believes that individual precedes society. Men created society either to end the state of anarchy or to free themselves from the laws of nature. Thomas Hobbes, John Locke and J.J. Rousseau were the main exponent of this theory. Hobbes opined men in the state of nature were in conflict with each other due to his selfish nature. To protect himself from evil consequences they organized society. Locke opined that there was no recognized society. Locke opined that there was no recognized system of law and justice in the state of nature. To overcome this deficiency men entered into a contract and society was created. It was a popular theory during 16th and 18th century.
6. **Evolutionary Theory :** According to this theory society was created through a gradual process of evolution. Society always moves from a less developed stage to a more developed stage, from unorganized to organized and from less perfect to more perfect. Auguste Comte believes in the evolutionary development of society which passes through theological, Metaphysical and Scientific Stages. Morgan opined that society has passed through the primitive, barbaric and civilized stages of development. Karl Marx analyses the development of society on the basis of the system of production which passes through the stages of primitive Communism, Slavery, agriculture, feudalism and capitalism.

However, the above theories of origin of society do not provide a real picture of its origin. All theories have been criticized by scholars from different angles.

2.2.2. Meaning and definition.

The term society has been derived from the Latin word 'Socius' which means a companion, association or fellowship. It is because man always lives in the company of his fellow beings. This led George Simmel to remark that sociability is the essence of society. The term society is understood in different sense. In our day to day discussion society is used to refer to the members of specific in group for example-Adivasi Society, Harijan Society etc. Some other time it refers to some institutions like Arya Samaj, Brahmo Samaj. At some other time society refers to an association like consumer's society, co-operative

society or cultural society. Society is also used in the sense of a group such as rural society or urban society.

But in Sociology, Society refers not to a group of people but to the complex pattern of the norms or interaction or relationships that arise among them. People exists only as an agent of social relationships. Mere congregation of individuals do not constitute society. Rather society refers to the complicated network of social relationships by which every individual is interrelated with his fellowmen. Hence Society is abstract, not concrete, in nature. We can't touch it but fill it. Because, society resides in the minds of individual. Society is a process of living not a thing, a motion rather than 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 reciprocal awareness direct and indirect are the characteristic of every social relationship. This idea of reciprocal awareness is implied in F.H. Giddings definition of society i.e. "a number of like-minded individuals, who know and enjoy their like-mindedness and are, therefore, able to work together for common ends." Thus elements of society exists in the 'Consciousness of Kind' of Giddings, 'we feeling' of Cooley or 'a common propensity' of W.I. Thomas.

When more than one individual live together and mutual relationships develop among them and different social processes like mutual co-operation, competition and conflict constantly take place in society. The relationship established around these creates society. Here exists blood relationship between parents and children, brothers and sisters. Voters and leaders are bound in a political relationship. There exists economic relationships between the customer and shopkeeper. There exists social relationships among neighbours. There exists religious relationships between the priest and the family members. The network of these relationships is what we call society.

To understand the meaning of the term society more clearly and exactly we must have to give a look towards the definitions given by Sociologists. But Sociologists are not unanimous in their opinion about society. As a result we come across two types of definitions such as structural and functional definitions. But these two views are not contradictory but complementary to each other. These two views are discussed below :

(1) Structural views of Society : According to the Structural View Society is a structure. Accordingly society refers to the social heritage of folkways, mores, ideals, institutions and

habits. Supporters of this view are Morris Ginsberg, F.H. Giddings, G.D.H. Cole, J.F. Cuber and others. Their views are as follows :

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

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

(c) According to Morris Ginsburg, "A society is a collection of individuals united by certain relations or modes of behaviors which mark them off from others who do not enter into these relations or who differ from them in behavior."

(d) 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."

FUNCTIONAL VIEWS OF SOCIETY :

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

(1) 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 behavior and of liberties."

(2) According to T. Parson, "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."

(3) According to C.H. Cooley, "Society is a complex of forms or 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."

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

Thus, from the above analysis we conclude that from a wider angle society is considered as both a structural as well as functional unit. It is an organization, a system and a pattern. It is a system of rules and regulations which changes in course of time. Society is a larger group of which individual is a member. But society is not a group of people only rather it is a system of relationships which exists among individuals or groups. That is why Maclver remarked that society is “a web of social relationship” This relationships may be of different types. But no social relationship could be possible without awareness and without social relationship there could be no society.

2.2.3. Characteristics

A comprehensive understanding of society requires a thorough analysis of its characteristics. But the term society could be understood both from a narrower and broader sense. In a narrower sense society refers to a group of people but in a broader sense it refers to the whole human society. However, society has the following characteristics:

(1) Population : A society must have population. Without a group of people no society could be formed. Of course, society refers not to a group of people but to system of social relationships. But for the establishment of social relationships a group of people is necessary. This population is a self perpetuating individuals who reproduces itself through some sort of mating relationship. Hence it is the first requirement of society.

(2) Likeness : Likeness is the most important characteristic of society. Famous sociologist Maclver opines that society means likeness. Without a sense of likeness, there could be no mutual recognition of ‘belonging together’ and therefore no society. This sense of likeness was found in early society on kinship and in modern societies the conditions of social likeness have broadened out into the principles of nationality. Society consists of like bodied and likeminded individuals. Friendship intimacy and association of any kind would be impossible without likeness. It also helps in the understanding of one by the other. That is why F.H. Giddings opines that society rests on the ‘Consciousness of Kind’.

(3) Differences : Along with likeness, differences is another important characteristic of society. Because society involves differences and it depends on it as much as on likeness. That is why MacIver opines that “primary likeness and secondary differences create the greatest of all institutions-the division of labour”. Because, differences is complementary to social relationship. If people will be alike in all respect society could not be formed and there would be little reciprocity and relationship became limited. Family as the first society based on biological differences and differences in aptitude, interest and capacity. Though differences is necessary for society but differences by itself does not create society. Hence differences are sub-ordinate to likeness.

(4) Inter-dependence : Interdependence is another important characteristic of society. This fact of interdependence is visible in every aspect of present day society. Famous Greek Philosopher, Aristotle remarked that ‘Man is a social animal’. As a social animal he is dependent on others. The survival and well being of each member is very much depended on this interdependence. No individual is self sufficient. He have to depend on others for, shelter and security and for the fulfillment of many of his needs and necessities. With the advancement of society this degree of interdependence increases manifold. Family being the first society, is based on the biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and societies.

(5) Co-operation and Conflict : Both co-operation and conflict are two another important characteristics of society. Because famous sociologist MacIver once remarked that “Society is Co-operation crossed by conflict”. Co-operation is essentially essential for the formation of society. Without co-operation there can be no society. People can’t maintain a happy life without co-operation Family being the first society rests on co-operation. Co-operation avoids mutual destructiveness and results in economy in expenditure.

Like co-operation conflict is also necessary for society. Conflict 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 process society is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However both are necessary for society.

(6) Society is a network or web of social relationship : Social relationships is the foundation of society. That is why famous sociologist MacIver remarked that society is a network of social relationship. 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 common propensity. Without these social relationships no society could be formed. As social relationships are abstract in nature so also the society is abstract in nature. Different kinds of social processes like co-operation, conflict constantly takes place in society. And the relationships established around these creates society. Hence a network of social relationships which created among individuals constitutes society.

(7) Permanent Nature : Permanency is another important characteristic of society. It is not a temporary organization of individuals . Society continues to exist even after the death of individual members. Society is a co-herent organization.

(8) Society is Abstract : Society is an abstract concept. 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 rightly 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 culture which are also abstract. Hence, society is abstract in nature.

(9) Society is Dynamic : The very nature of society is dynamic and changeable. No society is static. Every society changes and changes continuously . Old customs, traditions, folkways, more values and institutions got changed and new customs and values takes place. Society changes from it's traditional nature to modern nature. Hence it is one of the most important characteristic of society.

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

(11) Society is something more than mere collection of individuals. No doubt society consists of individuals. But mere collection of individuals is not society. It is something more than and something beyond the individual. Durkheim is right when he remarked that society is more than the sum of its parts i.e. individuals.

(12) Accommodation and Assimilation : This two associative social process is also important for the smooth functioning and continuity of society. Hence, it is also another characteristic of society.

But besides the above characteristics famous sociologists MacIver and Page in their definition mentioned some of the elements of society which are described below:

(1) Usages : Every society has some usages concerned with marriage, religion, education etc. These usages differs from society to society.

(2) Procedures : In every society there are some procedures like modes of action which helps to maintain its unity.

(3) Authority : Every society has some sort of authority. Every members of society has to obey this authority. Some sort 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 helps from others.

(5) Groupings and Divisions : In every society there exists several groupings and divisions like family, village, city etc. Which constitute a society.

(6) Controls : Every society exercises some sort of controls over its members. Hence control is necessary for the smooth organization of a society.

(7) Liberty : Along with control every society give some liberty to its members some sort of liberty or freedom is necessary for the organization of society. But control and liberty is not opposite to each other.

Thus, Society is a permanent institution. It's exact origin is unknown to history. It emerged from the original instincts of man and continues to exist till 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 compose society.

2.2.4. Functional prerequisites.

Society is the most important concept used in sociology. It is the first and foremost social group of human kind. It is as old as human being itself. The very existence of human beings is tied up with society. When man's collective life is institutionalized society came into existence. Different institutions like family, school and state develops on the basis of value system. All these institutions constitutes human society. But the existence, continuity and preservation of human society requires the fulfillment of certain basic functional needs and necessities. These needs are necessary for the smooth functioning of society. These are known as functional pre-requisites of society. If society has to exist these pre-requisites must be met. However, human society has the following pre-requisites.

(1) The first and basic functional pre-requisites of human society is food, clothing, shelter, security and defense against the dangers of outer environment. Sufficient provision must be made for the fulfillment of the above basic needs of man.

(2) Co-ordination of human actions is another functional pre-requisites of human society. Every human being must perform some acts which will help for the smooth continuation and functioning of society. There must be some co-ordination among the human beings in performing different acts. This co-ordination is possible through division of labour.

(3) Division of labour is another functional pre-requisites of human society. Different works of society is allotted to individuals on the basis of efficiency. Every society has a clear

division of labour among its population on the basis of age, sex and efficiency. It will also leads to progress.

(4) Procreation is another important functional pre-requisite of society. Because, this will help in the continuation of human society. Old population must be replaced by new population. Procreation is the most important means of replacing members.

(5) Socialization is another important functional pre-requisite of society. New member of should learn the values beliefs and behaviour system to maintain the continuity of society. By this process a new born human being is socialized in the societal ways.

(6) Social control is another functional pre-requisite of society. This is necessary to maintain and preserve value oriented behaviours. It exercises some control over individual and direct him to conform to the societal behaviour.

(7) Meaningfulness of a goal in social life is another functional pre-requisite of society.

(8) Co-operation among the members is another functional pre-requisite of society. Without co-operation no society can exist and functions smoothly.

But all these pre-requisites are very closely related and supplementary and complementary with one another.

2.2.5. Types of society

Society is as old as human being itself. But it is very difficult to mention different types of society found in the planet. Human beings are living on this planet in social relationship with each other. They got divided among themselves into specific type of society with a common culture and shared life. Type of society has not been the same all over the world. Society may be divided into different types on different basis. Some of types of society are mentioned below :

1. Agrarian Society.
2. Tribal Society.
3. Industrial Society.
4. Stone Age Society.
5. Copper Age Society.
6. Iron Age Society.
7. Homogeneous Society.
8. Heterogeneous Society.
9. Primitive Society.

2.2.6. Man and society- interrelationships

Sociology is mainly concerned with the study of society. Society refers to a complicated network of social relationships by which every human being is interconnected with his fellow. Sociology gives stress on the interactions and relationships among human beings. This relationships and interactions takes up to that of society. Origin of society is as old as man itself. Society is the sum total of interactions among individuals. When more than one individual live together, mutual relationships develop among them, society is created. This process of mutual relationships and interactions creates among them the spirit of mutual cooperation, harmony, competition, conflict and accommodation. Such processes are continuously taking place in society. The relationships and interactions established around these human activities create society. Hence, there exists a very close relationship between man and society. Their close relationships may be better understood from the following.

2.2.7. Man is a social animal

Though accurate information about the exact origin of society is not known still it is an accepted fact that man has been living in society since time immemorial. Man has to live in society for his existence and welfare. In almost all aspect of his life he feels the need of society. Biologically and Psychologically he is compelled to live in society. Because a complete isolated life is unbearable for him and he can't develop into a normal individual in isolation. The essence of the fact is that man always belonged to a society of some sort, without which he can't exist at all. Society fulfills all his needs and provides security to him. He took birth, grows, live and die in society. Without society his life is just like fish out of water. That is why famous Greek Philosopher Aristotle remarked more than two thousand three hundred (2300) years before that, "Man is a social animal. He, who lives without society, is either a beast or God". Hence, sociability or sociality of man is main reason why man lives in society. Man learns all his social qualities from the society itself. That is why Prof. Park is right when he opines that "Man is not born human but to be made human". Hence there exists a great deal of close relationships between man and society. Both are closely inter-related, inter-connected and inter-dependent. Relationship between the two is bilateral in nature. But this close relationship between man and society raises one of the most important question i.e. in what sense man is a social animal ? Aristotle said so long ago that man is a social animal mainly because of the following three reasons such as :

(A) Man is Social by Nature :

Man is a social animal because his nature makes him so. Sociality or Sociability is his natural instinct. He can't but live in society. All his human qualities such as to think to enquire to learn language, to play and work only developed in human society. All this developed through interaction with others. One can't be a normal being in isolation. His nature compels him to live with his fellow beings. He can't afford to live alone.

To explain this social nature of man famous sociologists like Maclver, K. Davis cited a number of case studies to justify the theory of development of man's social nature. In these cases human infants were isolated from all social relationship to make experiments on their social nature. Some of these cases are described below.

(1) The case study of Kasper Hauser : The first case study to experiment social nature of man was the case of Kasper Hauser. This unlucky child Kasper Hauser from his childhood until seventeenth year was brought up in the forest of Nuremberg in Germany. He was discovered in the year 1925. At that time it was found that he could hardly walk, had the mind of an infant and could able to mutter only a few meaningless words. In spite of several education and training human nature could not develop in him. Lack of social life could not make him a social being.

(2) The case study of Amala and Kamala : The second case was of two Hindu children namely Amala and Kamala were discovered in wolf's den in 1920. By that time Amala was two years old and Kamal was eight years old. Amala died soon after the discovery. But Kamala who was identified as wolf's child survived till 1929. He did not behave like a normal individual. She walk on four limbs like a wolf, possessed no language but uttered few wolf like growls. She was shy and apathetic towards human beings. After proper training she could able to learn some social habits like speech, eating, dressing and the like. It shows how human nature develops within her.

(3) The case study of Anna : It is another feral case study studied by sociologists and psychologists to conduct experiment on human nature. Anna was an illegitimate American child who had been placed in a room at age of six months only and discovered five years later i.e. 1938. She was discovered. After discovery, it was found that she could not walk

or speak and was total indifferent to people around her. But after careful and systematic training it was found that she quickly learn human qualities. But after few years she dies.

(4) The case study of Issabella : It is another feral case of experiment on human nature conducted by Sociologist, Issabella was an illegitimate child who was locked in a room with her deaf and mute mother by her Kinsmen to hid her existence. But when she was discovered she knew no words and made only animal like sounds and her mind was undeveloped. But after some special and careful education and training she became able to learn human behaviour and learn language. Some changes were marked in his behaviour. She was enrolled in a school and became successful in making adjustments with her classmate. Her case further strengthens the fact that man became a social animal only when he lives in society.

All the above case studies prove that man is social by nature and he born with social nature and all his social nature only develops in society and in interaction with his fellow beings. The human infant of the above feral cases had the capability to learn and be human being but failed to develop their human qualities in the absence of society and social contacts. Hence it shows that man is social by nature. This social nature is not super-imposed on him or added to him rather it is inborn.

(B) Necessity makes Man a Social Animal :

Man is a social animal not only by nature but also by necessity. It is said that needs and necessities makes man social. Man has many needs and necessities. Out of these different needs social, mental and physical needs are very important and needs fulfillment. He can't fulfill these needs without living in society.

All his needs and necessities compels him to live in society. Many of his needs and necessities will remain unfulfilled without the co-operation of his fellow beings. His psychological safety, social recognition, love and self-actualization needs only fulfilled only within the course of living in society. He is totally dependent for his survival upon the existence of society. Human baby is brought up under the care of his parents and family members. He would not survive even a day without the support of society. All his basic needs like food, clothing, shelter, health and education are fulfilled only within the framework of society. He also needs society for his social and mental developments. His

need for self-preservation compels him to live in society. Individual also satisfy his sex needs in a socially accepted way in a society. Similarly, haplessness at the time of birth compels him to live in society. For the satisfaction of human wants man lives in society. Hence, it is also true that not only for nature but also for the fulfillment of his needs and necessities man lives in society.

(C) For the Development of Mind and Personality man lives in Society :

This is yet another reason for which man is a social animal. Society not only fulfills his physical needs and determine his social nature but also determines his personality and guides the course of development of human mind. Development of human mind and self is possible only living in society. Society moulds out attitudes, beliefs, morals, ideals and thereby moulds individual personality. With the course of living and with the process of socialization man's personality develops and he became a fully fledged individual. Man acquires a self or personality only living in a society. From birth to death individual acquires different social qualities by social interaction with his fellow beings which moulds his personality. Individual mind without society remains undeveloped at infant stage. Society preserves and transmits culture to succeeding generations. The cultural heritage determines man's personality by moulding his attitudes, beliefs, morals and ideals. With the help of social heritage man's in born potentialities are unfolded.

Individual mind or individual self develops through interaction with others. Famous sociologist Charles. H. Cooley opines Child's conception of self develops by way of imagining what others think about him through "looking glass self". Famous Psychologist G.H. Mead opines that self is social.

Besides Man acquires or learns education from society. This education plays an important role in the development of human mind, self and personality. His potentialities develops only within society. Thus, man for the development of his self, mind and personality lives in society.

Thus, from the above discussion we conclude that Man is a social animal. His nature and necessities makes him a social being. He also depends on society to be a human being. He acquires personality within society. There exists a very close relationship between individual and society like that of cells and body. Both are complementary and supplementary to each other. There can be no society without individuals. Similarly

individual can't be a social animal unless he lives in society. This close relationship and mutual dependence between society and individual justify the famous statement of Aristotle that "Man is a social animal, He who lives without society either a beast or God".

2.3 COMMUNITY

Like society, community is another basic concept of sociology. Community life is as old as human being itself. Human civilization grows and develops in the lap of community. It is a well known fact that individual could not exist alone. He always lives with his fellows in a group. At the same time it is also true that one can't be a member of all groups. Hence, an individual lives and establishes relations with those people who reside in a close proximity with him. When more than one individual live together in a definite locality or in a close proximity with each other, mutual relationships develop among them. It is also obvious and natural that people residing in a definite area develop likeness, co-operation and fellow feeling among themselves. Due to their common living they share common life, common customs, traditions, culture, sentiment and develop common social ideas among themselves. This fact of common social living within a limited or definite geographical area gives birth to community. In other words, when the members of a group or a number of individual live together and share no other particular interest but the basic conditions of common life, the group is called community. All types of relationships exist within community. Sociologists used the term community to refer to the unity of the common life of people.

2.3.1. Origin and growth

The community is as old as humanity. Man has been living in community of some type since his arrival. It is believed that community is the original and first abode of human civilization. Individuals assemble in a group in order to attain common goals. The human civilization itself reared up in community. During prehistoric age man has leading a nomadic or barbarian life and was wandering here and there for food and could not settle up anywhere. But when his mental horizon developed he learns the skill to collect food and other needs from a particular place, mainly on river banks or fertile areas and permanently settled there. When a group of people or families permanently settled or lived together in a particular area which led them to share each other's joy and sorrows, as a result a pattern of common living is created which marked the origin of community life. With the passage of time community life expands with the creation of different socio-economic, cultural and political relations among the people of a particular area. This led to the emergence of different social, political, economic and cultural institutions. As a result

a full-fledged community was created. Sociologists have used the term community to refer a group of people living within a definite area and sharing the basic conditions of common life. Sociologists like Ferdinand Tonnies, Louis wirth, Emile Durkheim, Robert Redfield and R.M. MacIver have made important contribution for developing the concept of community in the field of sociology.

2.3.2. Meaning

Famous sociologist R.M. MacIver made an early attempt to study community in sociology. According to MacIver, Community is the name of settlement, Village, City, Tribe or nation. It is a local grouping within which people carry out a full round of life activities. It emphasizes the unity of the common life of people.

The term community has been derived from two Latin words 'com' and 'Munis' which means 'together' and servicing respectively. When the members of a group live together on a common territory and share no particular interest but the basic conditions of common life we call it a community. It is a local grouping within which people carry out a full round of life activities. In the words of MacIver, community is the name of settlement, village, city, tribe or nation. Community has three aspects : Geographical, social and Psychological. Thus, a community requires territory, all types of relationships among members and a sense of we-feeling. When individuals live together on a definite territory, have the feelings of mutuality and develop all types of relationships among themselves it is called a community. MacIver says, individuals' life may be lived wholly within it. Members have common or shared interest. They enter into definite social, economic and cultural relations and have developed a sense of 'we-feeling' and a sense of community consciousness which distinguishes them from others.

But in common discourses the term community is very often wrongly used such as racial community, caste community, religious community etc. Here the meaning of the term community differs from the one which is used in sociology. The term is also used both in a narrower and broader sense. In a narrow sense community refers to Hindu or Muslim community but in a broader sense community may refer to a nation or world community. It also refers to a village, a town or a tribal community. Thus, great community and small community both exist side by side. A community is an area of social living marked by some degree of coherence. Besides, there must be some sense of we-feeling or community sentiment among the members.

But sociologists differ among themselves in their approach to the meaning of community. Some puts emphasis on area, some on social relations while others on psychological aspects.

2.3.3. Definitions

1. According to MacIver, "Community is an area of social living marked by some degree of social coherence."
2. According to Kingsley Davis, "Community is the smallest territorial group that can embrace all aspects of social life".
3. According to Ogburn and Nimkoff, "Community is the total organization of social life within a limited area".
4. According to E.S. Bogardus, "Community is a social group with some degree of 'we-feeling' and living in a given area'.
5. According to Arnold W. Green, "A community is a cluster of people, living within a contiguous small area, who share a common way of life".
6. According to G.A. Lundberg, "Community is a human population living within a limited geographic area and carrying on a common inter-dependent life".
7. According to Karl Mannheim, community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interest".
8. According to T. Parsons, "A community is that collectivity the members of which share a common territorial area as their base of operation for daily activities".
9. According to Morris Ginsberg, "Community is a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life which constitutes it".
10. According to Sutherland, "A community is a local area over which people are using the same languages, conforming to the same mores, feeling more or less the same sentiments and acting upon the same attitudes".
11. According to F.L. Lumley, "A community may be defined as a permanent local aggregation of people having diversified as well as common interests and served by a constellation of institutions".
12. According to H.T. Majumdar, "Community comprises the entire group sympathetically entering into a common life within a given area, regardless of the extent of area or state boundaries".

Thus, community refers to a group either small or large whose members live together in an area in such a way that they share a common life and have developed a strong sense of community sentiment or consciousness among them which distinguishes them from others. It is said that communities exist within greater communities i.e. a

town within a region, a region within a nation and nation within the world. Community has four aspects ; geographical, demographic, cultural and psychological.

2.3.4. Characteristics

MacIver opined that community is a group of people who live together and share basic conditions of common life. Hence, as a group, community has the following characteristics or elements which distinguishes it from others. Territory, mutuality and organized interaction are three main characteristics of community. Common beliefs, close relationships and strong group feeling are other elements of community. On the basis of these elements we can decide whether a group is a community or not ? However, community has the following characteristics.

1. **Population :** Community must have population because it refers to a group of people. This group may be small or large but without a group of people we can't think of a community. A community is formed when a group of people live together and share a common life and organized by a strong sense of community consciousness. Population or a group of people is the first prerequisite of community.
2. **A Definite Territory :** Definite Territory is the next important characteristic of community. A group of people forms a community when it begins to reside in a definite territory. Community is a territorial group. The territory may not be fixed forever. A group of people like majority of community are settled and a strong bond of unit and solidarity is derived from their living in a definite territory.
3. **Community sentiment :** To constitute a community the presence of sentiment among the members is necessary. Without community sentiment a community can't be formed only with a group of people and a definite locality. Community sentiment refers to a strong sense of we-feeling among the members or a feeling of belonging together. It refers to a sentiment of common living that exists among the members of a territory. Due to their common living within an area for a long time a sentiment of common living is created among the members of that area. With this the members emotionally identify themselves. This emotional identification of the members distinguishes them from the members of other community. We-feeling, role-feeling and dependency feeling are the elements of community sentiment.
4. **Naturality :** Communities are naturally organized. It is neither a product of human will nor created by an act of government. It grows spontaneously. Individuals become the member by birth. It grows in the lap of nature.

5. Permanence: Community is always a permanent group. It refers to a permanent living of individuals within a definite territory. It is not temporary like that of a crowd or association.
6. Similarity: The members of a community are similar in many respects. They live within a definite locality and lead a common life and share some common ends. Similarity in language, culture, customs, traditions and in many other things is observed among the members of a community. These similarities resulted in the development of community sentiment.
7. Wider ends: A community has wider ends. Members of a community associate not for the fulfillment of a particular end but for a variety of ends. This is natural for a community.
8. Total organized social life: A community is always marked by total organized social life. A community includes all aspects of social life. Hence, a community is a society in miniature.
9. A particular name: Every community has a particular name by which it is known to the world. Members of a community are also identified by that name.
10. No legal status: A community has no legal status because it is not a legal person. It has no rights and duties in the eyes of law. It is not created by the law of the land.
11. Concrete nature: A community is concrete in nature as we can see its existence.

2.3.5. Types.

Community may be divided into the following types :

1. Great community : Great communities are characterized by diversity of organizations and specialization of division of labour. Relationships among individuals become impersonal. Nation, Metropolis are examples of great community.

2. Little Community : Village, tribe are examples of little community. Little community develops within great community. Smallness, distinctiveness, homogeneity and self-sufficiency are main features of little community. Little communities are gradually disappearing due to industrialization, organization and development of Metropolis.
3. Rural Community : These communities are found in rural areas. Village and tribes are example of rural community.
4. Urban community : These community are found in urban areas. Cities, towns and Metropolis are examples of urban community.

2.3.6. Distinctions between society and community.

The term society and community are two important concept used in Sociology. There exists both similarities as well as differences between the two. But in a wider sense both society and community is a social group. However, following differences is observed between the two.

(1) A group of individual is necessary for both society and community. But society refers to a system or network of relationships that exists among these individuals, Whereas community refers to a group of individual living within a definite locality with some degree of we-feeling.

(2) Society has no definite locality or boundary because it refers to a system of social relationships. Hence it is universal or pervasive. On the other hand a community always associated with a definite locality.

(3) Community sentiment is another important factor from which society and community can be distinguished from each other. Community sentiment is an essential characteristic of community. Without which a community can't be constituted. But a society may or may not have community sentiment. Society is more concerned with organization but community is concerned with life from which organization develops.

(4) Society is abstract whereas community is concrete in nature. Community has its own physical existence but society exists only in the minds of individuals who constitute it. Community refers to a group of people who live in a definite locality but society refers to a system of social relationships.

(5) Society is a broader concept whereas a community is narrower concept. Because, there exists more than one community within a society. Hence community is smaller than society.

(6) Society is based on both similarities as well as differences. But community is based only similarities among its members.

(7) Society has wider ends but the ends of community are general or common.

(8) Size of a community may be small or big like a village community or a nation community but the size of a society is always large.

2.4. ASSOCIATION

Association is another basic concept of sociology. Sociology lays stress on the interactions and interrelationships of human beings. Human interactions and interrelationships take place in society or group. As a social animal, man always lives in groups. Group plays an important role in the development of social organization, socialization and formation of personality. For this, group has an important place among the basic concepts of sociology. Sociologists and social-psychologists have given special attention to the study of groups. Individuals assemble in a group in order to attain common goals. Association is a kind of social group which has many sociological importance. This social group (i.e. association) from sociological point of view is an important characteristic of the modern complex society. Primitive and agrarian societies mainly comprises of associations. Human beings have bundle of needs and interests. Though it is not possible to fulfill these needs and interests still he made several attempts to fulfill these. MacIver and Page opines that man mainly follows three ways

to fulfill his needs and interests. Firstly, Man acts independently without considering others. Secondly, he fulfills his self by conflict. Thirdly, he fulfills his interests through cooperation and mutual assistance. Cooperation, conflict, the feeling of interest and utility is supreme in every sphere of life. The groups which are established in order to protect and enhance these interests through fixed rules, system of organization and formal manner are called associations. In other words when people take the help of others or a group of people organize themselves for the achievement of common interest an association is formed. Men satisfy their variety of needs and interests by establishing different associations. As there are many and varied needs, hence there are various associations.

2.4.1. Meaning.

Association is an organised group of people pursuing some common interests. Associations are deliberately formed according to some fixed rules for fulfillment of some common interest or interests. Groups organized to protect special interests are called associations. Associations are formal organizations. They offer membership and elect or choose their officials for smooth functioning. Associations have some sort of organization consisting of rules, regulations and code of conduct. Associations establish defined and limited relationships among their members. An association is not a community but an organization within a community. MacIver and Page believe that associations develop systems of instruments for serving interests. Association is a working together of people to achieve some specific purposes. Associations have a formal organizational aspect. They are voluntary in nature. Unity and solidarity of associations depend on how efficiently and effectively they protect the interests of their members. Basing on manifold needs of human beings there are various types of associations. Trade unions, clubs, teachers associations, political parties, student union are examples of association.

Famous sociologists Ferdinand Tonnies, Max-Weber and R.M. MacIver have made important contribution towards the development of the concept of association. Tonnies opined that associations are those groups which are formed to protect the interest connected with trade, public life etc. in modern societies. Weber divides association into community based and federation based groups. Community based relationships are mainly found in primitive societies. Federation based groups are based on rules, laws wisdom. MacIver opines groups organized to protect special interests are called associations. MacIver and page have made important contribution towards systematically analysing modern association.

2.4.2. Definitions

1. According to MacIver, An association is an organization deliberately formed for the collective pursuit of some interest or a set of interests which its members share.”
2. According to P. Gisbert, “Association is a group of people united for a specific purpose or limited number of purposes.”
3. According to E. S. Bogardus, Association is usually working together of people to achieve some purposes.”
4. According to Gillin and Gillin, An association is a group of individuals united for a specific purpose or purposes and held together by recognized or sanctioned modes of procedure or behaviours.”
5. According to Morris Ginsberg, “An association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends.”

From the above it is clear that associations are deliberate formation and formed for the fulfillment of some goals. Associations have some sort of organization consisting of rules, regulations and some code of conduct. For the formation of association four things are required such as a group of people. People must be organized, some rules and regulations and common purpose. Associations have a corporate character and when legal recognition is made it becomes corporation. Associations are means through which their members seek to realize their shared interests.

2.4.3. Characteristics

Association is characterized by several characteristics. These characteristics are mentioned below :

(1) A group of People : An association is basically a group of people who have some common objectives. Without a group of people, no association can be formed. Hence a group of people is important.

(2) Organization : Association does not refer to any ordinary group of people rather it refers to an organized group of people. In other words when a group of people organize themselves for the pursuit of some common interest an association is formed. Hence association is called as an organized group. There are certain rules which guide the people.

(3) Common Aims and Objectives : It is the most important characteristic of association. Because association does not refer to a mere collection of human beings rather it refers to those group of individuals who have some common aims and objectives. All the members try to achieve the common objectives. Hence association is a means to achieve the common objectives. For example people having similar political objectives may join in a particular political party.

(4) Some rules and regulations : We know association is an organized group. Every organized group or organization based on some rules and regulations. This body of rules and regulations governs and guides the relations of its members. These rules and regulations are either written or unwritten. Members or officials of an association obey these rules and work according to these rules and regulations.

(5) Co-operative Spirit : Association is the result of co-operative spirit of some organized individuals. Hence, the other name of association is co-operation. Here people work together with a co-operative spirit to fulfill some common purposes. This co-operative spirit helps them to realize their objectives. When this spirit is lacking there is no co-operation and no association.

(6) Voluntary Membership : The membership of an association is voluntary in nature. People voluntarily join in an association to fulfill their aims objectives. They can also withdraw their membership when they feel so. Similarly no one can compel them to be a member of any association. But he has to obey the rules and regulations of the association.

(7) Degree of Permanency : The degree of permanency varies from association to association. Some association may be temporary where as some are permanent. There exists some long-lived association like family or state. Similarly there exists some temporary associations like flood relief association.

(8) Legal Status : Association is an organized social group which has responsible members. This shows that association has legal status. It can sue and be sued. Legal action can also be taken against the members as well as officials if they disobey its rules and regulations.

(9) Office Bearers : An association has office bearers who manage its affairs and guide its functioning. These office bearers are elected for a definite period of time by its members.

(10) Artificial Nature : Association is an artificial creation. It is man made in nature. Some individuals deliberately form association to fulfill their common objectives. It does not grow naturally or spontaneously. There exists no natural bond between the members of association. Rather there exists a bond of self interest.

(11) Limited Significance: Membership of an association has limited significance. Because association is a temporary group organized for the fulfillment of specific interests of its members. It has significance for its members so far it serves their purpose. When it fails to serve the purpose it loses its significance.

Thus, we conclude that association is a group within society or community. It is a formal organization as its membership is formal in nature. But all formal organization like army is not associations. Association is guided by formal rules and regulations. Hence though association seems like a formal organization but in reality it is not so. But both association and formal organization is the product of modern industrial society and new political system. At present association plays a very important role in the new socio-economic and political set up.

2.4.4. Types

It is difficult to classify associations as the purpose and interests of the associations vary. However, associations are normally classified according to the interests protected by them and on several bases.

According to MacIver and Page associations can be divided into specialized and non-specialized categories. Associations which function through specialized agencies are called specialized associations. Specialized associations are further classified according to primary and secondary interests. Primary interests are goals in themselves. Associations based on primary interests are small in size. Family, clubs are related to these interests. Secondary interests are instrumental and utility based. Economic, Political and technical interests come under this. State, Political parties are connected with these interests.

On the other hand non-specialized associations are based on age groups and sex. Nowadays non-specialized associations are losing their existence and influence.

Associations may also be classified on different basis such as duration, power and functions, on the basis of duration association may be classified into two types such as temporary association like Flood Relief association and permanent association like state. On the basis of power association may be classified into sovereign like state, semi-sovereign like university and non sovereign like clubs. Similarly on the basis of function association may be classified into biological like family, vocational association like Teachers association or Trade Union, recreational association like Tennis club, Football club and philanthropic association like charitable institutions.

2.5. GROUPS

Group is one of the most important concepts in sociology. It plays an important role in the process of socialization, formation of personality and in the development of social organization. That is why groups have an important place among other basic concepts of sociology. For this reason, sociologists have given special attention to the study of groups. W.G. Sumner, C.H. Cooley, T.M. Newcomb and R.K. Merton have made important contributions to the development of the concept of group.

As a social animal, man always lives in group. He never lives in isolation. The very existence of man is tied up to that of group. Group is as old as man itself. Human life is essentially a group life. He begins his life as a participating member of the group i.e. family. He born, live, grows and dies in a group. He forms group to fulfill his different needs and to attain common goals. Human relationships and interactions take place in group. Long term interactions or reciprocity for attaining common goal is the basis of the structure of groups. Thus, in the process of interactions or when individuals working together creates various types of groups. The concept of group may be considered from both individual and society's point of view. Study of group helps in understanding the behaviour of individuals. Sociologist H.M. Johnson rightly remarked that "sociology is the science that deals with social groups". This shows the importance of groups in sociology. Groups provide us companionship, experience, recognition and security in both a physical and emotional sense.

2.5.1. Origin of group life.

Origin of group life is closely associated with the origin of man. Group is as old as human being itself. The very existence of man is tied up to that of group. When a collection of individuals live together and bound together into some kind of social relationships and share a common sense of belongingness a group is formed. As a social animal, man has been living in groups since the very beginning. Man begins his life as a member of a group. But the sociological study of groups is mainly a twentieth century phenomenon. Group is formed as a result of mans mutual contract or agreement. It emerged out of men's existence.

2.5.2. Meaning.

Even if group is one of the most important concepts in sociology, there is disagreement over its meaning among sociologist. As a result there are several meanings of group in sociological literature. In one sense group refers to any physical collection of people. In the

words of E.S. Bogardus, "Group refers to a number of units of anything in close proximity with one another". Accordingly, it may refer to a group of trees, a group of houses, a group of horses etc. But in case of human beings as MacIver and page says a group refers to "any collection of human beings who are brought into social relationships with one another." Individuals assemble in a group in order to attain common goals. The concept of group may be considered either from the point of view of society or that of individual. Individuals assemble in a group in order to attain common goals. Besides, being one of the human collections, group has a given number of individuals, clarity of goal, long-term interaction and common values.

A group is a number of people who share some common characteristics. Accordingly doctors, nurses, commuters etc. Each refers to a group. A group also refers to a number of people who share some organized patterns of recurrent integration. Family, club or church is example of such group. Besides, any number of individuals who share consciousness of membership together and of interaction may be called as a group. The essence of the social group is not physical closeness but a consciousness of interaction.

Thus, a social group is a collection of interacting individuals who participate in similar activities and have a consciousness of joint interaction. There exists some degree of reciprocity and mutual awareness among the individuals. Members of a social group have similar goals. Members interact according to some established patterns.

A social group is an organized one. Thus in the truest sociological sense a group refers to a collection of individuals who are brought into social relationship with one another and organize themselves for the fulfillment of common aims.

But, to have a fuller understanding of the term social group it must be distinguished from the terms like social aggregates, social category, potential group or quasi group. A social aggregate is a mere collection of individuals who are in a particular place, at a particular time but share no definite relations with one another e.g. passengers in a train. But a social category refers to a collection of individuals who have some common characteristic e.g. caste, sex, age and occupational groups. A potential or quasi group consists of a group of individuals having some common characteristics who does not possess any recognizable structure. But a potential or quasi group became a social group when it becomes organized. A social group has an organizational aspect i.e. rules, regulations, structure etc., and a psychological aspect i.e. awareness or consciousness of the members. Members of a social group linked together in a system of social relationships with one another and they interact with each other according to norms of the group. A social group is dynamic in nature.

2.5.3. Definitions.

1. According to MacIver and Page a social group is “any collection of human beings who are brought into human relationships with one another.
2. According to Ogburn and Nimkoff, “whenever two or more individuals come together and influence one another, they may be said constitute a social group”.
3. According to George Homans group means such individuals that interact according to established patterns.
4. According to Horton and Hunt, “Groups are aggregates or categories of people who have a consciousness of membership and of interaction”.
5. According to Turner and Killing, “a group is always formed by the individuals who interact and this interaction is affected by the fact that they are a unit. The awareness of interaction and being a unit depends mainly on the criteria of the group”.
6. According to A.W. Green, “A group is an aggregate of individuals which persists it time, which has one or more interests and activities in common which is organised”.
7. According to E.S. Bogardus, “A social group may be thought of a number of persons two or more, who have some common objects of attention who are stimulating to each other, who have common loyalty and participate in similar activities”.
8. According to Williams, “A social group is a given aggregate people playing inter-related roles and recognised by themselves or others as a unit of interaction”
9. Bennet and Tumin consider similar goals and agreeable means also as the necessary factors along with interaction in the structure of group.
10. Albion small opines, A group is “any number of people larger or smaller between whom such relations are discovered that they must be thought of together”.
11. According to Elbridge and Merrill, “A social group may be defined as two or more persons who are in communication over an appreciable period of time and who act in accordance with a common function or purpose”.
12. According to sheriff and sheriff, “A group is a social unit which consists of a number of individuals who stand in (more or less) definite status and role relationships to one another and which possess a set of values or norms of its own, regulating the behaviour of individual members at least in matters of consequence to the group”.

On the basis of the above definitions a social group can be understood as a collection of individuals who are bound together into some kind of social relationships and who share a common sense of belongingness. A social group has always a kind of structural arrangement which distinguishes it from category, collectivity and quasi group.

2.5.4. Characteristics.

From the above definitions some characteristics of the social group are inferred. They are as follow:

(1) Given number of Individuals : A social group consists of a given number of individuals. Without a number of individuals no social group can be formed. Two or more than that individuals are necessary to form a group. This number may vary. These individuals belong to the group as members of the group and are considered as unit of the group.

(2) Reciprocal Relation : There exists reciprocal relations among the members of a social group. These reciprocal relations among the members are the basis or foundation of social group without which social group cannot be formed. The members must interact or inter-related with each other.

(3) Common Goal: It is another important characteristic of a social group. The aims, objectives and ideals of the members are common. For the fulfillment of these common goals social groups are formed. Here individual interests are sacrificed for group interests.

(4) Sense of unity and solidarity: Members of a social group are always tied by a sense of unity and bond of solidarity. Common goals and mutual relations strengthen this bond of unity and solidarity. This creates loyalty and sympathy among the members of social group.

(5) A strong sense of we-feeling : Members of a social group is characterized by a strong sense of we-feeling. This we-feeling fosters co-operation among members. Because of this we-feeling the members identify themselves with the group and consider others as outsiders.

(6) Group Norms : Every social group has its own, regulations and norms which the members are supposed to follow. With the help of these rules and norms the group exercises control over it's members. These norms may be written or unwritten. Any violation of group norms is followed by punishment. The group norms maintain unity and integrity in the group.

(7) Similar Behaviour : Member of a social group shows similar behaviour. As the interests, ideals and values of a group are common hence its members behave in a similar manner. This similar behaviour helps in the achievement of common goals.

(8) Awareness: Members of social group is aware about the membership which distinguishes them from others. This is perhaps due to 'the consciousness of kind' as opined by Giddings.

(9) Group Control: Social group exercises some sort of control over its members and over their activities. This control may be direct or indirect. Of course group exercises control only over non-conformists or deviants.

(10) Social groups may be permanent or temporary in nature. There are permanent groups like family and temporary groups like crowd, mob etc.

(11) Social groups are dynamic in nature. It is not static. It responds to different changes. The nature of change may be slow or rapid but it is bound to occur.

(12) Social groups have established patterns.

2.5.5. Classifications of groups.

Sociology considers groups as its major unit of analysis. But groups are not alike. There are many criteria by which social groups may be classified. They for instance, include the nature of their interests, the degree of organization, the extent of their permanence, the kind of contact among the members and the like. But sociologists have classified groups into different types according to their own view point. Some sociologists have given a simple classification while other has given an elaborate and exhaustive classification. Sociologist M.Ginsberg says, " Groups can be classified in numbers ways, according to size, local distribution, permanence and inclusiveness of the relationships on which they rest, mode of formation, type of organisation and so forth. "Famous sociologist H.T. Mazumdar in his book 'The Grammar of sociology' mentioned about ten dichotomous social groups such as

(1) Primary and secondary group (2) In group and out group (3) Permanent and Transitory group (4) Voluntary and involuntary group (5) Vertical and Horizontal group (6) Homogeneous and Heterogeneous groups (7) Formal and Informal group (8) Community and society (9) Institutional and non-institutional (10) Contractual and non-Contractual.

George simmel classifies social groups on the basis of its size into three types such as (1) Monad: A single person as a focus of group relationship (2) Dyad : A group at least two persons (3) Triad : A group of three persons or so C.H. Cooley classifies groups into two types, namely (1) Primary group and (2) Secondary group on the basis of the kind of contact. Dwight sanderson classifies group into three types namely (1) Involuntary (2) Voluntary and (3) Delegate groups. George Hasen classifies groups on the basis of their relations to other groups into unsocial, pseudo-social, anti-social or pro-social. Hobhouse accounts three broad types of union based respectively on kinship, authority and citizenship. F.H. Giddings classifies groups as genetic (based on birth) and congregate (consciously formed) on the basis of types of relationships. Miller divides social groups into horizontal and vertical groups. Tonnies classifies groups into Gemeinschaft and Gesellschaft. Emile Durkheim divides groups into mechanical and organic solidarity type. W.G. Summer classifies group into two types namely in-group and out-group on the basis of consciousness

of kind. Park and Burges have classified groups into territorial and non-territorial groups. Gurvitch talks of three types of groups such as communion, community and Mass. Newcomb divides groups into two types i.e. positive and negative groups.

Thus, sociologists have classified groups into numerous categories according to their own ways of looking at them. But out of all these classifications the classification made by C.H. Cooley and W.G. Sumner needs special analysis.

PRIMARY GROUP

Famous American Sociologist Charles Horton Cooley in his book 'Social Organization' published in the year 1909 has given the most popular classification of social group. In that book he classified groups into primary and secondary type on the basis of nature of social relations and closeness. Cooley only used the term 'primary group' in his book but nowhere he used the term secondary group. But later on sociologist K. Davis, W.F. Ogburn and MacIver developed the concept of secondary group from Cooley's concept of primary group. This classification of Cooley is almost similar with that of Sumner's in-group and out group and Tönnies *Gemeinschaft* and *Gesellschaft*.

Primary group is a very small group in which few numbers of individuals come into direct contact with each other. This group is characterized by intimate and face-to-face association and co-operation. They meet face to face for mutual help, companionship and for the discussion of their common problems. Here direct, informal and primary relations are found. Primary groups are universal group. They are nucleus of all social organizations. They are nursery of human virtues like love, sympathy and co-operation. The real self of man develops in primary group.

Defining primary group Cooley opines that "By primary group I mean those characterized by intimate face-to-face association and co-operation. They are primary in several, but chiefly in that they are fundamental in framing the social nature and ideals of the individual. The result of intimate association psychologically is a certain fusion of individualities in common whole. So that one's very self, for many purposes at least, is the common life and purpose of the group. Perhaps the simplest way of describing the wholeness is by saying that it is a 'we', it involves the sort of sympathy and mutual identification for which we is the natural expression. One lives in the feeling of the whole and finds the chief aim of his will in the feeling".

Cooley in his definition gives emphasis on face-to-face association, sympathy and we-feeling among members. The relationships among them are intimately personal. All the

members directly co-operate with their fellows. As this group first comes in the life of an individual hence it is called primary group. It continues to influence an individual from birth to death. Primary group plays an important role in the process of socialization and in shaping personality of an individual. Family, play group and neighborhood are the example of primary group.

CHARACTERISTICS OF PRIMARY GROUP :

To have a clear understanding of primary group, it is necessary to analyze its characteristics. The members of a primary group directly co-operate with each other and there exists intimate and personal relationship among them. This intimacy of relationship based on the following characteristics. Famous sociologists Prof. K. Davis divide these characteristics as internal and external. These are as follows:

(A) External Characteristics :

The external characteristics are the physical conditions of primary group. One can observe these characteristics from the outside. These are essential for the formation of primary group. Davis opines that mainly there are three physical conditions or external characteristics such as :

(1) Small Size : Primary group is very small in size because it consists of less number of individuals. Due to its small size members know each other personally and intimate relationship can be established among them. The smaller is the size the greater is the intimacy among the members. Small size also leads to better understanding among the members. Large size affects intimate and personal relationship among the members.

(2) Physical Proximity: Physical proximity or closeness among the members is another important and essential characteristics of a primary group. Personal, Close and intimate relationship could be possible only when members are physically close to each other. Face to face relations, seeing and talking with each other makes exchange of ideas, thoughts and opinions easy. Repeated meeting strengthens close relationships among the members. Though physical closeness leads to the development of primary group still it is not an essential feature of primary group. Because, intimacy of relationship may not develop among people living in close proximity due to difference in age, sex, language etc. on the other hand it may develop over distances by different means of communication.

(3) Stability or durability of Relationship: It is another important external characteristic of a primary group. To develop close, intimate and personal relationship among the members

primary group should be stable. Besides the relationship among the members of a primary group are durable, because primary relations never ends. It is continuous in nature. This continuity of relationship leads to close, intimate and personal relationship among the members.

(B) Internal Characteristics :

It is also known as the character of primary relations. These characteristics are related to the inner part of primary relationship. These characteristics develops due to the external characteristics. These are as follows :

(1) Similar Ends : Members of primary groups have similar ends, desires, attitudes and goals. All the members look towards the world through the same eye. They co-operate with each other for the attainment of their common goal. Each and every member works towards the welfare of the group. Interest of one became the interest of others. Pleasure and pain of each member is shared by all. It creates a sense of we-feeling and altruistic relationship among the members. In this respect Prof. K. Davis remarked that child's needs become the mother's ends.

(2) Similar Background : The members of a primary group not only have physical closeness and similar ends but also have similar background. They are brought up in a similar environment. They are equally experienced and intelligent besides they are similar in many respects.

(3) Relationships is an end in itself : Establishment of primary relationship is an end in itself. It is not a means to an end but an end in itself. Primary relationship is valued for its own sake, Primary relationship is the relationship of love and affection which is reflected in the relationship of mother and the child. It is not lodged on selfish interest. Pleasure is the basis of primary relationship. Primary relationship gives intrinsic pleasure to the individual as it is voluntary and spontaneous in nature.

(4) Relationship is personal : The relationship among the members of a primary group is not close but also personal. Each member know each other personally and each one is interested in the other. Primary relationship is not transferable because one can't fill the absence of the other. No one can take the place of our dead friend. This personal relationship found among mother-child, husband-wife etc. This personal primary relationship is identified through love and affection.

(5) Relationship is Inclusive : Primary relationship is all inclusive because it includes all aspects of the personality of the members. Here a person knows about others in detail and to the core. Nothing is kept secret. Hence, an individual in a primary relationship is not an abstraction. He is treated as a complete human being. As each one knows the other fully primary relationship becomes more real. No formality is found in primary relationship.

(6) Relationship is Spontaneous : Primary relationship is spontaneous in nature. It grows automatically among members. There is nothing like compulsion. Hence, primary relationship is voluntary. No special effort is made for the growth of primary relationship. This type of relationship is found between the mother and the child.

(7) Control over Members : Primary group exercises maximum control over its members. This is possible due to the fact that all the members of a primary group know each other personally. Because of this control members of primary group perform their social role very effectively. This prepares individuals to lead a successful social life.

(8) Individual Interest is subordinate to Group Interest : Individual members join in a primary group to satisfy his own interest. But in a primary group individual interest is subordinate to group interest. The common interests predominate over individual interest. All the members work co-operatively to fulfill the common interest in which their individual interest also gets fulfilled.

IMPORTANCE OF PRIMARY GROUP :

Primary groups are important in several senses. They are equally important for individual as well as society. It is also equally important for child, youth, adult and old. Primary groups prepare individuals to lead a successful social life. Primary group is the first group with which a child comes in contact at the prime stage of his life. It is the birth place of human nature. Primary group plays a very important role in the socialization process and exercises social control over them. With the help of primary group we learn and use culture. They perform a number of functions for individuals as well as society which show their importance.

(1) Primary group shapes personality of individuals. It plays a very important role in molding, shaping and developing the personality of an individual. Individual first comes in contact with primary group. Individual is socialized in a primary group. It forms the social nature, ideas and ideals of individuals. His self develops in primary groups. A child learns social norms, standards, beliefs, morals, values, sacrifice, co-operation, sympathy and culture in a primary group.

(2) Primary group fulfils different psychological needs of an individual such as love, affection, fellow feeling, co-operation, companionship and exchange of thought. In primary group he lives among his near and dear ones. It plays an important role in the reduction of emotional stresses and mental tensions. Participation with primary groups provides a sense of belongingness to individuals. He considers himself as an important member of group.

(3) Individual lives a spontaneous living in a primary group. Spontaneity is more directly and clearly revealed in a primary group. Due to this spontaneous living members of a primary group come freely together in an informal manner. This informal group satisfies the need for spontaneous living.

(4) Primary group provide a stimulus to each of its members in the pursuit of interest. The presence of other i.e. near and dear ones in a group acts as a stimulus to each. Here members get help, co-operation and inspiration from others. The interest is keenly appreciated and more ardently followed when it is shared by all the members. It is effectively pursued together.

(5) Primary group provides security to all its members. Particularly it provides security to the children, old and invalids. It also provides security to its members at the time of need. Members always feel a kind of emotional support and feel that there is someone on his side.

(6) Primary groups acts as an agency of social control. It exercises control over the behaviour of its members and regulates their relations in an informal way. Hence, there is no chance of individual member going astray. It teaches individuals to work according to the prescribed rules and regulations.

(7) Primary group develops democratic spirit within itself. It develops the quality of love, affection, sympathy, co-operation, mutual help and sacrifice, tolerance and equality among its members.

(8) Primary group introduces individuals to society. It teaches them how to lead a successful life in a society. It is the breeding ground of his mores and nurses his loyalties. K. Davis is right when he opines that "the primary group in the form of family initiates us into the secrets of society". It helps the individual to internalize social norms and learns culture.

(9) Primary group increases the efficiency of individuals by creating a favourable atmosphere of work. It provides them security and teaches many good qualities.

(10) Primary groups also fulfill different needs of society. It is the nucleus of all social organizations.

SECONDARY GROUPS

Though it is said that Cooley has classified groups into primary and secondary but actually he nowhere used the term secondary group. But it was later days Scholars inferred the concept of secondary group from the Cooley's primary group. We will discuss this because it has special significance in modern society. Secondary groups are almost opposite of the primary groups. They are large in size and are of short duration. Here face to face contacts are lacking. In secondary groups human contacts are superficial and undefined. Member of secondary groups do not know each other personally and exerts only indirect influence over others. Relations among members are limited in scope and significance and are based on self-interest calculations. Here individual members co-operate and communicate with each other through indirect means and formal rules. Interactions among members are formal, utility oriented and interest based. That is why; secondary group is called as special interest group. Relations among members are impersonal and touch-and-go type and secondary in nature. They are characteristic of modern industrial society. Specialisation and division of labour are the main characteristic of secondary group. A city, nation, political party trade union, a factory, a corporation are classic example of secondary group. Sociologist Paul Landies called secondary group as cold world. Secondary groups are consciously formed to fulfill some objectives.

(1) According to K. Davis, "Secondary groups can be roughly defined as the opposite of everything already said about primary groups".

(2) According to Ogburn and Nimkoff, "The groups which provide experience lacking in intimacy are called secondary groups".

(3) According to H.T. Mazumdar, "When face-to-face contacts are not present in the relations of members, we have secondary groups".

(4) According to P.H. Landis, "Secondary groups are those that are relatively casual and impersonal in their relationships. Relationships in them are usually competitive rather than mutually helpful".

(5) According to E.W. Stewart, "Secondary groups are groups created for specific purposes and interested in their members mainly for their contributions to those purposes." The meaning of secondary group will be more clearly understood if we analyze its characteristics. These characteristics are as follows :

CHARACTERISTICS OF SECONDARY GROUP :

(1) Large Size : Secondary groups are large in size. They comprise of a large number of people and these members may spread all over the world. For example, the Red Cross Society, its members scattered all over the world. Due to this large size indirect relations found among the members.

(2) Definite Aims : Secondary groups are formed to fulfill some definite aims. The success of a secondary group is judged according to the extent by which it became able to fulfill those aims. A school, college or university is opened to provide education.

(3) Voluntary Membership : The membership of a secondary group is voluntary in nature. Whether one will be a member of a secondary group or not it depends on his own volition. No one can compel him to be a member of any secondary group. It is not essential that one should be a member of a particular political party.

(4) Formal, Indirect and Impersonal Relation : The relations among the members of a secondary group are indirect, formal and impersonal type. People do not develop personal relations among themselves. Relations in a secondary group is not face-to-face rather touch and go type and casual. They interact among themselves in accordance with formal rules and regulations. Due to large size it is not possible to establish direct relations among themselves, one is not directly concerned with the other aspects of his fellow's life. Contact and relation among member are mainly indirect.

(5) Active and Inactive Members : In a secondary group we found both active as well as inactive members. Some members became more active while others remain inactive. This is due to the absence of intimate and personal relations among the members. For example in a political party some members do not take active interests while some others take active interest in party work.

(6) Formal Rules : A secondary group is characterized by formal or written rules. These formal rules and regulations exercises control over its members. A secondary group is organized and regulated by formal rules and regulations. A formal authority is set up and a clear cut division of labour is made. He who do not obey these formal rules and regulations losses his membership.

(7) Status of an individual depends on his role : It is another important characteristic of a secondary group. In a secondary group the status and position of each and every member depends on his role that he plays in the group. Birth or Personal qualities do not decides one's status in a secondary group.

(8) Individuality in Person : Secondary group is popularly known as 'special interest group'. People became member of secondary group to fulfill their self-interest. Hence they

always gives stress on the fulfillment of their self-interests. After fulfillment of these interest they are no longer interested in the group. As a result in secondary group individuality in person is found.

(9) Self-dependence among Members : Self-dependency among members is another important characteristic of a secondary group. Due to the large size of the secondary group the relations among the members are indirect and impersonal. Members are also selfish. As a result each member tries to safeguard and fulfill his own interest by himself.

(10) Dissimilar Ends : Secondary group is characterized by dissimilar ends. The members of a secondary group have different and diverse ends. To fulfill their diverse ends people join in a secondary group.

(11) Relationship is a means to an end : Secondary relations is not an end itself rather it is a means to an end. Establishment of relationship is not end rather individual establish relationship to fulfill his self interest. They became friends for specific purpose.

(12) Formal Social Control : A secondary group exercises control over it's members in formal ways such as police, court , army etc. Formal means of social control plays an important role in a secondary group.

(13) Division of Labour. A secondary group is characterized by division of labour. The duties, functions and responsibilities of members are clearly defined. Each member has to perform his allotted functions.

IMPORTANCE OF SECONDARY GROUP :

Sociological study of groups is mainly a 20th century phenomenon. But it is a truism that human life is essentially group life. Hence, the study of groups is of utmost importance in understanding the behaviour of men and women. It is an accepted fact that a group exercises considerable influence on it's members. Not only primary group but also secondary group exercises considerable influence on it's members. As secondary groups are organized and helps in fulfilling specific aims of it's members hence it has several importance for both individual and society.

Primary group have several importance in a simple, small and agricultural society. But in present day modern society the trend is towards secondary groups. The changing trends of modern technological society have swept away primary groups. For the fulfillment of his needs

modern man depends more on secondary groups than on primary groups. Most of the functions of primary group is being with drawn one after another. Most of the needs which were earlier satisfied by primary groups are now fulfilled by secondary groups. No doubt the growth of secondary group as well as growing importance of it has created several problems. But we can't escape from the dominating influence of secondary group. Because, most of our present day needs and most of our activities and achievements are carried on through secondary groups. However, in spite of its shortcomings secondary group has the following importance, advantages or functions.

(1) Efficiency : Secondary groups increases efficiency of its members. To fulfill their self interest and specific goals all the members work efficiently. A clear cut division of labour is found among the members. A formal authority is set up and a set of rules are formulated to manage and regulate the secondary group efficiently. Emphasis is given on getting the work done efficiently. Unlike primary group emotion and sentiment is subordinated to achievement. For this duties and responsibilities of the members are clearly defined. All the members try to work efficiently to fulfill their goals. This helps in increasing the efficiency of its members.

(2) Wider Opportunity : Secondary group provides better and wider opportunities for the members to develop their faculties and talents. Previously there were only few pursuits like agriculture and small trades. But at present there are many and varied occupations which open the way for new careers. As a result, due to talent, hard work individual can rise to unbelievable heights in business, industry, education, civil or technical services.

(3) Wider Outlook : Secondary group helps in broadening the outlook of it's members. It is large in size and it's members are widespread. As the secondary group accommodate a large number and variety of individuals and localities this widens the out-look of its members. Besides, a secondary group is more universal in it's judgment than the primary group.

(4) Functional in Character : A secondary group relations are devoid of sentiment characteristic of primary group relations. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense they may be regarded as functional in character.

Distinction between Primary and Secondary Group : Both primary and secondary groups can be distinguished from each other from the following points.

(1) Difference in Size : A primary group is very small in size and is confined to a small area. It consists of very small number of individuals. But the size of a secondary group is very large and it is spread all over the world. It consists of thousands of members who is widespread and scattered all over the world.

(2) Difference in Stability : Primary groups are relatively stable or durable. For example family is a stable organization. But a secondary group may be temporary or permanent. These are temporary groups like flood relief association. As secondary groups are special interest groups after the fulfillment of the interest it automatically vanishes.

(3) Difference in Co-operation : The nature of co-operation in a primary and secondary group also differ from each other. The members of a primary group directly co-operate with each other. They play, sit and discuss together. Due to face to face contact and personal relationships direct co-operation among members is possible. But the members of a secondary group indirectly co-operate with each other. There exist indirect relations among the members.

(4) Difference in Structure : According to the type of structure both primary and secondary group can be distinguished from each other. Primary group is based on an informal structure and is very simple. All the members participate in the same process and it is regulated by informal rules and regulations. On the other hand secondary group is based on formal structure and is regulated by a set of formal rules and regulations.

(5) Difference in Relationship : A great deal of difference is found in the relationships among the members of a primary and secondary group. There exist direct, intimate and personal relationships among the members of a primary group. The relations are all inclusive. But there exists indirect and impersonal relations among the members of a secondary group. Here relations are secondary and formal.

(6) Difference in the method of social control : Both primary and secondary group can be distinguished from each other on the basis of the means by which they exercise control over their members. Primary group exercises control over its members through informal means such as customs, folkways, mores etc. Secondary groups have limited control over its members. But secondary group controls the behaviour of its members through formal means such as police, jail, court, law etc.

(7) Difference in Goal : Members of a primary group have similar or common aims and objectives. Goal of a particular member is considered as the goal of all other members. But in a secondary group, members have different goals. Each individual has his own goals or aims for the fulfillment of which he joins in the group.

(8) Difference in effect on Personality : Both primary and secondary group can be distinguished from each other on the degree by which they affect or determine the personality of an individual. Primary group has a greater influence on the development of personality. It influences the total personality of an individual. But secondary group has a little influence on the development of personality of an individual. It is mainly concerned with a particular aspect of the personality of an individual.

(9) Difference in Physical Closeness : Both primary and secondary group may be distinguished from each other on the grounds of physical nearness. Members of a primary group live in physical proximity to each other. There exist face-to-face relations among the members. But members of a secondary group live at scattered places. Physical closeness is absent among the members of secondary group.

(10) The relationship among the members of a primary group is spontaneous in nature whereas the relationship among the members of a secondary group is governed by external forces.

(11) Primary relationship is all inclusive. Here each member knows each other personally and they are concerned with the total aspect of human being. But secondary relationship is not all inclusive. Here members do not know each other personally and they are not concerned with the total aspect of life of members.

IN GROUPS (We-Group)

Famous Sociologist William Graham Sumner has classified groups on the basis of we-feeling into two broad categories such as in group and out group. The individual belongs to a number of groups which is considered as his in-groups. In groups are the groups with which an individual identifies himself completely. Member of in-group has feelings of attachment, sympathy and affection towards the other members of these groups. In-groups are generally based on a consciousness of kind. Members of an in-group identify themselves with the word 'we'. In groups are relative to a particular social circumstances. These groups are marked by a feeling of 'ethnocentrism' i.e. the members of in-group consider their group superior than other groups. The family, the tribe, the college, the village to which a person belong are his in-groups. The members of an in-group feel that their personal welfare is in some way or other connected with the other member of the group. In the relationship among the members of in-group they display co-operation, good will, mutual help and respect for each other. Members of in-group possess a sense of solidarity a feeling of brotherhood. In group members are always ready to sacrifice themselves for the group. Due to in-group human qualities like love, sacrifice and sympathy develop among individuals. In group may be called as we-group. We are odias are the example of we-group feeling. There always exists a considerable degree of sympathy among the members of in-group. In-group members identify themselves with the group as a whole. In-groupness is the core of group life. This ingroupness sets the members of an in-group apart from all other people.

CHARACTERISTICS OF IN-GROUP :

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

(2) Similar Behaviour : It is another characteristic of in group. Members of in-group always showed similar behaviour and they are similar in many respects. They showed similar attitude, opinion and similar reactions.

(3) We-feeling : We-feeling is another important characteristic of in-group. We-feeling means feeling of oneness. Members of in-group have a strong sense of we feeling by which they identify themselves and distinguishes them from others. This shows a strong sense of unity among themselves.

(4) Sense of Unity : It is another characteristic of in-group. Members of in-group are united by a strong sense of unity. In-groupness creates a strong sense of unity or living together among the members of in-group. As a result of this members consider them as one and united.

(5) Love, Sympathy and fellow-feeling : This is another important characteristic of in-group. Good human qualities like love, sacrifice, sympathy, mutual help and fellow feeling develops only in a in-group. These human qualities govern the relationship among the members.

OUT-GROUPS (they Group)

W.G. Sumner classified groups into in-group and out-group on the basis of we feeling. Out group is the opposite of in-group. An out-group is always defined by an individual with reference to his in-group . Out-group are marked by a sense of difference and frequently, though not always, by some degree of antagonism. In other words out-groups are those to which a person does not belong. Out-group people used the term they or other to express themselves. Out-group refers to a group of persons towards which we feel a sense of avoidance, dislike and competition. For example for an Indian India is his in-group but China is an out-group for him. Out-group people do not share an awareness of kind. One did not identify himself with his out-group. We feel a sense of indifference towards the members of out-group. Individual develops a feeling of antagonism towards his out-group.

CHARACTERISTICS OF OUT-GROUP :

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

(1) Out-group is always defined in relation to in-group. Dissimilar behaviour is marked between the members of in-group and out-group.

(2) Out-group identify itself with the help of 'they' or other feeling. Individual is not a member of this group. Hence this kind of feeling develops among them.

(3) Individual expresses a feeling of antagonism or enmity towards out-group. Sometimes individual consider out-group as his enemy.

(4) Individual always expresses or shows negative attitude towards the out-group. As a result he do not identify with the out-group.

(5) Out-group is not based on ethnocentrism.

DIFFERENCES BETWEEN IN-GROUP & OUT-GROUP :

(1) The groups with which individual identifies himself are his in-group. One's family, one's college are example of his in-group. But out-groups refers to those groups with which individual do not identify himself. These are outside groups. Pakistan is an out-group for Indians.

(2) In group members use the tem 'we' to express themselves but they use the term 'they' for the members of out-group.

(3) Individual is the member of his in-group whereas he is not at all a member of his out-group.

(4) In-group based on ethnocentrism, Ethnocentrism is one of the important characteristics of in-group. But out-group is not based on ethnocentrism.

(5) Similarity in behaviour, attitude and opinion is observed among the members of in-group. But they show dissimilar behaviour ; attitude and opinion towards the members of out-group.

(6) In-group members have positive attitude towards their own in-group but they have negative attitudes towards their out-group.

(7) Members of in-group display co-operation, good-will, mutual help and posses a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the group. But individual shows a sense of avoidance, dislike, indifference and antagonism towards the members of out-group.

(8) In-group is a group to which individual belongs to but all other group to which he does not belongs to are his out-group.

(9) Members of in-group feel that their personal welfare is bound up with other members of group but out-group members do not feel so.

2.6. SOCIAL STATUS

As a science, sociology is mainly concerned with the study of society. In order to study and analyze society sociology uses different concepts. Every subject has its own concepts and ideas, So also sociology. Definite concept eradicates ambiguity of meaning and give scientific form to any idea. Social status is one such concept of sociology.

Social status is very important both for individual and society. A status system is a universal feature of human society. It is basis of organization of group life and determines who occupies what. Inequality of status is a marked feature of every society, ancient or modern. Inequalities are inherent in the nature of human beings. Apart from natural differences, human being are also differentiated according to socially approved criteria. Every member of society occupies different statuses. Hence, understanding society requires an understanding of status is one of the structural unit of a society.

2.6.1. Meaning.

Ordinarily the word 'status' is used to refer to an individuals total standing in society. It refers to a set of privileges and duties. Status is usually defined as the rank or position of a person in a group or a group in relation to other groups. Status is the social position occupied by the members in a particular social setting. It also refers to social standing of a person based on some social evaluation. Status is a position in the social system. It refers to what a person is . The term status is used to designate the comparative amounts of prestige or respect accorded to persons who have been assigned different roles in a group or community. Status of a person is based on social evaluations. Status may vary from person to person or situation to situation. Status is closely related to roles.

2.6.2. Definitions.

Status has been defined by different sociologists in a number of ways. Some define it as a social posting occupied by an individual in a particular social setting. While others define it as a social standing of a person according to some social evaluation.

1. According to MacIver and Page : "Status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige and influence".
2. According to Ogburn and Nimkoff "Status is the rank-order position assigned by a group to a role or to a set of roles".
3. According to K.Davis, "Status is a position in the general institutional system, recognized and supported by the entire society spontaneously evolved rather than deliberately created, rooted in the folkways and mores".
4. According to A.W. Green, status is a position in a social group or grouping, in relation to other positions held by other individuals in the group or grouping".
5. According to Secured and Bukman, "Status is the worth of a person as estimated by a group or a class of persons".
6. According to H.T. Mazumdar, "status means the location of the individual within the group his place in the social network of reciprocal obligations and privileges rights and duties".
7. Martindale and Menachesi defines status as "a position in social aggregate identified with a pattern of prestige symbols and actions".

Thus, the above definitions make it clear that status is a social position which involves some sort of evaluations. These evaluations help in ranking of different statuses in a hierarchical order. Secondly, status is culturally determined, despite the fact they may be based on biological factors such as age, sex, race etc.

2.6.3. Characteristics.

Status have the following characteristics.

1. Status is the structural unit of a society.
2. Status is a position or social standing of a person.
3. Status evolved spontaneously.
4. Status is closely related to roles.
5. Status involves some sort of evaluations.
6. Status is comparative in nature.
7. Status may be achieved or ascribed.
8. Status is created by opinion of others.
9. Status is variable.
10. Status is greeted with respect.

2.6.4. Types.

There are mainly two types of status :

- (a) Achieved status.
- (b) Ascribed status.

(A) Achieved Status : Statuses which are not fixed by inheritance, biological characteristic or other factors, over which the individual has no control are known as achieved status. This type of status is generally found in an open system of stratification. It came into existence as a result of some degree of purposive action and choice. Lecturer, doctor, engineer are example of achieved status. When a society allows its members to change their status according to their talents and efforts it came under this achieved status category.

(B) Ascribed Status : Statuses which are relatively fixed and individual can do little to change, it is known as ascribed status. This status can not be changed during the life span of an individual is ascribed in nature. Society has its own rules to ascribe status to different people. Generally three factors are important in being ascribed status in society i.e. age, sex and kinship.

2.7. ROLES

Role is a basic concept of sociology. It is a structural unit of society. It is a universal feature of the society. As a Science, Sociology is mainly concerned with the study of society. In order to study society sociology tries to understand concept like role. Every member of society performs some roles. Performing or playing roles involves social relationships in the sense that an individual plays a role in relation to other roles. Sociology lays stress on the interactions and relationships of human beings. Human relationships, interactions and role playing or role performance take place in society. Hence understanding society requires the understanding of roles. Shakespeare's classic description of the world as a stage in which each individual play different roles shows the importance of roles in society. In society every person is assigned different tasks to perform which makes up his role.

2.7.1. Meaning

If you give a look at society you find that individuals differ in attributes like age, sex, colour and occupations. Individuals perform different functions in society. Some are laborers other are scientists, some are professors others are engineers while others are doctor, leaders, soldiers etc. The society is based on division of labour in which every person is assigned a specific task to perform which makes up his role.

Role is the behaviour expected of one who holds a particular status or position. Role is closely associated with status. Roles provide means for accomplishing certain tasks. The concept of role implies a set of expectations. Human behaviour is regulated and organized by social roles. Learning roles involves learning the norms of the culture. As an aspect of culture roles provide an important part of the guidelines necessary for an ordered society. Originally, the word 'role' refers to 'roll' on which an actor's part was written. Accordingly, role consists of behaviour expected of an individual in community. Role is a relational term. One plays a role in relation to another. There cannot be a teacher without a student. Hence role represents reciprocal relations among individuals and involves a series of rights and duties. Each status in a society is accompanied by a number of norms which define an individual occupying a particular status expected to act. This group norm is known as role. For example, status of teacher is accompanied by the role of teacher. Playing or performing roles involves social relationships in the sense that an individual plays a role in relation to other roles. Role is a dynamic aspect of status.

2.7.2. Definitions

1. According to K. Davis Role is the manner in which a person actually carries out the requirement of his position”.
2. According to Ogburn and Nimkoff, “Role is a set of socially expected and approved behaviour patterns; consisting of both duties and privileges, associated with a particular position in a group”.
3. According to G.A.Lundberg, “A social role is a pattern of behaviour expected of an individual in a certain group or situation”.
4. According to Morris Ginsberg, status is a position and a role is the manner in which that position is supposed to be filled. In other words role is the functional aspect of a status”.
5. According to Linton, “Role is a dynamic aspect of status”.

Thus, role is a set of expectations which is expected from an individual in society. Smooth running of society depends on efficient and consistent performance of roles. Successful role performance requires possession of attitudes to such role. Role represents reciprocal relations among individuals.

2.7.3. Characteristics.

Role have following characteristics.

1. Role is the structural unit of society.
2. Role is always associated with status or position.
3. Role is relational in nature.
4. Roles regulate and organize human behaviour.
5. Roles provide guidelines and directives to an ordered society.
6. Role implies a set of expectations.
7. Roles involves a series of rights and duties.
8. Role is dynamic.
9. Role is functional.

2.7.4. Related concepts.

Understanding of roles requires the understanding of some related concepts. Some such concepts are as follows:

1. Role Set : Role set refers to variety of roles associated with a single status. For example, status of a principal involves a number of roles i.e. his role in relation to student, staff, teacher etc.
2. Role Playing : Role playing refers to the performance of role by an individual related to his status.
3. Role Taking : Role taking means learning of role. It means taking the role of the other. In the process of socialization an individual learns a number of role. It means responding by placing oneself imaginatively in the role of the other person in order to regulate one's own behaviour Exa- a boy facing an interview for his selection as lecturer.
4. Role Conflict : Role conflict refers to the contradictory demands within a role or competing demands of two different roles. Different role expectations is known as role conflict. Exa.-conflict of police officer between duty and arresting a friend.
5. Role Behavior : While role is the expected behaviour, role behavior is the actual behavior of one who plays a role. Actual behavior may vary from expected behavior due to number of reasons.

2.8. CULTURE

Like society, culture is another important basic concept of sociology. The very existence of man is tied up to that of society and culture. Man is a social animal at the same time is a cultural animal. Man is a culture bearing animal. Understanding of human society requires the

understanding of culture. Sociologists have developed the two concepts i.e. culture and society in order to account for and explain the regularities in human action and the essence of social life. It is culture which makes human and social life meaningful. Human being is born and brought up in a cultural environment. It is culture which distinguishes a man from animal. Every society possesses culture and humanness only develops in a cultural framework. Man's biological traits and requirements determine the form of culture. Physical environment and settlements also influence individual's culture. Human relationships and interactions take place in society in a cultural framework. As an encompassing institution, society enfold within it various groups and their culture. Hence, understanding the meaning of culture is very vital to the understanding of the nature of society.

2.8.1. Meaning.

Like most sociological concepts, the word culture has both a popular and sociological meaning. The term was first coined in the 18th century by English Anthropologist in Anthropology. Ordinarily the term culture refers to those particular traits and behaviour systems that are regarded as refinements such as art, poetry etc. In the most popular sense it means dance, literature and music. In this sense cultural programs are organized. Here culture expresses refinement and good taste. But this is a very narrow view of culture and anthropologist and sociologist do not understand culture in this way.

But in a strict sociological sense, culture refers to acquired behaviors which are shared and transmitted. Man's all creations and learned behaviours are included within culture. The behaviour of a particular individual is not culture but when most of the members of a group share it, it became part of culture. Culture is man made. It is a heritage in to which a child is born. Culture is a way of life, a mode of thinking, acting and feeling. It also refers to the distinctive way of life of a group of people. Culture refers to a set of rules and procedures along with a supporting set of ideas and values. Culture is a learned behaviour which passes from one generation to another. Culture includes all that man has acquired in the mental and intellectual sphere of norms and values which people hold. Culture is acquired by man as a member of society and persists through tradition. Singing, dancing, talking, eating etc. belong to the category of culture. Johnson points out that culture has two aspects i.e. Explicit and implicit. The explicit aspect of culture consists of those aspects which bearers are fully conscious (Exa-language). The implicit aspect of culture consists of those aspects of culture, which bearers are not able to describe exactly. Tylor speaks about the social aspect of culture. Acquisition of a particular way of life is known as culture. Thus, culture is a learned behaviour, a social heritage in to which a child is born. It is an accumulation of folkways and mores. It is an organized system of behaviour. Culture is superorganic and is a decision for living. There are four different

dimensions of culture. Hence, culture is a complex phenomenon. To understand this complex phenomenon, it is necessary to analyze some of the definitions of culture.

2.8.2. Definitions.

Different sociologists and scholars have defined culture in different ways. Some such definitions are

1. According to well known anthropologist E.B. Tylor, "Culture is that complex whole which includes knowledge, belief, art, morals, law custom and any other capabilities acquired by man as a member of society".
2. According to Robert Redfield, culture is "an organized body of conventional understanding manifest in art and artifact, which persisting through tradition, characterizes a human group".
3. According to B. Malinowski, "culture is the handiwork of man and the medium through which he achieves his end".
4. According to David Bidney, "culture is a product of agrofacts, (cultivation), artifacts (industries), social facts and mental facts (language, religion art and so on).
5. Herskovit defines culture as "man made part of environment".
6. MacIver and Page consider culture as a realm of styles, of values, of emotional attachments, of intellectual adventures. It is the expression of our nature in our modes of living and thinking in our everyday intercourse, in art, in interaction, in reaction and enjoyment".
7. According to H.T. Mazumdar, "culture is the sum total of human achievements materials as well as non-material, capable of transmission, sociologically i.e. by tradition and communication, vertically as well as horizontally".
8. In the words of S. Koenig, "culture is the sum total of man's effort to adjust himself to his environment and to improve his modes of living".
9. According to Lundberg, "culture refers to "the social mechanisms of behaviour and to the physical and symbolic products of these behaviour".
10. According to R.T. Lapiere, culture "is the embodiment in customs, tradition etc. of the learning of a social group over the generation".
11. According to Anderson and Parker, "culture is the total content of the physico-social, bio-social and psycho-social products man has produced and the socially created mechanisms through which these social products operate".
12. In the words of A.W. Green, culture is "the socially transmitted system of idealized ways in knowledge, practice and belief along with the artifacts that knowledge and practice produce and maintain as they change in time".
13. According to Robert Bierstedt, "culture is the complex whole that consists of everything we think and do and have as members of society".
14. According to A.F. Walter Paul, "culture is the totality of group ways of thought and action duly accepted and followed by a group of people".

Thus, from the above it is deduced that culture is used in a specific sense in sociology. In sociology it denotes acquired behaviours which are shared by and transmitted among members of society. In fact culture is part of common orientation of two or more people. It is an organized system of norms and values of a society. Individual receives culture as a part of a social heritage and in turn reshape the culture and introduce changes which then become part of the heritage of succeeding generations. Culture is a response to human needs and is an instrumental reality and an apparatus for the satisfaction of the biologically derived needs.

2.8.3. Characteristics

(1) Culture is acquired: Culture is an acquired quality or behaviour. It is not biologically inherited but learnt socially by individuals. In other words any behaviour or quality which is socially acquired or learned is called culture. Behaviour's learned through socialization habits and thoughts are called culture. Human being learns or acquires culture by living in group. He learns it from society through education.

(2) Culture is Social: Culture is not individual but social in nature. As a social product culture develops through social interaction which is shared by all. Without social interaction or social relations it is very difficult and almost impossible to be cultured. Culture is inclusive of the expectations of the members of the groups. It is created or originated in society. Hence it is social.

(3) Culture is Transmissive: Culture is transmitted from one generation to another. It passes from parents to children and so on. This transmission is a continuous and spontaneous process. It never remains constant. Man inherits or learns culture from his ancestors and passes it to his successors. In this way culture constantly accumulate.

(4) Culture fulfils some needs: Culture fulfills many social psychological, needs of individuals. Culture is created and maintained because of different needs. It fulfils needs of both society as well as individuals. For example, religion used to fulfill the solidarity and integrative needs of society. Our need for food, clothing, shelter, name, fame, status and position are fulfilled as per our cultural ways.

(5) Culture is shared: Culture is not possessed by a single or a few individual. Culture is shared by majority of individuals. Hence culture is collective in nature. For example polytheism is our culture. It means majority of Indians believe in polytheism.

(6) Culture is Idealistic: Culture is idealistic in nature. It embodies the ideals, values and norms of the group. It sets ideal goals before individuals which are worth attaining. In other words culture is the sum total of ideals and values of individuals in society.

(7) Culture is accumulative: Culture is not created in one day or one year. It gradually accumulates through centuries. Beliefs, art, morals, knowledge are gradually stored up and became part of culture. Hence, culture is the social heritage.

(8) Culture is adaptive: Culture possesses adaptive capacity. It is not static. It undergoes changes. Different aspects of culture adapt with new environment or challenges posed by social and physical environment. Adaptation refers to the process of adjustment. And culture helps man in this process of adjustment.

(9) Culture is Variable: Culture is variable and changeable. It varies and changes from society to society. Each and every society has its own culture. It also varies within a society from time to time. Ways of living of people of a particular society varies from time to time.

(10) Culture is Organized: Culture has an order or system. As Tylor says culture is a 'complex whole'. It means different parts of culture are well organized into a cohesive whole. Different parts of culture is organized in such a way that any change in one part brings corresponding changes in other parts.

(11) Culture is Communicative: Man makes and uses symbol. He also possesses capacity of symbolic communication. Culture is based on symbol and it communicates through different symbols. Common ideas and social heritage etc. are communicated from one generation to another. In our society 'red colour' stands for danger. In Indian culture red colour symbolizes danger. Hence, culture is communicative in nature.

(12) Language is the chief vehicle of Culture: Culture is transmitted from one generation to the next. It never remains static. This transmission became possible through language. Culture is learned through language.

(13) Culture is the total social heritage: We know culture is a social product. It is linked with the past. Through transmission past continues to live in culture. It is shared by all.

2.8.4. Types

Anthropologists and Sociologists have classified culture by using a number of concepts such as abstract, concrete, and material, non-material, implicit, explicit, physical and non-

physical. However, famous sociologist W.F. Ogburn divides culture into two types such as material and non-material.

2.8.5. Related concepts.

These are some important concepts which are related to culture. Some such concepts are mentioned below:

1. **Culture Trait and culture complex:** The smallest and simplest unit of a culture is known as a cultural trait. According to Hoebel "A reputedly irreducible unit of learned behavior pattern or material product, the nail, the cardboard, the pen, the trousers etc. "Traits of non-material culture are shaking hands. Saluting national flag etc. Each culture has thousands of traits. When different traits of a particular culture come together they form a culture complex. It is a cluster of related traits. The culture complex is intermediate between the trait and the institution.
2. **Culture and culture construct:** This concept was given by Linton. When we see something from our own eyes if that is culture, then whatever we write about the inside aspect of culture, that is "culture construct". Way of life of people is one thing and what we study and write about it is another thing. First is reality later s culture construct.
3. **Cultural Relativism:** It is one of the important approaches in social anthropology. It helps sociologists to look at others actions and behavior patterns rationally. Cultural relativism means that the function and meaning of a trait are relative to its cultural setting. The cultural relativism's perspective studies and interprets a particular culture from participant's view of that culture. It forbids any prior assumption or preconceived notion in the study of any culture. It is against any ethnocentric bias.
4. **Cultural Revitalization:** It refers to the process through which a society in decline reinterprets symbols from its culture and revives the will of its members to survive. The new identity is combination of old and new elements.
5. **Counter culture:** The term was of thinking and acting which are in opposition to the prevailing norms and values of the society is known as counter culture.
6. **Ethnocentrism:** The term was used by sumner in his book "folkways". It is defined as "that view of things in which one's own group is the centre of everything and all others are scaled and rated with reference to it. "Ethnocentrism makes 'our' culture into a yardstick with which to measure all other cultures as good or bad. Here one's own culture is kept at the centre. The members of that particular culture consider themselves superior to others.
7. **Sub Culture :** "Subculture is a system of values, attitudes, modes of behaviour and life-styles of a social group which is distinct from but related to the dominant culture of a society. "It implies the existence of an identifiable dominant culture.
8. **Ethos and Eidos of culture:** This distinction of culture, proposed by A.L. Kroeber, shows two different aspects of culture. Eidos is the formal appearance of a culture derived from its constituents. It's internal or core aspect is ethos. Ethos is the disposition of a

culture which determines its quality, its main themes and interests. According to Bateson, the first consisting of the total emotional emphasis of a culture is called eidos. For example gradation of different occupational group in the caste system can be seen as a manifestation of eidos of a culture whereas the concept of purity and pollution is the ethos of the caste system.

9. Culture Determinism: It means culture determines everything; Leslie white is today the main spokes man for culture determinism. According to culture determinist, culture is the Matrix of everything else and is itself governed by its own laws of growth.

2.9. Let us sum up.

1. Sociology is a highly conceptual subject, Hence conceptual clarity is the most important and fundamental principle of sociology.
2. Society is the basic concept of sociology. The every existence of man is tied up to society. The term society has been derived from the Latin word 'socius' which means a companion, association or fellowship.
3. In sociology, society refers not to a group of people but to the complex pattern of the norms or interaction or relationship that arise among them.
4. MacIver says, society is a web of social relationships.
5. Man always lives in the company of his fellow beings. Hence, George simmel remark that sociability is the essence of society.
6. In the truest sociological sense society refers not to a group of people but to the complex pattern of norms or interaction or relationships that arise among them. People exist only as an agent of social relationships.
7. According to G.D.H. cole, "society is the complex of organised associations and institutions within the community."
8. 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 behavior and of liberties.
9. Society is the network of relationships created by interaction among individuals.
10. In a narrower sense society refers to a group people but in a broader sense it refers to the whole human society.
11. F.H. Giddings opines that society rests on the consciousness of kind.
12. Population, Likeness, Differences, inter-dependence, cooperation and conflict, comprehensive culture, usages, mutual aid, controls, liberty, some sort of authority etc. are characteristics of society.
13. Greek Philosopher Aristotle remarked that "Man is a social animal. He who lives without society is either a beast or a God".
14. Prof park opines that "Man is not born human but to be made human."

15. To explain the social nature of man sociologists like Maclver and K. Davis cited a number of case studies e.g. case of Kasper Hauser, study of Amala and Kamala, case study of Anna and case study of Issabella.
16. The term community has been derived from two Latin word 'com' and 'Munis' which means 'together' and 'servicing' respectively.
17. A community is an area of social living marked by some degree of coherence.
18. Where ever the members of any group, small or large, live together in such a way that they share, not this or that particular interest but the basic condition of a community life, we call that group a community.
19. K. Davis says "community is the smallest territorial group that can embrace all aspects of social life.
20. Association is an organized group of people for the pursuit of some specific purpose or for the fulfillment of a variety of needs.
21. Association is the characteristic of modern complex society.
22. Maclver opines groups organized to protect special interests are called associations.
23. E.S. Bogardus opines, "Association is usually working together of people to achieve some purposes".
24. Maclver and Page says "Institutions are established forms or conditions of procedure characteristic of group activity.
25. When men create associations, they must also create rules and regulations of the members to one another. Such forms are institutions.
26. Every association has its characteristics institution. For example church, family and trade unions are associations and sacrament, Marriage and mating relationships collective bargaining are their respective institutions.
27. H.M. Johnson remarked that 'sociology' is the science that deals with groups".
28. E.S. Bogardus opines the term "group refers to a number of units of anything in close proximity with one another".
29. According to Maclver, group refers to any collection of human beings who are brought in to social relationships with one another".
30. In the truest sociological sense a group refers to a collection of individuals who are brought into social relationship with one another, interact according to some established patterns and organize themselves for the fulfillment of common aims.
31. American sociologist C.H. Cooley classified groups into primary and secondary type on the basis of nature of social relations and closeness.
32. Primary group is characterized by intimate and face-to-face association and cooperation. They are nucleus of all social organizations.
33. Prof. K. Davis divides the characteristics of primary group as internal and external which is known as character of primary relations and physical conditions respectively.
34. Ogburn Nimkoff opines, "The groups which provide experience lacking in intimacy are called secondary group".
35. W.G. summer classified group on the basis of we-feeling into two i.e in group and out group. In groups are the groups with which an individual identifies himself completely. Out group is the opposite of in group. Out group refers to a group of persons towards which we feel a sense of avoidance and dislike.

36. Culture is a way of life, a mode of thinking, acting and feeling. Culture refers to acquired behaviour which are shared by and transmitted among the members of society.
37. According to E.B.Tylor, "culture is that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities acquired by man as a member of society".
38. B.Malinowski says "culture is the handiwork of man and the medium through which he achieves his ends".
39. Sociologist W.F. Ogburn divide culture into two types such as material and non-material. Material culture consists of products of human activity which is concrete, tangible and observable, Exa-table. Non-material culture consists of intangible things like customs, values, good will, beliefs etc.
40. Cultural lag refers to the strain that exists between two correlated parts of culture that changes at unequal rates of speed.
41. Status and role are two structural units of a society. Every members of society occupies different statuses and performs some roles related to a particular status.
42. Status is a social position occupied by the members in a particular social setting. It also refers to social standing of a person based on some social evaluation.
43. Ogburn and Nimkaff says status is the rank order position assigned by a group to a role or to a set of roles.
44. Statuses which are not fixed by inheritance, biological characteristics or other factors over which the individual has no control are known as achieved status.
45. Ascribed statuses are usually fixed at birth. It is based on age, sex, colour etc. It changes little over time.
46. Each status in a society is accompanied by a number of norms which define an individual occupying a particular status expected to act. This group of norms is known as role.
47. K. Davis opines, Role is the manner in which a person actually carries out the requirement of his position.
48. Linton says Role is a dynamic aspect of status.

2.10. Key words.

Society:The term society has been derived from the Latin word 'socius' which means companion, association or fellowship. Maclver and page opines, "society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of control of human behaviour and of liberties.'

* Community: The term community has been derived from two Latin word 'com' and 'munis' which means 'together' and 'servicing' respectively. Community is the smallest territorial group with some degree of we-feeling and embracing all aspects of social life.

* Community sentiment: It refers to a strong sense of we-feeling or a sentiment of common living that exists among the members of a locality.

- * Association: It is an organized group of people for the pursuit of some specific purpose.
- * Institution: Institutions are some durable and accepted forms of procedures which govern the relations of members in society.
- * Group: A number of units of anything in close proximity with one another.
- * Social group: It is a collection of interacting individuals who participate in similar activities and which is organized.
- * Culture: Culture is an organized system of norms and values held by people of a society. It is the distinctive way of life of a group of people.

2.11. Self assessment questions.

1. Define society and discuss its characteristics.
2. Man is a social animal. Justify.
3. Explain the functional requisites of society.
4. What do you mean by society? Explain different types of society.
5. Briefly discuss the origin and growth of society.
6. Write short notes on interrelationship between man and society.
7. Define community and discuss its characteristics.
8. Write a short note on origin and growth of community.
9. Distinguish between society and community.
10. What do you mean by community ? Discuss its types.
11. Define association and discuss its characteristics.
12. Explain association and discuss its types.
13. Define group and discuss its characteristics.
14. Write a short note on origin of group life.
15. What do you mean by group and explain the classification of group.
16. Define social status and discuss its characteristics.
17. Define role and discuss its characteristics.
18. Define culture and discuss its characteristics.
19. Culture is a complex whole ; Discuss.
20. Role is the dynamic aspect of status, Explain.
21. What do you mean by culture ? Distinguish between material and non-material culture.
22. Explain the concept of cultural lag.
23. Explain status and discuss its types.

2.12. Further readings.

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UNIT- III

Socialization

3.0. Objectives

3.1. Introduction (To the chapter)

3.2. Socialization: An introduction

3.2.1. Meaning & Definition

3.2.2. Elements of socialization

3.2.3. Process of socialization

3.2.4. Stages of socialization

3.2.5. Agents of socialization

3.3. Social Stratification. An introduction

3.3.1. Origin of stratification

3.3.2. Meaning & Definition

3.3.3. Features of social stratification

3.3.4. Forms of stratification

3.3.5. Bases of stratification

3.3.6. Processes involved in stratification

3.3.7. Theories of stratification

3.4. Social Mobility: An introduction:

3.4.1. Meaning & Definition

3.4.2. Features of social mobility

3.4.3. Types of social mobility.

3.5. Social processes: An introduction

3.5.1. Meaning & Definitions

- 3.5.2. Elements of social process
- 3.5.3. Forms of social process
- 3.5.4. Cooperation
- 3.5.5. Accommodation
- 3.5.6. Assimilation
- 3.5.7. Competition
- 3.5.8. Conflict
- 3.6. Let us sum up
- 3.7. Key words
- 3.8. Self assessment questions
- 3.9. Further Readings.

UNIT- III

Socialization

3.0. Objectives

After studying this unit you will be able to

- Describe the meaning of socialization
- Understand stages and agents of socialization
- Understand meaning, forms and theories of stratification
- Know what is social mobility& its types
- Understand what is social processes and its types.

3.1. Introduction

This unit describes the meaning, definitions, stages and agencies of socialization. This unit also shifts the focus from the study of socialization to social stratification and social mobility. It describes the meaning, definitions and characteristics of social stratification. It also describes different forms and theories of social stratification. Then this unit also shifts its focus from social stratification and social mobility to social processes and describes meaning, definitions and elements of social processes and its different forms.

3.2. Socialization: An introduction

Man is a social animal. At birth, an individual is a biological being. At the time of birth, the human infant can neither speak nor walk nor recognize anything. As it grows, it recognizes others and gradually learns to move, walk and talk. It can learn all these only through support of his fellow being. His inner self is developed by the socio-cultural environment such as, parents, the family and the kinship group and so on. Within these groups and socio-cultural environment that the biological being is transformed into a social animal. He is gradually moulded into a social being and learns social ways of acting and doing things. This process of learning and moulding that takes place in a group situation or socio-cultural environment is called socialization. Development of the individuals' socio-cultural aspects through the process of gradual learning is called socialization.

3.2.1. Meaning & Definition

Socialization is a lifelong process which is comprehensive in nature. It begins at birth and ends in death. It is a process of transformation of the human infant from a biological animal into a social individual. It is a process of initiating the new born into the society. It prepares him to fit in the group and to perform the social roles. Socialization makes him responsive to society. It moulds him into a social being and his fulfillment in society. Through this process, individuals come to acquire the quality of sociality. The process by which individual internalizes roles,

values, personality types and social skills from birth till old age is called socialization. The individuals' self develops through socialization. Through it individual becomes a social person and develops personality. The cultural patterns of society or group get internalized in the child. Through socialization society wants to mould human infants according to its accepted structure. It develops a potential within individual to live with others. The process of learning by interacting with others is referred to as socialization. This process operated at two levels i.e. within the individual and other from outside.

1. According to Ogburn, "Socialization is the process by which the individual learns to conform to the norms of the group'.
2. According to A.W. Green, "Socialization is the process by which the child acquires a cultural content, along with self hood and personality."
3. According to Horton and Hunt, "Socialization is the process whereby one internalizes the norms of his groups, so that a distinct self emerges, unique to this individual".
4. According to H. T. Mazumdar, "Socialization is the process whereby original nature is transformed into human nature and the individual into person".
5. According to Gillin and Gillin, "By the term` socialization' we mean the process by which individual develops into a functioning member of the group according to its standards, conforming to its modes, observing its traditions and adjusting himself to the social situations".
6. E.A. Ross defined socialization as "the development of we-feeling in associates and their growth in capacity and will to act together".
7. According to G.A. Lundberg, Socialization consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standards of judgment that are necessary for his effective participation in social group and communities".

8. Rose and Glazer have defined socialization as the process of learning of beliefs, values, patterns and social roles of society and culture’.
9. Goode holds that “Socialization includes all those processes through which an individual internalizes social skills, roles, patterns, values and personality types from childhood till old age”.

Thus, from the above definitions, it can be summed up that socialization is the process of learning group habits, ideals and norms. The social order is maintained mainly by socialization. But socialization should not be confused with maturation which refers to a physical and chemical process of development over which man has little control. But socialization is a lifelong process of learning.

3.2.2. Elements of socialization

Socialization has the following elements.

1. A complex process of interaction.
2. A process of learning.
3. A process of internalization and reception.
4. A process of transformation.
5. A life-long process.
6. Role of parents.
7. Physical and psychological heritage of the individual.
8. Experience of the individual.
9. The environment in which individual is born.

3.2.3. Process of socialization

Socialization is a life long process. It starts even long before the birth of a child. But direct socialization begins only after birth of the child. Socialization is a learning process by which a new born baby learns to conform to the norms of the group. Besides being a learning process it

is a process of internalization and reception. It is a process of moulding without which society could not exist. It helps in maintaining social order. There are certain things like reflexes, instincts, urges and capacities which help or limit the process of socialization. As a process of learning socialization have four factors such as imitation, suggestion, identification and language. Imitation means copying action of others. Through it the child learns social behavior. Hence, imitation is considered as an important factor in the process of socialization. As a process, suggestion influences behavior. Through the process of identification individual become sociable. As a medium of social intercourse, language moulds personality of an individual.

3.2.4. Stages of socialization

Socialization is a continuous and life long process. The role of socialization is very important in individual life as his self and personality develops through it. But it is said that socialization process starts long before the birth of a child. The social and cultural circumstance preceding his birth greatly influences his growth but direct socialization begins only after birth. After birth individual life passes through different stages. During these different stages of his life individual comes into contact with different people, groups and institutions. During this process of contacts at different stages individual learns many things which helps him. However, these different stages of socialization are

- **Infant socialization:** It is the first stage of socialization. After birth the infant first comes into contact with the mother, then the father and then the other members of the family. During infancy the infants' socio-cultural environment is very limited. Generally up to the age of three or four the infant world is limited to the family. Hence, during infancy stage family is the main source of socialization. Here, the infant learns to utter word, learns to walk, eat and comes in contact with other family members. Gradually his self develops. Here he comes to understand relationships with other members of family.
- **Child Socialization:** It is the second stage of socialization. During this stage, the infant comes into contact with the members outside family and neighbors. He gradually disassociates himself from parents and other family members. Then he got admitted to school and come into contact with schoolmates and teachers and his behavior is greatly influenced by them up to fifteen years. During this stage the child is also influenced by things what he learnt from books and story books. Interaction with peers and teachers greatly influences his behavior.
- **Adolescent Socialization:** It is the third stage of socialization in the life of an individual. During this stage school mates, friends, teachers, sports, books and means of recreation matter the most to the child. This is true in case of school going children. But the process of socialization differs in rural, urban and tribal areas. In tribal and rural areas

life is very close with nature from where the child learns many things about nature, seasons, folk traditions etc. In tribal areas the adolescents learn a lot in course of their living in dormitories and forest. Agents of socialization of this period differ from earlier period.

- **Adult Socialization:** It is the fourth stage of socialization process. After adolescent stage the individual reaches at adulthood. An adult is a responsible person and do not depend on others. An adult is associated with some other professions or trades. His circle of friendship increases. During this stage an individual is greatly influenced by his education, occupation, circle of friends etc. Because of this wider circle agents of socialization are also more. This stage is very important as the adult adopts many roles.

3.2.5. Agents of socialization

No doubt, socialization is very important both for individual and society. The process is operative throughout life incessantly. Socialization is an interactional process whereby a person's behavior is modified to conform to expectations held by members of the groups to which he belongs. Its importance is well understood in the life of man. As socialization is an important matter in society, hence it should not be left to mere chance rather should be managed through institutional channels. Hence, it is very important to know who socializes individual. During different stages of his life the individual comes in to contact with different groups, institutions and individuals from whom he learns a lot and socializes him. Some of the agents or agencies of socialization are mentioned below.

1. **The Family:** Parents along with family play an important role in the process of socialization. The child first comes into contact with parents and family. They are physically and emotionally close to the child. He learns language and speech from parents and family. Family teaches him societal morality. He learns many civic virtues from family. He learns his first lesson in love, affection, cooperation, self-sacrifice and tolerance from family. Family moulds his character, nature and personality. An individual is known by his family. Family inculcates right attitude, beliefs and values among individuals. Family continues to exercise influence on him throughout his life.
2. **The School:** It is the second important agency of socialization. During the age group of three to five the child enters into school. Interaction with classmates and teachers in school is very important in child socialization. In adolescent socialization stage also the school, classmates, friends, sports and books matter more to the child. In the school the child gets his education and learns many more which moulds his ideas, attitudes and personality. Education is very vital in the process of socialization. A good school and its healthy atmosphere plays an important role in making the child a good citizen. A well

planned school system and a good system of education can produce good socialized persons. It is said that, the school laid the foundation of sociality in a person.

3. Peer Group: Next to family and the school, friends and peer groups are another important agency of socialization. During different stages of his life an individual comes into contact with different kinds of friends from whom he learns a lot. The relation between the individual and his friends is one of equality and is based on mutual cooperation and understanding. He learns from them many such things which he cannot learn from other agencies. It is said that a person is known from the friends he keeps. This shows the importance of friends and peers in one's life.
4. Religion: Religion is another important authoritative agency of socialization. As an earliest social institution religion has been influencing human life since long by imparting beliefs and patterns of behavior. Religion plays an important role in the life of an individual. Religion not only exercises control over individual behavior but also socializes him from the very beginning. Religion socializes individuals as per the norms of society and by inculcating different values. It continues to mould beliefs, attitudes and personality of individuals in society. Religious sermons and preaching shape the ideas of individual in society and develops philanthropic attitudes among people and thereby brings social cohesion and social solidarity
5. The state: As an authoritarian agency of socialization the state not only makes laws for the people but also guides their conduct and moulds their personality. It forces people to obey laws and gives punishment to those who violates it. It socializes individual by prescribing modes of behavior. State has the right to use legal force. State develops its' education system and thereby socializes the child.

3.3. Social Stratification. An introduction

An Introduction: Social inequality is a universal phenomenon. In every society some people have a greater share of valued resources like property, power etc. than others.

Patterns of unequal access to social resources are commonly called social inequality.

It reflects innate differences between individuals. It is not the outcome of natural differences between people but is produced by the society in which they live. The members of society differ from one another in terms of wealth, power and prestige.

It is socially created. Stratification, hierarchy, class divisions are notions used by sociologists and anthropologist to describe social inequality. Social stratification is only one form of social inequality. To describe inequalities sociologists speak of the existence of social stratification which can be defined as structured inequalities between different groupings of people.

Social stratification is an inherent character of all societies. It is found in all societies, ancient, modern, simple or complex. That is why, famous American sociologist P.A. Sorokin is right when he remarked that "An unstratified society with real equality among its members is a myth which has never been realized in the history of mankind." This shows that every society is stratified. Social stratification has remained despite the revolutionary ideas of radicalism, equality, democracy socialism and communism. A classless society is only an ideal. If you cast your look on the society around you find that it is heterogeneous in nature. Everywhere society is divided into various classes, economic, political, religious and social.

3.3.1. Origin of stratification

The origin of social stratification is associated with the origin of human society. But the origin of social stratification can not be explained in terms of history. The existence or non-existence of the stratification in early society can not be pin pointed. The differentiation, between classes existed as early as the Indus valley society. Some sociologist opined that the term social stratification has come into general sociological use only in 1940, being borrowed by analogy from the earth sciences. But Cecil North, Gumplowicz and Oppenheimer opines that the origin of social stratification is to be found in the conquest of one group by another. But for P.A. Sorokin, an American sociologist, opines that social stratification originated mainly due to inherited individual differences and differences in environmental conditions. According to Spengler, stratification is founded upon scarcity or short supply. It evolves from the allocation of scarce privileges and powers. Kingsley Davis opines that social stratification originated due to its' functional necessity. Some other sociologists opined that social differences accompanied by cultural dissimilarity also lead to stratification. But social stratification as a modern connotation has developed only during the 19th century.

3.3.2. Meaning & Definition

Stratification refers to the system of status differentiations in society. The term stratification has been derived from the word 'strata' which means division. Hence, social stratification refers to the social division. Social inequality is a regular and universal phenomenon. The members of society differ from one another in terms of wealth, power and prestige. Social stratification is only one form of social inequality. There is inequality among individuals and groups which are the basic ingredients of the society as a whole. This inequality shows the division of society. This unequal division of society is known as social stratification. Social stratification is socially created. Social stratification refers to the existence of social groups which are ranked one above the other, usually in terms of the amount of wealth, power and prestige possessed by their members. They usually share similar life chances and life style which distinguish them from the members of other social strata. The formation of higher and lower status and inequality in regard to distribution of power and privileges may be regarded as social stratification. Inequality is basic to stratification. To describe inequalities sociologists speak of the existence of social stratification which can be defined as structured inequalities between different groupings of people. In other words, the prestige or reverence attached to different positions becomes a part of the social order and that is social stratification. The term social stratification includes the norms regarding social groups based on power, privileges and reverence, high and low status and social inequality. Social stratification is the segmental division of society into caste class and status groups. But the meaning of social stratification may be better understood from the following definitions.

1. According to Raymond. W.Murray, 'social stratification is a horizontal division of society into 'higher' and 'lower' social units.'
2. In the words of P. Gisbert, "social stratification is the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination."
3. According to W.J. Goode, "stratification is a system through which resources and rewards are distributed and handed down from generation to generation."

4. According to Sutherland and Maxwell, "Stratification is the process of interaction or differentiation which places some people higher than others."
5. According to P.A.Sorokin, "Social stratification means the differentiation of a given population into hierarchically superposed classes. It is manifested in the existence of upper and lower social layer....."
6. Williams opined, "Social stratification is the ranking of individuals on a scale of superiority-equality or inferiority, according to some commonly accepted basis of valuation."
7. In the words of G.A. Lundberg, "A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower and higher."
8. According to K. B. Mayer, Social stratification is a system of differentiation which includes a hierarchy of social positions whose occupants are treated as superior, equal or inferior relative to one another in socially important respects."
8. According to MacIver and Page, "Social stratification implies three features; (1) a hierarchy of status groups; (2) the recognition of the superior-inferior stratification; and (3) some degree of permanence of the structure."

3.3.3. Features of social stratification

Social stratification is a universal social phenomenon. Everywhere society is stratified into various classes, social, economic, political and religious. Social stratification assumes the form of class divisions in society. Stratification is identified through following features.

1. It is universal: Social stratification is a universal social phenomenon. It is found to exist in all societies in one form or other. No society exists without a system of stratification. Everywhere society is divided into various classes economic, social, political and religious. Member of a simple society is stratified on the basis of bravery. Similarly, the member of the modern society is stratified on the basis of income.
2. It is social: Social stratification is a social phenomenon because it is socially created. Under a social stratification system socially created inequalities are more important than biological inequalities. But sometimes biological inequalities take the form of social inequalities when the members of society attach some meaning to the biological inequalities like age sex and colour.
3. It is ancient: Social stratification system is ancient. It has been existing from the very beginning of human civilization. Of course, the basis and nature of ranking and rating of different groups was not the same for all the times.
4. Hierarchy of status group: Under a stratification system different status groups are arranged hierarchically. Social groups are ranked one above the other, usually in terms of the amount of wealth, power and prestige.
5. Some degree of permanence of structure: Social stratification is defined as structured inequalities between different groups. The structure of a stratification system seems to be more or less permanent.
6. It has different form: Social stratification has different forms. Some forms of social stratification are ascribed such as age, sex, colour where as others are achieved based on skill, education and income etc.
7. Life style and life chances: Common life style and life chances are result of stratification. Under a stratification system, the members of the same stratum generally share similar life style and life chances which distinguish them from the members of other strata.
8. There exists a relationship of superiority and subordination among the members of different social strata under a stratification system.
9. Unequal distribution of power, privileges, prestige reward and resources and formation of social ranks and groups on the above basis.

3.3.4. Forms of stratification

Social stratification has been analyzed by different scholars from different points of view. Stratification structures may take different forms. Sociologist Max Weber distinguishes between class, status and party. Similarly T.B. Bottomore has distinguished four types or

forms of stratification such as slavery, Estate, Caste and Class. These forms are discussed below.

1. **SLAVERY:** Slavery is an age old institution. It represents an extreme form of inequality, in which certain individuals are almost entirely without rights. It found to exist in ancient Greece, Rome and in the southern states of U.S.A. in the 18th and 19th centuries. But in its' modified form, slavery existed in almost all parts of the world. L.T. Hobhouse defined a slave as "a man whom law and custom regard as the property of some other person." Sometimes he is wholly without rights. The masters' power over his slave is unlimited. He has no political rights. The idea of compulsory labour is always attached with a slave. Historically, slavery has existed in almost all societies of the world in different periods of time. Sociologist T.B. Bottomore opines that the basis of slavery is always economic. The master can make his slave work for as many hours he wants. This is the motive behind the long sustenance of the institution. The system of slavery gradually declined due to the advent of modernization and growth of the ideology of freedom, equality and justice.
2. **ESTATE:** The estates were the features of medieval Europe. It developed as a part of feudalism. It was the main basis of socio-economic structure and stratification in medieval Europe. The people of a feudal society were divided into three groups such as (1) the first estate - clergy (2) the second estate - the nobles and (3) the third estate- common people. Sociologist T. B. Bottomore opined that estate had the following characteristics such as (1) Estate were legally defined and each estate had a status based on its privileges and obligations.(2) Estates represented a broad division of labour having definite functions i.e. the clergy to pray for all, the nobles to defend all and the common people to provide food for all. (3) The feudal estates were political groups. But the estate system declined due to the growth of industrialization in Europe.
3. **CASTE:** Caste is another important form of stratification. It is a closed form of stratification. Caste is both a structural and cultural phenomenon. Caste system is one of the most important forms of stratification system in India. The term caste has been derived from the Portuguese word 'casta' which means breed, race or kind. Caste is an endogamous hereditary group based on the notion of purity and pollution. An individual is born with fixed status which can not be changed during his life time. It expresses a hierarchical relationship. Individual achievements can not change ones' caste. People at the top of the hierarchy are given highest place and people at the bottom of the hierarchy enjoy lowest status. Caste system is the basis of Hindu social organization. Occupation and restrictions on food, drink and social intercourse are associated with

caste system. Social mobility is restricted within caste system. Hindu society was divided into four varnas namely, Brahmin, Kshatriya, Vaishya and Sudra. While the Brahmins enjoy top rank the Sudras enjoy lowest rank in the caste hierarchy. Varnas are found throughout India but caste groups are local or regional. In the traditional Indian villages caste system provided the mechanism for the exchange of goods and services through Jajmani system which is an expression of interdependence among castes.

4. **CLASS:** Class is another important modern form of stratification. Its' basis is economic. It is an open system of stratification. Classes are characteristics of industrial societies. Class is a factual structure without any religious or legal sanction. Classes are groups who are ranked on the basis of specific criteria. They are social groups which occupy specific position in a given society. A class is made up of people of similar social status who regard one another as social equals. Each class is a subculture, with a set of attitudes, beliefs, values and behaviour norms which differ from those of other classes. Classes are stratified according to their relation to the factors of production and acquisition of goods. Classes are distinguished on the basis of a distinct life style. Class status is determined by property, achievement and skill of an individual. Persons engaged in similar occupation, having equal economic status and similar life style belong to the same class. Members of a class have common economic interests and class consciousness. Thus, a social class consists of those groups of people who share similar opportunities, similar life style, similar economic status in society and live in similar class situation. Marx defined class in economic terms where as Max Weber consider class as a status group who share similar life chances.

3.3.5. Bases of stratification

Social stratification is a social phenomenon. It is socially created. Stratification and social structure are closely related. Stratification is based on the basis of the needs of a given society. Social stratification is only one form of social inequality. Natural inequalities take the form of social inequalities when the members of society assign some meaning to them. Age, colour, physical strength and sex are natural bases of inequality. But different societies evaluate them differently. In some societies males enjoy more respect than females whereas in other societies there is equality of sexes.

On the basis of some empirical studies, sociologists present three important bases of stratification i.e. wealth, power and prestige. Wealth refers to material possession defined as valuable in particular societies. Power refers to the degree to which individuals or groups can impose their will on others, with or without their consent. Prestige relates to the amount of esteem or honour associated with social positions, qualities of individuals and life style. The basis and essence of stratification consists in

unequal distribution of rights and privileges and powers among the members of a society.

3.3.6. Processes involved in stratification

Social stratification is a universal process. Social inequality is inherent in it. Social stratification is considered as the process of interaction or differentiation which places some people higher than others. However, the system of stratification involves the following processes:

1. **Differentiation:** It involves differentiation of different social statuses on the basis of assigned roles.
2. **Evaluation:** It has two aspects i.e. (a) prestige- honour and esteem (b) preferability which is peoples' preference of their social status.
3. **Ranking:** Ranking is a particular kind of comparison. It does not involve evaluative judgment of what is good or bad.
4. **Rewarding:** On the basis of the above i.e. differentiation, ranking and evaluation different groups with high and low social positions come into existence. In this process highly placed individuals or groups enjoy some special privileges.

3.3.7. Theories of stratification

Theory is a set of related ideas. The theories of stratification are concerned with the inherent inequality on which social order is based. Social stratification is an inherent character of all societies. Keeping an eye on various dimensions of social stratification a number of explanations have been formulated by sociologists which led to the development of different theories. The concept of social stratification has been theoretically analyzed by different scholars. Besides, some present day scholars have approached social stratification from a different angle. As a result we come across mainly the following three theories of stratification. Besides, the elite theory of social stratification is also there.

1. **MARXIST THEORY OF STRATIFICATION:** Karl Marx's ideas of stratification are based on social conflict. His theory is the product of industrial capitalism. Marx analyzed social stratification from economic angle. He emphasized the basic importance of the individual or the group in the economic structure. Marx holds that the system of stratification derives from the relationships of social groups to the forces of production. It has three main elements such as system of production, class structure and class

struggle. He opines that class structure is the main basis of social stratification. He explains the system in terms of class relations. He defines class as a social group whose members share the same relationship to the forces of production. He opines, criteria other than this relation are not important. He rejects income, occupations and education etc. as the defining basis of a class. Marx opines that in all societies there exists two major classes i.e. a ruling class and a subject class. The power of the ruling class derives from its ownership and control of the forces of production. The ruling class exploits and oppresses the subject class. As a result, there is a basic contradiction between these two classes which can be resolved by the common ownership of the means of production. The various institutions of society serve the interests of the ruling class.

Marx opined that western society has developed through four main epochs, primitive communism, ancient society, feudal society and capitalist society. All the above societies, except primitive communism, are divided into two major classes such as masters and slaves in ancient society, lords and serfs in feudal society and capitalist and wage workers in capitalist society. The masters, lords and capitalists have been exploiting the slaves, serfs and wage earners in their respective epochs. Marx opines that classes emerge due to the existence of the institution of private property and specialized division of labour.

Marxist theory of stratification can be understood through the system of production. The main aim of production is profit. The relationships in the system of production create classes. Marx's ideas about social stratification can be understood by the relationships developed under the system of production and classes. Social relationships and classes determine the individual ideas and action. He cannot escape influence of class. The struggle between the capitalist and wage earner class will give rise to an equalitarian system. The capitalist era differs from other with regard to the exploitation of labour. Alienation, pauperization and polarization became the defining feature of capitalist society which ultimately results in the establishment of classless society due to the violent struggle of proletariat class.

But Marxist theory of social stratification has been subjected to several criticisms. He did not provide an actual account of the structural differentiations in the modern society. His theory also ignores a number of socio-cultural factors that are very important in the analysis of stratification i.e. lineage, kinship and ethnicity. Marx stratified society into only two classes- the bourgeois and proletariat but many other classes are existed in the society. He placed too much emphasis on economic factors as determinant of class.

2. **WEBER'S THEORY OF SOCIAL STRATIFICATION:** German sociologist and philosopher Max Weber was considered as the main critique of Karl Marx. Weber is critical of economic determinism. Both studied the stratification in industrial capitalist societies. Like Marx, Weber also explains capitalism and class structure. His thought is greatly influenced by Marx. In the course of analyzing Marx's theory of stratification, Weber points out its shortcomings and presents his own views as an alternative. But Weber differs from Marx in his approach to social stratification. While Marx gave a unilateral model of stratification by emphasizing the economic factors in the society, Weber also agreed with Marx on some points relating to economic criteria of social stratification. However, Weber argues that social realities are so complex that we can not reduce all the realities of society to economic interests. Weber opined that unequal distribution of power is the basis of social stratification. Power has three aspects i.e. economic, political and social. These three aspects are manifested in the form of class, status and party. He further opines that these three orders are interrelated. The economic aspect refers to the ways in which goods and services are distributed, whereas political order is concerned with the ways in which power is distributed among the individuals and groups. The social order includes the structure and process of distribution of social prestige. Social prestige is based on mode of livelihood, birth, education, occupation and these are related to social status. In Weber's analysis, class is associated with the economic aspect; status with community and caste system; and power with politics. In order to fully understand the concept of power, it is required to understand its relationship with class and status. The concept of power is associated with both class and status. Weber opines that power is the capacity to influence others.

Weber defines class as a group of individuals who share a similar position in a market economy and by virtue of that fact receive similar economic rewards. A person's class situation is basically his market situation. Those who share a similar class situation also share a similar life chances. Weber rejects dichotomous division of class as suggested by Marx. He identifies four important classes in capitalist society:

- (1) The propertied upper class
- (2) The propertyless white collar workers
- (3) The petty bourgeoisie
- (4) The manual working class.

Weber recognizes the importance of criteria other than the ownership or non-ownership of property in the formation of classes. He also rejects the Marxian view of polarization of classes and the inevitability of proletarian revolution. He further opines

that political power is not necessarily derived from economic power. The economic power is only one possible basis for political power. Other bases of power are status group and parties derived from social and political order. These play important role in the system of social stratification.

3. **FUNCTIONALIST THEORY OF SOCIAL STRATIFICATION:** Besides Karl Marx and Max Weber, social stratification has also been dealt with by functionalists such as Talcott Parsons, Kingsley Davis, W.E. Moore, Tumin, Durkheim, R.K.Merton and many others. These scholars have considered the functional importance of the role in society and gave their own ideas on social stratification. Functionalists consider the system of stratification as a functional necessity of society. They argue that if a system has to survive, there must be a mechanism to ensure effective role allocation and role performance. The stratification system performs this function. Functionalists give stress on prestige dimension and opined that society has been stratified on the basis of socially ascribed prestige attached to the occupational structure in social hierarchy. They opine that the effective functioning of society depends on the successful performance of roles or functions. There are many set of roles/ functions in society which require to be performed by most able persons. Views of some of the functional theorists are discussed below.

TALCOTT PARSONS: His contribution is unique in developing the structural functional theory. Giving stress on the positive role of stratification, Parsons argue that social stratification is derived from common values of society. Those who conform to the values of society are ranked high and are rewarded properly. Different societies have different value systems; hence we find difference in stratification system from one society to another. Since social stratification is derived from the common values of society and it is essentially an expression of shared values; it is considered as just and legitimate. The degree of respect society attaches to certain individuals is coterminous with the degree of value and functional importance their corresponding positions carry. Positions carrying the highest respect/ power are usually rare and correspondingly there is always a high degree of competition among individuals to occupy those positions. People are ranked higher to lower on the basis of the value society attaches to their corresponding positions. The conflict between highly and lowly rewarded is checked by the common value which justifies the unequal distribution of rewards. Parsons claims that it is functional and inevitable aspect of society. Role of stratification is functional in managing social order smoothly. Parsons believes that the functionalist theory of stratification is universal because all societies have a system of evaluating the individual qualities and performance. Besides the functional significance parsons have also

highlighted some other aspects of social stratification. To him status groups are ranked in the society in accordance with the possession, qualities and performances.

KINGSLEY DAVIS AND W. E. MOORE: Davis and Moore consider social stratification as natural expression of the demands of society. They opine that effective role allocation and role performance is done by the system of stratification in every society. That some positions of society are functionally important which call for special skill and training. Some people are more intelligent than others. The systems of stratification match the functionally important position to the most intelligent person. They present two measures of the importance of a particular position. The first is measured by the degree to which a position is functionally unique, there being no other positions that can performs the same function satisfactorily. The second measure of importance is the degree to which other positions are dependent on the one in question. They further maintain that relative importance of functional positions and intelligent persons justifies the unequal distribution of rewards. Besides, the system provides motivation to the other members of society to work with all efficiency in anticipation of higher position and rewards.

MELVIN M. TUMIN: Tumin presents a critical reply to Davis and Moore's view on social stratification. His view can be summarized in the following:

1. How to measure the functional importance of a position is a matter of opinion that may differ from person to person and from group to group.
2. He claims that power affects reward distribution rather than functional importance
3. It is not true to believe that only a few people have intelligence to perform the functionally important roles.
4. The unequal distribution of rewards does not always motivate the talented person.
5. The system of stratification is not essentially integrative. It may be dysfunctional in case of hostility and division among the members of society over the distribution of rewards.

The functionalist theory of stratification is open to many criticisms. First, its claim of universality is questioned. Secondly, Marxist accused the functionalist theory for giving validity to social inequality.

4. **ELITE THEORY OF STRATIFICATION**: The main supporters of this theory of stratification are Pareto, Mosca and C.Wright Mills. They treat social stratification as the social necessity that corresponds to the social inequalities.

Vilfredo Pareto: Pareto talked about a three tier system of social stratification in which the governing elites, non-governing elites and the masses constitute the upper, middle and lower stratum respectively. He rejects any possibility of communist revolution and opined society is always divided between elites and masses. Elites consist of individuals who have highest performance in their respective field.

Mosca: According to him, society has always been stratified into two group i.e. elites and masses. The elites are the people who govern the masses. They are always less in number and enjoy all advantages of power and others are deprived of it.

C.Wright Mills: He rejects Marxist theory of stratification due to its too much emphasis on economic factors. Mills opines, along with economic factors, political and military factors also play important role in social stratification. For him, power is located in corporate heads, political leaders and military chiefs.

3.4. Social Mobility: An introduction

The concept of social mobility is closely related with the concept of social stratification. The nature of social stratification influences the nature of social mobility. It is observed that in a closed system of stratification, social mobility is limited whereas in an open system of stratification the scope for social mobility is wider. But both depend on the value system of a given society. Social mobility involves change in social positions. Any change of position in society experienced by an individual or group has its impact not only on the individual or the group, but also on the society at large. Social mobility is favored by a number of factors such as city life and rapid cultural change.

3.4.1. Meaning & Definition

Social mobility implies change from one social position to another. It refers to a movement of social group or individuals from one social position to another. Mobility is not migration as it refers to movement in geographical space. When individuals in a society continue to move up and down in the status scale, this movement is called as social mobility. Mobility is achieved through life chances. Social mobility is basically a feature of an open system of stratification. In a closed system of stratification, the amount of mobility is very less and restricted. Mobility is not possible in a society which exhibits rigid character. Dimensions of social mobility are many. Defining it, P.A.Sorokin opines "Social mobility refers to the shift of position by an individual or social object or value." Scope of social mobility is limited. It is generally a short range movement. It involves change of social status. It is a movement from one social position to another in terms of economic benefits, power and prestige.

3.4.2. Features of social mobility

1. Social mobility involves change in social position.
2. Social mobility is natural but favoured by certain conditions.
3. Social mobility involves change in status.
4. Social mobility depends on the value system of a given society.
5. Social mobility is achieved through life chances.
6. It is closely related to social stratification.
7. Social mobility is inevitable because no society is immobile.

3.4.3. Types of social mobility.

Social mobility may be classified into following types:

1. Horizontal mobility: Horizontal mobility refers to change of occupation or job without status change. It refers to a movement from one social position to another social position of equal status. When a clerk of one department is appointed in another department or when a doctor joins in an industrial house as a salaried professional by leaving his private practice, there is no change in his social status, is an example of horizontal mobility.

2. Vertical mobility: Vertical mobility refers to movement in any one or all of the three areas of social life i.e. class, occupation and power involving status change. It involves individual or group movement either upward or downward in social hierarchy depending upon the situation. It involves a movement which ensures enhancing or lowering of rank. A change in income, a promotion or demotions are examples of vertical mobility.
3. Intra-generational mobility: Individuals' own moving up or down in the social scale in the course of their life time is usually called intra-generational mobility. This type of mobility takes place within one generation. It is measured by comparing the occupational status of an individual at two or more points of time. A clerk of a college becomes lecturer in that college is an example of intra-generational mobility. It is also popularly known as career mobility.
4. Inter-generational mobility: This type of mobility refers to mobility between two or more generations. It is measured by comparing the occupational status of sons with that of their father. It means changes of status within family over two or more generation. In other words mobility across the generation is called intergenerational mobility. Son of a farmer becomes a civil servant is an example of this type of mobility.
5. Open system mobility: It refers to the free movement in the status scale. It does not recognize any formal fixation of status. Under this system an individual is free to improve his status and position. Here social mobility is encouraged. Example- American society.
6. Closed system mobility: Under this system, mobility is fixed by birth. Here chances of mobility are limited. One cannot change one's position. Example- caste system in Indian society.
7. Upward mobility: When people move up in the social status scale it is called as upward mobility. Acquiring education, wealth and entering into an occupation is the major means of moving up. R.H. Turner has suggested two ideal-typical normative patterns of upward mobility such as contest and sponsored mobility.

(a) Contest mobility: It refers to mobility which occurs through open competition. It is a system in which elite status is the prize in a open contest and is taken by the aspirants on efforts.

(b) Sponsored mobility: It refers to upward shifts of status which occur due to the decision of the 'sponsor' or member of the elite group into which the individual is invited to join.

8. Downward mobility: When people move down in the social status scale it is called as downward mobility. Anthony Giddens opined that, although downward mobility is less common than upward mobility, it is still a widespread phenomenon.

3.5. Social processes: An introduction

As a socio-cultural being, man lives in society. Sociologists viewed society as a structure and as a process. While the first is a static view of society the second is a dynamic view. Proper understanding of society needs an understanding of both these aspects. Society is a process of living and a network of social relationships. Man always lives in groups. Due to his gregarious nature, man establishes different kinds of relationships around him. His nature and various needs compel him to live with his fellow being. To fulfill his various needs, he performs many social activities and plays many roles within society. While performing these activities and roles, he comes into contact with others. This contact or relationships with others changes his action into interaction. This interaction is the basis of social life. Society is rooted in interactions. Interaction is the basic ingredient of social relationships. As members of society individuals are always engaged in some sort of actions and interactions in the society. When actions of individual are influenced by the actions of other individuals, it is called social interaction. In the words of Gist, "social interaction is the reciprocal influence human beings exert on each other through interstimulation and response."

Dawson and Gettys opine, "Social interaction is a process whereby men interpenetrate into the minds of each other." Thus, both society and culture are products of social interactions. The system of social interaction is called social process

3.5.1. Meaning & Definitions

There exists a very close relationship between social interaction and social process. We cannot understand one without the other. The fundamental ways in which people interact

and establish social relationship are called social process. The system of social interaction is called social process. It refers to repetitive forms of behaviour which are commonly found in social life. When social interaction through repetition leads to a result it is called as social process. Social interaction normally occurs in the form of cooperation, assimilation, competition and conflict. These forms of social interaction are called as social processes. Famous sociologist George Simmel viewed society as a social process.

1. According to Maclver, "Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character."
2. According to Horton and Hunt, "The term social process refers to the repetitive forms of behaviour which are commonly found in social life."
3. According to Morris Ginsberg, "Social processes are the various modes of social interaction between individuals and groups including cooperation and conflict, social differentiation and integration, development, arrest and decay."
4. According to Gillin and Gillin, "By social process we mean those ways of interacting which we can observe when individuals and groups meet and establish system of relationships of what happens when changes disturb already existing modes of life."

3.5.2. Elements of social process

Social processes are very fundamental to human society without which it is almost impossible to understand it. Society is considered as the expression of different social processes. In society individuals continuously come in contact with one another. Social processes emerge from these contacts. Hence, social processes go on continuously in society. Social process has the following characteristics through which we can understand it better.

- (a) Sequence of events
- (b) Repetition of events
- © Relationship between events
- (d) Continuity of events
- (e) Special social results.

3.5.3. Forms of social process

Sociologist has viewed society as the expression of different social processes. This shows that there exist different types or forms of social processes in society. Different sociologists classified them into different types or forms. Some sociologists classified them into two

types such as (1) conjunctive social process (2) disjunctive social process. American sociologist E.A. Ross had prepared a list of 38 kinds of social process. Von Wiese and H. Bucker classify it into 650 types. Blackmar and Gillin classify social processes into six types. Park and Burgess classify it into four fundamental types such as accommodation, assimilation, competition and conflict. But in spite of all these classifications, social processes can broadly be classified into two types such as associative and dissociative. German sociologist George Simmel has first discussed about these two processes. These various social processes are the forms of interaction. However, we will discuss major forms of social processes under these two broad headings. But besides these two there are some general social processes.

- (A) **ASSOCIATIVE SOCIAL PROCESSES:** These processes are also called as the integrative or conjunctive social processes. They contribute to the integration, stability, maintenance and progress of society. Some important forms of associative process are cooperation, accommodation, assimilation, adaptation, integration etc. They bring people together and encourage them to work unitedly
- (B) **DISSOCIATIVE SOCIAL PROCESSES:** These processes are also called as disintegrative or disjunctive social processes. They sometimes contribute negatively to the functioning of society and may hinder the growth and development of society. But their absence results in stagnation of society. Some of these processes are competition, conflict, differentiation etc. They divide individuals or groups.
- (C) **GENERAL SOCIAL PROCESSES:** Interaction, communication and socialization are considered as general social processes of social life. It includes both associative and dissociative process of social life.

However some of these social processes are discussed below.

3.5.4. Cooperation

Cooperation is one of the most important associative and a basic process of social life. The term 'cooperation' has been derived from two Latin words i.e. 'co' means together and 'operari' means to work. Accordingly, cooperation means working together or joint activity for the achievement of common goal or goals. It is a goal oriented social process. The very spirit of cooperation is at the root of society. Society cannot exist or

progress without it. Different needs of individuals inspire them for mutual cooperation. Under this process individuals or groups work unitedly for the fulfillment of common goals. Cooperation is defined as the continuous and common endeavor of two or more persons to perform a task or reach a goal that is commonly cherished. It is found at all stages of human life.

Definitions:

1. According to Fair Child, "cooperation is the process by which the individuals or groups combine their effort, in a more or less organized way, for the attainment of common objective."
2. According to Merrill and Eldrege, "cooperation is a form of social interaction wherein two or more persons work together to gain a common end."
3. According to A.W.Green, Cooperation is" the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.

ELEMENTS OF COOPERATION

It has the following elements.

1. Common end
2. Organized efforts
3. Reciprocity
4. The spirit of working together
5. Goal oriented conscious efforts.
6. Awareness about the consequences of cooperation
7. Sharing the reward
8. Division of labour
9. Universal process
10. Personal process.

Sociologist C.H.Cooley opined that common goal, rationality, self control and the capacity to organize them are necessary elements of cooperation.

TYPES OF COOPERATION:

MacIver and Page classifies cooperation into two type's i.e. direct and indirect cooperation. Similarly A.W.Green classifies cooperation in to three types such as primary, secondary and tertiary cooperation.

3.5.5. Accommodation

It is another fundamental associative social process in social life. It is fundamental in the sense that it contributes to the stability of the social order. Accommodation is a process in which an adjustment is achieved between hostile individuals and groups. It is infact a sort of cooperation among people after their conflict comes to an end. The end of conflict directs the way for accommodation. It is a condition of mental and social understanding. Without accommodation society cannot maintain its balance. As a process it is a conscious effort on the part of the individuals or groups to minimize conflict which lasts for a long time.

Definitions:

1. According to MacIver and Page, "Accommodation refers particularly to the process in which man attains a sense of harmony with his environment."
2. Ogburn and Nimkoff opine that, "Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups."
3. According to Gillin and Gillin, "Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict."

Characteristics:

1. Universal process
2. Continuous process.
3. It is a conscious and unconscious process.
4. End result of conflict
5. Mixture of love and hate
6. Contributes to the stability of society
7. An associative process

FORMS OF ACCOMMODATION:

Accommodation takes place in different ways and accordingly assumes different forms. Some of these important forms or methods are

1. Yielding to coercion
2. Compromise
3. Tolerance

4. Arbitration
5. Conciliation
6. Conversion
7. Sublimation
8. Rationalization

3.5.6. Assimilation

It is an associative and integrative social process. It is defined as a process whereby attitudes of many persons are united and thus develop into a united group. It is one form of social adjustment. Assimilation comes after accommodation. Assimilation makes the dissimilar individuals or groups similar. Through it individuals or groups come to share the same sentiments and goals. Sometimes assimilation is considered to be a process of cultural change in which one culture becomes as intimate with another as to lose its individuality.

Definitions:

1. Ogburn and Nimkoff define assimilation as “the process whereby individuals or groups once dissimilar become similar, that is, become identified in their interest and outlook.”
2. Hurton and Hunt opine that, “The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation.
3. Biesanz and Biesanz hold the view that, “Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals.”
4. According to E.S.Bogardus, “Assimilation is a process whereby attitudes of many persons are united and thus develop into a united group.”

From the above definitions it may be assumed that assimilation takes place when individuals come into close contact with other culture in a slow and gradual manner. It results in the promotion of cultural unity which leads to social integration.

Characteristics:

1. A slow and gradual process
2. An unconscious process
3. A two-way process
4. A universal process.
5. Found in multiple fields.
6. An associative and integrative process.
7. One form of social adjustment.

3.5.7. Competition

Though, we are including competition in the dissociative social process, it may be associative also. It is the context which defines competition associative or dissociative process. Competition is considered as one of the most fundamental form of social struggle. It is a contest among individuals or groups to acquire something which has limited supply or not easily available. Here the competitor forces their attention on the goal or the reward they are struggling to achieve but not on themselves. They try to achieve the goal by methods other than force or fraud. Competition is defined as an impersonal, unconscious, continuous struggle between individual and groups for satisfaction which, because of their limited supply, all may not have. It does not involve violence because of its impersonal nature. When the individuals or groups compete with each other, not on personal level but as members of group, competition is impersonal. There is no competition for fresh air or sunshine which is free gift of nature. Maclver and Page consider competition as an impersonal conflict between individuals for attainment of objects that are limited in supply. Competition is considered as healthy and a necessary social process. For this, competitive spirit is deliberately inculcated in order to produce a result which is considered to be socially desirable.

1. According to Anderson and Parker, "competition is that form of social action in which we strive against each other for the possession of or use of some limited material or non-material good."
2. According to Biesanz, "competition is the striving of two or more persons for some goal which is limited so that all cannot share it."
3. Park and Burgess define competition as "an interaction without social contact."
4. E.S.Bogardus defines competition as "a contest to obtain something which does not exist in quantity sufficient to meet the demand."
5. H.P.Fairchild states that," competition is the struggle for the use or possession of limited goods."
6. D.N.Majumdar says that," competition is the impersonalized struggle among resembling creatures for goods and services which are scarce or limited in quantity."

FEATURES OF COMPETITION:

1. A dissociative or disintegrative process.
2. A universal process.
3. A continuous process.
4. An unconscious process.
5. An impersonal process.
6. Always governed by norms.

7. Determines status in a system of hierarchy.
8. Prevents undue concentration of power in an individual or group.
9. Stimulates efficiency in economy.

FORMS OF COMPETITION: As a universal process competition is found in all fields of social life. In our day to day life we come across different forms or types of competitions. Some such forms are:

1. Social competition
2. Economic competition
3. Cultural competition
4. Racial competition
5. Political competition
6. Status competition

3.5.8. Conflict

As an antithesis of cooperation, conflict is an ever present dissociative process in human society. Whenever a person or groups seek to achieve something or gain reward not by surpassing other competitors but by preventing them from effective competition, conflict takes place. Conflict is a process of seeking something by eliminating or weakening the competitors. It is a competition in its most hostile and personal form. When a competitive endeavor turns into a violent strife among concerned individuals or groups to achieve the same goal, the competitive situation turns into a conflict situation. It arises primarily from a clash of interests within groups. Conflict may also occur without violence, for example-*satyagraha* of Gandhi. Conflict is defined as deliberate attempt to oppose, resist or coerce the will of another or others. It is a process which leads two or more persons or groups to try to frustrate the attempts of their opponents to attain certain objectives.

1. Kingsley Davis defines conflict, "as modified forms of struggle."
2. MacIver and Page state that, "social conflict included all activity in which men contest against one another for any objective".
3. According to A.W.Green, "conflict is the deliberate attempt to oppose, resist or coerce the will of another or others."
5. According to Gillin and Gillin, "conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence."
6. Majumdar opines that, "conflict is an opposition or struggle involving an emotional attitude of hostility as well as violent interference with autonomous choice."

Thus, conflict is a process which leads two or more persons or group to try to frustrate the attempts of their opponents to attain certain objectives. Conflicts are of different types such as national conflict, political conflict, caste conflict, class conflict & racial conflict.

FEATURES OF CONFLICT:

1. A dissociative and disintegrative social process.
2. A universal process.
3. A conscious process.
4. A personal process.
5. An intermittent process.
6. Mainly violent in nature.
7. Conflict disregards social norms.
8. Conflict may lead to new consensus.
9. Conflict may bring solidarity in the group.
10. Conflict may lead to change of status of conflicting parties.

CLASSIFICATION OF CONFLICT:

Conflict is found in many forms in all societies. Different sociologists have classified conflicts into different forms. Some of these classifications are

1. Maclver and Page classify conflict into two types i.e. direct and indirect conflict.
2. Gillin and Gillin classify conflict into five types such as personal conflict, racial conflict, political conflict, class conflict and international conflict.
3. George Simmel classifies conflict into four major forms such as war, feud, litigation and conflict of impersonal ideals.

(C) GENERAL SOCIAL PROCESSES:

Society is also considered as a process. In society, we found the existence of a number of social processes. Interaction, communication and socialization are considered as general processes of social life.

1. **Interaction:** Interaction is a universal feature of any social structure. It is considered as a general social process because it includes both associative and dissociative process of social life. Society is rooted in interactions. It is the basic ingredient of social relationships. Various social processes are the forms of interaction. Action done in response to another action is called interaction. When the actions of an individual or individuals are influenced by the actions of other individual or individuals in a society and is in turn is exposed to their action that is called social interaction. It refers to the entire range of social relationships. It is the reciprocal influence mutually exerted by

humans through their stimulation and mutual response. It has four main aspects such as contact, communication, form and structure. It takes place within a social structure. Social interaction involves two or more persons who follow the logic of stimuli and response. Stimuli and response operate within the framework of contact and communication between two or more persons.

2. **Communication:** Communication is the process of exchange of meaning among the members of society with the aid of symbols and signs. Language is one of the most important means of communication. Gestures, artistic forms and style of music, dance, drama and painting form other means of communications. Without communication there can be no contact. In communication an individual assesses the thoughts and feelings of another person and his behaviour.
3. **Socialization:** Socialization is a lifelong process. It is a process in which biological entity of an infant changes into a social entity. The new born infant is not aware of the norms and values of society but in the process of socialization he learns the basic aspects of social life. The process of learning that takes place in a group situation is called socialization. Besides a process of learning it is also a process of reception and internalization. Rose and Glazer have defined socialization as the “process of learning of beliefs, values, patterns and social roles of society and culture.” Family, neighborhoods, school and peer group are the important agency of socialization.

3.6. Let us sum up

1. The process of learning by interacting with others is referred to as socialization. Self and personality develop through socialization. It is a lifelong process.
2. Defining socialization Horton and Hunt says “socialization is the process whereby one internalizes the norms of his groups, so that a distinct self emerges, unique to this individual.”
3. Elements of socialization are: a complex process of interaction, a process of learning, a process of reception and internalization, a process of transformation, a lifelong process.
4. As a lifelong process, socialization passes through different stages such as infant socialization, child socialization, adolescent socialization and adult socialization.
5. As an important process, socialization should not be left to mere chance rather should be managed through institutional channels which are known as agents of socialization. The chief agents of socialization are family, school, peer group, religion and state.
6. Inequality is basic to social stratification. The formation of high and low status and inequality in regard to distribution of power and privileges can be regarded as social stratification.

7. Social stratification is a system through which rewards and resources are distributed and handed down from generation to generation.
8. R.W.Murray opines that, "social stratification is a horizontal division of society into higher and lower social units."
9. MacIver and Page opine that social stratification involves three features; a hierarchy of status groups, the recognition of the superior-inferior stratification and some degree of permanence of the structure. Some other features of social stratification are universal nature, a social phenomenon, ancient in nature, hierarchy of status groups, relationship of superiority and subordination, life style and life chances, unequal distribution of power, privileges and resources.
10. Sociologist T.B.Bottomore has distinguished four types or forms of stratification such as slavery, estate, caste and class.
11. The system of stratification involves processes like differentiation, evaluation, ranking and rewarding.
12. Keeping an eye on universal nature and on various dimensions of social stratification a number of explanations have been formulated by sociologists which led to the development of different theories. As a result we come across mainly four theories of stratification such as Marxist theory, Weber's theory, functionalist theory and elite theory.
13. Karl Marx opines that the system of stratification derives from the relationships of social groups to the forces of production. He explains the system in terms of class-relations. A class is a social group whose members share the same relationship to the forces of production. He maintains that in all societies, there are two major classes, a ruling class and subject class.
14. Weber opines that there are three important realms of social life: economic, political and social. These three realms are manifested into class, party and status group. These three orders are interrelated. Weber defines class as a group of individuals who share a similar position in a market economy and by virtue of that fact receives similar economic rewards. He claims that status group and parties derived from prestige and political order respectively are also important. These play vital role in the system of social stratification.
15. Functionalists consider the system of stratification as a functional prerequisites or functional necessity of society. They argue that if a system is to survive properly, there

must be mechanism to ensure the effective role allocation and role performance. The system of stratification performs this function.

16. Functionalist Talcott Parsons opines that social stratification is derived from common values of society. Those who conform to the values of society are ranked high and are rewarded properly. It justifies the unequal distribution of rewards. It is functional and inevitable aspects of society.
17. Davis and Moore opine that effective role allocation and role performance is done by the system of stratification. They argue that some positions of society are functionally important which call for special skill and training. The systems of stratification match the functionally important position to the talented persons. This justifies the unequal distribution of rewards.
18. The main supporters of elite theory of stratification are Pareto, Mosca and C.Wright Mills. They consider social stratification as the social necessity that corresponds to the social inequalities.
19. Pareto talked about a three tier system of social stratification in which the governing elites, non-governing elites and the masses constitute the upper, middle and lower stratum respectively. He opined society is always divided between elites and masses.
20. Social mobility means change or movement from one social position to another. It is basically a feature of an open system of stratification.
21. Social mobility is classified into eight types such as horizontal, vertical, open-system and closed-system, intergenerational, intra-generational, upward and downward.
22. Change of occupation or job without status change is called as horizontal mobility.
23. The fundamental ways in which people interact and establish social relationship are called social process. It refers to repetitive forms of behaviour. When social interaction through repetition leads to a result it is called as social process.
24. Sequence of events, repetition of events, relationship between events, continuity of events and special social results are characteristic of social process.
25. Social processes are associative and dissociative in nature. Those processes which contribute to integration and stability of society are called associative processes. Those processes contribute negatively to the functioning of society and hinder the growth and developments of society are called as dissociative processes.

26. The term cooperation has been derived from the Latin words 'co' means together and 'operari' means 'to work'. Cooperation means working together or joint activity for the achievement of common goal or goals.
27. When adjustment is achieved between hostile individuals or groups, we call it accommodation. It is a type of cooperation after conflict comes to an end.
28. Assimilation is one form of social adjustment. It makes dissimilar individuals or groups similar. It comes after accommodation.
29. Competition is a contest among individuals or groups to acquire something which has limited supply. It is a form of social struggle.
30. Conflict is a process which leads two or more persons or groups to try to frustrate the attempts of their opponents to attain certain objectives.

3.7. Key words

*** Socialization:**

The process of learning that takes place in a group situation is called socialization. As a process it has two aspects. Firstly, individuals internalize the social values and secondly, it develops his personality. It is a process of transformation of the human infant from a biological animal into a social individual. It is a lifelong process.

*** Social stratification:**

Social stratification is only one form of social inequality. It is socially created. Social stratification refers to the existence of social groups which are ranked one above the other, usually in terms of amount of wealth, power and prestige their members possess. It refers to the division of society into permanent groups or categories on the basis of relationship of superiority and subordination.

*** Social mobility:**

Social mobility refers to the movement of social groups or individuals from one social position to another position. It is basically a feature of an open society. It depends mainly upon the value system of a given society.

*** Social process:**

The system of social interaction is called social process. The fundamental ways in which people interact and establish social relationship are called social process. It refers to the repetitive forms of behaviour which are commonly found in social life.

*** Cooperation:**

Cooperation means working together for the achievement of common goal or goals. It is a continuous and common endeavour of two or more persons to perform a task or reach a goal that is commonly cherished. It is a goal oriented social process.

*** Accommodation:**

Accommodation is a process in which an adjustment is achieved between hostile individuals and groups. It is a sort of cooperation among people after their conflict comes to an end. It is a condition of psychological and social understanding.

*** Assimilation:**

Assimilation is a form of social adjustment. It comes after accommodation. It is a process whereby attitudes of many persons are united and thus develop into a united group.

*** Competition:**

It is a contest among individuals or groups to acquire something which has limited supply or not easily available.

*** Conflict:**

Conflict is a process of seeking something by eliminating or weakening the competitors. It is a process which leads two or more persons or groups to try to frustrate the attempts of their opponents to attain certain objectives.

3.8. Self assessment questions

1. Define socialization and discuss its elements.
2. What do you mean by socialization? Explain different stages of socialization.
3. What is socialization? Discuss different agents of socialization.
4. Define social stratification and discuss its characteristics.
5. Explain the term social stratification and discuss its different forms.

6. Explain the functionalist theory of social stratification.
7. Write a short essay on Marxist theory of social stratification.
8. Explain Weberian theory of social stratification.
9. Write a short essay on Elite theory of stratification.
10. Define social mobility and discuss its features and types.
11. Define social process and discuss its elements.
12. What is social process and explain different forms of social process.
13. Define co-operation and discuss its features and types.
14. Define accommodation and discuss its features and methods.
15. Explain assimilation and discuss its features and methods.
16. Define competition and discuss its features and forms.
17. Define conflict and discuss its features and types.

3.9. Further Readings

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UNIT – IV

SOCIAL CHANGE – IT'S ASSOCIATED CONCEPTS

4.0. Objectives

4.1. Introduction

4.2. Social Change: An Introduction.

4.2.1. Meaning and Definition.

4.2.2. Nature or Characteristics of Social Change.

4.2.3. Associated Concepts of Social Change.

4.3. Evolution – Meaning and Definitions.

4.3.1. Essentials of Evolution.

4.3.2. Biological Evolution.

4.3.3. Social Evolution.

4.3.4. Social Change and Social Evolution.

4.4. Revolution

4.5. Progress

4.5.1. Meaning and Definitions.

4.5.2. Characteristics of Progress.

4.5.3. Progress and Change.

4.6. Development – Meaning and Definitions.

4.6.1. Dimensions of Development.

4.6.2. Nature or Characteristics of Development.

4.6.3. Change and Development.

4.7. Factors of Social Change:

4.7.1. Demographic Factor.

4.7.2. Ideological Factor.

4.7.3. Cultural Factor.

4.7.4. Technological Factor.

4.7.5. Biological Factor.

4.7.6. Economic Factor.

4.8. Let us sum up.

4.9. Key Words.

4.10. Self Assessment Questions.

4.11. Further Readings.

UNIT - IV

Social change - Its associated concepts

4.0. Objectives

After studying this unit you will be able to

- know the meaning of social change
- understand the nature of social change
- Describe the meaning of associated concepts of social change like evolution, progress and development.
- understand the characteristics of evolution, progress and development
- know different factors of social change
- Distinguish between change, evolution, progress and development.

4.1. Introduction

No society is static. It is ever changeable. Social change is inevitable. Society always tries to maintain a continuous balance between change and continuity. It is important to understand change both as a concept and a process.

4.2. Social Change: An Introduction

Change is an essential law of nature and an empirical reality. Ancient Greek philosopher Heraclitus remarked that one can't bath in the same river twice because in between these two baths both the water in the river and the man taking bath get changed. Change is the unchanging and universal law of nature. Human society also experiences it. The study of change is as old as human society itself. Men are both the victims and beneficiaries of change. Sociology has its roots in the attempt to understand the processes of social change. The nature of society is changeable. What is today shall be different from what it would be tomorrow. As a fascinating subject change thrills everyone and so also the social scientists. Founding fathers studies social change as a subject matter of sociology. Auguste Comte opined that dynamics and statics are two features of society. Society tries to maintain a continuous balance between change and statics. Hence any understanding of society requires the understanding of social change. Society is an ever-changing phenomenon. It is always renewing and accommodating itself to changing conditions. Every society primitive, agrarian or modern is in continuous transformation. But the speed and tempo of change vary from society to society. Social institutions and organizations change with the changes in human needs. It is inclusive of the concepts of social evolution, progress and development. But recently, sociology and sociologists has begun to pay more attention to the study of social change.

4.2.1. Meaning and Definition.

The word “change” means a difference, alteration, modification or replacement in anything over a time period. Change refers to the amount of difference in condition of the object or phenomenon between two points of time. Accordingly, social change refers to the observable differences in any social phenomena over a specific period of time. Social change refers to changes taking place in society. As society means a complex network of social relationships hence, social change would mean change in social relationships. Social change refers to alternations that occur in the social structure and social relations. It means variations in any aspects of social processes, social patterns, social interaction or social organization. It also refers to alternation in the structure and functions of society. It refers to any kind of change in the behaviour of individual, group or society. Any difference or modification or transformation in the established pattern of human interaction, interrelations and standards of conduct refers to social change. Social change is a process in itself. It means change in social behaviour, structure and cultural characteristics. It also refers to the changes in the institutional and normative structure of society. Some sociologists opined that social change refers to change in social structure not change of social structure as it is a rare occurrence where new forms and structures replace old forms and structures. The change of structure is structural change in which the whole structure passes through the process of change. Social change is wholly neutral. It suggests no direction or quality and has no concern with value judgement.

Herbert Spencer tried to explain the process of social change through social evolution. Emile Durkheim opined that social change is a consequence of the division of labour. Comte and Hegel give stress on ideational and intellectual factors in analyzing social change. Karl Marx gives stress on economic factors in analyzing social change. However, as an important social process social change is defined by many sociologists. An analysis of their definitions helps us in understanding social change better.

1. According to Alvin Toffler, “Change is the process through which future invades our life.”
2. According to M. D. Jenson, “Social change may be defined as modification in ways of doing and thinking of people.”
3. According to S.Koenig, “Social change refers to the modifications which occur in the life patterns of people.”
4. According to Anderson and Parker, “Social change involves alterations in the structure and functioning of societal forms or processes themselves.”
5. According to M.E.Jones, “Social change is a term used to describe variations in or modifications of any aspect of social processes, social patterns, social interaction or social organization.”
6. According to H.T.Mazumdar, “Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or in the operation of a society.”
7. K.Davis opined, “Social change is meant only such alterations as occur in social organization, that is, structure and functions of society.”

8. According to Gillin and Gillin , “Social changes are variations from the accepted modes of life; whether due to alteration in geographical conditions in cultural equipment, composition of the population or ideologies and whether brought about diffusion or inventions within the group.”
9. According to M.Ginsberg, “By social change I understand a change in social structure e.g. the size of a society, the composition or balance of its parts or the type of its organization.

Thus, it may be concluded that all the changes occurring in society are not social change rather only those modifications which occurs in the life patterns of people are called social change. It refers to variations of any aspects of social processes, social patterns, social interactions or social organization. It mainly refers to the changes in the behaviour of group, social structure and function and changes in cultural characteristics.

4.2.2. Nature or Characteristics of Social Change

Social change is a very complex, complicated and vast process having many causes and consequences. Hence it is very difficult to mention its nature or characteristics under some headings. However, following are some of the characteristics of social change.

1. Social change is universal: It occurs in all societies and in all times. No society remains completely static. Every society such as primitive, ancient, agrarian, industrial or modern is subject to incessant change. Change also occurs in different aspects of society. Population increases and decreases, technologies changes, ideals, values and life style changes, institutional structures and functions also changes. Speed of change may vary from society to society but changes always occur.
2. Social change is social in nature: Social change is social and not individual. Change in the life of an individual or group of individual is not social change. Social change is the change which occurs in the life of the entire society or community. Influences of these changes are felt on entire society.
3. It occurs as a natural law: Change is the unchangeable law of nature. Social change may occur either in natural course or as a result of planned programs. Every human being desire change by nature. Their needs keep on changing. To fulfil these human needs social change becomes necessary. Whether we want it or not change will occur. A.W.Green is right when he remarked that “the enthusiastic response of change has become almost a way of life.”
4. Social change shows a certain reaction pattern. Different parts of society are interrelated. Any change in any one of the parts has several impacts on different parts. A particular change may have series of impacts like a chain. For example, women education brought a number of changes in the family life, society, child health, stability of marriage, infant mortality, economic development, etc.

5. Social change is both predictable and unpredictable: Social change involves some elements of predictability and unpredictability. But social change is mainly unpredictable. It is also very difficult to predict about the exact and accurate types or nature of social change. Social changes do not occur according to any definite law. Besides, social change is unpredictable due to the complex, multi causal and multi-dimensional nature of social phenomena. W.E.Moore opined that as social changes are the product of plans and deliberate action it may be predicted.
6. Speed of social change is not uniform: Even if social change is universal, its speed and rate is not uniform in all society. It may also occur at different speed in a particular society at different points of time. In some society it occurs very fast where as in other societies it is very slow. Causes for this rapid and slow change vary from society to society. In urban areas the speed of social change is faster in comparison to rural areas. Similarly, the speed of change in modern period is faster than the ancient period.
7. Social change is associated with and affected by time: Defining social change Lundberg opines that social change represents any observable difference in any social phenomena over a period of time. With the change of time nature and speed of change also differs. This is due to the changes in factors which cause social change. We observe changes in society at two different points of time and compare them.
8. Social change is a process: Social change occurs continuously as a process. But it may be slow in some time and speedier in other time. Whether we want it or do not want it, whether we plan for it or do not plan for it change will occur in a definite manner.
9. Social change is caused by multiple factors: Social phenomena are very complex and mutually interdependent. Any change in one part influence the rest. Social change is the result of interaction of multiple factors. A particular factor may initiate change but it is always caused by multiple factors. It is almost impossible to explain the complex phenomenon of social change with the help of any single factor.
10. Social change is natural: Change is the unchangeable law of nature. By nature human beings desire change. Human needs are ever changing. To satisfy these changing needs social change is necessary. It occurs in natural course. We want it or not social change will occur.
11. Social change shows direction: Social change always shows a direction. It may occur either in linear or cyclic pattern. Social change may be analyzed either in terms of 'forward', 'backward' or 'zigzag'. The direction of change varies from society to society and from one aspect to other.
12. Social change may take the form of modification or replacement: Social change may be understood either in the form of modifications or replacements. Modification of any physical things or social relationships may be considered as social change. For example, the form and structure of our chair and table has changed, the type of food we take has changed. Similarly, modifications have occurred in our social relationships. The nature of family has changed from joint to nuclear and the nature of relationship between husband and wife has changed from authoritarian to equalitarian.

Social change may also occur in the form of replacement. This replacement occurs in both material and non-material objects. Horses and bullock carts have been

replaced by cycles and motor cars which increase our mobility and facilitate speedy movement. Our ideas and attitudes about different social issues and health care have also changed.

13. Social change is comparative: Social change is universal. We can observe social change only through comparison. The amount of social change occurring in a society or in a social phenomenon can be known by comparing past with the present. Here time is taken as the yardstick. This also helps to know the direction of social change.
14. Social change involves shocks: Some social change may involve shock. It may result in confusion and frustrations. Individuals take time to cope up with sudden social changes. Sometimes these adaptations cause a lot of dislocations and may create shock in human mind. It may bring about the clash of values and ideals.
15. Social change may be planned or unplanned: No doubt, social change occurs as an essential law; but, it may occur with or without any planning. For example, Govt. of India trying to bring socio-economic changes in the country through five year planning. But social change is mainly unplanned. Changes coming through natural calamities are the examples of unplanned social changes.
16. Social change may be qualitative, quantitative or transitory: W. E. Moore opined that social change is more qualitative in nature. But it can also be quantitative and transitory. Change in the modes of socialization, social control, values, roles, etc. are the examples of qualitative change. These changes cannot be put in quantitative terms. But changes in population, per-capita income, increase or decrease in number of family units are examples of quantitative changes. But changes in fads and fashions are the examples of transitory social changes. These types of changes come up suddenly and disappear soon without lasting any impact on the society. Lapiere opines, "It is the qualitative rather quantitative changes that are of primary significance in social change."

4.2.3. Associated Concepts of Social Change

Change and stability are two features of a social system. Social system develops from the process of establishing a balance between these two. Change is the unchangeable law of nature. Society is not an exception to this universal law. The nature of society is changeable. Social institutions, structures and organizations change with the changes in human needs. Social change is a social reality and is very vital for the understanding of the society. From the very origin of sociology, social change has been the main theme of sociological study. Early sociologists have given their own pattern of change and have studied it from their own view point and from the trends of their time. During the course of their study and analysis they have frequently used concepts like evolution, revolution, progress, development and change. Sociologists have used these concepts almost interchangeably and as a result of which these concepts were confused with each other. Sometimes these concepts were combined to a single concept. Even though these concepts were interlinked and used interchangeably they have their own specific meaning. As a result

these concepts came to be differentiated from each other. But at the same time it is also true that even if these concepts can be differentiated from each other, they cannot be put to water-tight compartments. A clear cut distinction between them is impossible. As those concepts have many common reference points, hence are used synonymously.

4.3. Evolution – Meaning and Definitions

The nineteenth century sociologists have analyzed social change in number of ways. The thought of Comte, Karl Marx, Herbert Spencer and Emile Durkheim is obviously influenced by evolutionistic theories. The concept of 'evolution' came to be used in sociology under the influence of biological studies. British sociologist Herbert Spencer has tried to explain the process of social change through social evolution. Different evolutionists have described evolution in different ways. They have given their own view on evolution to describe their own scheme of change. In the course of their analysis they used the concept of evolution and change interchangeably.

Meaning and definition of evolution: The term 'evolution' has come from the Latin word 'evolvere' which means to unfold or unrolling. It refers to a process in which hidden or latent aspects reveal themselves. It is a process of gradual transformations over a period of time. It is a slow, gradual and cumulative process of change. Evolution is different from change in the sense that it involves both continuity and direction of change.

MacIver and Page opines, "Evolution involves something more intrinsic, a change not merely in size but at least in structure also."

In the words of Nordskog, "When changes grow in connected order, out of earlier phases of change, the process is called evolution."

Thus, evolution refers to gradual changes in a given direction in which each stage depends on the previous stage. This change occurs due to the forces operative within the phenomena. Changes due to the impact of external factors cannot be called as evolution. The stages of evolution described by different evolutionists are also different.

4.3.1. Essentials of Evolution.

Evolution has the following characteristics.

1. Evolution means change which takes place over a period of time.
2. In the process of evolution different hidden aspects of the object get revealed.

3. During the period of evolution the object undergoes structural as well as functional differentiation.
4. Spencer opines that the principle of biological evolution applies to all kinds of evolution.
5. With the upward movement of society social structure becomes complex and heterogeneous.
6. Under the process of evolution the object with its changing aspects gets adapted to its environment.
7. It is a continuous and unbreakable process.
8. Evolution is natural.
9. Evolution may be upward or downward in direction.
10. It is both a process of differentiation and integration.
11. With the growth in population and increasing social differentiation, society moves from simple to complex.

4.3.2. Biological Evolution.

The concept of evolution comes to be used in sociology from biological studies. Famous biologist Charles Darwin has developed the theory of biological evolution in his famous book "origin of species" published in 1859. Biological evolution refers to that type of evolution which occurs in life science. It consists in the emergence of new species of life from older species marked by higher degree of complexity and heterogeneity. Darwin opines, animals came into being as a result of the process of evolution. The theory of biological evolution has three important dimensions. All organisms reproduce in excess number which resulted in competition for survival, Survival of the fittest and differentiation-cum-integration.

4.3.3. Social Evolution

Famous British sociologist Herbert Spencer coined the concept of social evolution. Spencer was greatly influenced by Darwin's theories of biological or organic evolution in the middle of the 19th century. He took the lead of applying Darwinian evolutionary principles to the study of social organisms. He saw a parallel social evolution, with societies moving from an indefinite, incoherent homogeneity to definite coherent heterogeneity. Spencer considers the process of evolution as a cosmic principle of evolution. It is a gradual process of change. It is always considered to be progressive advancement. Morris Ginsberg opines, "Social evolution is the process whereby new elements of culture can be shown to arise from the

old by a process of diversification.” Evolutionary school in Sociology and Anthropology opines, social evolution follows a definite path in which different stages are included. Simple to complex, indefinite to definite, incoherent to coherent and homogeneity to heterogeneity are the basic assumptions of social evolution. Social evolution involves adjustment of various parts of society. Social evolution is the result of the operation of forces within society. All human societies must pass through same evolutionary stages.

The new evolutionary school analyzes the process of social evolution in terms of structural differentiation and functional specialization. Structural differentiation is a consequence of increasing size and need of structure. In social evolution new and ever newer circumstances and problems are constantly appearing and in order to cope with them new associations and institutions with specialized functions are evolved. Increasing differentiation and specialization require some sort of integration. This integration is achieved through different mechanisms of society.

Different evolutionary scholars have analyzed the forms of society in terms of social evolution, Comte- theological, metaphysical and positive stage. Durkheim – A progressive advancement from mechanical solidarity to organic solidarity. H. Maine- from status based society to contract based society. F.Tonnies – from gemeinschaft to gessellschaft, Maclver strongly supported the principle of social evolution and considers it as a reality.

4.3.4. Social Change and Social Evolution

The 19th century sociologists have made frequent use of concepts like social change and social evolution synonymously or interchangeably. But they have not been able to make a distinction between them. No doubt both these concepts have different intellectual framework but they share some common reference points. Both are natural and present facts of social life. Both are closely interrelated. Even at times both these concepts were combined to a single concept. Social change is different from social evolution in many respects but the difference between the two is not clear.

Social evolution always implies change but all social changes are not evolutionary. Social change is an objective concept but the concept of social evolution has subjective overtones. The concept of social change and social evolution refer to different states of society. The idea of social change refers to different stages of society like traditional, transitional and modern. Similarly, evolutionists speak of different evolutionary stages like theological, metaphysical and positive (Comte), primitive, feudal, capitalist and communist (Marx) and so on. Both the process has some consequential effect. Social change results in modification or replacement of old by new ones where as social evolution brings more differentiation and integration. Social change may be or may not be

continuous but evolution is continuous. Social change is a value neutral concept but social evolution is value loaded. Both these processes show a chain reaction sequence. In both one cause produces a number of effects and then effect and cause get intermixed to produce other new effects.

4.4. Revolution

Change is an empirical reality. The nature of society is changeable. Social change is a social reality and its study is very important for the understanding of society. In the earlier sociological writings sociologists in the course of their analysis of society frequently used concepts like growth, progress, evolution, revolution, development and change almost interchangeably. Social change is very closely related to such concepts. Even sometimes, all these were combined to a single concept. But such terms did not suit to the contemporary sociologists. Hence, these concepts came to be differentiated from each other. Though interrelated they have their own specific meaning. Accordingly, revolution is different from other concepts.

Meaning and definitions: The term revolution is frequently used in common parlance. The label of revolution is attached to different kinds of happenings in society. The historians write about French revolution or Russian revolution, the economists talk about the Keynesian or industrial revolution; sociologists used it to mean sweeping changes. This varied use of the word 'revolution' makes its meaning vague. Ordinarily, revolution refers to a successful attempt by a large group of people to change the political system of their country by force. Revolutions seek to overthrow the existing social system and replace it with a new one. It may be considered as a special form of social change. It involves the use of violence. It implies a deep schism within the state.

According to MacIver, "When a political regime is overthrown by force in order to impose a new form of government; which proclaims a new policy on some crucial issue, we may call it a revolution."

According to H.J.Laski, "Revolution may be defined as an attempt by the use of force against the government legally in power to compel a change in what are held to be, by those using such force, the actual purposes of the state."

Revolutions are caused by many factors. Economic growth, economic depression, alienation of intellectuals, technological innovation, growth of modern nationalism, oppression and the like may be considered as some of the causes of revolution.

4.5. Progress

Social change is very closely related to concepts like **progress, evolution, revolution and development**. In the earlier days sociologists used these interrelated concepts synonymously and interchangeably. Later, when treated differently, these were treated as logically interrelated concepts. Though these concepts are interrelated they have their specific meaning. The inter-confusion of these concepts was affected by the works of many scholars. But these concepts are essentially different from each other.

Meaning and Definitions: The word 'progress' has been derived from the Latin word '**pro**' and '**grade**' which means 'forward' and 'walk' respectively. Accordingly progress means walk forward in a desired direction. Progress is considered as a voluntary process of social change. Any change or adaptation to an existing environment that makes it easier for a person or group of person to live may be said to represent progress. Progress means change in a desired direction. It implies conscious and purposive change in the direction of social wellbeing. Progress is a movement in a search of worthwhile ends. Progress is subjective and value loaded. It emphasizes moral development. Spencer considered progress as an evolutionary development. Marx opined progress occurs through clash of opposing elements. Social progress always moves forward in the desired direction of human civilization. Progress is judged with reference to standards. But there is no universal standard of progress.

According to Ogburn and Nimkoff , 'progress means change for the better and hence must imply a value judgement.'

According to MacIver, "By progress we imply not merely direction, but direction towards some final goal, some destination determined ideally not simply by the objective consideration at work."

According to Lumley, "progress is change, but it is change in a desired or approved direction, not any direction."

According to L.T.Hobhouse, "by social progress I mean the growth of social life in respect to those qualities to which human beings attach value."

4.5.1. Characteristics of Progress

As a voluntary process of social change, progress may have the following characteristics:

1. Progress is change: Every progress is a change but this change must be in a desired direction not in any direction. It is a purposive change in the direction of social wellbeing.
2. Progress is social: When we speak of social progress we mean the progress of society as a whole. Progress of any part of society cannot be regarded as social progress.

3. Progress is variable: Progress varies from society to society and from time to time. Because it depends on social values and ideals. What is progress today may not be regarded as so tomorrow.
4. Progress is subjective: Progress is not objective but subjective in nature. There is no objective means to measure it. It differs from person to person, from society to society and from time to time.
5. Progress is volitional: Progress requires desire and volition. Progress is the result of conscious and purposive effort.
6. Progress involves both benefit and loss: Though progress means development in a direction but it brings both benefit and loss for society and individual. In all kinds of progress a society has to make a lot of sacrifice. It may be beneficial in one way and harmful in other way.
7. Progress has no limit and it has no universal standards.
8. Progress implies value judgment because progress means change for the better.

4.5.2. Progress and Change.

Progress and change are closely interrelated. Progress is defined as change in a desirable direction. Progress implies conscious and purposive change in the direction of social well being. Every progress is a change. It is change for the better. But every change is not progress. Change may be for better or for worse. Change is certain whatever its nature may be but progress is uncertain. Progress is always planned but change may be planned or unplanned.

4.6. Development

The 19th century sociologists have made frequent use of concepts like progress, evolution and development. They use these concepts synonymously and interchangeably. Later when treated differently, these were considered as interrelated concepts. Even if these concepts are interrelated they have their specific meaning. When concepts like evolution and progress began to loose their popularity towards the end of 19th century sociologists spoke in favour of another new concept named development. But development has a long history. It came to be used in western social thought 2500 years before. In India its origin goes back to the days of Manu and Kautilya. The concept became popular after Second World War and now it has become a buzzword. Development is natural and a cherished goal of individuals, families, societies and nations world over.

Meaning and Definitions: Development is another aspect of change. It had its existence in the thought of August Comte and Herbert Spencer. As per the lexicographical meaning the term development means “a gradual unfolding, a fuller working out, or a gradual growth.” It

means opening up some latent thing. It implies a desirable change. Development is a highly subjective and value loaded concept, hence no consensus is reached over its meaning. It is used differently in different contexts. It is a multidimensional process. Development is usually defined in a national context. It is an ongoing process. As a process it implies the engagement of individuals, communities and nations in pursuit of their cherished goals over time. It is both evolutionary and revolutionary in nature. Development is a strategy of planned social change in a direction which is considered as desirable by the members of society. As what is desirable varies from society to society, from person to person and from time to time, it is impossible to think of a universally acceptable definition of development.

1. According to G. Myrdal, "development means improvement of the host of undesirable conditions in the social system that has perpetuated a state of underdevelopment."
2. According to Y. Singh, "development is a strategy of planned social change which is considered desirable by the members of a society."

4.6.1. Dimensions of Development

In recent years the term development has become a buzzword and is claimed by almost all social sciences. Hence we find a number of dimensions on the meanings of the concept. Due to its subjective nature there cannot be a general agreement as to its meaning.

Economic Dimension: Development is rooted in economics. The economic dimension of development emphasizes on economic variables such as increasing annual growth rate in GNP, growth of per capita output, growth in aggregate income and employment, growth in GDP, growth in labour force and technology.

Social Dimension: As a result of continuous debate on development, new dimensions of development have come forth. The term economic development is replaced by social development and human development. The term is very comprehensive covering improvement in the quality of life, satisfaction of human needs. It aims to achieve a more humanistic society.

Psychological Dimension: It gives stress on the creation of self-reliance among individuals and groups in identifying their problems and in solving them through community action. It emphasizes on the development of motivation among people for working together to achieve larger societal goals.

4.6.2. Nature or Characteristics of Development

1. Development is a complex and multidimensional process because it has economic, social and psychological dimensions.

2. Development is a global process because under these process development ideas and technology are diffused from the place of origin to the whole world.
3. Development is a revolutionary process because it involves massive alternations amounting to quick change of socio-economic structure.
4. Development is an evolutionary process because it takes generations to bring about massive alternations in socio-economic structures.
5. Development is a systematic process. Under this process change occurs systematically. Changes in one aspect result in corresponding changes in other aspect.
6. Development is a phased process as it occurs through definite phases.
7. Development is a continuous and inclusive process. The process continues incessantly. It occurs in almost all fields. But it needs continuous efforts over a long period of time to achieve the goals of development.
8. Development is a homogenizing process. As the development process continues all sorts of inequalities between nations vanish. It leads the world society towards equality.
9. Development is an irreversible process. It always occurs in forward direction and never moves backward. In some time s timely halt may occur but the process moves forward.
10. Development is a progressive process because it brings social well-being, comfort and is always welcome. It makes society a better place for human living.
11. Development is a diffusive process. Once development occurs in any field at any place it gets diffused throughout the world.
12. Development is a value-laden concept.

4.6.3.Change and Development

There exists a very close relationship between development and change. No doubt they refer to different states of society. They also differ from each other in many respects. All kinds of development is a desirable change. Similarly all changes are not development. Only planned and desired changes are called as development. Development brings change and is influenced by change. It is both a cause and effect of change. Change is value neutral but development is value laden. Change is the basic content of development.

4.7. Factors of Social Change

As a universal and continuous process social change takes place in all societies and in all periods of time. But here question arises why and how social change occurs. The word 'why' and 'how' represents the reasons, the causes or the factors which are responsible for social change. Social change is a complex phenomenon and cannot be explained by any single factor. Sociologists opine that social change is the result of interaction of multiple factors. Some of the important factors are discussed below.

4.7.1. Demographic Factor

Social change is multi-causal in nature. One of the most important factors of social change is demographic factor. Demography plays an important role in the process of social change. The term 'demography' has been derived from two Greek words, 'demos' and 'graphs' meaning the 'people' and 'to draw' or write respectively. The lexicographical meaning of the term demography is the scientific study of human population, primarily with respect to their size, structure and their development. It is an universally accepted fact that changes in size, composition and distribution of population brings changes in society.

In the study of social change demographic factors have been viewed from two different perspectives .i.e. qualitatively and quantitatively. Qualitative aspect refers to physical potentialities, mental abilities etc. The quantitative aspect takes into account, the size, composition and density of population that are determined by natural reproduction, migration and social mobility. The demographic factor in its quantitative aspect has been playing the most decisive role in causing changes in society. These aspects in their turn set in motion the other constituents like age-sex ratio and racial inter-mixture which ultimately brings changes in marriage, family and social interrelationship. How demographic factor brings changes in society can be known from the analysis of different theories.

1. Herbert Spencer opines that in the process of evolution, the phenomenon of integration and differentiation started with simple quantitative growth both in population and structural elements of society.

2. Emile Durkheim in his social evolution opines that the division of labour takes place because of growth in the volume, the material density and the moral density of society. Here volume refers to the number of individuals belonging to a particular collectivity. He considers population growth as an important cause of social change.

3. T.R.Malthus, a famous English demographer and economist, published his first essay on population in 1798 under the title "on the principle of population as it affects the future improvement of society." He opined that humanity is destined to suffer on account of its two sin. One is insatiable sex desire leading to rapid reproduction and the next is limited capacity to

produce food. He further opined that the growth rate of population is more than the capacity of the earth to produce food. Population growth occurs at a geometric rate 2, 4, 16, 256 Where as food production grows at arithmetic rate 2,4,8,16,32At the initial stage population growth may not seem like a problem but later on it creates many problems. He suggested that this problem can be solved through two kinds of checks like natural check and preventive check. Natural or positive checks include natural calamities like flood, Tsunami, diseases, epidemics etc. Preventive checks include moral restraints like celibacy, late marriage, and use of family planning methods. Thus, population growth and steps to check population growth brings a number of changes in society. Similarly, steps to increase food production also bring a number of changes in society.

4. Demographic transition theory also tries to explain the relationships between population and social change like Malthusian theory. This theory considers population as a resource and tries to explain the relationship between population growth and economic development. This theory opines that changes in fertility and mortality rates occur due to economic development. It mentions some distinct stages through which population passes which are known as population cycle or theory of demographic transition. These stages are

- * The high stationary stage characterized by high birth rates and high death rate.
- * The early expanding stage with falling birth rate and rapidly declining death rate.
- * The low stationary stage characterized by low birth rates and low mortality.

5. Sadler's theory: Famous demographer Sadler opines that reproduction capacity decreases among new generations due to better standard of living. This resulted in slow growth of population. Social change is closely related to the growth and decline of population.

Besides the above theoretical explanation size, composition, density and migration of population also brings changes in society in various ways.

1. Size of population: It refers to the total amount of population of a particular area at a specific point of time. Size of population of a country plays an important role in bringing changes in society. Both increase and decrease in the size of population of a country brings a variety of changes. Increase in the size of population accelerates the process of economic development whereas any decrease in the size of population slowed down the process of economic development.
2. Composition of population: It refers to some measurable characteristics like sex and age composition. Any variation in the ratio brings changes in society. Sex composition refers to the ratio of male and female in the population. Whenever any changes occurs in the ratio of male and female it brings varied changes in society. Increase in male population resulted in bride price, polyandry etc. In the same way increase in female population

resulted in polygamy, dowry etc. Similarly, age composition of a population deeply influences the rate and speed of social change. As per age composition normally there are four categories of population found to exist in a country such as children, youth, aged and old. Whenever in a country's population the number of children and old people are more society became stable, conservative and slow. But when the number of youth and aged population are more society became dynamic.

3. Density of population: It refers to the number of population in a square kilometer. Increase and decrease in the density of population of a country brings a variety of changes in society.
4. Migration: It refers to the movement of people from one place to another within the political boundary of a country or outside it. It is responsible for changes in the size and density of population. Nature and amount of migration brings variety of changes in society. It influences the socio-economic condition and culture of a country and thereby brings a number of changes in society.
5. Population policy: It includes all efforts which are made by any government to control and change the structure and composition of population. The norms or rules which help us to keep population at a reasonable level are known as population policy. It includes all factors that affect population. The nature of population policy of a country influences the socio-economic and political conditions of a country and brings varieties of changes in society.

4.7.2. Ideological Factor

Social change is a complex and complicated phenomenon. It is caused due to interaction of a number of factors. Ideological factor is one of the important factors that are responsible for changes in society. It is said that, "ideas rules the world." No power is greater than the power of ideas. If we look towards the annals of history there are thousands of instances how simple ideas have transform the whole text and texture of society. That is why behind every invention, discovery, progress and development we find a set of ideas or ideologies. Ideologies are found in all societies and they played an important role initiating changes in society.

The word ideology was introduced by French thinker Destutt De Tracy for the first time in 23rd may 1797. Ideology refers to a set of beliefs or thoughts in a particular direction about a particular issue. The word 'ideology' was brought into popular use by Napoleon. Ideologies are based on certain basic assumptions and philosophies. Ideology is equal to ideas plus norms. It deals with the present and is based on some realities. M. Haralambos opines that "the term 'ideology' refers to a set of ideas which present a partial view of reality." Anthony Giddens opines, ideology means shared ideas or beliefs which serve to justify the interests of dominant groups. Ideology may be conservative, revolutionary or equalitarian. But we are all aware of the fact that how ideologies of liberty,

equality and fraternity preached by Voltaire, Montesquieu and Rousseau influenced the political events of their country.

Ideology played an important role in social change and social movements. It is with the help of ideology leaders mobilize people. Nordskog explained the role of ideology in bringing about social change with the help of different social movements which are mentioned below:

Liberalism: As an ideology liberalism originated from the political philosophy devoted to the freedom of mankind. It propagates for the cause of freedom of individuals. As a deep-seated mental attitude liberalism emphasizes on maximum liberty to individual and decries unreasonable encroachment of government on his free activities. As a social movement liberalism is associated with development of democratic political forms and institutions primarily for political liberty. Economically, it proclaimed for free enterprise, free trade and private property. Liberalism stands for freedom, democracy, humanism and tolerance. In India it is identified with progress and development.

Collectivism: Collectivism refers to the voluntary efforts in which individuals work collectively for social upliftment. It originated in contrast to the individual direction of economy and aimed at collective welfare and transformation of the entire society. As a composite concept it embraces several movements like socialism, communism, fascism, National Socialism and corporatism. It puts emphasis on state interference, state control and state ownership of property. It gives stress on people's welfare.

Democracy: As an ideology democracy initiates a number of changes in society. It is a form of government in which people rule themselves directly or through their representatives. It is government by the people, for the people and of the people. At present it is the most popular form of government all over the world. It gives stress on decentralization of power and welfare of people. Liberty, equality and fraternity are spirits of democracy. A democratically set up government undertakes various measures to bring changes in society in a planned manner.

Socialism: As an ideology, socialism brings a number of changes in society. It believes in collective ownership of means of production and end of all sorts of exploitations. Defining socialism G.D.H. Cole says, "Socialism is essentially a doctrine and a movement aiming at the collective organization of the community in the interest of the mass of people by means of the common ownership and collective control of the production and exchange." There are different types of socialism such as Marxian Socialism, Democratic Socialism, State Socialism, National Socialism, Syndicalism etc. It also includes communism. It aims at planned change in society. Different types or forms of socialism differ in their ideology and

adopt different methods to achieve their goals. Some are revolutionary whereas others are evolutionary. India adopted it as a state policy and as a result a number of changes occur in society.

Capitalism: As a dominant ideology, capitalism brings a number of changes all over the world. It is an economic system which acknowledges private ownership. It believes in the maximization of profit, free enterprise and privatization. Capitalism encourages adoption of new technology which accelerates the process of development of society which initiates changes in almost all aspects of society.

Nationalism: As an ideology or an ism, nationalism fosters the idea of nation state. It is a deep psychological sentiment which strengthens the unity and solidarity of a given state or national group. As a powerful force it generates patriotism and mass national consciousness. Defining nationalism Perry and Perry say, "A set of beliefs about the superiority and differences of one's own nation and a defense of its interests above all others." It is an integrating and unifying force. It originated in the 15th century during the period of renaissance. Nationalism is strongly associated with the ideals of political freedom. It became very popular during pre-independence in India and brought a number of changes in the Indian Society.

From the above analysis of the ideologies, it is clear that they have played an important role in bringing changes in different aspects of society.

4.7.3. Cultural Factor

Social; change is multi-causal in nature. Among these multiple causes cultural factor is considered as one of the most important causes of social change. It is needless to mention that society and culture are inalienable and are closely related to each other. Hence, any cultural change involves social change. Culture is the life blood or life forces of a society. Any change in culture brings necessary changes in society. It also plays an important role in bringing changes in human relations. According to E.B.Tylor, "Culture refers to that complex whole which includes knowledge, belief, art morals, law, custom and any other capabilities acquired by man as a member of society." Culture denotes acquired behaviour and the behaviour which is learnt are called as culture. Singing, dancing, playing belong to the category of culture. Culture is a continuous, cumulative and progressive process. Culture is symbolic in nature. Culture is social and is the very basis of social continuity. It meets the recurring demand of mankind.

Culture plays a very vital role in social change. It is considered as an important source of social change. Culture is dynamic in nature. It's continuous, cumulative, transmissive

and adaptive nature signify the elements of dynamism within culture. Culture brings changes in society by changing itself. Change in culture takes place by way of discovery, invention and diffusion. Besides, there are host of other internal and external factors that interact upon the culture and cause changes within it. Several sociologists have highlighted the determini9ng role of culture in bringing changes in society. Some of these are given below:

1. Max Weber explained how ethics of protestant religion contributed to the development of capitalism and thereby brings a number of changes in society.
2. McClelland opined that some culture encourages among people “a need for achievement” which accelerates economic development and thereby brings changes in society.
3. W.F.Ogburn, used the concept of ‘cultural lag’ to explain social change.

To examine the role of cultural factors in social change, it is necessary to discuss the concept of ‘cultural lag’ in detail.

W.F.Ogburn introduced the concept of ‘cultural lag’ in his book ‘Social Change’ published in the year 1920. Ogburn distinguishes between two parts of culture i.e. material and nonmaterial culture. By material culture he means those things which are tangible like tools, utensils, machines, furniture’s etc. Non-material culture includes those things which are intangible and experienced by people like religion, customs, values, trademark, behaviour patterns etc. Ogburn opines, when changes occur in the material aspects, those in turn stimulate changes in the non-material aspects. Non-material culture is very slow to respond to the rapid inventions in material culture. When non-material culture fails to adjust to the rapid changes in material culture it falls behind the material culture and the result is a lag between the two. This lag between material and non-material aspects of culture is known as ‘cultural lag’. Defining cultural lag Ogburn says ‘the strain that exists between two correlated parts of culture that changes at unequal rates of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other.’ Changes occur rapidly in material culture to which the non-material culture is to adjust itself when it cannot, a lag occurs which is called as cultural lag. Citing various examples of cultural lag Ogburn says, people have changed the methods of soil cultivation but not the method of their land ownership. People have changed their housing pattern but not the life they lead within them.

Cultural lag is caused due to the fact that different elements of culture posses different degrees of changeability. It is also caused due to man’s psychological dogmatism. Besides, the inability of social institutions to adapt to the changes in the material culture also leads to cultural lag.

CRITICISM: Ogburn’s theory of cultural lag has been accepted by some and criticised by many sociologists. Some of the criticisms are:

1. Davis says the aspects of culture cannot be divided into material and non-material. Hence the division is not scientific.
2. MacIver opines the term 'lag' is not an appropriate term to explain the imbalance the two aspects of culture.
3. Sutherland and Woodward opine that Ogburn is guilty of oversimplifying the process of social change.

However, it is acknowledged that there exists an intimate relationship between society and culture. Both are closely inter-woven that all cultural change involves social change. Culture is dynamic in nature. Culture itself is a force behind social change. Culture not only influences our social relationships, beliefs and values but also the character of technological change. Several sociologists have highlighted the determining role of culture effecting social change. Some of the important effects are:

1. Culture decides the direction and speed of social change. Nature of culture decides the rate of change. If culture is conservative the rate of social change becomes slow and if culture is dynamic and adaptive then the rate of social change becomes speedier.
2. Culture determines the rate of economic growth and nature of economy. Max Weber in his work 'Sociology of Religion' opined that the economy of a society is a product of the practical ethics of that society.
3. Culture also decides the nature of technological change. Use of technology depends on culture. Similarly our beliefs, values and ideals correspond to the changes in technology.
4. Learner opined the process of change and modernization depends on individual characteristics which are the product of culture.

4.7.4. Technological Factor

Among all the other factors of social change, the technological factor plays an important role in causing changes in society. It is true, that from time immemorial technology has been effecting changes in human society in innumerable ways. Technology has been the agent of social change in almost all periods of history. Recent years have witnessed many startling examples of social changes caused by technology. Life in the modern days is unthinkable without technology. It has become an inevitable part of individual and social life. Technological innovations in various fields have changed our individual and social life in myriad ways. Such technological innovations in various fields have led Alvin Toffler to remark that "What is occurring now is bigger, deeper and more important than the industrial revolution". Due to the universal presence and wider uses in day-to-day social life the present age is popularly known as "Age of Technology" or "Age of Machines".

Technology ordinarily refers to applied science or application of scientific knowledge to meet the human requirements. It may also refer to mechanization of production. But in the study of sociology, technology has a wider connotation. It implies an appropriate organization

and systematic application of invented scientific knowledge to cater to the needs of a society. Technology has three elements such as tools, sources of energy and know-how.

How technology brings changes: W.F.Ogburn opines, "Technology changes society by changing our environments to which we in turn adopt." Technology brings changes by changing people's thought and vision towards life and universe. It changes our material environment and thereby changes occur in customs and in social institutions. There always exists a close relationship between technology and social organization. American scholar Thorstein Veblen analysed the role of technology in social change and has developed his theory of leisure classes on the basis of technological development. He opined social institutions change with the change in technology. Marx and Engels opine that use of tools by the primitive people led to change in social organization which brought further changes in technology and in turn brings changes in social organization and so on. Explaining how technology brings changes in social relationships, Ogburn and Nimkoff mentioned about three types of influences of technology such as dispersion, succession and convergence. Dispersion means multiple effects of a technological invention. They have observed 150 kinds of changes of introduction of radio on society. Succession means series of chain social effects of a single technological invention. It refers to the influence of an invention on some institution and the sequence of influences it exerts on other institutions. Convergence means effects of several inventions converge with one another and produce a new change. For example, the grinder, gas stove have increased the leisure and comfort of housewives. Similarly, MacIver and Page have mentioned about the role of technology in bringing changes in society and opined spreads of mechanization brings number of changes in society. They have also mentioned about the direct and indirect inevitable social consequences.

Technology changes society through new inventions and discoveries. Invention means new ways of using existing knowledge. Invention of automobiles has far reaching impacts on our society. Similarly, discovery of modern medicines changes our society in different ways. Every technological advance changes our society. Besides these two, there are some technological factors which are mainly responsible for social change. The role of technology in bringing changes in society can be known from these factors:

1. Technological innovations: Different technological innovations in various fields have brought about revolutionary changes in man's ideas about life and universe. Natural objects and disasters are no more a mysterious creation or viewed as divine curse. Man is increasingly gaining control over them. These have brought several changes in society.
2. Changes in agricultural technology: Spectacular change in agricultural technology over the years has brought several changes in society and more particularly in rural society. With the invention of new agricultural tools, fertilisers, HYV seeds etc. agricultural production has increased which accelerates the process of economic development.

Surplus manpower is engaged in other sectors which raises their standard of living. Green and White Revolutions have changed the very text and texture of our society.

3. Changes in production technology: Changes in production technology has changed not only our attitudes, beliefs and traditions but also changed our socio-economic life. A second wave of change appeared in human society with the development of industrial technology. Industrial mode of production has destroyed the traditional village and cottage industries. Excess of production in various fields has increased the standard of living and leisure of people. It has brought women from home to factory. Industrialization initiates number of changes in almost all aspects of society. It has led to the growth of urban centres.
4. Changes in medical technology: New inventions and discoveries in medical fields have brought about far reaching changes in society. It has lessened human pain and increased the life span of people. Introduction of X-ray, Penicillin etc. have several impacts on society.
5. Changes in transport technology: Rapid changes in the modes of transportation have greatly influenced our social, economic, cultural life and our social relationships. It has widened our trade and commerce network and raised the income of people. Frequent movement of people became possible which led to diffusion of cultural elements. It has changed the norms and values of people and has broken down the regional barriers.
6. Changes in communication technology: Changes in communication technology have far reaching influence on our socio-economic life and on human relationships. Developments of telephone, internet, T.V., radio, newspaper etc. have changed the life style of people. Happenings in one part of the globe affect the other part. The whole world is getting smaller day by day. Easy communication accelerated the volume of our trade and commerce and strengthened our religious and caste unity. At the same time it also helps in secularizing our society. Communication technology has greatly influenced our education, entertainment and politics.

Effects of technology: Technology has several effects on society. Every device technological or otherwise, whether originating within a society or borrowed from outside, obviously set up a network of effects. Changes in technology have resulted in some fundamental changes in social structure and social relations. Technological change has the following impacts.

1. The changes in technology have changed the whole gamut of social life.
2. It has changed the structure and functions of caste. The ascribed status has been replaced by achieved status. There is no restriction on food, drink and social intercourse. People are no more following their caste occupations.
3. Technology has changed the size, structure and functions of family. It has reduced burden on women. Head of family loose its control on members.
4. The institution of marriage has been undergoing tremendous changes due to the impact of technology. It is becoming more and more unstable and the rate of divorce is increasing rapidly.
5. It has greatly influencing our religious beliefs and practices. People are becoming more and more secular, rational and scientific in their outlook.

6. It has also brought a number of changes in the functions of state. It has increased the size and power of bureaucracy.
7. Technology has altered man's economic life in many ways.

4.7.5. Biological Factor

Social change is a complex process and is caused by multiple factors. All factors of social change are closely related to each other. But at the same time each individual factor brings change in society in its own way. Accordingly, biological factor plays an important role in the causation of social change. Ordinarily, biological factors refer to those which are concerned with the genetic constitution of the human beings. Biological factors include both human beings and non-human beings such as animals, birds, herbs, insects, plants etc. Human beings use animals, birds, plants and herbs according to the direction of his culture. At the same time, human beings protect themselves from different harmful elements. If there is increase or decrease of these animals, birds, plants etc. it will bring a number of changes in human society. Rapid decline of useful animals, birds and plants will also create a number of problems in human society and influences social change. Similarly, rapid increase or decrease of population also brings a number of changes in society. Different biological process like human procreation, fertility and mortality also influence the rate of changes in society. Size, density, migration, immigration etc bring a number of changes in society. Rapid population growth influences our environment, causes poverty, food shortages and multiple health problems and thereby brings changes in society. Migration accelerates the process of urbanization. Urbanization creates multiple problems like slum, pollution, crime etc. Increasing urbanization and declining number of useful animals and birds affects our environment.

Besides, the nature and quality of human beings in a society influences the rate of social change. Sociologist like Pareto opines that the biological evolution of mankind brings social changes. Elites in a society are determined by inherited biological instincts. Composition of population also influences social change. Both age and sex composition is very closely related to social change. Number of population in the productive age group deeply influences the rate and speed of social change. If the number of child and ageing population increases, a country faces a number of economic problems. If the number of ageing population decreases, the youth may be deprived of wisdom and experience which resulted in slow change. The process of natural selection and social selection also affects the rate and speed of social change. Natural selection works through twin alternatives like adaptation and annihilation. Here man is required to adapt to natural environment. But in social selection the forces created within human society and operating through human relationships creates situations that deeply affect the reproduction process and survival rates of population.

4.7.6. Economic Factor

Like all other factors, economic factor also plays an important role in influencing the quantity and direction of social change. From ancient time man's attention has been focussed on economy as an important part of our social life. But only during modern times economic factor is considered as an important factor of social change. Karl Marx believed that social change occurs mainly due to economic factors. Marx held that to fulfil his various needs man has to produce. For production man enters into relation with others. According to Marx the mode of production is the basic factor in the historical evolution of human society. Mode of production has two aspects i.e. forces of production and the relation of production. These two constitute the economic structure of the society which determines the general character of social, political and other aspects. Marx opines at certain stages of development the material productive forces of society come into conflict with the existing relations of production. Change in the economic sub-structure leads to the changes in the whole super-structure. Production system based on land or agricultural production system gave rise to feudal system characterised by landlords and serfs. Similarly, industrial production system gave birth to the social system based on capitalist and working classes and urban communities.

Thorstein Veblen opined that social and cultural institutions are determined by economic factors. For him, the conflict between the two opposing forces i.e. between the industry and the business is at the root of social change. Class conflict is due to the conflict of interest between those who work in a socially productive way and those who constitute leisure class. Amongst all, economists have acknowledged that every society passes through different economic stages of development along with corresponding social changes.

Besides, economic motives of people, economic policy and measures, economic boom and depression contribute to changes in society. Green revolution and white revolution has brought about both positive and negative changes in society. With the changes in economic variables changes also occur in other variables in society. Thus, economic factors do play an important role in bringing changes in society.

4.8. Let us sum up

This unit describes social change and its associated concepts like **evolution, revolution, progress and development**. It also describes different factors of social change like demographic, cultural, technological, ideological, biological and economic. The unit began by

defining and clarifying terms like social change and its nature, evolution, revolution, progress and development. Then, discussion on different factors of social change was made. While describing social change and its associated concepts, interrelationships and linkages between these concepts were also discussed. It is mentioned that development is a planned social change and all change is not development. Development is a value loaded term while change is not necessarily and it is considered by many as value neutral. Different dimensions of development were also discussed.

4.9.Key Words

1. Change: Change refers to the amount of difference in condition of the object or phenomenon between two points of time.
2. Social change: Social change refers to the observable differences in any social phenomena over a specific period of time. It refers to alterations that occur in social structure, functions and social relations.
3. Evolution: The term evolution has come from the Latin word 'evolvere' which means to unfold or unrolling. Evolution is a process of gradual transformations over a period of time. Under this process hidden aspects reveal themselves. It is a gradual change in a given direction.
4. Biological evolution: Biologist Charles Darwin has developed the concept in his book 'origin of species' in 1859. It refers to that type of evolution which occurs in life science. It consists in the emergence of new species of life from older species marked by higher degree of complexity and heterogeneity.
5. Social evolution: Sociologist Herbert Spencer has coined the concept of social evolution. Social evolution is the process whereby new elements of culture can be shown to arise from the old by a process of diversification. It involves adjustment of various parts of society. It is the result of the operation of forces within society.
6. Social change and social evolution: Social change is an objective concept but the concept of social evolution has subjective undertones. Both the concept refers to different states of society. Social evolution always implies change but all social change are not evolutionary.
7. Revolution: It is another concept which sociologists use interchangeably to refer social change. Revolution is a successful attempt by a large group of people to change the political system of their own country by force. Revolutions seek to overthrow the existing social system and replace it with a new one. It involves use of violence.

8. Progress: Progress means walk forward in a desired direction. Progress is a movement in search of worthwhile ends. It is a voluntary process of social change. Any change or adaptation to an existent environment that makes it easier for a person or group of person to live may be said to represent progress.

9. Social progress: Social progress means the growth of social life in respect to those qualities to which human beings attach value.

10. Progress and Change: Progress is change in a desirable direction. Every progress is a change but every change is not a progress. Change is certain whatever its nature may be but progress is uncertain.

11. Development: Development is a process of social change which is planned and desired by a society. As a process it implies the engagement of individuals, communities and nations in pursuit of their cherished goals over time. It is usually defined in a national context.

12. Change and development: All kinds of development are a change but all changes are not development. Development brings change and is influenced by change. Change is the basic content of development. Only planned and desired changes are called as development.

13. Demography: The term demography has been derived from the Greek words, 'Demos and 'graphs' meaning the 'people and 'to draw' or write respectively. It is the scientific study of human population primarily with respect to their size, structure and their development.

14. Composition of population: It refers to some measurable characteristics like age and sex composition.

15. Density of population: It refers to the number of population in a square kilometre.

16. Population policy: The norms or rules which help us to keep population at a reasonable level are known as population policy.

17. Ideology: Ideology refers to a set of beliefs or thoughts in a particular direction about a particular issue. It is equal to ideas plus norms.

18. Liberalism: As an ideology liberalism propagates for the cause of freedom of individuals. It emphasizes on maximum liberty to individual and decries unreasonable encroachment of government on his free activities.

19. Collectivism: It refers to the voluntary efforts in which individuals work collectively for social upliftment.

20. Socialism: As an ideology socialism believes in collective ownership of means of production and end of all sorts of exploitations.
21. Capitalism: As an economic system it acknowledges private ownership and believes in maximization of profit, free enterprise and privatisation.
22. Nationalism: As an ideology nationalism fosters the idea of nation state. It is a deep psychological sentiment which strengthens the unity and solidarity of a given state or national group.
23. Culture: Culture refers to that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society.
24. Cultural lag: W.F.Ogburn introduced the concept of 'cultural lag' in his book 'social change'. The lag between material and non-material aspects of culture is known as 'cultural lag'.
25. Technology: It refers to application of scientific knowledge to the day to day life.

4.10. Self Assessment Questions

1. Define social change and discuss its nature.
2. Explain social change and discuss the evolutionary interpretations of social change.
3. Briefly discuss the interrelations and dissimilarities among evolution, revolution, progress, development and social change.
4. Distinguish between social and biological evolution.
5. Define evolution and discuss its features.
6. Define progress and discuss its characteristics.
7. Define development and discuss its nature and dimensions.
8. Discuss the demographic factor of social change.
9. Discuss the technological factor of social change.
10. Explain how cultural factor is responsible for social change.
11. Discuss the ideological factor of social change.
12. Discuss the economic factor of social change.

13. Discuss the biological factor of social change.

4.11. Further Readings

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