



MASTER OF SOCIAL WORK

SEMESTER-I

MSW-1.2: Man and Society

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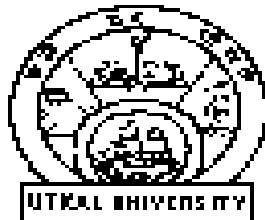
Dr. P. Dillip Mishra



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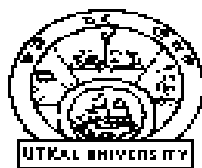
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We wish you happy reading.

DIRECTOR

MSW 2.2 Man and Society

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MSW- 1.2. MAN AND SOCIETY

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“Society is a web of social relationships” -*R.M.Maclver*

BLOCK-1 BASIC CONCEPTS

Unit-1

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1.1 Learning objectives

This unit introduces you to the concept of Society, community, Associations and Institutions. After reading this unit you should be able to:

- Know the meaning of society, community, associations and institutions
- Analyse the importance and implications of these concept in the society
- Discuss various issues related to these concept

1.2. **Concept of Society.:** For Social Work students,” Community “is the basic element where a student primarily stands and started his social work .The primary work a student does that to deal with the people living in the community & society .Many students are getting confused the difference between “Society” and “Community”. When for a social work student, Society is the laboratory and a student experiments his ideas his innovations in it .So, society is the primary and only thing where from beginning to the end of social work he has to deal with. So, let’s have a simple and common definition of sociology. That is, ‘Sociology is the scientific study of society’. Hence, the first and foremost aim of the students of sociology is to understand the concept of ‘society’. But students remembers that in Society the other related human organisations also specifically used for example “Community” ,”Associations”, “Groups” are the specific groups where the social work students commonly works .But these are the basic selective form of the “Society “

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 customer’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.

As a member of society every individual so also the students of sociology were familiar with the term society. But as a student of sociology one needs to acquaint oneself with the technical meaning or the trust sociological meaning of the term society from the outset. Because, this sociological meaning bears a special importance for the students of sociology. It is due to the fact that as a concept society means one thing to an ordinary individual and another to a sociologist. Hence, an attempt is made to explain the sociological meaning of the term.

The concept of Society does not refer simply to a group of people associated for a social life. But; society refers not to a group of people only but to the complex pattern of the norms, interaction and relationships that arise among them. A person exists only as an agent of social relationships. Mere congregation of individuals does not constitute society. Rather society refers to the complex 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 feel it. 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 characteristics of every social relationships.

Some Popular Definitions by famous Sociologists

- 1) **According to Ginsberg**, "A society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others, who do not enter into those relations or who differ from them in behaviour."
- 2) **According to F.H. Giddings**, "Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together".
- 3) **According to G.D.H. Cole**, "Society is the complex of organized associations and institutions within the community".
- 4) **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."
- 5) **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.

- a. **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 behaviour and of liberties”.

- b. **According to T.Parsons**, “Society may be defined as the total complex of human relationship in so far as they grow out of action in terms of means and relationship, intrinsic or symbolic.”
- c. **According to C.H. Cooley**, “Society is a complex of forms and processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one part affects all the rest.”

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

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 exist in the ‘Consciousness of Kind’ (Giddings), with the psychology of, ‘we feeling’ (Cooley) or ‘a common propensity (W.I. Thomas).

Origin of Society (Sociologists View)

Man is a social animal. Before we explain the relationship between man and society, it may be worthwhile to explain the origin of society. Origin of the Society is only the theoretically expectations of the eminent sociologists .In their writings they speak their expectations of the society .Originally these are the basic remarks of them .These theories have different scientific explanations of their own social scientists.

Different Theories and their values

A number of theories have been put forward to explain the origin of society. Thus the Divine Origin theory makes society the creation of God. Just as God created all the animals and inanimate objects of this world, so he created the society as well. This theory in course of time, particularly in the sixteenth and seventeenth centuries took the form of Divine Right Theory. The Force Theory makes society the result of superior physical force. According to this theory, the society originated in the subjugation of the weaker by the stronger. In the primitive times the man of exceptional physical strength was able to overawe his fellowmen and to exercise some kind of authority over them. Thus through physical coercion or compulsion men were brought together and made to live in society. The Patriarchal and Matriarchal theories make society the expansion of family system. Sir Henry Maine defines patriarchal theory as the theory of the origin of society in separate families, held together by the authority and protection of the eldest

make descendant. He believed that society is the family writ large. The matriarchal theory suggests that polyandry and transient marriage relations were more common in primitive times than monogamy or polygamy. Under such circumstances, descent is traced through the mother as Maine points out motherhood in such cases is a fact, while paternity is only an opinion.

a. Scientific nature of Social Contract Theory: In addition to these theories the social contract theory views society as a contrivance deliberately set up by men for certain ends. According to this theory, all men were born free and equal. Individual precedes society. Individuals made a mutual agreement and created society. According to Hobbes, man in the state of nature was in perpetual conflict with his neighbours on account of his essentially selfish nature. In his own words, the life of man was solitary, poor, nasty, brutish and short. Every man was an enemy to every man. To protect himself against the evil consequence man organized himself in society in order to live in peace with all. Locke, another social contract thinker, believed that the state of nature was not a state of war. It was a state of peace, goodwill, mutual assistance, and preservation. The only disadvantage of the state of nature was that there was no recognized system of law and justice in it. To make good this deficiency and ensure the exercise of his liberty man entered into a contract by which certain powers were conferred upon the community. J.J. Rousseau in his contract social (1762) held that men in the state of nature were equal, self sufficient, and contented. They lived a life of idyllic happiness and primitive simplicity. But growth in numbers of men and the quarrels arising among them necessitated the establishment of civil society. Consequently men entered into a contract in virtue of which everyone, while uniting himself to all, remains as free as before. According to Adam Smith, society is an artificial device created to foster a mutual economy.

b. Scientific Nature of Evolutionary theory. The evolutionary theory offers a generally correct explanation of the origin of society. According to it, society is not made but a spontaneous growth. It is the result of a gradual evolution. It is continuous development from unorganized to organized from less perfect to more perfect and various factors helped in its development from time to time. Kinship and family were the earliest bonds uniting man with man. "Kinship creates society" says MacIver. Patriarchal society was organized on the basis of kinship through males. Religion was another factor to help in the creation of social consciousness. As a matter of fact, as

Gettell observes. "Kinship and religion were simply two aspects of the same thing. They were so closely inter-twined that the patriarch, who later became the tribal chief, was also the high priest. After this, man gave up his wandering habits, settled in villages and cities, and engaged in pastoral and agricultural life. The population began to multiply. Wealth was accumulated. The idea of property took root. The economic life advanced. All this necessitated changes in the forms of social relations and man arrived at such advanced forms of social organizations as the nation state.

The above theories of the origin of society do not provide an adequate explanation of its origin. All of them have been subjected to numerous criticisms. Not going into the details of the criticism of each theory we will confine ourselves to certain important observations. The origin of society is not due to God's intervention of human history. The society is the outcome of the social instinct of man. Force, no doubt, is an important factor in the evolution of society but it cannot be regarded as the one and the only factor. Several other factors must have entered into the composition of early society. It is as much a result of voluntary amalgamation as of force or conquest. Neither of the patriarchal and matriarchal families can be held universal. In the words of Leacock 'No single form of the primitive family or group can be asserted. Here the matriarchal relationship, and there a patriarchal regime, is found to have been the rule- either of which may perhaps be displaced by the other. The social contract theory seems to assume that man as individual is prior to society but this assumption is erroneous because of the fact that sociality is in born in man. As soon as he saw the light of day with others like him society became a fact. Human beings are human beings inside and not outside of society. Society in fact emerged gradually. It did not come into existence on a particular day. The above theories might indicate the way in which certain societies began to exist but they do not offer a valid explanation of the origin of society.

Thus, society did not come into being by virtue of a pact or special provision; it emerged spontaneously and followed its own line of development. It passed through several stages of evolution before reaching its modern complex form. According to Comte, 'the society has passed through three stages-the theological, the metaphysical and the positive. In the view society came into being as a result of a need for association, a felt need of human beings which evolved in accordance with definite laws. Existing societies are on different stages of development. Progress

according to him is inevitable although it is gradual, slow and uneven. Herbert Spencer also subscribed to the theory of social evolution. According to him, society is subject to the same laws of evolution to which all organic and inorganic matter is. To him also evolution meant progress. Human society has advanced from a savage state to a civilized state. He marked out these stages, the primitive, the militant and the industrial in the course of social evolution.

As **Giddings defines**, “Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together.” This definition of society places the emphasis upon its organizational aspect. In this way, Giddings, like Ginsberg, has accepted society as an organized group, and has professed to a unity in the relation between its members and their modes of behavior. Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of means-end relationship, intrinsic or symbolic;., says Parsons. Maclver, Parsons, Cooley have given functional definition of society in different social processes like mutual co-operation, competition and conflict constantly take place among them, society originates. The relationships established around these create society. Here exists blood relationship between parents and children, brothers and sisters. Voters and leaders are bound in a political relationship. There exist economic relationships between the customers and shopkeepers. There exist social relationships among neighbors. There exists a religious relationship between priest and the family members. The network of these relationships is what we call society.^s

But 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:

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 MacIver remarked that society is “a web of social relationships”. This relationship may be of different types. But no

social relationship could be possible without awareness and without social relationships there could be no society.

Characteristics of society:

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 a system of social relationships. But for the establishment of social relationships a group of people is necessary. This population is a self-perpetuating individual who reproduces it through some sort of mating relationship. Hence it is the first requirement of society.

2. **Likeness:** Likeness is the most important characteristics of society. Famous sociologist MacIver 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 like minded 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 'Conscious of Kind'.
3. **Differences:** Along with likeness differences is another important characteristic of society. Because society involves differences and it depends on is 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. **Interdependence:** interdependence is another important characteristics of society. This fact of inter dependence is visible in every aspect of present day society. Famous Greek Philosopher remarked that 'Man is a social animal'. As a social animal he is dependent on others. The survival and well being of each member is very much depended on this interdependence. No individual is self sufficient. He has to depend on others for food, 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 based on the biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and societies.
5. **Cooperation and Conflict:** Both co-operation and conflict are two another important characteristics of society. Because famous sociologist MacIver once remarked that "Society is cooperation crossed by conflict". Co-operation is an essential component 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

6. **Co-operation, conflict** is also necessary for society. It acts as a cementing factor for strengthening social relations. In a healthy and well developed society both co-operation and conflict co-exist. Because, with the help of these two universal process society is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However both are necessary for society.

7. **Society is a network or web of social relationship:** Social relationship is the foundation of society. That is why famous sociologist Maclver 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 create society. Hence a network of social relationships which created among individuals constitutes society.
8. **Permanent Nature:** Permanency is another important characteristic of society. It is not a temporary organization of individual. Society continues to exist even after the death of individual members. Society is a co-herent organization.
9. **Society is Abstract:** Society is an abstract entity. As Maclver opines, society is a web of social relationships. We can't see this relationship but e can feel it. Hence it is an abstract concept. Wright has aptly remarked that "Society in essence means a state or condition, a relationship and is, therefore, necessarily an abstraction". Besides society consists of customs, traditions, folkways, mores and cultures which are also abstract. Hence society is abstract in nature.
10. **Society is Dynamic:** The very nature society is dynamic and changeable. No society is static. Every society is always in a state of continuous change. Old customs, traditions, folkways, mores, values and institutions got changed and new customs and valves takes place. Society changes from its traditional nature to modern nature. Hence, it is one of the most important characteristics of society.
11. **Comprehensive Culture:** Culture is another important characteristics of society. Each and every society has its own culture which distinguishes it from others. Culture is the way of life of the member of a society and includes their values, beliefs, art, morals etc. Hence culture is comprehensive because it fulfills the necessities of social life and is culturally self- sufficient. Besides each and every society transmits it's cultural pattern to

the succeeding generations.

12. 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 part i.e. individuals.
13. **Accommodation and Assimilation:** This two associative social process is also important for the smooth functioning and continuity of society.

Apart from the above characteristics, famous sociologists MacIver and Page in their definition mentions some of the elements of society which are described below:

- a) **Usages:** Every society has some usages concerned with marriage, religion, education etc. These usages differ from society to society.
- b) **Procedures:** In every society there are some procedures like modes of action which helps to maintain its unity.
- c) **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.
- d) **Mutual Aid:** In every society there exists a feeling of mutual aid among its members. Everyone needs helps from others.
- e) **Groupings and Divisions:** In every society there exist several groupings and divisions like family, village, city, etc. which constitute a society.
- f) **Controls:** Every society exercises some sort of controls over its members. Hence control is necessary for the smooth organization of a society.
- g) **Liberty:** Along with control every society gives 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. Its 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 comprise society.

Functional Pre-requisites of Society:

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 constitute human society. Bu the existence, continuity and preservation of

human society requires the fulfillment of certain basic functional necessities. These are necessary for the smooth functioning of society, which 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.

The first and basic functional pre-requisites of human society are 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.

1. **Co-ordination of human actions is another functional pre-requisite of human society.** Every human being must perform some acts which will help for 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.
2. **Division of labour is another functional pre-requisite 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.
3. **Procreation is another important functional pre-requisite of society,** which will helps in the continuation of human society. Old population must be replaced by new population. Procreation is the most important means of replacing members.
4. **Socialization is another important functional prerequisite of society.** New members of society should learn the values beliefs and behavior system to maintain the continuity of society. By this process a new born human being is socialized in the societal ways.
5. **Social control is another functional pre-requisite of society.** This is necessary to maintain and preserve value oriented behaviors. It exercises some control over individual and direct him to conform to the societal behavior.
6. **Co-operation among the members is another functional pre-requisite of society.** Without co-operation no society can exist and functions smoothly. Meaningfulness of a goal in social life is another functional pre-requisite of society.
7. **Inter dependence among the members of society is another functional pre-requisite of society;** without interdependence no society can be formed.

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

1.1. 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 has 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) year 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 questions i.e. in what sense man is a social animal? No doubt Aristotle said so long ago. However man is a social animal mainly because of the following three reasons such as:

Man is Social by Nature & Culture Socialises man

This is the basic nature of man that "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. Primarily man is the only animal who learns culture and learns how to behave properly and live peacefully in the society . He observed the behaviours of others and learns the same . All this developed through cultural 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.He learns culture from his family,society , community and lives with cultural influences .

To explain this social nature of man famous sociologists like MacIver, 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 relationships to make experiments on their social nature. The examples show that how man learns culture from the society and how community life is important in his life . Some of these cases are described as:

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 be 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 Kamala 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 afraid of human beings. But it was after careful and sympathetic 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 the age of six months only and discovered five years later i.e. 1938. She was debarred from all types of social relations from six months till 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 died.
4. **The case study of Issabella:** It is another feral case of experiment on human 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 behavior and learn language. Some changes were marked in his behavior. She was enrolled in a school and became successful in making adjustments with her classmates. Her case further strengthens the fact that man became a social animal only when he lives in society.
5. 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.

Necessity Bounds social Interdependence of Individuals.

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 compel 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. To fulfill his security concern at the old age individual lives in society. Similarly helplessness at the time of birth compels him to live in society. Nutrition, shelter, warmth and affection needs compel him to live in society. Thus for the satisfaction of human wants man lives in society. Hence it is also true that not only for nature but also for satisfaction of his needs and necessities man lives in society.

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 determines his social nature but also determines his personality and guides the development of human mind. Development of human mind and self is possible only living in society. Society moulds our 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 molding 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 potentiality develops only within society. Thus, man for the development of his self, mind and personality lives in society.

Hence, 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 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 is either a beast or God".

After all the human society came into existence in course of evolution. A society is a dynamic organization of purposive individuals. Individuals are the units of a society. However, individuals do not precede society. Individuals have always live in some form of society. The aim of society is to protect its members from destruction by external forces. Society is universal and pervasive.

The ‘we’ feeling that a society presents is the handiwork of time. It is the result of a long historical and acculturation process. It makes the society identifiable and distinct in comparison to other. It is this distinctiveness, which is implied when the expressions like the ‘French society or the Bharatiya

- the Indian way of life - are used. The inclusive networks of interaction among a culturally defined people sustain a complex social structure that provides for totality of a way of life for that people. Societies like these constitute the nation states. Every such society has a pattern, character and a perspective.

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Hence, society is to be interpreted in a wider sense. It is structural, functional and dynamic organization.

Nature of Society

Society is abstract: Society may be visualized as the behavior of human being and the consequent problems of relationships and adjustments that arise. According to Renter, “Society is an abstract term that connotes the complex of interrelations that exist between and among the members of the group. In this way, society exists wherever there are good or bad, proper or improper relationships between human beings. These social relationships are not evident, they do not have any concrete form, and hence society is abstract.

Society is not a group of people: Some sociologists have viewed society as a group of people. Wright writes, “Though society is real thing, it means in essence a state or condition, a relationship and is therefore necessarily an abstraction.”

Society is organization of relationship: Society is the total complex of human relationships. It includes whole range of human relations.

Physical element in social relationship: According to MacIver and Giddings and some other sociologists, social relationships invariably possess a psychical element, which takes the form of awareness of another's presence, common objective or common interest etc.

There is neither any society nor any social relationship, without this realization. Society exists only where social beings behave towards one another in a manner determined by recognition of each other. Only those relationships which are so determined are social. Social relationships differ from relations between other objects, only by virtue of this psychic element. They have in them an element of emotion and feeling, urges, sympathy and sentiments.

Types of Society (Use the term “Community” instead of “Society”)

The planet on which man lives is made up of people in social relationship with each other. It breaks down into specific societies, where people with a common culture carry on a shared life based on their interdependence. The type of society has not been the same everywhere on this planet nor has it been similar throughout the course of human history. Three main types of society tribal, agrarian and industrial have been marked out on this globe. The African society is tribal; the Indian society is agrarian while the American society is industrial. A brief description of the structure and the features of these societies follow:

a. Tribal Society (Tribal Community in Social Work)

Before we examine the structure and features of tribal society it would be relevant to understand the meaning of the word “Tribe” as used in Sociology. According to George Peter Murdock, tribe is a social group in which there are many clans, nomadic bands, villages or other sub groups which usually have a definite geographical area, a separate language, a singular and distinct culture and either a common political organization or at least a feeling of common determination against the strangers. As defined in the Imperial Gazetteer of India, ‘A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is usually not to Bogardus, “The tribal group is based on the need for protection, on ties of blood relationship and on the strength of a common religion.” The tribe is a group of persons having a common definite territory, common dialect, common name, common religion and a common culture. They are united by blood relationship and have a peculiar political organization.

The following are the salient features of tribe:

1. **Common Territory.** The tribe lives on a common territory. Common Territory means a common place where tribes live. These common place are may be forests, mountains within a common environment .
2. **Sense of Unity.** The members of a tribe are possessed of a sense of unity. Tribals are always lives in intact community .They have a common name .
3. **Common language.** The members of a tribe speak a common language. They have a

common language most of the tribal languages are non-written in character.

4. **Endogamous.** A tribe is an endogamous group. The tribals is engamous in nature .Their cultural and social life bound to their own community . They preferred marry to their childrens in their own community .
5. **Blood relationship.** The members of a tribe are related by blood.
6. **Political organization.** Each tribe has its own political organization. There is a chief of the tribe who exercises authority over all the members of the tribe.
7. **Importance of Religion.** Religion plays an important part in the tribal organization. The members of a tribe worship a common ancestor.

8. **Common Name.** The tribe has a common name. A tribe differs from clan. The clan has no definite territory and no common language and is an exogamous group.

Tribe differs from caste. (i) Tribe is a territorial group, whereas caste is a social group, (ii) Caste originated on the basis of division of labour, tribe came about because of the evolution of community feeling in a group inhabiting a definite geographical area. (iii) The tribe is a political organization, whereas caste is never a political organization.

After having looked into the meaning of tribe, we may now explain the structure and features of tribal society.

b. Structure and Features of Tribal Society

A tribal society is a type of primitive society which existed in the early period of human history, though it can be found even today in the backward regions of Africa, Asia and Europe.

Economic Structure: In tribal society people live close to the physical environment which supports them and determines their economic activity. Their main economic activity is hunting and food gathering. Some tribal societies rely primarily on hunting. Except for some supplementation through plant-gathering, they depend upon animals not only for food but also for shelter, clothing and tools. Their chief technology, therefore, consists of hunting skills and the techniques for processing the animals into edible food, shelter and clothing and basic tools. Some tribal societies rely primarily upon food gathering rather than hunting. Roots, wild grains and wild fruits provide the food. Mats and housing are obtained by the weaving of bark and plant fibers. Wood is used in making tools and weapons.

In tribal societies division of labour beyond simple sex and age, differentiation is almost non-existent. Women generally take care of the home front, gather and prepare food are responsible for the children. The men hunt, fight enemies, when necessary and take part in tribal ceremonies. Each tribal group has its food supplier. Except for a few items obtained by trade, everything the family needs - clothing, containers and tools - are made by the family members. Specialization in production, if any, exists in a very rudimentary form.

The tribal society is also devoid of the institutions of private property, exchange and credit. The

people in tribal society no doubt possess hunting weapons and war regalia but their sense in possessing these articles cannot be institution of private property. There is no need of money lending agencies, systems of exchange or government subsidies.

Thus, the patterns of economic activity in tribal society are simple and undifferentiated in comparison to complexity of industrial society.

Social Life: Life in a tribal society is simple and integrated. It is not departmentalized into the economic, religious, educational and recreational categories which cause each personality in modern society to play five or dozen specialized roles. Social interaction in tribal society is of a primary group. The maintenance of order depends more on folkways and mores rather than upon the power of the tribal leaders. Group censures or extreme cases banishment are the form of punishment rather than official censure. The socialization of the young is mostly carried in the family and the intimate relationships of day-to-day living. Each tribe knows the norms of behavior and it is the responsibility of the tribal elders to see to it that the young learned the proper ways of behaving. The tribal society is small in size and homogeneous in composition. The tribal people are religious in their outlook and believe in totemism, magic and fetishism.

To conclude, the tribal society is simple, homogeneous, integrated and undifferentiated as compared to the industrial society which is complex, heterogeneous, disintegrated and differentiated.

c.Agrarian Society

Societies are classified on the basis of dominant types of economic activity into agrarian and industrial societies. In an agrarian society the dominant type of economic activity is agricultural whereas in an industrial society factory production is the dominant type of economic activity. Only in the past century and a half has the world known industrial society. Even today, from two-third to three-fourth of the worlds people live in agrarian or peasant societies.

The earliest men lived in relatively small bands, formed on the basis of family and blood ties. Their economy consists of seed and root gathering, of hunting and fishing. The Neolithic Revolution marks one of the greatest changes in the history of society, one matched only by the industrial revolution. The Neolithic Revolution began in the Nile Valley about 13,000 years ago. It spread to central and western Europe three or four thousand years later. During this period, men began to polish some of their stone tools, giving them a sharper cutting edge, and they invented the arts of pottery and weaving. But these were not the most important changes. It was the domestication of plants and animals which laid the foundation of agrarian society.

The development of agriculture greatly altered the social structure and institutions. The new form

of economy made possible a more rapid in population. It is also meant a more settled abode. Man formed villages and thereby created the need for new forms of social structure and social control.

Structure and Features of Agrarian Society

1. **Occupational Structure.** An agrarian society is generally associated with the domestication of plants and animals. The domestication of plants means farming and that of animals means herding. Often there is mixture of farming and the use of such domesticated animals as cow, goat and sheep. But along with agricultural and herding there are other economic activities of the people in an agrarian society. Thus there are artisans like weavers, potters, blacksmiths, petty shopkeepers, service holders such as sweeper, watchman, domestic servant and other pursuing lowly occupations.

2. **Forms of Land Ownership in Agrarian Societies.** Generally, there are landlords, supervisory farmers, cultivators and share croppers. The landholders own the land but do not work on it. They let it out for sharecropping. The supervisory farmers are those who live by having their land cultivated by hired labourers. The cultivators cultivate the land for themselves. The share croppers are those who live by tilling other people's land on a crop sharing basis. The artisans own their means of production and produce by their own labour in their homesteads. The traders are not large size businessman. It may be noted that the artisan and trader class in an agrarian society sometimes also own land which they either cultivate through hired labour or let it out for shareholding.
3. **Village Community System.** An agrarian society is highlighted by the institution of village community system. The agrarian economy made fixed dwelling houses necessary. Living close together for protection and co-operation and living nearer to the land gave birth to agricultural villages. The village is not only the residential place of farmers; it is also the social integrator. It serves as the nucleus of the society and liege operates almost completely within the village. The life-patterns of the people are fixed. Their habits, attitudes and ideas are sharply marked off from those of the people living in the industrial society. The production-relations between the different classes living in the village community become so stabilized that even the new forces find it difficult to break so stabilized that even the new forces find it difficult to break them through. In spite of all the talk of uplifting the 'Harijan' (agricultural labourers) from their miserable conditions, the Indian leaders have not succeeded to break through the production-relations between the agricultural labourer and his landlord.
4. **Minimal Division of Labour.** Another structural feature of agrarian society is a minimal division of labour. Except for the basic division founded on age and sex differences, there are few specialized roles. There is only one predominant type of occupation i.e. domestication of plants and animals. For all the people the environment, physical as well as social, is the same. The agrarian society is a homogeneous society where people are engaged in the same economic pursuit. There is not much division and sub division of work. There is no multiplicity of organizations economic and social. There are no trade unions or professional associations. The different physical types, interests, occupational

roles, values, religious groups and attitudes so obvious in an industrial society are absent from the agrarian society. The people tend to be much alike in body build as well as cultural patterns.

5. **Role of family.** One striking feature of the agrarian society is the great importance of the family, not only as a reproductive and child-rearing agency but as an economic unit. In many societies it is not the individual as such but the entire family as a group that tills the soil, plants and harvests the crops, and carries out co-operatively the other necessary farm functions. The farm family is of the patriarchal type: the father is the final arbiter in most of the family's major decisions. The status of the family is the status of the individual. There are established family traditions in regard to marriage, religion, recreation and occupation. The life of all men and women is merged in family life. Since there are not many special organizations, family is the only organization to perform the tasks of aid and protection.
6. **Sense of Unity.** The members of an agrarian society exhibit a strong in-group feeling. Since the whole of their social lives is wrapped up in a society which is physically, economically and socially homogeneous, they are inclined to view the entire outside world as an out group. There is a strong we-feeling. In the name of village glory, the people are ready to sacrifice their lives. Any outsider violating the village norms and customs is heavily punished. The relations among the villagers are personal. In agrarian society, neighbourhood is of the important unit which is not present in the industrial society.

Informal Social Control: An agrarian society is regionally divided into villages. In a village community the force of traditional mores is more dominant than in the urban community. In the village everybody is known to everybody. The members in a village community help each other and share the joy and sorrows of each other. Crime in an agrarian society is rare. Sanctions are imposed informally through gossip, ridicule or ostracism. Behavior is governed by folkways and mores; there is little formal law. Informal pressures are sufficient to enforce the norms.

vii.Simplicity and Uniformity. Life of the people in an agrarian society is marked by simplicity and uniformity. Their main occupation is agriculture which largely depends upon the vagaries of nature. The farmer acquires an attitude of fear and awe towards natural forces and starts worshipping them. The people thereby come to develop deep faith in religion and deities. An agrarian society is a religious society. Moreover, the farmers lead a simple life. Their clothing,

agricultural practices and vehicles have been carried out with little change for generations. They regard simple life as good life. They are far away from the evils of industrial civilization. Their behavior is natural and not artificial. They lead a peaceful life. They are free from mental conflicts. They do not suffer heart strokes. They are sincere, hardworking and hospitable. They view land as the most substantial of all heritages.

To conclude, it may also be said that agrarian society in our time is being influenced more and more by the features of industrial society. The farmer now produces surplus goods for a wider market, makes use of the money economy of industrial era and takes part in a larger political order by paying taxes and voting. The continued extension of commercial farming with an eye to profits, along with the introduction of machinery has greatly influenced the social organization of agrarian societies. The Indian society, which is agrarian in nature, is gradually undergoing transformation under the impact of industrialization. The introduction of commercialization and mechanization in agricultural means that the urban ways of life cast greater influence on agrarian culture. And once the shift gets well under way, business and industrial views and methods affect not only production and marketing but the level of living and other cultural patterns.

d. Industrial Society

A very important factor in the history of society has been the Industrial Revolution which has brought about far-reaching consequences in the structure of societies. Prior to the Industrial Revolution most workers secured their own raw materials and owned their own tools. They worked under their own roofs on their own time, and determined both the quality and quantity of what they produced and sold the finished product to the consumer. The worker took pride in his product and he used to establish his reputation as a man who had made the best product. He lived a life of simplicity controlled by traditional community mores. His children saw his father working on the product, helped him and gradually learnt the job of the father.

This social structure began to change with the beginning of Industrial Revolution. An entrepreneur, an individualist capitalist came in and took over some of the operations. He was an intelligent, ambitious man and established a factory. He secured the raw materials, gauged the market, took workers from under their own roofs to produce things in his factory. He took the produce and sold it. In this process the worker came to be separated from the means of production. He now owned neither the raw material, nor the tools, nor the building nor the product. He was now a labour. Factory production, fixed capital and free labour were the characteristics of this revolution.

As a result of this economic revolution, several important alterations occurred in the social structure and a new type of society called industrial society was born.

Features of Industrial Society (Community in Social Work)

An industrial society is marked by the following features:

- i. **Emergency of Modern Family.** The emergency of modern family in place of traditional patriarchal family is the first feature of industrial society. The family in industrial society has moved from an institution to companionship. The women are no longer the devotee of man but an equal partner in life with equal rights. It is not only the males who go to the factory and offices for work, but the women also are as good earning members as the men. The family has changed from a production to consumption unit. It now no longer performs the functions which it did in the pre-industrial society. The machines and appliances have lessened the drudgery of cooking, bathing, cleaning and washing. Even the functions of child bearing and rearing are differently performed in the industrial society. The hospital offers room for the birth of child and he is brought up in the nursing home while the mother is away to the factory. The family members of industrial society are industrialized in their outlook. In short, the structure and functions of the family in industrial society are different from those in the agrarian society.

ii. Economic institutions. The most important difference between the industrial society and pre-industrial society can be seen in the structure of economic institutions. The industrial society is marked by a new system of production, distribution and exchange. In place of house holds there are factories where the work is divided up into little pieces. Large plants have been set up. Corporations have come into existence. Ownership has been separated from control. The large industrial business, such as Tata's and Birla's is owned not by one man but by millions of people. The stockholders among whom this diversified ownership is spread do own their companies. But they delegate control of the corporation to salaried management. As a matter of fact, we have a sort of collectivization of ownership in an industrial society. Capitalism with all its necessary features is an important aspect of industrial society. Thus it is marked by the institutions of private property, division of labour, profit, competition, wage and credit. The growth of trade unions is also an important feature of industrial society.

iii. Occupational sub-cultures. As referred to above, there is extreme division of labour in industrial society. Both the production of goods and management of factory are divided into little pieces leading to occupational specialties. There are thousands in a factory to produce specialized tasks in order to produce, say, a pair of shoes. Like-wise, the managements work is

also divided, one looking to the purchase of raw material, the other one looking to the maintenance of plant and machinery, the third one looking after advertisement and publicity and so on. Such a division of labour leads to what some sociologists have called *situses* sets of related occupational specialists arranged hierarchically parallel to and separate from other sets of related roles, which are also arranged in hierarchies. Each *situs* or family or related occupation builds up a set of norms peculiar to it. These occupational sub-cultures insulate their participants from the members of another *suit*. Doctors and nurses hold values not shared by engineers and truck drivers. The occupational norms of the lawyers are not those of teachers. The industrial society as it is marked by extreme occupational specialization is thus fragmented by occupational sub-cultures. This can be seen at its extreme when doctors in India and United States have more to talk about with each other than either group has with the farmers from its own country.

iv.Segmental Roles. People in industrial societies have segmentalised roles. One may be a welder, a religious preacher, a father, a member of a political group, a member of the cricket team. No one of these bears the same necessary relationship to another that the roles filled by a tribe's man in a tribal society do. In such a society, one need only know his clan membership to predict his occupation, his relation and his educational attainment.

v.Impersonality of Relationship. An industrial society is marked by impersonal rather than personal relationships. Occupational specialization contributes a good share to impersonality of industrial life. The secondary character of association, the multiplicity of occupations, the specialization of functions and areas and competitiveness narrow the attachments and detract the individual from a feeling of identification with the entire society. Further the separation of place of work from place of residence removes working fathers from the view of their children. Most children do not know what daddy does when he goes to work. They just know that he goes and comes back. As a matter of fact, not only do most children not know what their fathers do, but neither do many wives know exactly. The wife only knows that her husband works in the textile mill, but what he actually does there, whether he works on the assembly line, or is he a machine operator or is he a supply man, is not known to her. Under such circumstances, family fails to enable the child to walk out of adolescence into an adult occupational role.

vi. Status to Contract. The most important feature for an understanding of industrial society is the trend that sociologists describe as movement from status to contract. In medieval society the serfs had lands because of their status. A baron was born a baron. His grandfather had been a baron and it was his right. The serfs owed him certain obligations not because of achievement, but because each man was born into his status. The whole society was structured on ascribed status. The industrial society has shattered this structure. In an industrial society most people work for big organizations and contracts are substituted for status system. There is a wage contract, a social security contract, an unemployment insurance contract and so on. In place of mutual obligation system there is found contract system in industrial society.

vii. Social Mobility. Since an industrial society has moved from status to contract, therefore, as a consequence thereof, it is marked by social mobility. The member of industrial society can by his achievement raises or lowers his status during his life time. The role of caste as a factor in

determining status gets minimized in an industrial society.

viii. Position of Women. In an agrarian society there are few economic pursuits open for women. They are mostly confined to household drudgeries; and render help at the time of planting and harvesting of the crops. In an industrial society there are more opportunities open for women. Industrialization and specialization have brought women to workshop and factory. They have entered into the wider life which has altered their outlook and liberated them from the exclusiveness of domesticity. The 'lib' movement is a contribution of industrial society.

ix..Deviance and Anomie. The industrial society is a mass society with differing sub-cultures. Its members live under stresses and strains caused by acute competitiveness. The factories run day and night. People indulge in too many activities and work at tremendous speed. They are surrounded by complex and heterogeneous rules of behavior laid down by various agencies which impose an enormous number of constraints on human behavior. Capitalism, exploitation, class conflicts, cultural lags, impersonality of relationships, predominance of individualism, and mechanical life, the attributes of industrial society suffer from neurosis, psychosomatic disorders and psychosis. The incidence of suicide and drug addiction is also higher in industrial society.

To conclude, the industrial society has brought about great changes in the institutional structure and norms. The American society is an industrial society where the people are highly literate, scientifically trained, economically prosperous but individualistically oriented. Will human relationship in such a society be more stable and integrated? The answer is not definite. However, more and more agrarian societies are entering the phase of industrialization and in future we shall have more industrial societies .

Society & Related Concepts

Note: *The peculiarity in Social work is that the term Society is differently used as Community based applications like Tribal Community, Agrarian Community, Industrial Community all these “Society” applications like Tribal, Caste, Agriculture used as Community in Social Work. Social Work applications are no more differently used but specify their nature of work and culture as an important elements. The next topic is community and the nature of community in social work. Most of the Sociologists discussed about the community in sociology sense. Students of social work primarily read about the community in Sociological applications but used the term in practice “community” in social work applications. However the point is we should primarily understand exactly what community means and its nature from the concept of sociological applications. The following lines are extracts from eminent sociologists about what is a community. Some of the definitions clearly remarked that even “we” feeling can be among a group symbolised the existence of a community.*

1.2. Community (Meaning and Definitions of Community).

MacIver defines community as “an area of social living marked by some degree of social coherence. He further says, “Whenever the members of any group, small or large, live together in such a way that they share, not his or that particular interest, but the basic conditions of a common life, we call that group a community. We know that a person rarely exists alone. He is linked in many ways to his fellows who form a group. We cannot, however, expect a man to become the member of all the groups existing in the world. He can establish his relations only with the people who reside near him in a definite part of the territory. It is inevitable that people who over any length of time reside in a particular locality should develop social likeness, should have common social ideas, common traditions and the sense of belonging together. This fact of social living and common specific area gives birth to community.

Outlines

Community is “a human population living within a limited geographic area and carrying on a common inter-dependent life.” it is “any circle of people who live together and belong together in

such a way that they do not share this or that particular interest only, but a whole set of interests.”Community is “a social group with some degree of “we feeling” and “living in given area”.Community is “the smallest territorial group that can embrace all aspects of social life.”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 or constitute it.”

“By a community we mean a complex of social life, a complex including a number of human beings, living together under conditions of social relationships, bound together by a common, however constantly changing stock of conventions, costumes and traditions and conscious of some extent of common social objects and interests.”

1. Community is “a unit of territory within which is distributed a population which possesses the basic institutions by means of which a common life is made possible.”

2. "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."
3. "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."
4. "A community is cluster of people, living within a contiguous small area, who share a common way of life."
5. "Community comprises the entire group sympathetically entering into a common life within a given area, regardless of the extent of area or state boundaries."
6. "A community is that collectively the members of which share a common territorial area as their base of operation for daily activities."
7. "A human community is a functionally related aggregate of people who live in a particular geographic locality at a particular time, share a common culture, are arranged in a social structure, and exhibit an awareness of their uniqueness and separate identity as a group."
8. "A community is a collectively of actors sharing a limited territorial area as the base for carrying out the greatest share of their daily activities."

In the above Lines, we find two approaches to the meaning of community. While some remarks have given the area-based conception of the community emphasizing its ecological aspect, others have adopted psychological emphasis in their thinking about the community. **Don Martindale is the most explicit writer who has denied the necessity for an area-based conception of community. He has spoken of the community "not as term for an area where people live but for a kind of integrated system** of social life in which geographical area is secondary or irrelevant." However, the general consensus is that the areal connotation should be retained when speaking of communities.

For Social Work Students : As above we have quoted so many definitions of community , for social work students , the meaning of community is far from this definitions , it does not mean

that the above quotations are meaningless but if we look out the definitions we will observe the sociologists give a broader sense of definitions of community . The social work observed that always the practicability of these definitions .It is always related to field work provisions. Similarly if we look out the passengers waiting the train at the railway stations, the social work considered and designated these passengers groups as a community approach .Similarly if in our field work we observed the slums dwellers or the rural people the social work considered as Urban Community it defines the slum community approach .So students of social work must be careful to observed the approach of the field work then defines the name of the community in sociological sense ,.

a. Elements of a Community

The following are the elements on the basis of which we can decide whether a particular group is a community or not:

1. **Group of people.** Community is a group of people. Whenever the individuals live together in such a way that they share the basic conditions of a common life, we call them forming a community.
2. **Locality.** The group of people forms a community when it begins to reside in a definite locality. A community always occupies a territorial area. The area need not be fixed for ever. The people may change their area of habitation from time to time just as nomadic community does. However most communities are now well settled and derive a strong bond of solidarity from the conditions of their locality. Among the village people there is unity because they reside in a definite locality. Though due to the extending facilities of communication in the modern world the territorial bond has been weakened, yet “the character of locality as a social classifier has never been transcended.”
3. **Community sentiment.** Community sentiment means a feeling of belonging together. It is ‘we feeling’ among the members. In modern times this sentiment very much lacks among the people occupying a specific local area. For example, in big cities a man does not know even his next door neighbor. Mere neighbourhood does not create a community, if community sentiment is lacking. Therefore, to create a community the sentiment of common living must be present among the residents of the locality.
4. **Permanency.** A community is not transitory like a crowd. It essentially includes a permanent life in a definite place.
5. **Naturality.** Communities are not made or created by an act of will but are natural. An individual is born in a community
6. **Likeness.** In a community there is a likeness in language, customs, mores, etc. According to Green, “A community is a cluster of people living within a narrow territorial radius, who share a common way of life.”
7. **Wider Ends.** In communities the people associate not for the fulfillment of a particular

end. The ends of a community are wider. These are natural and not artificial.

8. **Particular Name.** Every community has some particular name. in the words of Lumley, “It points identity, it indicates reality, it points out individuality, it often describes personality and each community is something of a personality.” For example, people living in Punjab are called Punjabis while those living in Kashmir are called Kashmiris.
9. **No Legal Status.** A community is not a legal person. It cannot sue, nor can it be sued. In the eyes of law, it has no rights and duties.

10. **Size of community.** A community may be big or small. A big community such as a nation will contain within a number of small communities and groups with more close bonds of unity and more numerous common qualities. Today, efforts are being made to extend the limits of community so as to include the whole earth and create one world community.
11. Smaller communities like village or neighbourhood are the example of the primitive world. With the expansion of community to the dimensions of the nation, and even the world, smaller communities now remain only in degree. Both the types of communities, big or small, are essential to the full development of life. While the larger community provides peace and protection, the smaller provides friends and friendship.

b. Community and Society(Differences)

1. **Community Sentiment.** A community as seen above is a group of people who live together in a particular locality and share the basic conditions of a common life. To constitute a community the presence of sentiment among the members is necessary. Society includes every relation which is established among the people. It is the name of the structure of all social relationships direct or indirect, organized or unorganized, conscious or unconscious, co-operative or antagonistic. There is an element of likeness in society, but it is not necessary that likeness should include the people in oneness, the enemies can also be included in society. When we think of society we think more particularly of organization, but where we think of community we think of the life hence organization springs.
2. Secondly, society has no definite boundary or assignable limits. It is universal and pervasive. Society is the name of our social relationships. Community, on the other hand, is group of people living together in a particular locality.
3. Community a species of society. Community is the species of society. It exists within society and possesses its distinguishable structure which distinguishes it from other communities. Some communities are all inclusive and independent of others. Among primitive peoples sometimes communities of not more than a

hundred persons are found which were almost isolated. Small communities exist within greater communities; the village within a town, the town within a region, the region within a nation.

4. Community is concrete, society is abstract. Society is a network of social relationships which cannot be seen or touched. It is an abstract concept. On the other hand, community is a concrete concept. It is a group of people living in a particular locality and having a feeling of oneness. We can see this group and locate its existence.

Zimmermann's Distinction

“In the community (Gemeinschaft) the group has a life of its own, superior to that of its temporary members. The group is an end of itself. In the society (Gesellschaft) the group is merely a means to an end. In the Gemeinschaft we have faith, customs, natural solidarity, common ownership of property, and a common will. In the Gesellschaft we have doctrine, public opinion, fashion, contractual solidarity, private property, and individual will.”

Communities may be of four types- village or rural, city or urban, nation and world.

In social work Sense: The practice of using the work Community in social work sense is different than sociological sense of using .This does not mean that sociological meaning differs than social work application .Rather it broaden the scope of community in many ways .When the social work student begins his/her field work, he is getting himself in a community which is more broad in sense . For example when he is interacting with various groups and the same group carries with individuals with similar problem, it considered as he is acting with many communities in practice

.The groups meaning is changeable some time and it seems that social work worked with communities. Students of social work some time confused to use the word. Social work uses the groups as communities more times which some time confused the students. This clear for all the students that community's application and uses in social work related to more groups rather than communities by name.

Important points to Remember

1. For Social work students, the meaning of community is far from these definitions, it does not mean that the above quotations are meaningless but if we look out the definitions we will observe the sociologists give a broader sense of definitions of community.
2. The social work observed that always the practicability of these definitions .It is always related to field work provisions. Similarly if we look out the passengers waiting the train at the railway stations, the social work considered and designated these passengers groups as a community approach .
3. Similarly in our field work we observed the slums dwellers or the rural people the social

work considered as Urban Community it defines the slum community approach .So students of social work must be careful to observed the approach of the field work then defines the name of the community in sociological sense,.

1.3. ASSOCIATION

Meaning of Association. An association is a group of people organized for a particular purpose or a limited number of purposes. According to MacIver, an association is “an organization deliberately formed for the collective pursuit of some interest or set of interests, which its members share.” According to Ginsberg, an association is “a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends.” G.D.H. Cole writes: By an association I mean any group of persons pursuing a common purpose by a course of cooperative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down in however rudimentary a form, rule or common action.” According to Bogardus, “Association is usually a working together of people to achieve some purposes.” To constitute an association there must be Firstly, a group of people; Secondly, these people must be organized ones i.e. there must be certain rules for their conduct in the group, and Thirdly, they must have a common purpose of specific nature to pursue.

Thus family, church, trade union, music club all are the instances of association. Associations may be formed on several bases, for example, on the basis of duration i.e. temporary or permanent like Flood Relief Association which is temporary and state which is permanent, or on the basis of power

i.e. sovereign like state, semi-sovereign like University and non-sovereign like clubs, or on the basis of function i.e. biological like family, vocational like Trade Union or Teachers association, recreational like Tennis Club or Music club, philanthropic like charitable societies.

Difference Between Society and Association

The following are the points of difference between society and association:

1. **Society is older than association.** Society is older than association, and is in existence since man appeared on the earth while association arose at a later stage when man learnt to organize himself for the pursuit of some particular purpose.
2. **The aim of society is general.** The aim of society is general while that of association is particular. Society comes into existence for the general well being of the individuals. An association is formed for the pursuit of some particular purpose or purposes

3. **Society may be organized or unorganized.** Society may be organized or unorganized but association must be organized
4. **Membership of society is compulsory.** The membership of society is rather compulsory as no man, unless he is a beast or God, can live without it. On the other hand, man may live without being a member of any association at all. Society will exist as long as man exists but association may be openly transitory.

Society is marked by both cooperation and conflict whereas association is based on cooperation alone. An association marked by intra conflict will not survive.

Society is a system of social relationship; association is a group of people. Society lays emphasis on relationship, association lays emphasis on groupness.

Society is natural, association is artificial. Association is formed by the people for a particular purpose or purposes

Difference between association and community

An association is not a community but a group within a community. The following are the points of difference between the two.

An association is partial while the community is a whole. An association is formed for the achievement of some specific purpose which does not include the whole purposes of life. It pursues, in a definite way, a definite number of purposes. However, important these purposes may be, they do not embrace the totality of ends or purposes. A community on the other hand, includes the whole circle of common life. "it does not exist for the pursuit of special interests. It is not deliberately created. It has no beginning, no hour of birth. It is simply the whole circle of common life, more comprehensive, more spontaneous than any association."

Association exists within community. Secondly associations exists within community. An association is formed by the individuals for the pursuit of their individual interest. There are a number of associations within a community. Association is not a community but is an organization within the community.

Association is an artificial creation, community is a natural growth. An association is deliberately created by some individuals for realizing a specific purpose. Community is not created but it grows out of community sentiment. It has no beginning, no hour of birth. It is spontaneous.

Membership of an association has limited significance while the membership of community has wider connotation. An association is a transitory group of people who unite together to pursue a common purpose. It has significance for a member so long only as it serves his purpose. He is free to disown it any time. The political leaders change their party as soon as it ceases to serve their interest. There are no natural bonds between them and their political organizations.

Community, on the other hand, embraces the whole purposes of life. It does not exist for the pursuit of some specific purpose. It is more comprehensive, more significant than any association.

The membership of association is voluntary but the membership of community is compulsory. We are born into communities but we choose our associations

Community sentiment is an essential feature of community but not of association. There can be no community without 'we feeling'.

An association has got its office bearers who manage its affairs but an office is not necessary to constitute a community.

A community works through customs and traditions while an association works mostly through written laws and rules. The constitution of an association is generally written. It has a legal status.

It may, however, be remembered that association may become communities by serving plurality of ends, though that may never be reached. Thus the so called communities, which give rise to the problem of communalism, may not be called communities in the sociological sense. They are rather racial or religious groups.



Important points to Remember

1. Association is an artificial creation, community is a natural growth.
2. An association is deliberately created by some individuals for realizing a specific purpose. Community is not created but it grows out of community sentiment.
3. It has no beginning, no hour of birth. It is spontaneous.

1.4 Institution: *Traditions, customs, principles are the basic instruments to bind the society in to discipline and These social laws are binding the individuals in family as well as in community and even in state .In other words these are all social laws in our society ..*

Meaning of institution

Sociology uses the term Institution in a broad sense and in a narrow sense. Students of social work by using the term can understand clearly. In ordinary speech or writing, people often use the word institution to mean an organization with some specific purpose, as a public or charitable institution. Sometimes it is used to denote any set of people in organized interaction as a family or club or government. For the purposes of sociology, a more precise definition is required.

Institutions have been defined by Maclver as the “established forms or conditions of procedure characteristic of group activity. According to Sumner, “An institution consists of a concept (idea, notion, doctrine or interest) and a structure. According to Woodward folkways, mores and laws which enter in some function or functions. According to Green, “An institution is the organization of several folkways and mores into a unit which serves a number of social functions. According to Gillin and Gillin “A social institution is a functional configuration of culture pattern (including actions, ideas, attitudes and cultural equipment) which possesses a certain permanence and which is intended to satisfy felt social needs. According to Ginsberg, Institutions are definite and sanctioned forms or modes of relationship between social beings in respect to one another or to some external object. According to Horton and Hunt, “An institution is an organized system of relationships which embodies certain common rules and procedures and meets certain basic needs of the society.” H.T. Majumdar defines institution as the collective mode of response or behavior which has outlasted a generation, which prescribes a well defined way of doing things and which binds the members of the group together into an association by means of rituals, symbols, procedures and officers possessed of regulatory power or Danda. According to Bogardus, “A social institution is a structure of society that is organized to meet the needs of people chiefly through well established procedures.” According to Young, “an institution is a set of folkways and mores integrated round a principal function of the society.” According to Cooley, “An institution is a complete organization of collective behavior established in the social heritage and meeting some persistent need or want. Barnes, H.E. holds

that “Social institutions are the social structures and machinery through which human society organizes, directs and executes the multifarious activities required for human need.”

Institutions are forms of procedure. Every organization is dependent upon certain recognized and established set of rules, traditions and usages. These usages and rules may be given the name of institutions. They are the forms of procedure which are recognized and accepted by society and govern the relations between individuals and groups. Thus marriage, education, property and religion are the main institutions.

The following characteristics may be noted in the concept of an institution.

- .Institutions are the means of controlling individuals

- Institutions depend upon the collective activities of men
- The institution has some proceedings which are formed on the basis of customs and dogmas
- Institution is more stable than other means of social control
- Every institution has some rules which must be compulsorily obeyed by the individuals
- Every institution has got a symbol which may be material or non-material
- Institutions are formed to satisfy the primary needs of men. It has social recognition behind it.

Difference between Institution and Association

Association represents human aspect. If institutions, as we have said above, are the rules of procedure, it obviously follows that they cannot be identified with associations. Association is a group of persons organized for the pursuit of a specific purpose. Family is an association which is organized for the purpose of propagation of mankind while marriage is its main institution. Likewise party system is an institution but the state is an association; baptism is an institution but the church is an association. An association represents human aspect while an institution a social condition of conduct and behavior. Institutions are the way of attaining the object or objects for which the association exists. A college is an association with the specific purpose of imparting education; lectures and examination system are institutions.

Associations have form and are concrete whereas institutions have no form and are abstract.

Associations are things; institutions are modes. The distinction between associations and institutions is of great importance in sociology because it is mainly concerned with institutions rather than with associations. Institutions give life and activity to association, communities or any other types of societies. “Associations are things: institutions are modes and ways. We are born and live in associations.

Institution in a social work sense: This is clear that institution in sociological sense is nothing rather than sociology directed any institution runs by social principles it will consider as a

institution. Sociologist's uses organization like school, college, offices as institution and family and marriage, religion as an institution. Social work students did not misunderstood that they will learn from this uses. Intuitions basically mean a social organization where it controls by social principles. For example family is runs by the social principles. In a family the father and mother gives moral principles to the children's. They have given the social security as well as economic security to the family. The social principles are very important and helps the children's to built moral character as well as binded other family members with an invisible social law which has not written in character but everyone in the family bounded by it. Social work students in their field work learn more and find out the institutions.

It may be noted that while association and institution are different concepts, no institution can function without an association.

Association and Institution. Sometimes the same thing is termed both the institution and association, for example, a hospital or a college. But as MacIver observes, “if we are considering something as an organized group, it is an association; if as a form of procedure it is an institution. Association denotes membership; institution denotes a mode or means of service. When we regard a college as a body of teachers and students we are selecting its associational aspect but when we regard it as an educational system, we are selecting its institutional features.

Difference between institution and society

The following points of difference between institution and society may be noted:

- Firstly, society is a system of social relationships while institution is the organization of rules, traditions and usages.
- Secondly, institutions are the forms of procedure which are recognized and accepted by society
- Thirdly, institutions exist for the society and govern the relations between members of the society
- Fourthly, society represents human aspect while an institution is a social condition of conduct and behavior.

Difference between institution and Community

- There are the following points of difference between institution and community:
- Institution is an organization of rules, traditions and usages while community is a group of people.
- Institution is a structure of society to fulfill some specific needs while community is a group of people living in a particular locality and possessing community sentiment.
- Institution is abstract whereas community is concrete.
- Individuals are the members of community and not of the institution
- Every institution is concerned with one particular aspect of life while community

is concerned with the social life as a whole.

- Institution is based upon the collective activities of human beings while community is based on mutual relationships
- Lastly, institutions are born in a community while a community grows itself.

- **Importance of institution**

Prof. Bronislaw Malinowski has described the importance of institutions in these words: “Every institution centres around a fundamental need, permanently unites a group of people in a co-operational task and has its particular body of doctrines and its technique or craft, institutions are not correlated simply and directly to new functions, one need does not receive one’s satisfaction in one institution. Societies must reproduce new members, socialize them give them a sense of purpose and provide for the maintenance of order and the production and distribution of goods and services. Each of these functions is performed through some social structure like family, school, state, church and business enterprise. Institutions, as defined earlier, are the sanctioned rules and procedures to control the activities of social structures. Thus marriage controls the family, education, controls the school, political system controls the state, baptism control the church and the economic system controls the business enterprise. Institution is a social condition of conduct and behavior.

Writing about the importance of institutions, MacIver says, “It transfers cultural elements from one generation to another, introduces unity in human behavior, controls their conduct and guides man according to circumstances.” Institutions simplify the group or social acts of an individual. They provide a definite role and status to the individual. The parents learn their place and child learns his duties towards the parents or elders in the society through institutions. As a matter of fact institutions maintain unity and harmony in the society. They provide a unified pattern of diverse ways of human behavior and action.

It may not however, be constructed that institutions do not create some evils. They generally create hurdles in the smooth growth of society, for example caste system has created unbreakable social divisions. Religion has led to communalism. Marx called it ‘the opium of the masses’ which keeps them in object degradation. India was partitioned in the name of religion. However, it is difficult to see how any society can keep united without the aid of institutions.

1.6. Self Assessment Questions

- Define Society and discuss various types of Society.
- Define Society and discuss its various characteristics.
- Define Community and explain its characteristics.
- Define Institution and differentiate it from Association.
- What is an Association? Discuss its characteristics.
- Discuss the relation between Man and Society.
- Man never lives without Society .Explain
- Explain the origin of the Society.
- Discuss various Types of Society.
- Explain the role of the Community.
- How Social work considers the concept Community in a broader sense.
- Explain the Community in Social Work Sense is different .Explain.
- What is an Association?
- How Association is different from Community.
- Explain the difference between Association and Society.
- Explain the role of the Community.
- How Social work considers the concept Community in a broader sense.
- Explain the Community in Social Work Sense is different .Explain.
- What is an Association? How Association is different from Community.
- Explain the difference between Association and Society.
- Discuss the role of Institution in Sociology.
- Define the Social Work Meaning of Institution.

1.7. SUMMERY

1. If we look out the existence of the society and the relations among the individuals, we can go the historical background of its existence .But surprisingly individuals are binding

each other in a relation that is called “social law” or by an invisible laws that is social laws .

2. We cannot see the law or that law is not political or State law, but these laws are surprisingly controls the human relations since long. These laws are very important than state laws or Political laws . Social & Cultural Principles as the basic instrument to Social Control.
3. These social laws are binding the individuals in a discipline way and establish the family and the society. A social work student will discover these wonderful relations when he will visit to different community. He will discover how social laws motivated the Groups to operate for development.

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1.1. Learning Objectives

1.2. Concept of Social Process

1.3. Types of Social Process

1.4. Self Assessment questions

1.5. Summery

1.6. References

1.1. Learning Objectives

This unit will provide you a detail understanding on Social Process. After completing this unit you will be able to:

- Understand the concept of social process
- Know the various types of social process
- Discuss the functions of social process

1.2. Concept of Social Process

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various of forms of social interaction such as cooperation, conflict, competition and accommodation etc. 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”.

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

According to Horton and Hunt, “The term social process refers to the repetitive form of behaviour which are commonly found in social life”.

1.3. Types of Social Process

There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation etc. Loomis classified social processes into two categories; the elemental and the comprehensive or master processes.

He describes elemental processes are those by which the separate elements of the social system are articulated and comprehensive processes are those by which several or all of the elements are articulated or involved. These elements are beliefs (knowledge), sentiment, end or goal, norm, status-role (position), rank, power, sanction, and facility.

The elemental process are (1) Cognitive mapping and validation, (2) Tension management and communication of sentiment, (3) Goal attaining and concomitant 'latent' activity, (4) Evaluation, (5) Status-role performance, (6) evaluation of actors and Allocation of status-roles, (7) Decision-making and initiation of action (8) Application of sanctions, (9) Utilisation of facilities. The comprehensive or master processes are (1) Communication, (2) Boundary maintenance, (3) System linkage, (4) Social control, (5) Socialisation and (6) Institutionalisation.

Social process can be positive or negative. Accordingly, social process have been classified into two broad categories, variously entitled 'conjunctive and disjunctive, 'associative and dissociative'.

Associative Process:

The associative or conjunctive social processes are positive. These social processes work for the solidarity and benefit of society. This category of social processes include cooperation, accommodation, assimilation and acculturation etc. Three major social processes such as cooperation, accommodation and assimilation are discussed below.

1. Cooperation:

- Cooperation is one of fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals.

- Cooperation permeates all aspects of social organisation from the maintenance of personal friendships to the successful operation of international programmes. The struggle for existence forces the human beings not only to form groups but also to cooperate with each other.
- The term ‘cooperation’ has been derived from two Latin words – ‘Co’ meaning ‘together and Operary meaning ‘to work’. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain common goal, it is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life.
- Co-operation means working together in the pursuit of like or common interests. It is defined by Green as “the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.
- According to Merrill and Eldregde, “Cooperation is a form of social interaction wherein two or more persons work together to gain a common end”.
- In the words of Fairchild, “Cooperation is the process by which the individuals or groups combine their effort in a more or less organised way for the attainment of common objective”, Cooperation involves two elements: (i) Common end and (ii) Organised effort. When different persons have the same goals and also realise that individually they cannot achieve these goals, they work jointly for the fulfillment of these goals.
- The impossibility of solving many of our personal problems alone cause to work with others. Cooperation also results from necessity. It would be impossible to operate a modern factory, a large department store, or an educational system if the divisions and branches in each do not work together.
- **Characteristics:**
- **Following are the important characteristics of cooperation:**
- 1. Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.

- 2. Cooperation is a conscious process in which individuals or groups have to work consciously.
- 3. Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.
- 4. Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.
- 5. Cooperation is a universal process which is found in all groups, societies and nations.
- 6. Cooperation is based upon two elements such as common end and organised effort.
- 7. Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.
- **Types of Cooperation:**
- Cooperation is of different types. MacIver and Page have divided cooperation into two main types namely, (i) Direct Cooperation (ii) Indirect Cooperation.

(i) Direct Cooperation:

Under direct cooperation may be included all those activities in which people do like things together. For example, plying together, working together, carrying a load together or pulling the car out of mud together. The essential character of this kind of cooperation is that people do such identical function which they can also do separately. This type of cooperation is voluntary e.g., cooperation between husband and wife, teacher and student, master and servant etc.

(ii) Indirect Cooperation:

Under indirect cooperation are included those activities in which people do unlike tasks together towards a common end. For example, when carpenters, plumbers and masons cooperate to build a house. This cooperation is based on the principle of the division of labour.

In it people perform different functions but for the attainment of the common objective. In the modern technological age, specialisation of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

A.W. Green has classified cooperation into three main categories such as (i) Primary cooperation (ii) Secondary cooperation (iii) Tertiary cooperation.

(i) Primary Cooperation:

This type of cooperation is found in primary groups such as the family. In this form, there is an identify of interests between the individuals and the group. The achievement of the interests of the group includes the realization of the individual's interests.

(ii) Secondary Cooperation:

Secondary cooperation is found in secondary groups such as Government, industry, trade union and church etc. For example, in an industry, each may work in cooperation with others for his own wages, salaries, promotion, profits and in some cases prestige and power. In this form of cooperation there is disparity of interests between the individuals.

(iii) Tertiary Cooperation:

This type of cooperation is ground in the interaction between the various big and small groups to meet a particular situation. In it, the attitudes of the cooperating parties are purely opportunistic; the organisation of their cooperation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

2.4.Self Assessment Questions

- How do social processes contribute to the formation and perpetuation of cultural norms and values within a society, and how do these norms, in turn, shape individual behavior and identity over time?
- In what ways do socialization and social institutions intersect to influence the development of social identity, and how does this process impact the construction of social roles and expectations within diverse communities?

- Explore the role of communication as a fundamental social process, examining how language, symbols, and nonverbal cues facilitate the exchange of ideas and contribute to the construction of shared meanings among individuals and groups.

2.5.Summary

Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions. The concept of social process refers to some of the general and recurrent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. Social processes refers to forms of social interaction that occur again and again.

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UNIT-3

Culture –Society and Culture, Culture and civilization, characteristics of Indian culture

Contents

3.1. Learning Objectives

3.2. Concept of Culture

3.3. Culture & Civilisation

3.4. Characteristics of Indian Culture

3.5. Self assessment Questions

3.6. Summery

3.7. References

3.1. Learning Objectives

After completing this unit you will able to

- Understand the concept of culture
- Know the concept of Culture and civilization
- Better knowledge on Indian culture

3.2 Society and Culture (Man is social due to his cultural discipline)

(Note) *In every society people lead a distinct, common way of life that you say as 'culture'. Culture includes all those material things that are created or made and used by man. So, a house, a bicycle, a pencil and a dress are parts of culture. The items symbolised a name as well as a cultural utility. For example by "Cycle" mean it specifies a concept with a particular work. Moreover, culture also includes all behavior patterns that people learn and practice while living in a society. In this way, the language, rituals, modes of production and distribution, mechanism of social control etc. can be called as constituent parts of culture. In fact culture is more than just material products and behavior patterns of people. It also includes traditions, customs, knowledge, beliefs, values, ethics, songs, music and all those human capabilities that people acquire and practice as a member of a society. Tylor has therefore opined that culture is a complex whole that includes knowledge, belief, moral, law, art, custom and any other habits and*

capabilities acquired by man as a member of a society. Bogardus has also acknowledged that culture is composed of integrated customs, traditions and behavior patterns of human group.

Meaning of Culture: Sometimes an individual is described as “a highly cultured person”, meaning thereby that the person in question has certain features such as his speech, manner, and taste for literature, music or painting which distinguish him from others. Culture, in this sense, refers to certain personal characteristics of an individual. However, this is not the sense in which the word culture is used and understood in social sciences.

Sometimes culture is used in popular discourse to refer to a celebration or an evening of entertainment, as when one speaks of a ‘cultural show’. In this sense, culture is identified with aesthetics or the fine arts such as dance, music or drama. This is also different from the technical meaning of the word culture.

Culture is used in a special sense in anthropology and sociology. It refers to the sum of human beings' life ways, their behavior, beliefs, feelings, thought, it connects everything that is acquired by them as social beings.

Culture has been defined in number of ways. There is no consensus among sociologists and anthropologists regarding the definition of culture. One of the most comprehensive definitions of the term culture was provided by the British anthropologist Edward Taylor. He defined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”. There are some writers who add to this definition some of the important “other capabilities and habits” such as language and the techniques for making and using tools. Culture consists of all learned, normative behavior patterns- that is all shared ways or patterns of thinking and feeling as well as doing.

Some of the thinkers include in culture only the non material parts. For instance, Sutherland and Woodward say, "If culture exists only where there is communication then the content of culture can be ideas or symbol patterns. Culture is then an immaterial phenomenon only, a matter of thoughts and meanings and habits and not of visible and touchable material things or objects". The "material elements that are made and used in accordance with socially inherited tradition" should be called culture objects. Others include in culture all the major social components that bind men together in society. For instance, the British anthropologist Malinowski included 'inherited, artifacts, implements and consumer goods' and 'social structure' within his definition of culture.

It is, **Cooley, Argell and Car** say, "The entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols and behavior patterns peculiar to a group of people, possessing a certain consistency of its own, and capable of transmission from one generation to another."

Some of the other important definitions of culture are as follows. "Culture is the expression of our nature in our modes of living and our thinking. Intercourse in our literature, in religion, in recreation and enjoyment, says **Maclver**.

According to **E.A. Hoebel** "Culture is the sum total of integrated learned behavior patterns which are characteristics of the members of a society and which are therefore not the result of biological inheritance."

"Culture is the complex whole that consist of everything we think and do and have as members of society," says **Bierstedt**. "Culture is the total content of the physio-social, bio-social and psycho- social universe man has produced and the socially created mechanisms through which these social product operate".

According to **H.T. Mazumadar**, "Culture is the sum total of human achievements, material as well as non material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally".

Anthropologists defines culture as the handiwork of man and the medium through which he achieves his ends.

Combining several of these definitions, we may define culture as the sum total of human achievements or the total heritage of man which can be transmitted to men by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social pattern of a society being the direct consequence of the accumulated heritage of ages past, distinguish and differentiate one community from another. Culture therefore, is moral, intellectual and spiritual discipline for advancement, in accordance with the norms and values based on accumulated heritage. It is imbibing and making ours own, the life style and social pattern of the group one belongs to. Culture is a system of learned behavior shared by and transmitted among the members of the group.

Culture is a collective heritage learned by individuals and passed from one generation to another. The individual received culture as part of social heritage and in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

Characteristics of Culture:

From various definitions, we can deduce the following characteristics:

Learned Behavior: Not all behavior is learned, but most of it is learned; combing one's hair, standing in line, telling jokes, criticizing the President and going to the movie, all constitute behaviors which had to be learned.

Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. For example, the ways in which a small child learns to handle a tyrannical father or a rejecting mother often affect the ways in which that child, ten or fifteen years later, handles his relationships with other people. Some behavior is obvious. People can be seen going to football games, eating with forks, or driving automobiles. Such behavior is called "overt" behavior. Other behavior is less visible. Such activities as planning tomorrow's work (or) feeling hatred for an enemy, are behaviours too. This sort of behavior, which is not openly visible to other people- is called covert behavior. Both may be, of course, learned.

Culture is Abstract: Culture exists in the minds or habits of the members of society. Culture is the shared ways of doing and thinking. There are degrees of visibility of cultural behavior,

ranging from the regularized activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such, we can only see human behavior. This behavior occurs in regular, patterned fashion and it is called culture.

Culture is a Pattern of Learned Behaviour: The definition of culture indicated that the learned behavior of people is patterned. Each person's behavior often depends upon some particular behavior of someone else. The point is that, as a general rule behaviours are somewhat integrated or organized with related behaviours of other persons.

Culture is the products of Behaviour: Culture learnings are the products of behavior. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours. In both ways, then, human behavior is the result of behavior. The experience of other people are impressed on one as he grows up, and also many of his traits and abilities have grown out of his own past behaviours.

Culture includes Attitude, Values, and Knowledge: There is wide spread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as “their own”. It is easy to overestimate the uniqueness of one’s own attitudes and ideas. When there is agreement with other people it is largely unnoticed, but when there is a disagreement or difference one is usually conscious of it. Your differences however, may also be cultural. For example, suppose you are a Catholic and the other person a Protestant.

Culture also includes Material Objects: Man’s behavior results in creating objects. Men were behaving when they made these things. To make these objects required, numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. Occasionally one encounters the view that man does not really “make” steel or a battleship. All these things first existed in a “state nature”. Man merely modified their form, changed them from a state in which they were to the state in which he now uses them. The chair was first a tree which man surely did not make. But the chair is more than trees and the jet airplane is more than iron ore and so forth.

1. **Culture is shared by the members of society:** The patterns of learned behavior and the results of behavior are possessed not by one or a few person, but usually by a large proportion. Thus, many millions of persons share such behavior patterns as Christianity, the use of automobiles, or the English language.
2. **Persons may share some part of a culture unequally.** For example, as Americans do the Christian religion. To some persons Christianity is the all important, predominating idea in life. To others it is less preoccupying/important, and to still others it is of marginal significance only.

3. **Sometimes the people share different aspects of culture.** For example, among the Christians, there are Catholic and Protestant, liberal or conservative, as clergymen or as laymen. The point to our discussion is not that culture or any part of it is shared identically, but that it is shared by the members of society to a sufficient extent.

4. **Culture is Super-Organic:** Culture is sometimes called super organic. It implies that “culture” is somehow superior to “nature”. The word super organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view. For example, a tree means different things to the botanist who studies it, the gardener who tends it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it and the young lovers who carve their initials in its trunk. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.
5. **Culture is Pervasive:** Culture is pervasive; it touches every aspect of life. The pervasiveness of culture is manifest in two ways. First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. Second, culture pervades social activities and institutions. According to Ruth Benedict, “A culture, like an individual is a more or less consistent pattern of thought and action. With each culture there come into being characteristics purposes not necessarily shared by other types of society. In obedience to these purposes, each person further consolidates its experience and in proportion to the urgency of these drives the heterogeneous items of behavior, take more and more congruous shape”.
6. **Culture is a way of life:** Culture means simply the “way of life” of a people or their “design for living”. Kluckhohn and Kelly define it in his sense, “A culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group”. Explicit culture refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behavior can be generalized from regularities in dress, mannerism and conversation. Implicit culture exists in abstract forms which are not quite obvious.
7. **Culture is a human product:** culture is not a force, operating by itself and independent of the human actors. There is an unconscious tendency of deify culture-to endow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for

its existence upon the continuance of the society. In a strict sense, therefore, culture does not 'do' anything on its own. It does not cause the individual to act in a particular way, nor does it make the normal individual into a maladjusted one. Culture in short is a human product, it is not independently endowed with life.

8. **Culture is Idealistic:** Culture embodies the ideas and norms of a group. It is sum total of the ideal patterns and norms of behavior of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society profess and to which they strive to confirm.

9. **Culture is transmitted among members of society:** The cultural ways are learned by persons from persons. Many of them are “handed down” by one’s elders, by parents, by teachers, and others (of a somewhat older generation). Other cultural behaviours are “handed up” to elders. Some of the transmission of culture is among contemporaries. For example, the style of dress, political vies, and the use of recent labour saving devices. One does not acquire a behavior patter spontaneously. He learns it. That means that someone teaches him and he learns. Much of the learning process both for the teacher and the learner is quite unconscious, unintentional or accidental.
10. **Culture is Continually Changing:** There is one fundamental and inescapable attribute (special quality) of culture. The fact of unending change. Some societies at some times change slowly, and hence in comparison to other societies seem not to be changing at all. But they are changing, even though not obviously so. People frequently have a deep seated distrust and fear of change. It is usually easier not to change. Man does not meet each recurring situation in exactly the same way each time. He makes modifications, large and small. He tries new ways, or he accidentally tries the new ways. These new ways are transmitted to others, and already the culture is changed.
11. **Culture is variable:** Culture varies from society to society, group to group. Hence, we say culture of India or England. Further culture varies from group to group within the same society. There are subcultures within a culture. Cluster of patterns which are both related to general culture of the society and yet distinguishable from it are called subcultures.s
12. **Culture is an integrated system:** Culture possesses an order and system. Its various parts are integrated with each other and any new element which is introduced is also integrated.

Language is the Chief Vehicle of Culture: Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learned in the past and enables him to transmit the accumulated wisdom to the next generation. A specialized language pattern serves as a common bond to the members of a particular group or subculture. Although culture is transmitted in a variety of ways, language is one of the most

important vehicles for perpetuating cultural patterns.

To conclude culture is everything which is socially learned and shared by the members of a society. It is culture that, in the wide focus of the world, distinguishes individual from individual, group from group and society.

Functions of Culture

Among all groups of people we find widely shared beliefs, norms, values and preferences. Since culture seems to be universal human phenomenon, it occurs naturally to wonder whether culture corresponds to any universal human needs. This curiosity raises the question of the functions of culture. Social scientists have discussed various functions of culture. Culture has certain functions for both individual and society. Following are some of the important functions of culture.

Culture Defines Situations: Each culture has many subtle cues which define each situation. It reveals whether one should prepare to fight, run, laugh or make love. For example, suppose someone approaches you with right hand outstretched at waist level. What does this mean? That he wishes to shake hands in friendly greeting is perfectly obvious-obvious, that is to anyone familiar with our culture. But in another place or time the outstretched hand might mean hostility or warning. One does not know what to do in a situation until he has defined the situation. Each society has its insults and fighting words. The cues (hints) which define situations appear in infinite variety. A person who moves from one society into another will spend many years misreading the cues. For example, laughing at the wrong places.

1. **Culture defines Attitudes, Values and Goals:** Each person learns in his culture what is good, true and beautiful. Attitudes, values and goals are defined by the culture. While the individual normally learns them as unconsciously as he learns the language. Attitudes are tendencies to feel and act in certain ways. Values are measures of goodness or desirability, for example, we value private property, (representative) Government and many other things and experience. Goals are those attainments which our values define as worthy, (e.g.) winning the race, gaining the affections of a particular girl, or becoming president of the firm. By approving certain goals ridiculing others, the culture channels individual ambitions. In these ways culture determines the goals of life.
2. **Culture defines Myths, Legends and the Supernatural:** Myths and legends are important part of every culture. They may inspire, reinforce effort and sacrifice and bring comfort in bereavement. Whether they are true is sociologically unimportant. Ghosts are real to people who believe in them and who act upon this belief. We cannot understand the behavior of any group without knowing something of myths, legends and supernatural beliefs they hold. Myths and legends are powerful forces in a group's behavior.
3. **.Culture also provides the individual with a readymade view of the universe.** The nature of divine power, and the important moral issues are defined by the culture. The individual does not have to select, but is trained in a Christian, Buddhist, Hindu, Muslim or some other religious tradition. This tradition gives answers for the major (things

imponderable) of life, and fortuities the individual to meet life's crises.

e.Culture provides Behaviour Patterns: The individual need not go through painful trail and error learning to know what foods can be eaten (without poisoning himself), or how to live among people without fear. He finds a readymade set of patterns awaiting him which he needs only to learn and follow. The culture maps out the path to matrimony. The individual does not have to wonder how one secures a mate; he knows the procedure defined by his culture.

If men use culture to advance their purposes, it seems clear also that a culture imposes limits on human and activities. The need for order calls forth another function of culture, that of so directing behavior that disorderly behavior is restricted and orderly behavior is promoted. A society without rules or norms to heavily travelled street without traffic signs or any understood rules for meeting and passing vehicles. Chaos would be the result in either case.

Social order cannot rest on the assumption that men will spontaneously behave in ways conducive to social harmony.

Culture and Society. The relationship between society, culture and personality is stressed by Ralph Linton: “A society is organized group of individuals. A culture is an organized group of learned responses. The individual is living organism capable of independent thought, feeling and action, but with his independence limited and all his resources profoundly modified by contact with the society and culture in which he develops.

A society cannot exist apart from culture. A society is always made of persons and their groupings. People carry and transmit culture, but they are not culture. No culture can exist as it embodied in a society of man; no society can operate without, cultural directives. Like matter and energy, like mind and body, they are interdependent and interacting yet express different aspects of the human situation.

One must always keep in mind the interdependence and the reciprocal relationship between culture and society. Each is distinguishable concept in which the patterning and organization of the whole is more important than any of the component parts.

The minimal definable unit of culture is called ‘culture trait’ (e.g. a table, a pen, a word, etc). some of the culture traits are integrated to form a larger unit called ‘culture complex (e.g. dining set, sofa set, a sentence etc.). culture can otherwise be viewed as an integrated whole of culture traits and culture complexes. Culture is purely a human phenomenon. This implies that culture is found only in human societies. There are a few other animals (e.g. chimpanzee, gorilla, etc.) that have a social life but not culture. Archaeological evidences have revealed that ever since their emergence in the world, human beings have been leading a cultural life. However the cultures of the past are not same as those of today. You will know more about culture when you will read the nature and characteristics of culture towards the later part of this unit.

Difference between Culture and Society.

It is evidenced from the above discussion that the term society and culture refer to two different realms of human life. Society includes social relationships, social groups and social institutions that exist in abstract form and hence are intangible. Culture has two major constituent parts,

materials and behavioral. While the behavioral aspects of culture are intangible because of their abstract existence, you can see and touch the material elements of culture. So, culture is both tangible and intangible.

Both society and culture are subject to change over time. Changes in social life take place slowly whereas in some aspects of culture such as technology, food habit, dress pattern and ornaments, changes occur rapidly.

Some of the anthropologists have also attempted to distinguish the two terms. Among them, Herskovits, Nadel, Foster, Keesing and Firth are noteworthy. In differentiating the two terms, Herskovits has stated that a culture is the way of life of a people, while a society is an organized, interacting aggregate of individuals who follow a given way of life. In a simple way he has opined that a society is composed of people; the way they behave is their culture. Nadel has seen the difference between society and culture in a different way. To him, society means the totality of social facts projected in the dimension of relationships and groupings and culture is the same totality in the dimension of action. Firth has differentiated society and culture in their relational aspect. He has stated, “if society is taken to be an aggregate of social relations, then culture is the content of those relations.” In other words, society emphasizes the human component, the aggregate of people and the relations between them and culture emphasizes the component of accumulated resources, immaterial as well as material that people inherit, employ, add to and transmit. In the opinion of Foster, society refers to organized groups of people who have learned to live and work together interacting in the pursuit of common ends and culture is the common, learned way of life shared by the members of society. In this way, he has pointed out that society means people and culture means the behavior of people. Among all scholars, perhaps Keesing has given the simplest distinction between society and culture. In his words, culture puts the focus on the customs of a people and society puts it on the people who are practicing the customs.

Despite fundamental differences between society and culture, anthropologists believe that the two terms are closely related and are complementary to each other. Focusing on the linkage between the two terms, Kroeber has said that there can obviously be no culture without a society and no society without culture. Speaking on the complementary relation between the two terms, he has further said that in human life, culture always rests on, and is carried by, society.

The complementary relation between social and culture is further exemplified by the fact that the existence of one is a pre-requisite for survival of the other. It is proved from the fact that man learns much of his culture from persons with whom he is socially linked. Moreover, it is needless to say that culture is not genetically inherited but socially learned from family members. Tylor has therefore acknowledged that culture is learned by man and as a member of a society. Hunter and Whitten have also emphasized upon the importance of society for an individual to learn

culture. They have stated, “culture is the patterned behavior that individuals learn, are taught and practiced within the context of the groups to which they belong.”

The existence of culture depends very much upon its transmission from generation to generation through the process of enculturation. Enculturation does not occur at individual level. It is materialized through processes of social interactions among people. Culture is therefore called as sum total of social heritage. Jacob and Stern have also placed a similar opinion when they have stated, “culture includes socially transmitted traits in the form of material objects and technical, social, ideological, religious and artistic behavior.”

As society is essential for survival and inheritance of culture so also culture is essential for the existence of society. One of the fundamental needs for the existence of society is occurrence of interactions among people occupying different statuses. Social interactions facilitate social relationships to remain in functionally active state and thereby the presence of society and social groups is felt. Language, a component of culture, enables people to participate in social interactions. Moreover, cultural aspects like values, ethics, manners, usages and etiquette guide persons to interact with others in a socially prescribed manner. You find in various societies, people practice usages like joking and avoidance to interact with some of their kins. The influence of usages is so strong in primitive society that people disobeying usages are often socially cautioned and sometimes punished. In fact, some social relationships are identified and maintained through usages that are prescribed for such relationships. For instance, father-in-law and daughter-in-law relation is identified by avoidance usage and the relation between a man with his wife's younger sister and brother is characterized by joking usage.

Society can exist so long as orderly social life is maintained and people behave in accordance with the roles assigned to statuses they occupy. Culture contributes to maintain an orderly social life by providing a set of norms and laws for proper social interaction among people. Furthermore, it also compels people to maintain peaceful, orderly social life through its mechanisms of social control especially when they violate the norms and rules framed by the society.

Integration and interaction among social groups are also essential for survival of society. Culture in the shape of celebration of festivals and rituals, games and sports etc. provides scope for such interaction and unity. When a village festival is organized all households of the village are united. Similarly, in the occasions of marriage ceremony or death rituals, kins are found to act as a single unit through mutual cooperation. The events like national games, sports, cultural festivals and trade fairs develop and strengthen the sense of integration among people of different states in a country.

Society and culture are interdependent also at individual level. Every human individual has to live in a society with the help of its culture. So he has to be socialized as well as encultured. In the same individual, you can find the expression of social roles and relationships along with

customs, traditions, beliefs, etc. The social and cultural aspects of human life are so intricately interrelated that it is difficult to comprehend man as a social animal separately from man as a cultural animal. In fact both culture and society together bring in completeness to human life. This proves that although culture and society correspond to two different dimensions of human life, they are complementary to each other.



Points to Remember

1. Culture is a complex whole that includes knowledge, belief, moral, law, art, custom and any other habits and capabilities acquired by man as a member of a society.
2. It has also said that culture is acknowledged and composed into integrated customs, traditions and behaviour patterns of human group.

3.3. Culture & Civilization:

Human culture all over the world does not exist at the same level of development. Some culture is far more developed than others are in the matter of technology, legal system, food production and overall living standard. Similarly, the culture of a single society never remains same for all time. It changes over time resulting in progress in the general living standard of the people. Looking in to the levels of development in living standard of people, various terms have been used by anthropologists and sociologists to classify cultures as primitive, peasant and urban. In primitive and peasant cultures, the socio cultural life of people is more governed by kinship organization and kin groups. On the other hand, socio-cultural life in urban cultures is more influenced by civil organization and civil societies. Ogburn and Nimlkoff have used the term civilization to denote a culture that is more influenced by civil organization than kinship organization. While explaining the course of cultural evolution, L.H. Morgan has stated that civilization represents the most advanced state of culture. A.W. Green has also opined that when a culture possesses written language, science, philosophy, specialized division of labour and a complex technology and political system it is called as a civilization. Some of the universally recognized characteristics of civilization are as follows:

Agricultural surplus facilitated the concentration of population in particular areas resulting into formation cities. These cities become the nerve centres of commerce, government, education and religion. Each of these cities has several satellite communities with which is mainly has economic and trade linkages. Institutions like military, economic etc. are managed by a class of specialists having adequate managerial skills. Merchant class people work within a highly developed exchange network radiating outward from the urban centre.

Functional specialization and division of labour are very much increased resulting into rise of full time specialists, growth of specialist engaged in intellectual pursuits and greater economic interdependence of populations settled both within and outside the city.

The ruling class of people controls the means of production. Wealth and power are concentrated in fewer hands contributing to rise in inequality and rigidity in social stratification. Administration is controlled by a centralized and hierarchical political system. Religious sphere is more separated from secular sphere due to emergence of priesthood and temples.

Robert Redfield, a noted American anthropologist, has portrayed another characteristic of civilization in which he has stated that civilization is composed of both little and great traditions. He has gone further to classify civilizations into two types: (1) primary civilization and (2) secondary civilization. Primary civilization, according to him, is the one that grows out of its own folk culture by an orthogenetic process, i.e. by a straight line of indigenous development. A secondary civilization is a hybrid combination of many primary civilizations.

Difference between culture and civilization:

Following MacIver, the important points of differences between culture and civilization may be described as follows:

- **Civilization has a precise standard of measurement, but not culture.** Civilization is susceptible of being quantitatively measured on the grounds of efficiency. When comparing the products of civilization you can prove which is superior and which is inferior. Their efficiency can be estimated and in fact be measured. A lorry runs faster than a bullock cart, an aero plane runs faster than a lorry, a powerloom produces more than a handloom. A tractor is superior to hand plough. Modern currency system is superior to barter system. None can dispute these facts. On the contrary, there is no measuring rod by which you can assess the cultural objects. Different ages and different groups have their own standard of judgements. No discussion about tastes is possible. Thus the paintings of Picasso may appear to some an abomination while to others they are invaluable models of art. To some, Bernard Shaw is a better dramatist than Shakespeare. Some like folk songs, others prefer film songs.
- **Civilization is always advancing but not culture.** According to MacIver, "Civilization not only marches, it marches always, provided there is no catastrophic break of social continuity in the same direction." Civilization shows a persistent upward trend. It is unilineal and tends to advance indefinitely. Since man has invented automobile, it has continuously improved. Similar is the case with other means of transportation like railway, ship and aero plane that are constantly growing more swift, more efficient and better designed. They are vastly superior to those employed by our ancestors. Culture, on the other hand, advances slowly and is often subject to retrogression. It does not march

assuredly to higher or improved standards. Our paintings are not as good as or better than those of Ajanta Caves. Can you say that our poetry, drama and literature are superior to those of ancient times?

- **Civilization is passed on without effort but not culture.** Culture is transmitted on a different principle from that of civilization. The former can only be assimilated by the like- minded. Only those who are worthy of it can have it. Civilization in general makes no such demand. You can enjoy its product without sharing the capacity, which creates them.

The works of civilization can be improved by anybody but that is not possible in the case of culture. Inferior minds can improve the work of the great inventors but inferior poets instead of improving may rather spoil the poems of Milton or Tagore. Only the persons who have produced them can perfect the accomplishments of culture. Culture being the immediate expression of the human spirit can advance only if that spirit is capable of finer efforts.

Civilization is external and mechanical while culture is internal and organic. Civilization is inclusive of external things, culture is related to internal thoughts, feelings, ideals, values etc. MacIver remarks, “Civilization is what we have, culture is what we are.”



Points to remember

9. Civilization is borrowed without change or loss but not culture. Given adequate means of communication, things of civilization can quickly spread to the whole world. Culture, on the other hand, is an intrinsic quality and can only be imbibed.
10. It will have a limited appeal. In India we have borrowed much of western civilization but not of western culture. Though there may be some cultural borrowings but they are insignificant compared to the borrowings of civilization
11. It is only a few aspects of culture, which are borrowed and even in this act of borrowing, borrowed culture is largely modified by the personality of the borrowers.

3.4. Characteristics of Indian Culture

(Note) The objective of this content is to give knowledge about the distinctive cultural values related to Indian culture to social work students. They should know the age old traditions and multiple culture which has enriched the Indian Society even in cultural diversity .

Indian Society: Its composition and Diversity: Indian society has an inherent compactness; unity. The bond of unity may be termed as Indian culture. This culture factors is not recent achievement. It has grown since the birth of Indian civilization. Man creates civilization. He is also the maker of his society. Society and culture are interconnected. With social consciousness also comes culture awareness. A tradition develops covering many aspects of man's life. His emotion, feeling, sentiment, belongingness, possessiveness create society. Simultaneously his creativity, finer sense of mind, thinking faculties create culture. Indian society is Indian culture and viceversa. Both have been interlinked by certain value systems. What binds together Indian society is a very pertinent question.

India has its geographical identity. With the Himalayas in the North, Indian Ocean in the South. Bay of Bengal in the East and Arabian Sea in the West it is a vast subcontinent. There are perennial rivers like the Ganges, Brahmaputra, Narmada, Mahanadi, Godavari, Kaveri and Krishna enjoying huge flow of water and social respect for their support to human civilization. This great land is called Bharatavarsha.

A unique synthesis of cultures, languages, religions, castes and communities has upheld its unity and integrity despite its diversities. Unity and integrity has been maintained despite sharp economic and social inequalities. In fact, India i.e. Bharat is a panorama of its own type without a parallel in the world. Our early people called their country as 'Bharat Varsha' i.e. the country of Bharat and his progeny a famous kind of Puranic age. The King Bharat was the son of King Dushyanta and Sakuntala. Bharat Varsha is supposed to be part of an island continent known as Jambu Dwipa, one of the seven concentric legendary islands comprising the earth. India owes its name to the great river 'Indus' or "Sindhu" in the North-West, which is now in Pakistan. This river was a very huge river whose sight amazed the early Aryan settlers. They called this river as Sindhu which means a huge sheet of water or a synonym for ocean.

India has a long historical depth. Its history commenced in the unknown and unchronicled past. History remains silent about the exact origin of Indian society. It is believed that the first man of our land had arrived at about 5,00,000 B.C. The Indus valley civilization of Mahenjodaro in Sind and Harappa in the Western Punjab is the earliest picture that we have of India's past. The remarkable continuity and the capacity to withstand the challenges of time is indeed unique. Unity in diversity is the distinctive feature of Indian Society. This feature is reflected in almost all aspects of Indian society and in the life of its people. It has become part of India's self identity. This feature of coexistence of unity and diversity is well maintained throughout its history. This unique cultural tradition of unity and diversity of Indian society can be best explained if we examine and identify both the factors of elements of diversity as well as the bonds of unity.

When people belonging to different race, religion ,language and culture live in a particular country we may call it a diverse country .As India is a vast and ancient country it has many diversities .This sources of diversity in India may be traced through a variety of ways such as race ,geography ,ideologies ,cultural beliefs, Political Philosophies .

India is a racially diverse country .Existence of multiple races is the most remarkable feature of Indian society .Almost all important races of the world exist in Indian society. Majority of Indian population are descendants of immigrants from across the Himalayas’ .The entry and spread of the immigrant races resulted in the regional concentration of different racial elements and creation of racial distinctiveness.

Linguistically India is also a diverse country .A large number of languages are found to be spoken by Indians. Considering this multiplicity of languages a famous sociologist A.R Desai remarked “India presents a spectacle of museum of tongues”. Regarding religious context, India is a religious diversified country .Existence of multiple religions is the most remarkable feature of Indian society

.Almost all major religions of the world are found to be practised in India by its followers without any opposition .Since beginning it is a secular state .India is religiously a heterogeneous society even though more than eighty percent of its population profess Hinduism.

Geographically India is a diverse country .It is a vast country and because of its vastness it is considered as a sub-continent .It extends from Himalayas to the sea .At present its territory expands two thousand miles from Kashmir to Cape comorin and one thousand five hundred miles from Gujarat to Assam . Caste is one of the most important and peculiar Indian social institution .It distinguishes Indian society from others .Caste is a major types of stratification in which different caste people are arranged in a hierarchical manner .It is an extreme form of closed social system.

But after all in spite of all diversity, Unity in diversity or unity diversity is one of the fundamental features of Indian society. Despite various diversities there are strong bonds of unity underlying these diversities and uniformity of life which very often eludes to the observer .No doubt India is a vast as well as ancient country with a museum of cults and customs, culture

and social systems

,creeds and faiths and inhabited by people of diverse languages ,religions and races .Still there deep undercurrents of unity .India upholds this ideal of unity which is nurtured by time .Hence the concept of bonds of unity is not something new to India.

During British rule Indians became united under the leadership of Mahatma Gandhi .Gandhi waged a great weapon-less war against Britishers which is unique in the world .In spite of all ,India's unique literature ,song, music ,drama, dance, art and architectural treasures are other sources of Indian unity and integrity .India's unique customs ,tradition and cultural heritage and it's greatness crate unity among all Indians .

India's religious unity is expressed through the existence of places of worship and pilgrim centres all over the country. These places of worship are a several holy places where Hindus are worshipping their Lord in an emotional manner .These places are not only known as worshipping places feelings of unity among by the Indians. Religions like Buddhism ,Jainism and Sikhism are

almost similar with Hinduism in respect of beliefs and faiths .They share almost similar philosophy .These religious were wide spread and had considerable impacts on Indians. Thus all these religious faiths, beliefs justify the fact that India is one and possess religious unity. Along with geographical, cultural, religious and historical unity India also possesses political unity .But the political unity of Indian society is derivative of the religious and cultural unity.

Besides all these ,from the context of Linguistic aspects, India also possess linguistic unity .India is a museum of tongues .There are more than sixteen hundred fifty two number of languages and dialects are in India . All these characteristics makes the Indian culture rich and possess a strong sense of unity finds its geography, history, religions, languages and culture. There is an undercurrent of unity which runs through apparent diversities of races ,languages ,geography castes and religions and proved as the symbol of unity in diversity .

Points to Remember

1. Indian culture is a very ancient tradition .This tradition is five thousand years old The culture consists of literature, religion, languages, dress and customs, dance and music, varieties of food and drinks, fairs and festivals, ethnic varieties and racial features.
2. India's unique literature ,song,music,drama ,dance art and architectural treasures are the sources of India's unity in diversity



3.5. Self assessment Questions

- Explore the concept of cultural relativism and its implications for understanding the diverse ways in which societies define norms, values, and social practices.
- Analyze the role of symbols and language in the transmission of culture, examining how shared meanings, communication, and linguistic nuances contribute to the construction and reinforcement of cultural norms within a given society.
- Discuss the relationship between culture and social institutions, exploring how cultural values and beliefs shape the structure and functioning of institutions such as family, education, religion, and the legal system within a society.
- Investigate the phenomenon of subcultures and countercultures within a society, analyzing how these groups emerge, evolve, and challenge mainstream cultural norms, and exploring the implications for social cohesion and diversity.

3.6. Summery

A society cannot exist apart from culture. A Society is always made of persons and their groupings. People carry and transmit culture, but they are not culture. No culture can exists except as it is embodied in a society of man; no society can operate without, cultural directives. Like matter and energy, like mind and body, they are interdependent and interacting yet express different aspects of the human situation.

One must always keep in mind the interdependence and the reciprocal relationship between culture and society. Each is distinguishable concept in which the patterning and organisation of the whole is more important than any of the component parts.

3.7. References

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UNIT-4

Cultural Processes, Acculturation, Cultural conflicts, Cultural Lag, Culture and Personality

Content

4.1. Learning Objectives

4.2. Cultural Process

4.3. Acculturation

4.4. Cultural Conflict

4.5. Cultural lag

4.6. Culture and Personality

4.5. Self assessment Questions

3.6. Summery

3.7. References

4.1. Learning objectives

This unit will present a detailed prospective on cultural process, acculturation, cultural conflict, cultural lag and the relationship between culture and personality. After completing this unit you will have knowledge on

- The concept and meaning of cultural process
- Understand the term acculturation
- Correlate the culture with the personality
- Analyse the cultural conflict

4.2 Culture Process

(Culture is the combination of Customs, traditions, customary laws values, art, folklores, local

customs. Man is a social animal due to cultural learning's .From infants stage man learns cultural behaviours

.Man's life also ends with cultural last rights)

From the discussion made in the previous discussions, we have known that culture is a dynamic phenomenon and it can change even when there are barriers and constraints to such change. In this unit, you will know more about the dynamic aspect of culture. Here, we will discuss culture as a process, where the term process implies a continuous change taking place in a definite manner under the influence of a series of factors.

Cultural processes do not always follow the same direction. A cultural process may go up or down, forward or backward, towards progression or regression but it always means movement from one stage to another with a definite direction. Culture processes are qualitatively of two types- (i) culture-sustaining and (ii) culture-transforming. The culture-sustaining processes have the objective of maintaining and strengthening the cultural traditions. The culture-transforming processes, on the other hand, bring about modification, deletion or replacement of cultural traditions. Under these two broad categories, the scholars have identified different kinds of cultural processes. They are parochialization, universalization, sanskritization, westernization, modernization, secularization, industrialization, urbanization, indigenization, cultural revivalism and globalization. The apart, a brief note has been mentioned on two concepts- great tradition and little tradition-that are parts of the processes of universalization and parochialization.

Great tradition and little tradition:

An eminent American anthropologist named Robert Redfield has first used the concepts of little tradition and great tradition. These concepts have been proposed in his book 'Peasant Society and Culture' (1956) and used in his studies of the Mexican communities. Milton Singer and Mckim Marriot as an approach to analyze social change in Indian society.

In his studies of the Mexican communities, Robert Redfield has developed the twin concepts, little tradition and great tradition to analyze the social change. He has also used these concepts to define a civilization. He has said that every civilization is composed of little traditions and great traditions. Redfield has written, "In a civilization there is a great tradition of the reflective few,

and there is a little tradition of the largely unreflective many.” Thus he has meant great tradition as the tradition of the reflective few and little tradition as the tradition of the largely unreflective many.

Both little and great traditions have distinctive characteristics by which they can be distinguished. For instance, little tradition is the intellectual influences that come out from the local areas. It is, therefore, locally developed and mostly localized. It is not known to all or majority of the people in a civilization. Great tradition, on the other hand, is cultivated in schools and temples. It is the tradition of the philosophers and literacy men and is known to majority in a civilization. In Indian context, the 'Chhau Dance,' popular locality in Mayurbhanj district of Orissa and Purulia district of West Bengal is a little tradition whereas the 'Odissi Dance' and the 'Bharat Natyam Dance' are great traditions, because people all over India know these dances and learn them in dancing schools.

Great traditions are the traditions of elite people. They are organized, systematic and transmitted through written literature. They are more specialized and self-conscious than the little traditions. Little traditions are traditions of the rural, unlettered peasants. These are unorganized, haphazard and ambitious and are transmitted through oral literature. These are followed as mere beliefs and mostly taken for granted. Hence, these are not based on rationality. Further, these are neither submitted to much scrutiny nor considered for refinement and improvement. Great traditions, on the other hand, are based on rationality and not merely on beliefs. In India, the Sanskrit traditions are great traditions. The great epic like Ramayan, Mahabharat and Bhagavat Geeta; the deities like Shri Krishna, Siva and Laxmi; and the trithas like Kashi Puri, and Dwaraka are elements of great traditions in India. The village goddess of each village; the various folk dances, folk songs and folk tales; the Chamrana joota (country made shoes) worn by the folk are elements of little tradition in India.

According to Redfield, both little tradition and great tradition are not isolate and independent completely. They are interdependent. They can be thought of as two currents of thought and action, distinguishable, yet ever following in and out of each other, Great tradition may also be called as elite tradition and little tradition as folk tradition. Unnithan, Yogendra Singh, Indra Deva and S.L.Srivastava have used the concept of great tradition and little tradition in the name of elite tradition and folk tradition respectively. The elite and folk traditions are the two sub-structures of Indian culture excluding tribal cultures. These two traditions are complementary to each other. Existence of one is prerequisite for existence of the other. They are closely integrated with each other. They may be described as the dimensions of each other. It is very difficult to cut

them into two clear cut segments, but basically they stand apart from each other. The elite tradition (great tradition) is more systematic, specialized and self conscious than the folk tradition (little tradition). But in order to understand one-either folk or elite- study of the other is utmost essential because either of them cannot be fully understood in absence of the other.

4.3 Acculturation (Followed a Culture and accepted the same)

Some scholars to explain the process of culture change have used the terms, acculturation and assimilation. The concept of acculturation has been first developed by Redfield, Linton and Herskovits in their joint paper entitled, “Memorandum on the Study of Acculturation” (1936). According to them, acculturation comprehends those phenomena, which result when groups of individuals having different cultures come into first hand contact, with subsequent changes in the original cultural patterns of either or both groups.”

In the opinion of Hoebel and Frost acculturation takes place when culture contact occurs between a dominant. Culture and a subordinate culture so that the latter modifies drastically due to the influence of the former. The Kisan, the Suddha Saora and the Desia Kandha tribes of Orissa are instances of subordinate cultures. After a long term culture contact with the neighbouring dominant Oriya culture, they have acculturated and hence speak Oriya language fluently, worship Oriya deities, observe Oriya festivals and depend upon Brahmins for observance of marriage and death rituals. The Christianized Kandhas of Orissa and Nagas of Nagaland have also acculturated under the influence of foreign Christian missionaries. Now in Odisha, odias affected “Chat Puja” worshipping of Sun from the Bihari People. The last decades in Odisha the population of Biharis have a good growth.

Acculturation results either due to self interest or under pressure. Adoption of modernity, pressure of ruler, rise in status, advantage for the group etc. are factors yielding acculturation in a society. Acculturation is not always advantageous. Sometimes it brings adverse effects. This happens when a common agreement is not reached between the cultural norms and values of each group. When acculturation leads to creation of fractions and groups who develop hate, jealousy, rivalry, enmity, etc. against each other, then the process is called contra-culturation. The incidence of rivalry between Christianized and non-Christianized groups among the “Kandhas” of Phulbani and “Ho”s of Mayurbhanj are products of contra-culturation.

Assimilation is the extreme situation of acculturation. It refers to a situation when a smaller culture completely loses its identity because of acculturation of all its traits and complexes in interaction with a greater culture.

4.4 Cultural conflict

In a steady state situation, cultural, behavior, practices and activities happen to thrive relatively in ‘no-change’ condition. However, in a long duration, every culture undergoes certain changes in its traits, complexes and patterns. The change may occur owing to evolution, diffusion, competition or conflict.

Culture conflict refers to a situation of change, when there are divergent values and goals, each one supported and asserted by a group of people. In such a situation, disputes over values and

goals occur in a culture but cannot be handled by institutional mechanism of dispute settlement. Cultural conflict thus creates strong antagonism between conflicting values and goals. As a consequence people remain in a fix and fail to decide to accept the new goals and values or the old ones. During cultural conflict people therefore remain in a terrible psychological stress. In the present context, there exists a situation of culture conflict in the terrorist affected areas of Jammu and Kashmir. People are passing through a difficult, indecisive phase of adhering to Indian values and traditions or the values propagated by the terrorists.

Culture conflicts occur in two ways; implicit or covert conflict, which exists at the level of values and interests; and explicit or overt conflict, which exists in the form of open fight, killing, destruction of cultural materials etc. culture conflict is not a normal situation. It is a transitional situation leading to the change of a culture from one state to another. Karl Marx has stated that culture conflict contributes to culture growth because the changes brought about in a culture after a conflicting state always hastens its progress. So he has been of the opinion that culture conflict is a need for the improvement of culture. But Max Gluckman has viewed culture conflict from another angle.

According to him, while at one level (for instance, between local communities), culture conflict breeds divisibility within a people, at the other level (within the local community) it nurtures and promotes cohesion and cooperation among people. Thus culture conflict helps in strengthening the process of social integration.

4.5.Cultural Lag

(Note) The immaterial culture cannot follow the material cultural advancement which happened according to the time. Sociologists called it could not catch it immediately or at once.

The concept of cultural lag was first used by W.F. Ogburn in his famous book "Social Change". Of course Ogburn was the first sociologist to use and discuss the idea of cultural Lag and formulate a definite theory. But in the writings of other famous sociologists such as W.G. Sumner, Herbert Spencer and Muller the existence of a cultural lag is implied. It was Ogburn who divides culture into two types such as material and non-material culture. By material culture he means those things which are tangible, concrete and observable such as table, chair, utensils etc. but non-material culture refers to those things which are intangible and abstracts such as good will, customs, traditions, values etc. But Ogburn opines that change first comes into material aspects of culture and when changes occur in material aspects of culture those in turn stimulate changes in non-material aspects of culture. He says when non-material culture fails to adjust itself to the changes in material culture it fails or lags behind the material culture and as a result a lag or gap between two is created. And Ogburn calls this lag or gap between two interrelated parts of culture. In other

chapters it has broadly discussed.

4.6. Culture and Personality.

The personality implies psychological and social character that an individual acquires by hereditary biological endowment which provides him the basis for development and social growth of environment within which he springs forth. The continuing process whereby the child is influenced by others (especially the parents) is called socialization. It is a course of learning whereby the child comes to act in accordance with the special demands that membership in a certain society imposes upon him.

The meaning of Personality

The term personality is used in various senses. Generally, it is used to indicate the external outlook of an individual. In philosophy it means the internal quality. But in social psychology the term personality indicates neither the external or outward pattern nor does it indicate the internal quality. It means an integrated whole.

The term 'personality' was used to indicate the actions of an individual. In the modern world and psychology it has come to indicate the sum total of an individual's characteristics and qualities. Various thinkers, social psychologists and others have defined personality in various ways.

1. **According to K.Young**, "Personality is a patterned body of habits, traits, attitudes and ideas of an individual's, as these are organized externally into roles and statues and as they relate internally to motivation, goals, and various aspects of selfhood. As G.W. Allport has defined, "Personality is the dynamic organization with the individual of those psycho-physical system that determine his unique adjustment to his environment."
2. **By personality Ogburn means** "the integration of the socio-psychological behavior of human being, represented by habits of action and feeling, attitudes and opinions."
3. **According to Lundberg and others**, "The term personality refers to the habits, attitudes and other social traits that are characteristics of a given individual's behavior."

"Personality represents those structural and dynamic properties of an individual or individuals as they reflect themselves in characteristic responses to situations". This is the working definition of personality given by Lawrence A.Pewin.

Personality is a sum of physical, mental and social qualities in integrated manner. On the basis of definitions it may be said that there are two main approaches to the study of personality: (i) the psychological and (ii) the sociological. The psychological approach considers personality as a certain style peculiar to the individual. This style is determined by characteristic organization of mental trends, complexes, emotions and sentiments. The sociological approach considers personality in terms of status of the individual in the group, in terms of his own conception of his role in the group of which he is a member. What others think of us plays a large part in the formation of our personality. Thus, personality is the sum of the ideas, attitudes and values of a person which determines his role in society and forms an integral part of his character.

Personality is acquired by the individual as a result of his participation in group life.

Characteristics of Personality

Newcomb has discussed personality in the light of certain characteristics and traits. These characteristics and traits are as follows:

1. **Personality is something which is unique in each individual:** Personality refers to internal as well as external qualities, some of which are quite general. But it is unique to each individual. It is not possible for any other individual to reproduce or imitate the qualities of the personality of the individual.

2. **Personality refers particularly to persistent qualities of an individual:** every individual has certain feeling as well as other permanent traits and qualities. Personality is mainly composed of the persistent or permanent qualities that exhibit themselves in form of social behavior and attempt to make adjustment with the environment.
3. **Personality represents a dynamic orientation of organism to environment:** Personality represents the process of learning. It takes place in reference to the environment. We do not acquire all the traits of personality all at once.
4. **Personality is greatly influenced by social interactions:** Personality is not an individual quality. It is a result of social interaction. In other words, it means that when we come in contact with other members of the society, we acquire certain qualities while we exhibit certain others. All these come to form personality.
5. **Personality represents a unique organization of persistent dynamic and social predisposition:** In personality various qualities are not put together. They are, in fact, integrated into one. This integration is nothing but a result of organization which may be different from man to man. The behavior of a person directed to one particular individual may differ from the behavior of another person. That is why; we put the condition of suitable environment. This suitability is concerned with individual specificity.

6. Foundations of Personality

On the basis of various definitions it can be said that personality is founded on certain structures. These are (i) **Physiological structure of the organism**, (ii) **Psychic structure of the organism** and (iii) **Social and cultural structure**. These structures contribute to the formation of personality.

Individual is born with certain physical and psychological traits or structures. The physiological and psychological traits react to the social and cultural atmosphere. Consequently, the personality is made up. Various structures that form the personality are discussed below:

Physiological structure of an individual influences the development of personality to a large extent. The foundation of this structure is laid in the mother's womb. The physiological structure

is deeply influenced by certain internal as well as external agencies. Heredity as well as social environment influence the development of the physiological structure.

Heredity contributes to intelligence and mental traits. These factors do influence the development of personality, because they have a place in the society. Heredity imposes several limitations and restrictions on the personality of an individual. Culture is very much a gift of the heredity. Due to this culture, it is possible for an individual to adjust himself to different situations.

Besides biological inheritance, in social heredity there is a transmission of personality characteristics from one generation to another through pattern of relationship. The vehicle of transmission is not the germ plasma but a psychogenetic influence of parent on child. Heredity may provide the raw material, out of which experience moulds the personality.

Psychic Structure of the Personality: The Psychic structure consists of (a) attitudes, (b) traits, (c) sentiments, (d) feelings and emotions (e) values and ideals. The attitudes influence the psychic structure and latter on, physiological structures. Traits are inherent as well as the acquired qualities of an individual. Sentiments and emotions play a very vital role in the development of the personality.

Human behavior is very much influenced by sentiments and emotions. Emotions are short lived while sentiments are permanent. Sentiments may be termed as permanent emotions. Feeling is again more short-lived. It is the feeling that turns into an emotion. Feeling and emotion play a vital role in the development of the personality of an individual. Values and ideals also influence the development of personality to a large extent. Almost all our behaviours are more or less guided by values and ideas.

Social and cultural Structure: Every society has a culture of its own and in the atmosphere of that socio cultural background, the personality of individual develops in its own way. The attitudes of an individual are largely influenced by cultural order. We find difference in the behavior of individuals due to social cultural environment. That is why culture play an important role in the development of personality.

Besides the above structures, experience play in important role in the formation of personality. Man is the child of experience. The experience is of two types, one that the infant acquires in his group, for example family. The parents being very intimate to the child make a deep impact of him. The child is fashioned in his home after his parents. He picks up their patterns, manners and poise. The learning of social norms from parents and other agents of socialization has significant formative influence on him. Another set of experience he goes through, is the result of his interaction with others in the context of a social situation. Children brought up in the same family may not have similar experience. The change of social environment in family, varying attitude of parents towards the children, the temper of playmates, school environment create the differing experience. The personality that one has acquired also play a part in determining the impact of new experience.

Nature of Relationship between Culture and Personality

Culture and personality are interrelated. Culture influences the development of personality to a very large extent. The relationship between culture and personality discussed by various scholars are enumerated below.

Man is a social animal. But he is not born social. He is born into the stream of the social process, into a cultural milieu. Culture makes him human being out of a biological organism. It is only through his interaction with his fellow, the carriers of culture, that his original nature is transformed into human nature and he acquires that combination of acts and thoughts which is called personality. As Clifford Geertz observed: "Culture provides the link between what men are intrinsically capable of becoming and what they actually, one by one, in fact become. Becoming human is becoming individual, and we become individual under the guidance of cultural pattern". The experiences which the individual acquires in the social process have a cultural component. Therefore, the pattern of culture basically determines the broad contours of personality of the individual.

Some of the sociologists and anthropologists have made certain studies in order to have categorical idea of the effect of the culture on personalities. The studies that were carried out by Ruth Benedict are very valuable in this regard. Studies were conducted on Zuni Indians or Zuni tribes in New Mexico, Dobu tribe of Malaysia and Arapesh tribe in New Guinea etc. The studies reveal certain traits regarding the effect of culture on the personality of the members of the society. These traits are indicative of the influence of culture that is caused on biological and psychologically activities of individual. This can be further clarified from following examples.

1. **Influence of the culture on the internal biological behavior:** Culture influences the biological behavior of individuals such as physical development, appetite etc. In Fijians, there is a tendency to secrete saliva when they see a beautiful woman.
2. **Influence of culture on sexual behavior:** Burdock, Beach and Ford carried out several experiments to test the influence of culture on human personality regarding sexual behaviour. Their studies indicate that sexual behavior is influenced by cultural traits to a large extent.
3. **Influence of culture on perception:** Hallowell tried out several experiments to prove that perception is very much influenced by cultural traits.
4. **Culture and Cognition:** According to several sociologists and anthropologists cognition is very much influenced by culture. The tribe called Yoruba is very keen in discerning

between a meaningful explanation and important facts.

5. **Effect of culture on sentiment and emotions:** Labora carried out several experiments in this regard. For example, spitting is indicative of hatred in most of the societies but in Africa some of the tribes do not consider it so.
6. **Influence of culture on mode of habit:** Different cultures have different types of mode of habits. For example, in America, the child indicates height, he does so by separating the palm paralleled to the earth or in a horizontal manner, but in Mexico it is indicated by placing the plan in the perpendicular manner.

7. **Influence of culture on abnormal behavior:** Different cultures have different standards in regard to abnormal behavior. This is true about dowry, suicide, norms of abnormal sexual behavior etc.

We find differences in personality traits of members of different societies, such as punctuality and cleanliness. Custom, law, religion, art and ideology furnish values which influence personality. Since these values differ from one society to other, members of different societies show difference in personality. The value placed on religious life by Hindus and Muslims in India results in a quite different personality type when compared with the more practical value placed on religious life Westerners.

There is also variation in personality within a culture. All the members of the society do not have identical personality. This is due to difference of cultural experiences within a society. A person is not only exposed to culture general, national culture as it is called. He is also exposed to the cultures of a particular group within the larger society such as class, religion and caste. These groups have distinctive culture which differs from group to group. They are subcultures. The Muslims or tribes of India have a subculture of their own within the larger framework of the culture of India. Similarly, rural and urban ways of life tend to produce different kinds of person with different ways of thinking, feeling, acting and perceiving.

There is no doubt the every man is the product of cultural milieu in which he is born. Personality is not determined by culture alone. Culture does not determine every aspect of human personality. Ruth Benedict writes, No anthropologist with a background of experiences of other cultures has ever believed that individuals were automations, mechanically carrying out the decreed of their civilization.

Points to remember

1. Culture observed has been able to yet eradicate the differences in the temperaments of the persons who compose it. It is always give and take affair.”
2. The individual receives culture as part of social heritage, in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

4.7. Self assessment questions

1. Discuss the relation between Society and Culture.
 2. Man is a cultural animal .Explain
 3. Write an essay on Indian culture.
 4. What is acculturation? Explain
 5. Establish the relationship between culture and personality
6. Examine what is cultural conflict.

4.8. Summery

- ❖ Without Society man cannot live.
- ❖ Culture is a human product. It is not a force, operating by itself and independent of the human actors.
- ❖ Man is not born social. Culture socializes man.
- ❖ Sociology cited different examples how society socializes man.
- ❖ The term ‘personality’ was used to indicate the actions of an individual. In the modern world, it has come to indicate the sum total of an individual’s characteristics and qualities.
- ❖ For Social work students, the meaning of community is differently used. In Social Work “Community” word severally used. For a Social Work, besides urban and rural community the different groups are also used as community. For example “Fisherman community”, “Train passengers Community”, are severally used instead of use of “Group”.

Key Words : Socializes process, Community, Institution, Society , Personality

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Block-2
Social Organization and Social Group

UNIT-5 Meaning, Forms, Nature and types of Group

Content

- 5.1. Learning Objective**
- 5.2. Social organization**
- 5.3. Forms and Nature of Groups**
- 5.4. Types of Group**
- 5.5. Self assessment questions**
- 5.6. Summery**
- 5.7. Further readings**

5.1. Learning Objective

Following the study of this unit, you should be able to

- Know about the meaning and nature of social groups
- Develop awareness on the types of social groups
- Understand the functions of these groups in the society

NOTE- *Society stands on a structure for example Like a Building stands on Pillars with measurement and if the pillars does not support the whole building the structure will be collapsed, similarly our society stands on a strong invincible social structure and these structures are the base of everything which is social principles are the binding ropes .Culture is one of the structure of the society which knit the relations . The other structures are also very necessary to bind man with family, community and others.*

5.2 Social Organisations: As we say sociologists explores that every society has a structure. It is called as social structure. Family the example smallest structure where family stands. Peculiarly sociologists commonly used the term institution into various themes like society as an organisation. “Education” as an “Institution”, “Family “as an “institution”, “Religion” as an Institution ,even marriage as an institution .In this chapter we will cover the institutions as sociologists designated and structures like groups study in “Group Dynamics “ which are the part of the Social Structure

.Our family has a structure where father ,mother , and other members our family members carry the social structure.

Social Organisation Meaning

The civilized society is characterized by a large number of organizations. We not only live in, belong to and work through organization but satisfy most of our desires and fulfill our aspirations through organizations. The term organization is used in different ways to mean different things. The term is generally used to mean an association or an 'associational group'. In a restricted sense, it refers to one of the attributes of an association [to mean an arrangement of statuses and roles]. In a specific sense, it represents 'bureaucracy' like that of a business corporation, government or industry. Sometimes, it is used in a broad sense to mean the 'social organization' itself. The term 'organization' when used liberally may mean any organized group in contrast with an unorganized group.

Views of Early Sociologists about Social Organization

Many early sociologists and social philosophers used the term 'social organization' in a broad sense to refer to societies. Auguste Comte defined social organisation as "general social agreement" or "social consensus". He agreed that government is powerless without the support of social agreement. 'Social agreement' refers to people's agreement or consensus. Herbert Spencer used social organisation' to refer to interrelations of the economic, political and other divisions of society. Emile Durkheim used the term to refer mostly to social integration and individual regulation through consensus about morals and values. Durkheim was of the opinion that social integration or social equilibrium would prevail as long as morals and values maintained their hold over individual behaviour. C.H. Cooley used the term social organisation to refer to the "differentiated unity of mental or social life". According to Cooley, social organisation is the result of the shared activities and understandings" of the people.

Current use of 'Social Organization' Term

At present, the term "social organization" is used to refer to the interdependence of parts in groups. These groups may vary in size and nature from small cliques of workers, to hospitals and factories today very rarely sociologists use the term 'social organization' in a-comprehensive way. many sociologists prefer to use the term "social system" to refer to the society as such rather than social organization. Talcott Parsons, G.H. Homans, R.K. Merton and others use the term

'social system, in place of social organization to refer to society. The term is used in sociological studies and researches today to stress the importance of arrangement of parts and their interdependence in groups and in societies. The concept is of help in understanding the way in which the parts of society are related to each other and how each is related to the whole society. it is now widely recognized that social organization is required for the survival and the effective functioning of groups and societies. Hence, implicit or explicit reference to the concept is to be found in almost all sociological research and all sociological theory.

Definition of social organization

1. **According to Duncan Mitchell**, social organisation means “the interdependence of parts, which is an essential characteristic of all enduring collective entities: groups, communities and societies.

2. **Ogburn and Nimkoff**: An organisation is an articulation of different parts which, perform various functions, it is an active group device for getting something done.

3. **Leonard and Philip Selznick** have defined social organisation as "the patterned relations of individuals and groups". (According to them, it is one of the sources of order in social life).

4. **Louise Weston** and Others have said that "social organization can be thought of as the pattern and processes of relations among individuals and among groups".

5. According to **H.M. Johnson**, "Organization refers to an aspect of interaction systems"

6. **Elliott and Merrill** have said, "Social Organization is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognized or implied purposes.'

Organisation- (Primary Need) The Need of the Day. Organization appears in society simply because many of the things we do could not be done without it and many other things we do can be done much better because of it. No game involving more than one player would be possible if it were not for organization. There would be no such things as a college, a university, a store, an industry, a church, a court of law, a government or a state without organization. Organisation makes possible the complex activities in which the members of a complex society participate. Thus, a football team of eleven members well organized can defeat an unorganized group of eleven men under any circumstances. A very small body of organized police can control a very large crowd. A small number of men constituting themselves as a government can rule a nation. A small board of trustees can operate the enterprise of a university. All this is possible because of organization. What then do we mean by an organization?

Different Organizations'

Sometimes the word organization is used to refer to the associational groups. It includes , corporations, armies, schools, churches, banks, prisons etc. The society consists of many such organizations. A state is frequently called a political organisation. A factory is called an economic organization. A church is a religious organisation. A bank is a financial organisation. A school may represent an educational organisation and so on. They are all social organisations

i.e., organisations of society. Here Ogburn and Nimkoff do not make a clear distinction between organisation and social organization as such. As they say, the entire 'society' represents a wider organisation, a social organization. They write: But society is also quite generally an organised group of interacting individuals. 'Society indeed, consists of innumerable organisations.

Nature and Characteristics of Organisation

1. A Definite Purpose. An organisation has its own definite; purpose or purposes. Without any purpose or goal individuals come together and establish among themselves a definite pattern or system of interaction. For example, the bank as an organisation has a definite purpose of facilitating the financial transactions. A College or a University has the aim of promoting education, and so on

2. Unanimity or Consensus among the Members. The smooth running of an organisation depends much on the mutual understanding, cooperation and consensus among its members. The family as an organisation, for example, can run smoothly only when its members like the father, mother and the children, have mutual understanding, cooperation and consensus among themselves. Similarly, political parties, trade unions, business houses, corporations, etc., can successfully work only when their members have mutual faith and consensus.

3. Harmony Between Statuses and Roles. An organisation is understood as a mechanism that brings different people together into a network of interaction to perform different functions. The organisation assigns statuses and roles to the individuals and makes them to assume statuses and enact roles. The 'status' and roles are conditioned by many factors such as birth, sex, age, race, caste, achievements, physical and mutual abilities, skill, intelligence, etc. The organisation can function without any problem if there prevails harmony between the acceptance of the statuses by the members and their enactment of the related roles. The College, for example, as an organisation can function well when its principal, teachers, office staff, students, peons and such other members understand the statuses assigned to them and enact their definite roles in an appropriate manner.

4. Control of the Organisation on the Behaviour of the Individuals. Organisation maintains its control over the behaviour of its members and regulates their activities. It makes use of various formal as well as informal means of social control for this purpose. The failure of social organization to maintain its hold over the behaviour of the members may contribute to the process of disorganization.

Salient Aspects of Social Organisation.

According to **Ogburn and Nimkoff**, social organisations reveal the following aspects

1. Social Organizations' are not functioning in the same way in all societies. Monkeys and apes do not have much social organization. Pre-literate human groups in the hunting and food-gathering stages of culture have social organizations in the form of families, hunting parties, clans, age societies, ceremonial organization in religion, etc.

2. Social Organizations' are not found in equal number everywhere. Their number differs with the size of population; the larger the population the more organisations there are. In small communities we may find one or two organisations with several functions and not several organizations with one function each.

3. Social Organization differs with the extent of accumulation of culture. Tribals, for example, do not have sophisticated organizations such as a bank, court, a flying club, etc. The Eskimos, for example, do not have chess clubs or flying club, or Rotary Club or Lions Club, because their culture has not accumulated to that extent.

4. Social organization is also a function of the division of labour that is, of specialised activities. Greater division of labour and specialization are to be found in more complex societies. The need for social organization is greater in complex societies than in simple societies.

5. When the number of social organizations increases more and more single purpose organisations come to be established. Example: Chess club, flying club, philatelic club, etc. Further due to social changes, an organisation having many functions may lose or transfer some of them to other multi- purpose organisations. For example, family has almost lost its economic function and has transferred educational and recreational functions to other organisations such as school, college on the one hand, and cinema\house, sports club, entertainment club, etc., on the other.

6. Out of the various social organisations some are not only multipurpose in nature but also almost universal in nature. They have existed over hundreds of thousands of years and in many different cultures. They are expressed in institutions such as — the family, religion and government. They have more than one function. Family, for example, performs functions such as procreation, educations and regulation of sex relations.

7. Social organizations found in the form of associations have a shorter history and are less widely distributed. They often have only one function or very few functions. Examples: A parent-teacher association, an athletic club, or a secret fraternal society.

8. There are minor social organizations which function as the subdivisions of associations and institutions; example: individual business, committees or social clubs. These are more short-lived, less widespread and more specialized.

9. Further, social organization may be formal or informal in nature. Organisations characterised by a specific function, division of labour, a hierarchy of authority, and formal relations are formal organizations. Example: Bank, hospital, army, court, corporation, government

departments, political party etc.

Some organizations are 'informal' in nature. They are smaller in size and are based on informal relations. These develop to supply needs neglected or not fully met by the formal organisations. Example: clique, friendship groups, gangs, bands, etc. These organisations normally develop within the formal organizations. The formal organisations in their efforts at fulfilling some established purpose or interest with efficiency many neglect or sacrifice some human values. To achieve these personal values, informal organisations may develop within the formal organisation. For example : for the sake of friendship and fellowship, cliques or gangs may develop within a bank or a factory.

Formal and Informal Organisations.

In order to fulfill the basic needs, satisfy the multi-faceted desires and promote the diverse interests of men, a large number of organisations have come into being in the modern complex societies. These organizations are of two kinds; (i) The formal organisations, and (ii) the informal organizations.

The Formal Organisation

The modern industrialized, urbanised and civilised societies of the world consist of a large number of formal organizations. Due to the complexity in the growth of societies, the number and size of the formal organisation have increased. They are found in the economic, political, educational, industrial and other fields.

Meaning of Formal Organisation

Formal Organisation represent those organisations which are characterised by a specific function, division of labour, a hierarchy of authority, rationality and a proper arrangement of statuses and role. They are carefully planned and systematically worked out. Examples : Banks, Colleges, universities, Factories, Corporations, Government, Political Parties, Trade Unions, Courts, Libraries, Police, Army, Government Offices, Life Insurance Corporations, Religious, Cultural and other organizations.

Characteristics of Formal Organisations

It was Max Weber who for the first time made a sociological analysis of formal organisation. In his “Bureaucracy”, “Organisation”, “Theory of Social and Economic Organisation,” Max Weber has provided his conception of formal organisation, particularly of bureaucracy.

The main characteristics of Formal organisations:

1. **A Specific Function.** Formal Organisation has its own specific function or functions. A university, for example, has the main function of promoting education. But it may also promote the specific artistic, literary, athletic and other interests of the members. The principal function of the church is religion. But it may also promote charitable, ethical, athletic, recreational, educational, missionary and other activities. Thus, the formal

organisation may have its 'latent' as well as 'manifest' functions.

2. **Norms.** The formal Organisation has its own norms or rules of social behavior. Certain conduct is appropriate in a university classroom, a factory, an office, a department store, a hospital, a government bureau, a military unit, and so on. Students and teachers, foremen and workers, vice-presidents and secretaries, managers and clerks, doctors and nurses and similar other members observe norms in their interaction. Formal Organisation lays down procedure to be followed by the members.

3. **Formal organisation Implies Statuses and Division of Labour.** Members of an organisation have different statuses. A bank, for example, may have manager, a public relations officer, a field officer, a cashier, a few clerks, a few peons, and so on. These statuses determine one's social relations with other members. Statuses imply division of labour. The division of labour is characteristic of all organisations, and in a sense, organisation is synonymous with the division of labour. Organized actions in a formal organisation are possible because of division of labour. It contributes to the efficiency of the organisation. Division of labour leads to specialisation. The modern hospital for example, may consist of a number of specialists like the gynaecologists, pediatricians, surgeons, anaesthetists, heart specialists, urologists, neurologists, psychiatrists and Others working together, each one complementing the knowledge and skill of the others.
4. **Authority.** The formal organisation creates authority. Where there is no organization there is no authority, where there is no authority there is no organisation. Authority is one of the most significant criterion of organisation. Authority refers to the presence of one or more power centres which control the concerted efforts of the organisation and direct them towards its goals. These power centres also must review continuously the organisation's performance and re-pattern its structure where necessary, to increase its efficiency.
5. **Bureaucracy.** Bureaucracy refers to the administrative aspect of the formal organization. It refers to the arrangement of the organisation designed to carry out its day-to-day business. It is represented by a hierarchy of officials who are assigned different responsibilities and provided with different statuses and roles. Here, the roles are official roles. The role is enacted according to its corresponding official status. Status implies authority. Authority resides with the offices and not with the persons.
6. **Rationality.** The formal organisation is based on rationality. The rationality of formal organisations has two sources : (i)"the predominance of rules that have been devised to help achieve definite results", and (ii)"the systematic reliance on knowledge in the operation of the organization. "Knowledge" here means something more than the knowledge of the bureaucratic rules. For example, business firms depends upon the

'professional' knowledge of a good number of technical experts such as lawyers, accountants, advertisers, scientists, engineers. Similarly, hospitals depend upon medical doctors, nurses, pharmacists and many technicians.

7. **Relative Permanence.** The formal organisations are relatively permanent. Some organisations last for longer time while others perish within a short period of time. Relatively few organisations survive for generations such as The Roman Catholic Church, The Society of Jesus, the Bank of The France, The Oxford University which have survived for generations. Comparatively the business organisations are more flexible. Some organisations continue to function by aiming at the fulfillment of new goals even though their initial goals are fulfilled.

8. **Tests of Membership.** It is easy to join some formal organisations and difficult to join others. All organisations require certain qualifications. All formal organisations without exception, in fact, are relatively closed. All of them have tests of membership. It is easy to join political party or an industry, but it is difficult to get into the army, the Bar Council, the Cabinet of the ruling party. Membership in an organisation is almost always an achieved status, seldom, merely an ascribed
9. **Substitution of Personnel.** The unsatisfactory persons of the formal organisation can be removed and others assigned their tasks. The formal organisation can also recombine its personnel through transfer and promotion.
10. **Name and Other Identifying Symbols.** Well established formal organisations have their own names and also symbols. The symbols of identification may be mottoes, slogans, songs, colours, ribbons, seals, trademarks and so on. These are sometimes called 'symbolic culture traits' and they serve to distinguish one from the other.

Interrelationship between the Formal and the Informal Organisation

The formal and the informal organisations are very much interrelated. They are not mutually exclusive. We find many informal organisations existing simultaneously with the formal organisations. A single formal organisation like the state, the university, the industry, the church, etc., may consist of several informal organisations in the form of clubs, gangs, friendship groups, etc. The line separating formal and informal organisations is not always clear.

It is observed that no formal organisation by itself is sufficient to achieve its goals. Any formal organisation functions best when the informal organisation supports it. The most orderly and efficient structure does not automatically produce a successful organisational administration if the members have no goodwill towards one another and have personal hostilities, the organisation also did not function comfortably. The exercise of authority in such situations brings nothing but resentment, which makes the orderly intercourse of people difficult, [if not impossible].

On the contrary, the best goodwill in the world will be insufficient for the successful pursuit of an organisational activity if the formal organisation is deficient. Two good friends placed in a top

position in an organisation may very quickly become enemies because of conflict between them. Further, if the formal organisation breaks down at some point, it may be replaced by informal organization. "The most efficient and satisfactory organisation is the one in which formal organisation is supported by the informal organisation". When the discrepancy between the two becomes too great the organisation. is in danger of dissolution.

Sociologist Charles H. Page has opined that the continuous interaction and association among the members of formal organisation result in the emergence of informal structure of roles and relationships. He calls such informal structure consisting of primary group relations, friendships and cliques, ties of mutual obligations of aid and assistance,—bureaucracy's other face.'

Role of Individual in Organisations

We are living in a world of organisations. Our society is an organizational society. “We are born in organisations name as family, educated by organisations, and most of us spend much of our lies working for organisations. We spend much of our leisure time paying, playing and praying in organization. Without organisation, the individual did not play its role properly. The need of an organisation is always necessary for an individual. From birth to death man activates himself in a organisation .The structures are keeping the objectives of an organisation.

Modern civilization depends largely on organizations as the most rational and efficient form of social grouping. The organization creates a powerful social instrument by coordinating a large number of human actions. It combines its personnel with its resources, weaving together leaders, experts, workers, machines and raw materials. At the same time, it evaluates its performance and orients its efforts to achieve its goals. Organisations serve the various needs of society and its citizens more efficiently than smaller and more natural human groupings, such as families, friendship, groups and communities. Still, organisations are not a modern invention. "The pharaohs used organizations to build the pyramids. The emperors of China used organisations a thousand years ago to construct great irrigation systems. And the first Pope created a universal church to serve a world religion.” Modern society has more organizations and these fulfill a great variety of societal and personal needs. These organizations involve a great proportion of citizens, and affect a large segment of their lives.

Organisation Goals & Human Motives

Organizations have their own goals. There is a close relationship between organisation goals and individuals motives. But some writers are of the opinion that the organisations do not have any goals and only the individuals possess them. It is true that the participants in an organisation have a variety of personal goals. It is also true that their conceptions of the group goals or organisation goals may not be exactly alike. Still, the concept of organisation becomes meaningless unless there is a significant amount of agreement about the "common objectives" of cooperation. Unless the participants in an organization are convinced of its purpose or objectives or goals, they cannot work for it collectively.

The term ‘organization’ implies some coordination of activities. "Coordination" means orientation to common goals and specialization of contributions to the common effort. As long

as the individuals are bound by the rules and regulations of, and work according to the ways of the organization in cooperation with others, so long the organization can be said to have its own goals or purposes. Thus, it is not by a chance that the unskilled and skilled workers, the technicians and the mechanics, the supervisors and the engineers, the clerks and the accountants and others work together in an iron and steel industry.

Every organization has its own specific goals or purposes. The organisation is carefully worked out and designed for the realization of its goals. Example: The university as an organisation has the goals of promoting education, spreading knowledge, conducting researches and so on. Army as an organisation has goals such as the nation and fighting against the enemies in wars. It must be noted that all the members of the organisation may not have the same conception regarding its goals. For example, the army officials may not have a total conception of the goal of the army. Their conceptions of the comprehensive goal of the army may be simply 'winning' something like a hill, a battle, a bridge, a victory and so on. We must, however, remember that the attainment of group goals is almost always a matter of degree. So every organisation has a specific role in which the individual to follow.

Points to Remember

1. Society stands on a structure for example Like a Building stands on Pillars with measurement and if the pillars does not support the whole building will be collapsed, similarly our society stands on a strong invincible social structure and these structures are the base of everything which is social.
2. Culture is one of the structure of the society which knit the relations. A sociologist uses various terms like organizations, institutions like words use in Business management and administration.
3. Social Work Students will follow these words very carefully and observed how systematically sociologists uses these terms in Social Organizations .They all considered that Society is just like an organization and it has also various systematic structure and functions.

4.

5.3. FORMS-NATURE OF GROUPS

To acquainted the concept “Group “with Social Work Students. Social Work students learns the practice of Group Work and Case Work in their practical orientation . Some time Social work students confuses by using the concept “Groups” as it seems to be like community or a jumble word for the social work students . The sociologists uses various terminologies with carefulness and Group is just like a terminology which has very specific meaning .A group is different from the community .Mostly social work students dealt with various groups in the practice ,students can follow group work and case work for better understanding of group practice in Social Work .

Meaning of Groups in Social Work: H.M. Johnson, a famous sociologist remarked that, “Sociology is the science that deals with social groups”. This shows the importance of social groups in sociology. Human being never lives in isolation. He rarely exists alone. Human life is essentially a group life. As a social animal he always lives in group. He begins his life as a participating member of the group i.e. family. He born, live, grows and dies in group. He forms group to fulfill his different needs and to attain common goals. Group plays an important role in shaping personality, in the development of social organizations and socialization. That is why the study of group is very important in understanding the behavior of men and women. Hence group is one of the basic concepts in sociology. The concept of group may be considered from both individual and society’s point of view. Famous sociologists W.G. Summer, C.H. Cooley, T.M. Newcomb and R.K. Merton made important contributions to the development of the concept of group.

Meaning and Definition:

The term “**Social Group**” consists of two terms i.e. **Social** and **Group**. Ordinarily by social group we mean a collection of human beings. But the term social refers to social relationships or shared behaviours. Similarly, in the words of **E.S. Bogardus** the term “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 Maclver and Page

says a group refers to “any collection of human beings who are brought into social relationships with one another”. Accordingly, 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. A social group is an organized one. Besides having mutual interaction and reciprocity the members of a social group have similar goals. The members of a social group interact according to some established patterns. Definite relations exist among individuals which constitute a social group. In the truest sociological sense a group refers to a collection of individuals who are brought in social relationship with one another and organize themselves for the fulfillment of common aims.

But to have a complete understanding of the term social group it must be distinguished from the terms like social aggregate is a mere collection of individuals who are in 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 characteristics 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 becomes a social group when it becomes organized. A social group has an organizational aspect i.e. rules, regulations, rivals, 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 also dynamic in nature.

Definitions:

- 1) According to **Ogburn and Nimkoff**, “Whenever two or more individuals come together and influence one another, they may be said to constitute a social group.”
- 2) According to **A.W.Green**, “A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common which is organized.”
- 3) According to **Horton and Hunt**, “Groups are aggregates or categories of people who have a consciousness of membership and of interaction.”
- 4) According to **Maclver and Page** a social group I “any collection of human beings who are brought into human relationships with one another.”
- 5) According to **Williams**, “A social group is a given aggregate people playing inter-related roles and recognized by themselves or others as a unit of interaction.”
- 6) According to **E.S. Bogardus**, “A social group may be thought of as a number of persons two or more, who have some common objects of attention who are stimulating to each other, who have common loyalty and participate in similar activities.”

Characteristics of Social Group:

1. **Given number of Individual:** 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 those 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 Relations:** There exist 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 Goals:** 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 strengthens 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:** members of a social group show similar behavior. As the interests, ideals and values of a group are common hence its members behave in a similar manner. This similar behavior helps in the achievement of common goals.
8. **Awareness:** Members of a 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 it's members and over its 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

likes 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.

5.4. Classification of Groups:

Groups are not alike. Any lay man can observe the differences among the groups. But sociologists have classified groups into different types according to their own view point. Some sociologists have given a simple classification while others have given a elaborate and exhaustive classifications. But these classifications of groups based on size, membership, complexity, nature of interests, degree of organization or kind of contact. Famous sociologists 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 out-group (3) Permanent and Transitory group (4) Voluntary and Involuntary group (5) Vertical and Horizontal social group (6) Homogeneous and Heterogeneous groups (7) Informal and Formal group (8) Community and society (9) Institutional and non- institutional (10) Contractual and non-contractual. But besides the above some other classification is also found such as F.H. Giddings classify groups in to genetic and congregate groups, Park and Burgess have classified groups into territorial and non-territorial groups. George Hasen classifies groups into three types such as unsocial, pseudo social and anti social or pro-social. Social group may be classified into disjunctive and overlapping

groups.

But out of all these classifications the classification made by C.H. Cooley and W.G. Sumner needs special analysis. These are described in detail.

Primary Group

Famous American Sociologist Charles Horton Cooley in his book 'Social Organisation' 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 Maclver 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 Tonnies *Geminschaft* and *Gesellschaft*.

Primary group is a very small group in which a few number 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 senses, but chiefly in that they are fundamental in framing the social nature and ideals of the individual. The result of intimate association psychologically is a certain fusion of individualities in 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 that feeling."

Cooley in his definition gives emphasis to face-to-face association, sympathy and e-feeling among members. The relationships among them are intimately personal. All the members directly co- operate with their fellows. As this group first come 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 neighbourhood 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:

- **External Characteristics:**

The external characteristics are the physical conditions of primary group. One can observe this characteristic 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 consist of less number of individuals. Because of small size members known 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 characteristic 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 long distances by different means of communication.

Stability or durability of Relationship: It is another important external characteristics 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.

- **Internal characteristics:**

It is also known as the character of primary relations. These characteristics are related to the inner part of the primary relationship. This characteristic 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 are 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 basic 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 only 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 became 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 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 interest predominates over individual interest. All the members work co-operatively to fulfill the common interest in which their individual interest also got fulfilled.

Importance of Primary Group:

1. **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 and adults. Because, they prepare individuals to lead a successful social life. Primary group is the first group with which a child comes in contact at the primary 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 individual as well as society which show their importance.
2. **Primary group shapes personality of individuals.** It plays a very important role in moulding, shaping and developing the personality of an individual. Because, individuals first come 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.
3. **Primary group fulfills 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 emotion stresses and mental tensions. Participation with primary groups

provides a sense of belongingness to individuals. He considers himself as an important member of group.

4. **Individual lives a spontaneous living in a primary group.** Spontaneity is more directly and clearly revealed in a primary group. Because of this spontaneous living members of a primary group come freely together in an informal manner. These informal groups satisfy the need for spontaneous living.
5. **Primary group provide a stimulus to each of its members in the pursuit of interest.** The presence of others 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.

6. **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. A member always feels a kind of emotional support and feels that there is someone on his side.
7. **Primary groups acts as an agency of social control.** It exercises control over the behavior 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.
8. **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.
9. **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.
10. **Primary group increases the efficiency** of individuals by creating a favorable atmosphere of work. It provides them security and teaches many good qualities.

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. Hence 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. Members 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 characteristics of modern industrial society. Specialization and division of labour are the main characteristics 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 members and these members may spread all over the world. For example, the Red Cross Society, its members scattered all over the world. Because of 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 fulfil 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 are not face-to-face rather touch and

go type and casual. They interact among themselves in accordance with formal rules and regulations. Because of 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 interest while some others take active interest in party work.

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

(7) Status of an individual depends on his role: It is another important characteristic of a secondary group. Because 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 decide one's status in a secondary group.

(8) Individuality in Person: Secondary group is popular known as 'special interest groups'. Because, people become members of secondary group to fulfill their self-interest. Hence they are: gives stress on the fulfilment of their self-interests. After fulfilment of these interests 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-dependence among members is another important characteristic of a secondary group. Because of the large size of the secondary group the relation among the members are indirect and impersonal. Members are all selfish. As a result each member tries to safeguard and fulfill his own interest by himself

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

(11) Secondary relation is not an end in itself rather it is means to an end. Establishment of relationship is not an end. An individual establishes relationship to fulfill his self interest. They become friends for specific purposes.

(12) Formal Social Control: A secondary group exercise control over its members in formal ways such as police, court, arm etc. Formal means of social control plays an important role in secondary group.

(13) Division of Labour: A secondary group is characterising by division of labour. The duties,

functions and responsibilities members are clearly defined. Each member has to perform his allotted functions.

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

(1) Difference in Meaning: Primary group is the nucleus all social organisations. It is characterized by intimate face-to-face. They are primary in several senses but they are fundamental in forming the social nature and ideals of individuals. Family, playgroup and neighbourhood are the example of primary group. But secondary groups are large scale groups in which the relationships are relatively casual, impersonal and competitive. They are consciously formed to fulfill some common goals or objectives. Example :City, Political Party.

(2) Difference in Size: A primary group is very small in size and is confined to a small area. Because 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. Because it consists of thousand of members who are widespread and scattered all over the world.

(3) Difference in Stability: Primary groups are relatively stable or durable. For example family is a stable organisation. 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 fulfilment of the interest it automatically vanishes.

(4) Difference in Co-operation: The nature of co-operation in a primary and secondary group also differs from each other. The members of a primary group directly co-operate with each other. They play, sit and discuss together. Because of 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. Because, there exists indirect relations among the members.

(5) 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.

(6) Difference in Relationships: A great deal of differences 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 because primary group is relationship directed. But there exists indirect and impersonal relations among the members of a secondary group. Here relations are secondary and formal.

(7) 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 exercises control over their members. Primary group exercises controls over its members through informal means such as customs, folkways, mores etc. But secondary group have limited control over its members.

But secondary group control the behaviour of its members through formal means such as police, jail, court, law etc.

(8) 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.

(9) 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.

(10) 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 place. Physical closeness is absent among the members of secondary group.

(11) 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.

(12) Primary relationship is all inclusive. Here each member know 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 a in-group identify themselves with the word 'we'. In groups are relative to particular social circumstances. These groups are marked by a feeling of 'ethnocentrism' i.e. the members of in-group consider their group superior than other groups. The family, the tribe, the college, the village to which a person belong are his in-groups. The members of an in-group feel that their personal welfare is in some way or other connected with

the other members of the group. In the relationship among the members of in-group they display co-operation, good will, mutual help and respect for each other. Members of in-group possess a sense of solidarity a feeling of brotherhood. In group members are always ready to sacrifice themselves for the group. Because of in-group human qualities like love, sacrifice and sympathy develop among individuals. In group may be called as we-group. 'We are Oriyas' is 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 in-groupness 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 own 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 show similar behaviour and they are similar in many respects. They shows similar attitude, opinion and similar reactions.

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

(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 develop only in a in- group. This human quality governs the relationship among the members.

Out Groups (They Group)

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

(2) Out-group identifies 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 considers out-group as his enemy.

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

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

Differences between In-group and 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 refer to those groups with which individual do not identify himself these are outside groups. Pakistan is an out-group for Indians.

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

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

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

(5) Similarity in 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 possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the group. But individual shows a sense of avoidance, dislike, indifference and antagonism towards the members of out-group.

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

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

Group Dynamics.

Note Practice of Group in Work) *Group work is a scientific method of group in application. The objective of group work practice in general is to use group in process for task orientation such as capacity building, enabling members to acquire information, learning to participate in decision making within a group, and learning to participate in of different kinds. The importance of this study says to meet your own needs and help others to meet their needs is supposed to be the underlying philosophy. A more recent use of group work is to form common interest groups or self-help groups to help specific clients for achieving specific needs through collective efforts. 'Psychology is the chief elements of Group in action .*

Definitions

In order to evolve a clear understanding of what group work is, and the changes it undergone since its inception, it will be useful to scan the definitions given by different authors . Majorie Murphy for example defined Social Group Work as “enhancement of person’s social functioning through purposeful group experiences.” Murphy is simply focussing on the potential of group experience and the way these can be used to help individuals to grow. In social work “Group” is important that in the sense , modern sociologists uses the secondary group as more in use in their social work functions .

Group in Development In our previous works, we focussed that social work is the applied form of the sociological theories or most of the theoretical applications. Social work as a professions emerged to provide a variety of services to individuals ,groups and communities in the developing countries .The improvement in the social functioning of the individuals was a major objective

.Group is a very natural response of human as they love interacting with others . In “Groups” man loves to work or man is interested to perform well in groups as it the tendency of the human nature to lives in group’s .It maybe family or may be live in community as a group etc. They come to together in groups to achieve a number of needs which can only be met through collective efforts

.Human groups as such constitute an important social unit in all societies .Social functioning competence depends to a great extent on the experiences of persons in their interactions with people in their social environment.

Cooley (1909) was one of the earliest group theorist to highlight the importance of group experience and to point out that it was by group experience that the individual becomes socialize .When the baby brought in the family only group like father,mother,brother,sister, uncle reared the kid with their group interactions to each other . The importance of group is thus always important. Socialization results in social learning .Social learning implies that the individual learns about values, norms, acceptable behaviour , and life style through interactions to each other . This process seems to be most influenced by small groups such as family, friends, peer groups in school,play groups, occupational and neighbourhood groups and so on . “Group Dynamics” has come to be used to describe a growing body of applied knowledge, or technology, which attempts to translate the findings and theories of basic knowledge into practical principles and methods. Applied group dynamics is concerned with the use of knowledge about group process.

The group has always been an important means for the accomplishment of human purposes. First in the family, then the clan, the tribe, the guild, the community, and the state, groups have been used as instruments of government, work, fighting, worship, recreation and education. Very early in this historical development men began to discover by trial and error that certain ways of doing things in groups worked better than others, and so a body of folk wisdom began to accumulate regarding the selection of leaders, the division of labor, procedures for making decisions, and other group techniques. It is natural that in an era of struggle against natural and human enemies the major concern was with assuring disciplined subservience to leadership rather than with improving the ability of group members to work together creatively and co-operatively.

In the early part of the twentieth century Cooley, Mead and Simmel speculated about the element of social control in small groups, with special interest in the social conditions under which the motivation of individuals is most effectively developed. Hare, Borgatta and Bales point out that the theme of the social control of behavior also dominated most of the early experimental research, and go on to summarize this research. The importance of Group Work Analysis is a prime and important study for a Social Work Student . The theoretical approach gives the direction where the practice of Group work reflected in Group action which has very lately used in India . The social work student develops the group activities of a specific” Group” through various skill developments .This is a separate chapter read in Group Work Practice.

Leadership Role

In the analysis of functions necessary to the performance of groups no distinction has been made between the functions of leaders and the functions of members .This is because the research fails to identify any set of functions that is universally the peculiar responsibility of the designated leader. But the fact is that groups in our society typically have central figures with such titles as” leader” “chairman” “president” and “captain”. Perhaps the best we can say at this point is that any comprehensive theory of leadership must take into account the fact that the leadership role is probably related to personality factors, to the attitudes and needs of “followers” at a particular time

, to the structure of the group, and to the situation.... Leadership is probably a function of the interaction of such variables, and these undoubtedly provide for role differentiation which leads

to the designation of a "central figure" or leader, without prohibiting other members in the group from performing leadership functions in various ways, and at various times, in the life of the group.

So far we have been looking at the complicated elements or variables that make of a group its properties, dimensions, and membership and leadership functions_ almost as if a group stood still in time and space. Actually, a group is never static; it is a dynamic organism, constantly in motion. Not only is it moving as a unit, but the various elements within it are constantly interacting. A change in procedure will affect atmosphere, which will affect cohesion, which will affect leadership, which will affect procedure, and so on. Actually, most of the research has to do with the dynamic interaction of these variables in groups in motion.

5.5. Self assessment questions

1. What defines a social group, and how does it differ from a mere collection of individuals?
2. How do social groups contribute to the formation of social identity for their members?
3. What role do norms play in maintaining cohesion within social groups, and how are these norms established and reinforced?
4. Explore the distinction between primary and secondary groups, providing examples of each.
5. How does the concept of an "in-group" and "out-group" influence social interactions and perceptions within a community?
6. Discuss the significance of roles and statuses within social groups and how they contribute to the structure of group dynamics.
7. In what ways do social groups serve as a mechanism for socialization, particularly in shaping individuals' values and behaviors?
8. Explore the impact of social influence and conformity within small and large social groups.
9. Discuss the concept of groupthink and its potential consequences for decision-making within cohesive social groups.
10. How do reference groups influence an individual's aspirations, attitudes, and behaviors? Provide examples to illustrate this concept.

5.6. Summery

1. Social work students confuses using the concept Groups as it looks very similar to” Community “and “Society” . The use of Primary Group like family as the example and Secondary group (Not blood related) taken as whole for the activity approach .
2. Sociologists started the concept group from family as the primary groups where each individual starts his life.It helps the child for development. The relation between father, mother are blood relation in nature .
3. Thus family considers as a primary group or in-group for social development When human being grown up and started to keep relationship with the community,associations ,society in broader sense ,the relationship will consider as secondary but Group may be primary or secondary but Social Work given importance only “Man learn well in Group Activity” .
4. In Group Dynamics, social scientists discussed how Group functions to solve a problem .When the Group functions with an objective and solve the problem .What are the various methods use by the Group Leaders.

5.7. Further Readings

1. "Annihilation of Caste" by B.R. Ambedkar:
2. "The Discovery of India" by Jawaharlal Nehru:
3. "Untouchable" by Mulk Raj Anand:
4. "Caste Matters" by Suraj Yengde

UNIT-6

SOCIAL STRATIFICATION

Contents

- 6.1. Learning Objectives**
- 6.2. Meaning and Concept of Social Stratification**
- 6.3. Characteristics of Social Stratification**
- 6.4. Self assessment Questions**
- 6.5. Summery**
- 6. 6. Further readings**

6.1. Learning Objectives

This unit will make you able to understand

- Meaning and concept of stratification
- Characteristics of social stratification
- Discuss the need of stratification

6.2. SOCIAL STRATIFICATION *Eminent Sociologists observed the Indian Society and characterized the society by looking out the inequalities."Caste" is the major criteria as a social divisional facto which stratified the Indian Society. They use the term*

‘Stratifications’ as the major elements to divide the society

Meaning: Looking out the society which carries many points of inequality for example from the point of “caste” the society is divided into higher castes, lower castes or different strata or divisions. “Sociologists “use strata or division or segment with a purpose to look the causes of stratification and types of stratification where the society is divided or stratified into social inequalities.

Differentiation is the law of nature. True, it is in the case of human society. Human society is not homogeneous but heterogeneous. Men differ from one other, in many respects. Human beings are equal so far as their bodily structure is concerned. But the physical appearance of individuals, their intellectual, moral, philosophical, mental, economic, religious, political and other aspects are different. No two individuals are exactly alike. Diversity and inequality are inherent in society. Hence, .human society is everywhere stratified.

All societies arrange their members in terms of superiority, inferiority, and equality. The vertical scale of evolution, this placing of people in strata, or layers, is called stratification. Those in the top stratum have more power, privilege and prestige than those below.

Comparison and Rank: Members of a group compare different individuals, as when selecting a mate, or employing a worker, or dealing with a neighbour, or developing friendship with an individual. They also compare groups such as castes, races, colleges, cities, athletic teams. These comparisons are valuations, and when members of a group agree, these judgments are social evaluations.

All the societies differentiate members in terms of roles and all societies evaluate roles differently. Some roles are regarded as more important or socially more valuable than others. The persons who perform the more highly esteemed roles are rewarded more highly. Thus stratification is simply a process of differentiation whereby some people come to rank higher than others. Similarly status and class stratified the society in to unequally.

Thus social stratification refers to a division of a population into starata. Caste system is a mjoyr type of social stratification .There are three important pillars of social system . They are the caste ,class

,rank,status .Among all these caste system is one which decides the individual's status in the social stratification and also in which person's rank and its accompanying rights and obligation as ascribed on the basis of birth into a particular group. India is the best example of a stratified society where caste,class,rank ,race are found clearly .

Definition

- 1) **Ogburn and Nimkoff.** "The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification."

- 2) **Gisbert:** “Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.”
- 3) **Melvin M. Tumin:** Social stratification refers to "arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and or psychic gratification.”
- 4) **Lundberg:** “A stratified society is one marked by inequality, by differences among people that are evaluated by them as being lower' and ‘higher’.
- 5) **Raymond W. Murry:** "Social stratification is a horizontal division of society into 'high' and lower social units.”

The Universality of Social Stratification

Social Stratification is ubiquitous. In all societies there is social differentiation of the population by age, sex and personal characteristics. The roles and privileges of children differ from those of adults; and those of good hunters or warriors differ from those of the rank and file. It is not customary to speak of a society as stratified if every individual in it has an equal chance to succeed to whatsoever statuses are open. Strictly speaking, there are no purely equalitarian societies, only societies differing in degree of stratification. Even Russia which dreamt of a 'classless society' could not any more than any other society; escape the necessity of ranking people according to their functions. The criterion of rank has changed along with values of society. P.A. Sorokin wrote in his ‘Social Mobility’ that unstratified society with real equality of its members is a myth which has never been realized in the history of mankind.'

Social Differentiation and Stratification

As it is clear from the above, all societies exhibit some system of hierarchy whereby its members are placed in positions that are higher or lower, superior or inferior, in relation to each other. The two concepts — 'social differentiation' and social stratification' — are made use of to refer to such classification or gradation and placement of people in society. In differentiation society bases status on a certain kind of trait which may be (i) physical or biological such as skin-colour physical appearance, age, sex, (ii) social and cultural such as differences in etiquettes, manners,

values, ideals, ideologies, etc. Thus, differentiation serves as a sorting process according to which the people are graded on the basis of roles and status.

Stratification tends to perpetuate these differences in status. Hence, through this process people are fixed in the structure of the society. In some cases, [as it is in the case of caste] status may become hereditary. Differentiation may be considered the first stage preceding stratification in society, sorted and classified into groups. It does not, however, mean that all differentiation leads to stratification in society.

6.3. Characteristics of Social Stratification

According to M.M. Tumin the main attributes of stratification are as follows:

It is Social. Stratification is social in the sense, it does not represent biologically caused inequalities. It is true that such factors as strength, intelligence, age and sex can often serve as the basis on which statuses or strata are distinguished. But such differences by themselves are not sufficient to explain why some statuses receive more power, property, and prestige than others. Biological traits do not determine social superiority and inferiority until they are socially recognized and given importance. For example, the manager of an industry attains a dominant position not by his physical strength, nor by his age, but by having the socially defined traits. His education, Training, skills, experience, personality, character, etc. are found to be more important than his biological equalities.

Further, as Tumin has pointed out, the stratification system is — (i) governed by social norms and sanctions, (ii) is likely to be unstable because it may be disturbed by different factors, and (iii) is intimately connected with the other systems of society such as the political, family, religious, economic, educational and other institutions.

1. **It is Ancient.** The stratification system is quite old. According to historical and archaeological records, stratification was present even in the small wandering bands. Age and sex were the main criterion of stratification then. Women and children last' was probably the dominant rule of order. Difference between the rich and poor, powerful and humble, freemen and slaves was there in almost all the ancient civilizations ever since the time of Plato and Kautilya social philosophers have been deeply concerned with economic, social and political inequalities.
2. **It is Universal.** The stratification system is a worldwide phenomenon. Difference between the rich and the poor or the 'haves' and the 'have nots' is evident everywhere. Even in the 'non-literate', societies stratification is very much present. As Sorokin has said, all permanently organised groups are stratified.
3. **It is in Diverse Forms.** The stratification system has never been uniform in all the societies. The ancient Roman society was stratified into two strata: the patricians and the plebians, the ancient Aryan society into four Varnas: the Brahmins, Kshatriyas, Vaishyas and the Shudras, the ancient Greek Society into freemen and slaves; the ancient Chinese

society into the mandarins, Merchants, farmers and the soldiers and so on. Class, caste and estate seem to be the general forms of stratification to be found in the modern world. But stratification system seems to be much more complex in the civilised societies.

4. **It is Consequential.** The stratification system has its own consequences. The most important, most desired, and often the scarcest things in human life are distributed unequally because of stratification. The system leads to two main kinds of consequences: (i) 'life chances' and (ii) 'life styles'. Life-chances' refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. 'Life-styles' include such matters as — the mode of housing, residential area, one's education, means of recreation, relationships between the parents and children, the kind of books, magazines and TV shows to which one is exposed, one's mode of conveyance and so on. Life-chances are more involuntary, while life-styles reflect differences in preferences, tastes and values.

6.4. Self Assessment Questions

1. What is social stratification, and how does it manifest in different societies?
2. Explain the difference between open and closed social stratification systems.
3. How does social mobility impact an individual's position within a social hierarchy?
4. What role do ascribed and achieved characteristics play in determining social status?
5. Discuss the concept of social class and its influence on access to resources and opportunities.
6. How does social stratification contribute to the formation of social inequality?

6.5. Summery

Social stratification refers to the hierarchical arrangement of individuals or groups in a society based on various factors, leading to unequal distribution of resources, opportunities, and privileges. This system is present in virtually every society, and it is shaped by elements such as social class, caste, race, ethnicity, gender, and economic status.

Key aspects of social stratification include:

1. **Hierarchy:** Social stratification establishes a hierarchy wherein individuals or groups are ranked based on perceived societal values. This ranking often results in unequal access to resources, power, and social prestige.
2. **Social Classes:** One prominent form of social stratification is the division into social classes, typically based on economic factors such as wealth, income, and occupation. This system can lead to disparities in education, healthcare, and overall quality of life.
3. **Caste and Social Status:** In certain societies, social stratification is deeply rooted in caste systems, where individuals are born into specific social groups that dictate their roles, occupations, and interactions. Movement between castes is often limited.

Understanding social stratification is crucial for sociologists and policymakers to address issues of injustice, discrimination, and social inequity. Efforts to promote social mobility, reduce inequality, and ensure equal opportunities often form the core of strategies aimed at creating more just and inclusive societies.

6.6. Further readings

1. The Scheduled Tribe and their India by Nandini Sundar
2. Dalit: A quest for Dignity by D. Shyam Babu
3. “Why I am not a Hindu”, by Kanchan Lliah Shepherd

UNIT-7

Theories of Social Stratification

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7.1. Learning Objectives

7.2. Theory of economic Determinism or the Conflict Theory

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7.1. Learning Objectives

In this unit you will identify the theories of social stratifications which will enable you to understand

- The concept of stratification theories
- The functions of stratification theories

There are two main theories concerning the origin of "social stratification": **(i)** Theory of economic determinism of Karl Marx, which is often referred to as the conflict theory, and **(ii)** The functionalist theory.

7.2. Theory of economic Determinism or the Conflict Theory

According to Marx, economic factors are responsible for the emergence of different social strata or social classes. Therefore, social classes are defined by their relation to the means of production (i.e. by their ownership or non-ownership). Thus, there are, in every society two mutually conflicting classes -the class of the capitalists and the class of the workers or the rich and the poor. Since these two classes have mutually opposite interests, conflicts between the two are inevitable — Marx maintained.

Gumplowicz and Oppenheimer and others have argued that the origin of social stratification is to be found in the conquest of one group by another. The conquering group normally dominates the conquered. The conquered group is forced to accept the lower status and lower class life. C. C. North also has expressed more or less the same opinion.

7.3.Functionalist Theory

Kingsley Davis, P. A. Sorokin, MacIver and others have rejected the conflict theory of Marx. Soronkin maintained that conflict may facilitate stratification but has never originated it. He attributed social stratification mainly to inherited individual differences in environmental conditions.

Kingsley Davis has stated that the stratification system is universal. According to him, it has come into being due to the functional necessity of the social system. The main functional necessity is “the requirement faced by any society of placing and motivating individuals in the social structure.” Social stratification is an unconsciously evolved device by which societies ensure that the most important position is conscientiously filled by the most qualified persons.

1. The Conflict Theory

Eminent thinker Karl Marx emphasizes conflict between large and stable groups, with strong community sentiments, while the Functional Theory emphasizes the integrating function of social stratification based upon individual merit and reward. Both have their own merits and demerits.

Sociologists have recognized three major types of social stratification: Caste, estates and social class. Of these, caste system with all its peculiar features is to be found in India only. Estate system as a kind of stratification system existed in Europe during the medieval period. But social classes are almost universal in nature. They are found in all the civilized, industrialized and literate societies of the world. These stratification systems decide largely the position that a man occupies in society. The extent of social mobility is mostly conditioned by them. The range of one's social contacts is almost fixed by one's caste or estate or class. They influence and condition the way of life of people or their 'life-styles' to a very great extent.

Functions of Social Stratification

The glimpse of the cultures of the world reveals that no society is 'classless', that is, unstratified. All the known established societies of the world are stratified in one way or the other. According to Wilbert Moore and Kingsley Davis, stratification system came to be evolved in all the

societies due to the financial necessity. As they have pointed out the main functional necessity of the system is, “ the requirement faced by any society of placing and motivating individuals in the social structure.... Social inequality is thus an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled by the most qualified persons". As analyzed by H.M. Johnson certain things here can be noted about the "functional necessity" of class stratification system.. This attraction exerts a social control function.

1. **Encourages Hard work.** :One of the main functions of class stratification is to induce people to work hard to live up to values. Those who best fulfil the values of a particular society are normally rewarded with greater prestige and social acceptance by others. It is known that occupations are ranked high if their functions are highly important and the required personnel is very scarce. Hard work, prolonged training and heavy burden of responsibility are associated with such occupational positions. People undertaking such works are rewarded with money, prestige, comforts, etc. Still we cannot say that all those positions which are regarded as important are adequately compensated for.
2. **Ensures circulation of elites:** To some extent class stratification helps to ensure what is often called “the circulation of the elite”. When a high degree of prestige, comforts and other rewards are offered for certain positions, there will be some competition for them. This process of competition helps to ensure that the more efficient people are able to rise to the top, where their ability can best be used.
3. **Serves as economic function:** The competitive aspect has a kind of economic function in that it helps to ensure rational use of available talent. It is also functionally necessary to offer differential rewards if the positions at the top are largely ascribed as it is in the case of caste system. Even in caste system the people at the top can lose their prestige if they fail to maintain certain standards. Hence differential rewards provide the incentives for the upper classes to work at maintaining their positions.
4. **Prevents waste of resources:** The stratification system prevents the waste of scarce resources. The men in the elite class actually possess scarce and socially valued abilities and qualities, whether these are inherited or acquired. Because of their possession of these qualities their enjoyment of some privileges such as extra comfort and immunity

from doing menial work, are functionally justified. It becomes functionally beneficial for the society to make use of their talents without being wasted. For example, it would be a waste to pour the resources of society into the training of doctors and engineers, and then making them to work as peons and attendants. When once certain individuals also are chosen and are trained for certain difficult positions it would be dysfunctional to waste their tasks for which there time and energy on tasks for which there is enough manpower.

5. **Stabilizes and reinforces the attitudes and skills.** Members of a class normally try to limit their relations to their own class. More intimate relationships are mostly found between fellow class members. Even this tendency has its own function. It tends to stabilise and reinforce the attitudes and skills that may be the basis of upper-class position. Those who have similar values and interests tend to associate comfortably with one another. Their frequent association itself confirms their common values and interests.
6. **Helps to pursue different professions or jobs:** The values, attitudes and qualities of different classes to differ. This difference is also functional for society to some extent. Because society needs manual as well as nonmanual workers. Many jobs are not attractive to highly trained or 're-fined' people for they are socialised to aspire for certain other jobs. Because of the early influence of family and socialization the individuals imbibe in them certain values, attitudes and qualities relevant to the social class to which they belong. This will influence their selection of jobs.
7. **Social Control:** Further, to the extent that 'lower class' cultural characteristics are essential to society, the classes are, of course, functional. In fact, certain amount of mutual antagonism between social classes is also functional. To some extent, upper-class and lower-class groups can act as negative reference groups for each other. Thus they act as a means of social control also.

8. **Controlling effect on the 'shady' world :** Class stratification has another social control function. Even in the 'shady' world of gamblers and in the underworld of lower criminals, black marketers, racketeers, smugglers, etc., the legitimate class structure has got respectability. They know that money is not a substitute for prestige but only a compensation for renouncing it. Hence instead of continuing in a profitable shady career, such people want to gain respectability for their money and for their children. They try to enter legitimate fields and become philanthropists and patrons of the arts. Thus the legitimate class structure continues to attract the shady classes and the underworld

Lastly Stratification on the contest of “Race” symbolises that it refers to a collectivity of people with a set of distinctive physical feature such as a particular type of nasas structure

,short or long stature etc. These groups or collectivities carry certain common attributes .Defining race A.W.Green says .”A race is a large biological human grouping iwth anumber of distinctive ,inherited characteristics which vary within a certain range

7.5. Self Assessment Questions

1. Discuss the theories of Social Stratification.
2. What is Social Stratification. Discuss various aspects.
3. Discuss Social Stratificaton and explain various problems related to it .

7.6. Summery

1. Social stratification is a sociological and anthropological uses concept .It says about different, segments, divisions, different parts etc. Sociologists variously used that society is segmented by castes as a factor means different caste segregated different community or groups .
2. One caste dominated groups proved their supremacy over others. It means society has been stratified , divided .Similarly looking out the society carries many points of inequality as for example from the point of caste the society is divided into higher castes,

lower castes or different strata or division. “Sociologists “use strata or division or segment with a purpose to look the causes of stratification and types of stratification where the society is divided or stratified.

Key Words: Stratification, Division, Inequality, Segregated, Social differentiations

7.7. Further readings

- The Scheduled Tribe and their India by Nandini Sundar
- Dalit: A quest for Dignity by D. Shyam Babu
- “Why I am not a Hindu”, by Kanchan Liah Shepherd

BLOCK -3 MAJOR RELIGIONS IN INDIA

UNIT-8 India as a Secular State

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8.3. History and Origin

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8.1. Learning objectives

This unit discuss about India and its secularism. After completion of this unit you will able to:

- Understand the concept of secularism
- Know the origin of secularism in India
- Describe secularism in Indian context

8.2. Introduction

Secular state' is a concept born from secularity or secularism. Nowadays, we hear a lot about 'Secularism'. Secularism is just a group of people following 'Secularity'. Secularity is a person's unbiased or neutral view on religious matters. It means the person is neutral towards other religions, cultures, and activities. There are around 96 secular countries in the world as of now. Some are entirely Secular, and some are partial. Some say, in India at Ashoka's time, 2200 years ago, Secularism existed. But there is no written record available for the said matter.

'Secular state' is a concept born from secularity. It means the state or a country is officially neutral in matters of religion. To be clear, it does not mean irreligious. A secular state is where its people can follow their perspective religion, but the country does not officially support or oppose any religion. It is an environment where people can live together irrespective of their caste, religion and culture.

Being 'secular' does not necessarily mean a state is entirely neutral. There are many states which have religious mentions in their national symbols. Many laws benefit certain religions. But generally, the state permits and accepts all religions.

According to the Merriam-Webster dictionary, an ideal Secular nation is one in which religion does not affect the government, its policies and any public part of the society and vice-versa. That means the government should not interfere in religious activities.

Out of 96 states which declared themselves to be Secular, many use religious symbols in their affairs. It is because those religions are deeply rooted in their culture and society. Irrespective of the type of government, whether a democracy, dictatorship or a monarchy, it is a Secular state if a country officially declares to be secular.

8.3. History and Origin

The concept of a Secular state belongs to modern history, and 'Secularism' can only be dated back to the 19th century. But, throughout history, the concept of a state being secular can be seen as related to Christianity. One of the foremost engineers of this concept is Marsilius of Padua, the renowned Catholic thinker of the fourteenth century. He challenged the claim of the supremacy of Church over State in his treatise 'Defensor Pacis', published in 1324.

Although long advocated by philosophers and others, the concept of a secular state did not exist until Rhode Island. Roger Williams said, "for the good of the whole", the political rights and benefits given to all irrespective of their religion under his leadership. It is the first case of a Secular state born in America.

Secularity can be initiated while creating a state or by establishing later. Countries like the Soviet Union and the United States established themselves as secular, whereas France, Nepal, and many other countries adopted secularity later.

8.4. Secularism in Indian context

The word ‘secular’ in dictionary refers to things which are not religious or spiritual. The concept of ‘secular’ in fact was first used in Europe where the church had complete control over all types of properties and nobody could use property without the consent of the church. Some intellectuals raised their voice against this practice.

These people came to be known as ‘secular’ which meant “separate from church” or “against church”. In India, this term was used in a different context after independence. After the Partition of the country, the politicians wanted to assure the minority communities, particularly the Muslims that they would not be discriminated against in any way.

Hence, the new Constitution provided that India would remain ‘secular’ in the Constitution, which meant that:

- (a) Each citizen would be guaranteed full freedom to practise and preach his religion,
- (b) State will have no religion, and
- (c) All citizens, irrespective of their religious faith, will be equal. In this way, even the agnostics were given the same rights as believers. This indicates that a secular state or society is not an irreligious society. Religions exist, their followers continue to believe in and practise the religious principles enshrined in their holy books, and no outside agency, including the state, interferes in the legitimate religious affairs.

Thus, the word ‘Secularism’ has following four dimensions:

- (a) Separating the affairs of the state from those of Religion
- (b) Equal treatment of all communities by the state
- (c) Rational critique of religious beliefs and faiths
- (d) Vital domain ensuring just and fair living conditions for all people.

To be brief, all these four aspects of secularism are inter- related as well as inseparable.

Secularism in Indian Context:

The constitution of India has recognized secularism variously. The term ‘secular finds a place in the preamble which describes Indian Republic as ‘Secular’.

The words “Liberty of Thought, Expression, belief faith and worship” signify the guarantee of Right to Freedom of Religion to all citizens (Arts 25 to 28).

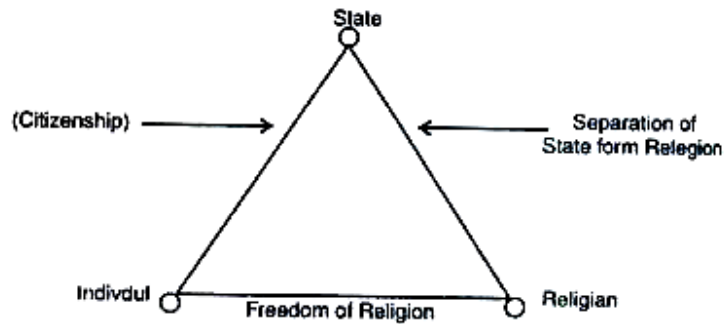
Right to Equality (Arts 14 to 17), and Cultural and Educational Rights (Arts 29 and 30) have adequately recognized the concept of secularism as well as protection of Cultural and Educational Rights of the Minorities in India.

This kind of ‘Humanistic Secularism’ of Indian version is nowhere found in the world.

Thus, India, being a liberal-democratic secular state follows three essential principles of secularism, such as:

- (i) Principle of Liberty to practice any religion
- (ii) Principle of Equality that the state does not adhere to any particular religion on the State Religion.
- (iii) Principle of Neutrality that the state chooses to remain away from participation in the affairs of any religious beliefs, faiths, organisations, groups or sects.

According to Donald E. Smith, the concept of a Secular State involves three distinct, yet closely inter-related and co-existing sets of relationship, concerning State, Religion and Individual, such as:



In India, the 45th Constitution Amendment Bill, (later enacted as the 44th Constitution Amendment Act, 1978) provided in clause 24, a definition of the word ‘Secular’, as “equal status and respect for all religions.” (Sarva-Dharma-Samabhava). But, unfortunately, as the Rajya Sabha found the definition ‘unacceptable’, the word ‘secular’ has yet remained undefined, despite its inclusion in the Preamble of our constitution.

Before the discussion goes ahead it is relevant to know the meaning of ‘Religion’. It is a combination of two latin terms ‘Re’ and ‘Ligare’, which means ‘binding together’. Another latin term ‘Religio’ as the source of religion refers to the ‘fear of supernatural power’. Thus, Religion refers to the belief in and worship of supernatural or divine power.

The term ‘Religion’ is not the exact anglicized version of the Sanskrit Word ‘DHARMA’, the root of which is called ‘DHRU’ (what holds/kinds together). Hence, in Indian use, ‘DHARMA’ stands for ‘what binds or holds together’.

8.5. Self Assessment questions

1. When did India officially adopt secularism as a guiding principle?
2. Which article of the Indian Constitution declares India as a secular state?
3. How does secularism in India differ from the Western concept of secularism?
4. What role does the state play in religious matters in India?
5. Can individuals in India freely practice and propagate their religion?
6. Is there any constitutional provision for the protection of minority religions in India?
7. How does secularism contribute to religious harmony in India?
8. Has India faced any challenges in maintaining its secular identity?
9. What is the significance of the term "sarva dharma sambhava" in India's secular ethos?
10. How do political leaders and institutions uphold secularism in the country?

8.6. Summery

India is a secular state, as enshrined in its Constitution. The principle of secularism is embedded in various constitutional provisions, with Article 15 guaranteeing non-discrimination on religious grounds and Article 25 ensuring freedom of religion. The state maintains a neutral stance in matters of religion and does not endorse any particular faith. Citizens have the right to practice and propagate their religions freely. Additionally, the Constitution provides for the protection of minority rights, emphasizing the coexistence of diverse religious beliefs. Despite occasional challenges, India's secular identity aims to foster religious harmony and ensure equal treatment for all.

People of India are free to celebrate their festivals equally. Our constitution provides the right to follow, practise or promote any religion. But, at the same time, the state can intervene and protect our fundamental rights if it deems necessary. Being home to many religions, India is a Secular state and a model to other nations, spreading unity among different cultures. India is also the largest full-fledged secular democracy. In this article, we understood Secularity, Secularism, What is a secular state and India as a Secular State.

8.7. References

1. India as a Secular State" by Donald Eugene Smith
2. Secularism in India" by Neera Chandhoke

3. India: The Most Dangerous Decades" by Selig S. Harrison

4. Indian Secularism: A Social and Intellectual History" by Raghuramaraju A

UNIT-9 Hindu Social Organisation

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9.1. Learning Objectives

9.2. Introduction

9.3. Religious Concepts

9.4. Marriage and Family among Hindus

9.5. The Verna system

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9.1. Learning Objectives

The objective of introducing Religion as a topic for Social Work students indicated and justified that when you will work in the community you will be able to:

- Find how religion works an institution for the people
- Understand the importance of social organization in the society
- Have an idea on verna system

Note: *In India the social principles controlled by institutional laws, or religion also controls the human activities and organises them for work motivation. Generally speaking the process of doing things in an orderly fashion is called organization. When we speak of social organization,*

we talk about the arrangement of actions which conform with the norms and values of society. Thus, to understand the social organization of a particular society, in this case Hindu society; we need to study the systematic ordering of social relations, including changes that have taken place over time in them.

9.3. Major Religions in India

Sociology considered ‘Religion’ as an institution. Broadly speaking religious acts work as an instrument of social control. The behaviours of particular religious groups are always directed by the religious leaders and religious laws. In any description of social organization of a people we need to refer to the ideological basis of the way the people act. In this section, we introduce you to some fundamental concepts of Hindu religion upon which Hindu social institutions and collective activities are based. The religious concepts of the Hindus give us the ideological basis of the ways they organize their socio-economic activities, their festivals and rituals.

Religious Concepts

Hinduism is one of the oldest religions in the world. It is a religion followed by several racial and ethnic groups. The Hindu sacred texts deal with ethical behaviour of an individual, of a family and of society in general. They also discuss and prescribe rules of administration, politics, statesmanship, legal principles and statecraft. The rules of conduct apply to personal and social life. Here, we will discuss only some religious concepts which provide an understanding of the ways in which Hindu society is organized.

Concept of Dharma, Artha, Kama and Moksha

A life of righteousness for a Hindu is possible through the fourfold scheme of practical endeavor. It comprises the concepts of Dharma, Artha, Kama and moksha. (Uses in Sanskrit)

1. Dharma is honest and upright conduct or righteous action.
2. Artha means a righteous and honest pursuit of economic activities.
3. Kama is the fulfillment of one's normal desires.
4. Moksha is liberation that is absorption of the self into eternal bliss.

Related to these four concepts, are the concepts of Karma and Samsara. Depending upon one's deeds (Karma) one is able to reach the stage of moksha or liberation. The stage of moksha or liberation is a term for describing the end of the cycle of birth and rebirth. The cycle of birth and rebirth is known as Samsara. The Hindus believe that each human being has a soul and that this soul is immortal. It does not perish at the time of death. The process of birth and rebirth goes on until moksha is attained. This cycle of transmigration is also known as Samsara which is the arena where the cycle of birth and rebirth operates. One's birth and rebirth in a particular state of existence is believed by the Hindus to be dependent on the quality of one's deeds (Karma). For a Hindu, the issue of liberation is of paramount significance. Let us discuss a little more about these two concepts, i.e., Karma and Samsara.

Karma and Samsara

The concepts of dharma, artha, Kama and moksha are related to tenets of Karma and Samsara. Karma is a word used for all activity or work. Samsara is the term used for the arena where the cycle of birth and rebirth continuously operates until one attains liberation. This is also called the theory of reincarnation or punarajma. Actions are divided into good, or bad on the basis of their intrinsic worth. Good deeds bring fame merit and are the path to heaven. Bad deeds bring notoriety and lead to punishment and life in hell. It is recognized that an individual's overall position in a future life depends on the way he or she lives the present one. The belief, which gave a position or negative value to certain actions, developed into a general theory of actions and is called the karma theory. The concept of karma is fully developed and woven into the belief in re-birth which in turn is related to the belief concerning heaven, hell and moksha. An individual's fate after death is determined by the sum total of grades and attributes of his or her actions or deeds (karma) during his or her life. Better birth and status is obtained if there is a surplus of many good deeds in a person's life. Otherwise one's status falls in the 'next life. Another related belief is that the world moves in a cyclical process (birth and death follow one another). By following one's karma prescribed within the fourfold scheme of dharma, artha, kama, moksha an individual strives to get out of this otherwise infinite cyclical process of birth and death. Depending on one's previous and present karma one prospers or suffers or suffers in this world. Later after death he either gains heaven or is punished with life in hell. Thus a human being after death may become a denizen or inhabitant of heaven or hell, may be reborn as an

animal, or even be reborn as a tree. All this depends on one's karma. An individual usually wanders through many births till he or she finds final release or moksha.

Relevance to Hindu Social Structure

This hierarchy in turn, is linked with the quality of one's karma. One can say that if one's actions are good, one will be born in a higher caste in the next birth. Hindu society is thus governed by rather strict rules of caste behaviour. There are on the other hand, some general rules governing the behaviour of all members irrespective of caste. Castes coexist with different norms of behaviour and continuity with the past in terms of one's action in the previous birth. Whatever position one may be born into, one must fulfill the functions, without attachment, without hatred and resentment. Whatever may be one's dharma its performance through one's karma brings blessings. Each person has duty (dharma) appropriate to one's caste and one's station in life. As mentioned before, the term dharma refers to honest and upright conduct or righteous action. Dharma has two aspects, one normative and the other naturalistic.

The normative aspect refers to duty or path to be followed. The naturalistic meaning implies the essential attributes or nature, For example, the dharma or nature of water is to flow. The Hindus believe that one must follow one's dharma to achieve ultimate liberation from the cycle of births and deaths in this world. An individual belongs to a family and a caste group and has to perform his or her dharma (in the sense of its naturalistic aspect) accordingly. The main aim of following one's dharma is to eventually achieve moksha or liberation.

Profile of Hindu Community in India

Hinduism is one of the most ancient religions of the world. The earliest literary productions of the Aryan settlers were the four Vedas. These comprise hymns and ritual ceremonies. The early Aryan settlers were a pastoral and agricultural people. The Vedic period covers about 2500 B.C. to 600

B.C. The Upanishad teachings, also of this period, contain philosophical reflection of human life. The period of the Epics succeeded that of the Upanishads. In the Ramayana and Mahabharata philosophical doctrines were often presented in the form of stories and parables. Many other doctrines followed including the Bhakti movement of Ramanuja, , Vaisnavism, Saktism, Brahmo and Arya Samaj, Ramakrishna, and Aurobindo. Thus, Hindu doctrine developed in several stages.

Demographically the Hindus are the largest percentage of the population of India comprising 82.64 per cent in 2001. We find that in some states of India the percentage of Hindus is somewhat higher or much lower than the national average. Those above include Himachal

Pradesh (95.7), Orissa(95.4) and Madhya Pradesh (92.9). Those below the national average include the state of West Bengal (76.9), Sikkim (67.2), Manipur (60.0), Kerala (58.1),punjab 36.9), Jammu and Kashmir (32.2), Meghalaya (18.0) and Nagaland (14.4).These are due to other religious denominations being higher.

9.4. Marriage and Family among the Hindus

Hindu marriage: Marriage is a sacred duty for all Hindus. It is an obligatory sacrament because the birth of a son is considered by many Hindus a necessary for obtaining moksha. in order to perform important rituals towards gods and ancestors, the sacred texts decree that it is obligatory for a Hindu to be married and have male descendants. Today, a large number of Hindus may, however, not believe in and practice these traditional ideas and associated customs.

Marriage is considered to be one of the sacraments sanctifying the body, mind and soul of the groom and bride. Therefore at the proper age and time, every Hindu woman and man is expected to get married. A wife is considered to be instrumental in helping her husband fulfill the four kinds of purushartha; namely, dharma, artha, Kama and moksha. According to this view of marriage, a man is thought to be incomplete without wife and children

Eight Forms of Hindu Marriage: Before enumerating these eight forms let us make it clear that here we are not talking about the usage in sociology regarding the forms of marriage. In sociology we discuss monogamy polygamy and group marriage etc. under the topic of forms of marriage. In that respect, it will suffice to note here that monogamy (i.e. a man is married to one woman at a time) is the usual form of marriage among the Hindus. But various forms of polygamy are also found in the Hindu community. A widow is allowed to remarry among lower castes. Higher castes usually prohibit widow marriage. The Hindu Marriage Act of 1955 permits divorce on the grounds of insanity, leprosy, adultery, etc. Coming back to the forms of marriage among the Hindus, only the first four of the following eight forms bring purification to ancestors on the sides of father and mother, the remaining four forms produce no such value (Pandey 1976: 159-169). The eight forms are:

(i) The Brahma Form: It comprises the gift or giving away of the daughter by the father to a man, who has learnt the Veda.

(ii) The Daiva Form: It involves the giving away of the daughter by the father to a priest, who duly officiates at a sacrifice, during the course of its performance.

(iii) The Arsha Form: It consist of the daughter being given away by the father to a man after receiving a cow and a bull from the bridegroom, not with an intention of selling the child, but in accordance with the requirement of the Dharma.

(iv) The Prajapatya Form: In this form of marriage, the father gives away his daughter to the bridegroom and addresses the couple to perform their dharma together.

The Asura Form: It involves a payment by the bridegroom to the bride's father for obtaining a wife.

(vi) The Gandharva Form: Here the bride and the bridegroom agree to marry at their own consent. Such a decision to marry is consequently consecrated by going through the sacred rites of marriage.

(vii) The Rakshasa Form: This is described as a marriage, through force.

(viii) The Paishacha Form: In this form, a man first seduces a woman (who may be intoxicated or mentally retarded) and subsequently marries her.

Of these eight forms of marriage, the giving away of the daughter by her father described in the first four is considered as the ideal form. The right to give a maiden in marriage is held by the father, the grandfather, the brothers, the kinsmen and the mother, in that order

The Hindus lay stress on marital chastity on the part of both the male and female . The marital bond is also to be respected through mutual fidelity. There are also forms of endogamy (marriage within a certain group) and exogamy (marriage outside the group)for which rules are laid down. These rules are designed to regulate the Hindu marriage in the sense of specifying the choice of spouse within specific groups.

Endogamy: The widest category of endogamy for a Hindu is his or her Varna. Within each Varna are several castes and sub-castes which are considered to be the categories for endogamy in the region. One comes across some inter-caste/inter-sub caste marriage in contemporary times. Yet these are few and far between. The rule of caste/sub caste endogamy is the prescribed mode followed by most of the Hindus all over India.

Exogamy: As regards the rule of exogamy, a Hindu is enjoined not to marry within his own gotra. The word gotra in this context denotes one's extended family or the clan. The gotra of a family is usually named after the ancestor who founded the family. People with a common ancestor are not allowed to marry each other. At present, the rule of exogamy is usually defined in terms of prohibition of marriage within five generations on them mother's side and seven generations on the father's side. However this rule can be circumvented by letting someone of a different gotra do the kanyadaan, which is the rite of giving the daughter away in marriage (Madan 1865).There is a clearly defined limit up to which persons are considered to be related in such a way that their marriage cannot be permitted.

The most common form of marriage is that the bridegroom and his group go to the the bride's home. There the bride is given away by the father or her guardian with due rituals and ceremonies. Variations, of course, occur according to the region and caste.

The Hindu Family: For a Hindu, the event of marriage signifies the completion of the brahmcharya ashrama i.e., the stage of a celibate life. Marriage heralds the beginning of the householder stage, (grihastha). Now, brings the process of the preservation and continuity of the

Kula or the family. A Hindu home symbolizes the continuity of its living members, past members that are no more and future members that are yet to come. The living members are considered to be the trustees of the home. It is supposed to belong to the ancestors and includes the interest of the male descendants of the family. The individual as such does not belong to the home. One only performs one's dharma. The home is the place where dharma and karma are practiced by the people who are enjoined to remain detached yet conduct the affairs of the world (Prabhu 1979: 216-217).

The Form of Hindu Family: The most striking feature of a Hindu family is its jointness. That is to say the unit of residence is often not confined to the parents and their children only. It usually includes three generations living under the same roof and sharing the family property in common. What we need to emphasize is that the joint family is believed to be the ideal form of family. In practice, we find many combinations and permutations of family living among the Hindus.

While living in a nuclear or a joint family most Hindu families prefer that each member goes through some basic life cycle rituals. These sacraments have been prescribed by the sacred texts and are meant for purifying body and mind. The sacraments are supposed to help make the human being into a social being. Some of them purify a human being in the present life and others help in the life after death. From birth to death the sacraments (rituals) help in organizing and disciplining the life of the Hindus, and enabling them to perform the dharma in accordance with their status. There is diversity in the observance of the sacrament. Depending on the region and caste, different numbers of sacraments are observed. There are rituals from which women are excluded. Yet other rituals have special significance for them. Thus for a female the nuptial ceremony is regarded as being of equal significance to the sacrament of upanayan (the stage when a male child is initiated into the study of the Veda).

Relations among Family Members

Males are more respected than females, and members senior in age command more respect than the younger members. For example, the father is respected more than the mother and has greater authority. The father's mother by virtue of her age is respected by all members who are younger to her. It is considered ideal for a man and wife to live with all their married sons in a joint family. They are to be respected and cared for by the sons and their wives and children. It is expected that the sons and their wives will perform their duties to the satisfaction of the parents and thereby earn their blessings and religious merit.

The sons have a right in their father's ancestral property. The age old rules of inheritance which are still customary gave ownership and inheritance rights to males, while they give only maintenance rights to females. These customary rules continue to prevail even today. The Hindu Succession Act and the Hindu Adoptions and Maintenance Act, 1956, however, introduced some

changes. The Act makes the husband legally responsible for the maintenance of his wife and children. According to this act (which is also applicable to Jains, Buddhists and Sikhs), the property of a Hindu comes down to his sons, daughters, widow and mother. Daughters legally have a share equal to that of sons in their father's property. In actual practice customs and tradition continue to be so powerful that very few women are able to take advantage of their rights. From being a member of the primary group, such as the family, one goes on to being a part of one's lineage and sub caste/caste. The largest category of this belongingness for a Hindu can be expressed in terms of the idea of Varna.

9.5. The Varna System

The broader aspects of activities in the sphere of economy and polity form a very important part of social life. For a Hindu, these activities take place within the context of a Hindu view of life. A Hindu is born into a jati (caste) and follows his dharma in this birth to improve the future birth. A discussion of the four stages, called ashrama, of a Hindu's life, and the divisions of the Hindu community into the Varna categories and caste groups, would provide us a framework to look at the bases of the politico-economic activities of Hindu.

The Four Varna: The Hindus are divided into four Varna namely, Brahman, Kshatriya, Vaishya and Sudra. These four categories are ranked from higher to lower in the order mentioned here. This means that Brahmin ranked as the highest and the Sudra the lowest. The Varna system of dividing the members of the Hindu Society is an ideological construct which is mentioned in their religious texts. Each Varna is also associated with particular occupations. A Brahmin is supposed to be a priest by profession, a kshatriya to be a warrior; a Vaishya to be a trader; and a Sudra to be a worker. All Hindus recognize this system and can place their identity in terms of one of the four Varna.

The Four Stages of Life

The life of a Hindu is considered to be divisible into four stages, namely in Sanskrit uses

- 1. Brahmacharya ashram**
- 2. Grihastha ashram**
- 3. Vanaprashtha ashram**
- 4. Sanyasa ashram**

It is the dharma of a Hindu to pass through these stages in one's life. The male members of Brahmin, Kshatriya and Vaishya Varna pass through four different ashram (stages) in their life. The first ashram is called Brahmcharya ashram (the educational stage) from which the fourth Varna, i.e Sudra, and women of the first three Varna are barred. Brahmachary ashram ends (after studentship) at marriage. Celibacy is prescribed till marriage.

The second stage of life is called the Grihastha Ashram. During this a man rears a family, earns a living and performs his daily personal and social duties. Following this, a man gradually enters the third stage of life called the Vanaprastha Ashram. During this stage the householder relinquishes his duties in the household, and devotes his time to religious pursuits. His links with his family are weakened. During this ashram a man retires into the forest with or without his wife leaving behind the householder's cares and duties. The final phase of a Hindu's life begins with the stage known as the Sanyas Ashram. In this stage one attempts to totally withdraw oneself from the world and its cares by going to the forest and spending the rest of life in pursuit of Moksha. The four stages of a Hindu's life just described are together called the Varna-ashrama system. There is an ideal scheme which correlates the Varna-ashrama phases to ages at which a particular ashrama begins. However, it is the Endeavour that is important and not the age at which this begins. Thus Hinduism permits young unmarried sanyasi, as well as those who never go beyond Grihastha Ashrama. Thus there is nothing compulsory about living life in the Varna-ashrama scheme. It is however, highly recommended

Caste

Jati or castes are hereditary groups in hierarchical relation to one another, similar to the hierarchy among Varna. Brahmin castes are the highest while untouchable castes are the lowest. Those between these two extremes are placed according to regional hierarchies.

A caste group can be seen as an extended kin group because members of a caste marry among themselves. Caste endogamy is also explained by the term *beti vyavahar* as against *roti vyavahar*. *Beti vyavahar* refers to the practice of giving and taking of the daughters (*beti*) of different families within a caste. *Roti vyavahar* means only the giving and taking of food (*roti*) with certain categories of people. It is possible to have *roti vyavahar* with people of castes other than one's own but the opposite is traditionally not permitted. There are certain rules and conditions which regulate the type of food which is accepted when offered to a person of higher caste. The caste groups claim their superior status by showing the evidence of their dietary practices in terms of acceptance/non- acceptance of food and water from particular castes. Besides food, there are also customary discriminatory practices related to different caste groups. For example, the untouchable temples. This is a typical example of the idea of purity and pollution on which

the ideology of caste is supposed to be based. When we consider a caste to be high or low on the basis of its purity or pollution level, we refer to it as a ritual hierarchy of castes. The level of purity/pollution is judged by the prevalent practices relating to acceptance/non-acceptance of food, entry to sacred places and widow-remarriage. In all these hierarchically arranged caste group, the scheme of dharma, artha, Kama and moksha is followed without hatred or resentment towards the lower or the higher group. in other words, people born into a caste accept the sacred duty (dharma) of their caste and do not question the right of the higher caste people to social privileges. Within their own caste they organize themselves for fullfulling several purposes.

Caste Councils and Caste Associations

Generally each caste has its council. The leaders in the council are usually the elderly members of the caste. Caste councils act as a judiciary for caste groups and help settle disputes related to marriage, separation, divorce or any other untoward behaviour of their caste members. The caste councils are localized covering many villages.

Caste associations are recent phenomena. They are engaged in various activities. For example, they run educational institutions, cooperatives, hospitals, old age homes and orphanages. From time to time they print and distribute among their members pamphlets containing information about new rules of behaviour regarding marriage ceremonies, gifts, widow, remarriage, etc. They also publicize the nature of punishment to be meted out of defaulters. These associations are generally regional. They also act as political pressure groups. The caste councils and caste associations regulate the behaviour of caste members.

Interdependence among Castes

There is interdependence among caste groups. A member of a caste not only interacts within his own caste but also with other castes. Both aspects are very important for the socio-economic and political organization of the Hindus. We shall now discuss a little about the inter-caste relationships.

For the Hindus, the caste system is a coherent and comprehensive system with rituals and occupational hierarchy. The occupational division of castes also helps to maintain equilibrium in the economic sphere. Being religiously oriented, members, of different castes accept their rituals and occupational positions. Within the framework of caste ideology, they perform their dharma and karma and endeavor to improve their present and future life. In both the ritual and economic sphere, members of different castes are dependent on one another. Members of different castes are vertically, organised which is more manifest in the rural society. The context of Hindu social organization is to be seen as a system of interdependence among the members of different caste groups. The jajmani system is an important aspect of this interdependence.

Jajmani System

In rural areas of India, it was found that a village generally comprises several Hindu castes, each

living in different clusters. These castes have relationship of giving and taking of services among one another. Usually the peasant castes are numerically preponderant. Due to their numerical majority and also their economic power they have been called dominant castes by sociologists. The dominant caste needs services of the carpenters blacksmith, potter, barber, washer man for various farming and ritual activities. The peasants pay in cash and kind for these services from other castes. The castes providing these services depend for their livelihood on the patronage of the dominant caste. In turn, the servicing castes also give support to their patrons in matters of political group formation. The relationship of patron and client among these interacting caste groups usually continue from generation to generation. Thus, the villagers are bound in a system of the exchange of services. Without this exchange the normal day-to-day life may not run smoothly. This is why this aspect is a very important part of Hindu social organization.

The interdependence among caste group is also evident in the ritual sphere apart from politico-economic activities. Pilgrimage, worship, recitation of holy texts, life cycle ritual ceremonies, fairs and festivals are rituals which bring together members of different castes. Without a whole series of interaction among them, these activities are just not possible. The instance of a Hindu wedding (one of the life cycle ritual ceremonies) is a case which illustrates this point. Here, a Brahmin priest is needed to perform the sacred rites, the barber is required for the shaving and bathing, the drummer beats the drum the washer man brings freshly laundered clothes, the untouchable takes the charge of sweeping the floor, the gardeners bring flowers and so on.

Festivals and Pilgrimages

Festivals, pilgrimages and other ceremonial occasions are usually linked with religion. As such they show how both personal identity of the individuals as well as collective identity of the groups is highlighted by the patterns of interaction during the events. Festivals manifest the social cohesion and solidarity of the community. We bring our discussion of this aspect of social organization by describing festivals, fairs and pilgrimages among the Hindus.

Festivals

Most of the Hindu festivals are linked to the arrival of particular seasons. For example, the festival of Diwali marks the arrival of winter season while that of Holi signifies the beginning of summer season. Some festivals are associated with eclipses and movements of the heavenly bodies such as the moon and other planets. Many festivals are held in the honour of the deities like Krishna, Siva, Durga, Lakshmi and Rama, e.g., Dussehra, Durgapuja, Janmashtami, etc. Local festivals have their roots in the ecology of the region, celebrating myths associated with plants like coconuts, tulsi (basil) the sacred tree, or with animals, like elephants, snakes, and monkey. There are regional festivals connected with the agricultural cycle. The artisans worship the deity called Vishwakarma.

These festivals play role in social life of the people. During festivals, people in a locality get together and their participation in a common activity enhances their feeling of belonging to a community. These occasions also provide the chance to people for buying and selling special commodities. By preparing special food and wearing special clothes, people bring about the

feeling of freshness and change in their day-to-day life. This regenerates them for carrying the routine activities. Recurrence of festivals and associated rituals strengthens their faith in the stability and integrity of their social order.

Festivals like Holi, Diwali and Dussehra are celebrated on a scale which includes participation of Hindus as well as non-Hindus. They provide occasions for a meeting across religious.

Pilgrimage

The cultural unity of the Hindus is expressed in the institution of pilgrimage. When a pilgrim goes to the southern pilgrim centre at Rameshwaram, he or she also aspires to reach the northern end of the country, at Badrinath. Most pilgrims also aspire to go to Puri in the east and to Dwarikanath in the west.

9.6. Self Assessment Questions

1. What are the sacred texts of Hinduism?
2. How is the concept of dharma central to Hindu religious teachings?
3. What is the significance of the Trimurti in Hinduism?
4. What are the major festivals celebrated in Hinduism?
5. How is the caste system historically linked to Hindu society?
6. What role do temples play in Hindu religious practices?
7. Describe the importance of pilgrimage sites in Hinduism.
8. How does the Hindu concept of karma influence family life?
9. What is the significance of the joint family system in Hindu culture?
10. Explain the rituals associated with Hindu marriages.

9.7. Summery

Hindu social organization is deeply rooted in ancient traditions and religious beliefs, shaping various aspects of community life. The caste system has historically been a fundamental element, categorizing individuals into social groups based on their occupation and birth. The four main varnas (Brahmins, Kshatriyas, Vaishyas, and Shudras) traditionally delineate these groups. However, efforts have been made to mitigate caste-based discrimination, and constitutional measures in modern India aim to ensure equal rights.

Family plays a crucial role in Hindu social organization, with the joint family system historically prevalent. This system emphasizes close-knit, extended families living together and sharing resources. Respect for elders, adherence to family duties, and the continuation of ancestral traditions are highly valued.

Religious institutions, particularly temples, serve as focal points for community gatherings, worship, and cultural activities. Pilgrimages to sacred sites also contribute to the social fabric, fostering a sense of shared spirituality among Hindus.

Despite these traditional elements, contemporary Hindu society is dynamic, evolving, and diverse. Urbanization, globalization, and education have influenced social structures, with many individuals moving away from traditional occupations and embracing modern lifestyles. While the caste system's influence persists to some extent, there is an ongoing effort to promote social equality and inclusivity within the framework of Hindu social organization.

9.8. References

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UNIT-10

Christian Social Organisation

10.1. Learning Objectives

10.2. Christian Social Orgainsation

10.3. Christian Family

10.4. The Christian Church

10.5. Self assessment Questions

10.6. Summery

10.7. References

10.1. Learning Objectives

This unit provides brief information on Christian social organization. After studying this unit you will able to:

- Understand various concepts related to Christianity
- Know the structure of Christian families
- Be aware of the functions of Christian Church

10.2. Christian Social Organisation

Here, we are going to familiarize you with the social organization of another community,

namely, the Christian community. Since the community of Christians has different bases of social organization depending upon the region of a particular group, we have chosen one specific community as an example. It is called the Syrian Christian community of Kerala. Its social organization is discussed here with reference to family and church.

Christian Community: The Spatial and Demographic Dimensions

In India there is no one homogeneous Christian community, but there are many different ones, organized around regional, language and sectarian bases. There are Kerala, Goa, Tamil, Anglo-Indian, North-Indian, Naga and East-Indian Christians, who are different in their language, socio- cultural practices and economic status. It is difficult to speak about a general Christian way of life in India for these very reasons. There are many churches, many denominations or groups, many sects or brotherhoods among them.

According to the 2001 census the percentage of Christians in India's population amounts to 2.43 per cent. However, the distribution of Christian population is very uneven in India. There are dense settlements of Christians in some parts of the country while in other regions there are small and scattered Christian communities. In Andhra Pradesh the Christians represent 2.68 per cent of the total population. In Kerala, the percentage of Christians is 20.6%. So also Manipur has a 29.7 per cent Christian population. In fact, Meghalaya with 52.6 per cent and Nagaland with 80.2 per cent register the highest concentration of Christian population. Tamil Nadu has 5.78 per cent Christian which is over twice the national average. Very low percentages of the Christian population have been recorded in some central and northern states of the community. For example, Jammu and Kashmir 0.14%, Madhya Pradesh 0.7%, Rajasthan 0.12 per cent and Uttar Pradesh 0.15%.

Tenets of Christian Faith

However, in spite of regional variations as described above there are certain tenets which unite Christian life and experience all over the country. The first of these is that all Christians believe that Jesus Christ of Nazareth is their Saviour. They believe that Jesus was born to Mary, a virgin, and that God, the Father sent him to redeem man of his sins. The concept of virgin birth, is accepted alike by Catholic, Protestant and Orthodox Christians in India. Christianity asserts that Jesus was the Son of God. However, Jesus' father on earth was Joseph. He was a carpenter who protected Mary and took her away to Bethlehem where the baby Jesus was born in a stable. The story of the poverty surrounding Jesus' birth is a very important one for Christians. It establishes the background of much of what Jesus taught, and the manner in which his teachings celebrated poverty, meekness and humility.

The Life of Jesus

The life of Jesus is the central principle around which Christians in India Organise their ritual life. The two most important religious festivals of the Christians are Christmas and Easter. Christmas marks the anniversary of Jesus' birth, and is celebrated by attending the Church, eating festival food, wearing new clothes and greeting friends and neighbours. In India, there would be differences among Christians in the kind of festive food that is served, or the kind of clothes that

are worn. These are, however, regional differences of custom. It is the belief that Jesus birth must be celebrated and this celebration unites Bengali, Punjabi, Tamil, Goan; Malaya Konkan or Naga Christians. Similarly, all Christians mourn the crucifixion of Jesus on Good Friday, and celebrate his Resurrection, or victory over death on Eastern Sunday. All Christians believe that Jesus was killed by his enemies who hated what he taught, but on the third day; he arose from the tomb and convinced his followers of his divinity, for soon after he ascended to heaven. The Christian church then came into existence with the belief in the Recurrection of Jesus. The Eucharist service, which is the central part of Christian rituals, enacts the life of Jesus. it is like a sacred drama which is performed so that the Christians may continually remember the life of Jesus, hear again his teachings, and try to live their lives in the way that he taught his disciples. Let us now briefly discuss the various elements of Christian faith.

Various Elements of Christian Faith

Christianity is a historical religion, and all Indian Christians accept that their Master, born in the Middle East, was Jesus of Nazareth. The Bible is the sacred book of the Christians. It provides the basis for Christian beliefs and the norms for Christian behaviour. The Four Gospels (a part of the Bible) of Matthew, Mark, Luke and John to be found in the Bible are often read by all Christians in the country. These are memories of Jesus' life: they affirm that Jesus is authentically human, as well as Lord, Messiah (Christos, the son of God).

For all Christians in India as elsewhere, the reality of God is affirmed in Jesus' life on earth. All Christians accept the propriety of speaking of God in a three-fold manner, as Father, Son and Holy Spirit. This is a problem of great theological complexity, and among Christians there can be differences in the interpretation of the relationship between Father, Son and Holy Spirit. Let us, for our purposes merely say that all Christians believe in the Trinity. They believe also that the Universe has been divinely created that man is sinful, and that Jesus was sent to earth so that man and God could become reconciled. The Christian Church was founded by Jesus and his spirit is constantly present and sustains all the Church and all believers. Finally, all Christians believe that all human life (human history) must one day close, and then will follow the day of judgments when men will either be rewarded or punished according to the kinds of life they have led. Let us now see how Christianity reached India.

The Christians of St. Thomas: An Example of Christian Social Organization

Christianity, like any other religion, is a way of life. Differences in the social organisation of Christianity will arise from the historical, cultural, political and geographical environment in which the community is founded. Thus the social organisation of Christians in Goa, Delhi, Punjab, Nagaland or Tamil Nadu will differ from one another depending upon the region and its culture and/or sectarian differences. The social organisation of Christians of St. Thomas, which is called the Syrian Christians have been described in order to show you the specific nature of organisation of a particular Christian community in India. It is only one example of Christian life in our country, but it may help you to understand what Christianity is about: The following sections describe Christian social organisation in terms of family, the role of Priest, Church and Christmas among Syrian Christians of Kerala. The interaction between and some common rituals of the Christians and Hindus have also been referred. In the earlier sections, the origins of

Christians in India and some of their basic beliefs have been given. All this should give you some ideas regarding the social life and organisation of the Christians in India.

10.3. The Christian Family

The Syrian Christian family is a very close knit one. Let us look at Christian family relationships, and see what they say about this particular Indian Christian community.

The Husband's Mother: When a Christian bride enters her husband's home, her husband's mother would have a very important role to play in her new life. Close relations between a Syrian Christian husband and wife, especially in the early years, are thought to be unseemly. When they move into an independent household with the birth of children, that husband and wife complement each other, but a certain reserve always mark their relationship.

The closeness of family bonds which characterizes the Syrian Christian family is a tribute in fact to the relationship between a woman and her sons' wives. It is not merely cooking and the organization of the household that a bride learns from her husband's mother. She learns the Christian virtues of charity and piety as well. However, there are often tensions between the two women, since the relationship is an unequal one.

The Husband's Father: The relation of a Syrian Christian woman to her husband's father is one of respect. He is the head of the household till the time of his death. However, by the time he is about sixty years of age, he may retire from active social life. While actual control of property may be in the hands of the sons, the father is treated with great respect, and his advice is always sought. It is he who leads the family at prayer when after dinner the family kneels together on the carefully laid out reed mats. Further, it is the father who gives formal permission, necessary economic assistance and the blessings when a couple wants to set up house separately. The relationship between sons and fathers is one marked by devotion, affection, obedience and respect on the one side, and by patronage and authoritarianism on the other. This relation, full of tensions, is also reflected in the relation of the bride to her husband's father.

For many Christians, while they live in nuclear households (consisting of parents and their unmarried children) the ideal family that they general desire is three generations, in which all the sons bring their brides into the paternal households and live all together with their children. However, in practice, amongst the Syrian Christians, the sons set up separate households with the birth of children.

The Grand Parents: For these Christians, grandparents play a very important role because they live close by. The paternal grandmother is an important person in the life of the child, particularly as the child grows up. A teasing relationship is often evident. Even before they go to formal school; they accompany their grandmother every day to the parish church. It is to her that they

recount the events of the day. She teaches them stories from the bible and songs about Jesus.

On the other hand, with-the grandfather, the relationship is one of great formality. This is the consequence of authoritarianism and patrilineality. The grandfather in the Christian household is the griha nayakan (head of the house) and this idea of domestic authority is pervasive he leads in family prayers, gets priority in being served the best at meal times, makes all important decisions regarding property, money and the arrangement of marriages.

The Mother's Brother: The mother's brother is of great importance to the children. Gifts from the mother's brother are received on occasions of marriage and birth. The mother's brother always brings abundant quantities of fruit and sweet foods called palharam when he comes to visit. Many Christmas vacations spend at the mother's brother's house with the maternal grandparents. Here the children are honoured and beloved guests.

As they grow up, however, their father's house becomes more important. It now becomes the centre of their life, particularly when they are sons. It is to this house and property that they will be heirs. This is "their own house as opposed to their "mother's brother's house".

The Patribocal Residence: Patrilocal residence (staying in the same locality as the father) is of great importance to these Christians. Brothers always live in neighbouring houses: food and garden products are often shared. They visit each other and celebrate rituals and ceremonies in each other's houses, share sorrows and difficulties. The link between them is that they are of the same blood and the same name.

Inheritance: Till 1986, women were given stridhanam by their fathers which were seen to be their share in father's wealth. It was controlled not by women, but by the husband's father. After a Supreme Court Ruling in 1986, a woman may inherit equally with her brothers when her father dies without writing a will. Written wills, however, ensure even today that it is sons who inherit property, while daughters are given away in marriage with stridhanam which is never really hers to use, since her husband's father or her husband will control it.

Inheritance customs express the dominant place of the father in the Syrian Christian household. Traditionally the concept of equal share was never of importance to the Syrians. Property was divided according to the will of the father, or according to the need of his children. The question of manipulation and favouritism arose frequently. The writing of wills has always been very popular amongst these Christians, and the father had absolute control over his sons.

The Priest in Christianity

The Christian priest is greatly respected by his parishioners. When he conducts prayers and offers the sacrifice (as the central rite of Christianity is called), he stands in place of Jesus Christ. He has the power to reveal the sacred world to those who believe. The Christian priest is a man of

God. Amongst the Yakobas, the priest is expected to grow a long beard, and wear a round black cap, loose trousers and a flowing black or white gown. These are the signs by which a priest is known. He must be always calm and disciplined. When he goes to the Church he must not talk to anyone, all of his being must be directed to God. When people are in trouble, ill, suffering or dying, he must be with them. At times of joy-feasting, marriages, births, entering a new house, he must be present to bless the occasion. No one will start a celebratory meal without the priest. If the village is having an exhibition of fire crackers on a feast day or a function, the priest must be present. He is given the best place to sit in, the best food, and the greatest respect.

The prelates or Bishops of the Church are treated with even greater respect. It is only on festivals and other important occasions that the people meet them. At other times, they live in the monastery in meditation and prayer. The Bishops are the leaders of the community. Every Christian knows them by sight and by name. To be related to a Bishop in any way is of great value. As soon as the Christians see a Bishop, all conversation stops, every one stands at attention. Even if the Bishop is younger than many of his Parishioners, they express great respect, almost awe. Those who come to him must bow their heads and receive a blessing with his hand-cross. To have a Bishop officiate at a baptism or marriage or funeral is considered to be a very great honour.

10.4. The Christian Church

In this section, we will describe the architecture and interior of the church. The construction of the traditional Syrian church in Kerala follows the principles laid down by the Hindu Shastras on architecture. It is surrounded by a courtyard on all sides. The walls are similar to Hindu temple walls in height, width and design. Inside, the church is white washed, sometimes there are religious paintings on the wall or ceilings. These pictures tell the story of Jesus, and often have pictures of St. Thomas, who is said to have brought Christianity to Kerala. The altar is placed on a higher platform, and no one may climb the steps up to this sanctuary. It is a holy place. Only the priests and his assistants are allowed access to the altar the holy vessels the cross and candles which are kept there. There are no chairs or pews in the traditional Syrian Church. The floor is covered with reed mats and on these the people kneel and pray. The men stand on the left side facing the altar and the women stand on the right side. There is an aisle between them, down which the priests assistants will walk swinging the container of burning incense which purifies the air. Many churches have silver or bronze oil lamps that have wicks burning in them. The devotees come and pour oil into these lamps and each will light a wick in honour of Jesus. In each of these churches, there will usually be a large stone cross in the outer courtyard, which can be seen from very far away.

The church is the heart of Christian social life. People in the villages visit the church every evening for Sandhya Namaskaram and in the morning for Vishudha Qurbana, the Holy sacrifice. The Holy Sacrifice is a symbol of the life of Jesus. The priest, through the rituals of the church,

acts out the great mystery of the life of Jesus. The mystery of religious belief lies in that moment and practical realities are kept away, while the sacred world is for that moment brought closer.

Everyday, the people participate in the great mystery of the Sacrifice and especially on Sundays, the churches are full. The two greatest festivals are Christmas and Easter, which are celebrated with great joy. In fact, for many traditional Christians, the perception of time is not according to the Western calendar year, but centers around the life of Jesus. It begins with the birth of Christ.

Christmas

Twenty five days before Christmas are days of Lent, or abstinence, to mark the coming of great joy. The days before Christmas are days of hectic activity. The house cleaned and made ready for guests. On Christmas Eve all the churches are open, decorated with green leaves and plants. The houses on the roadside look bright with lights. The streets are full of children. Each Christian house marked by a big star, because when Jesus was born, a bright star was seen in the sky. There is usually among these Christians of Kerala, no practice of decorating a tree, buying new clothes or sending greeting cards. What is given great importance is going to Church, eating an elaborately cooked meal and spending the day together with relations and friends. Those who are wealthy have their houses white-washed, while others clean, polish and wash their houses for a week.

The Malayalam era follows the Christian era by 825 years. it is still used in everyday speech when referring to the past, for marking the dates of the establishment of churches, houses and gravestones. If you wish to know in which year 1990 is in the Malayalam era, you only have to subtract 825-

The months have names different from the Western calendar months. Each month has a certain attribute or character. Thus Karkadam (July-August) is considered to be the worst, a time of rain and hunger, Kanni (September-October) is thought to be bad and inauspicious month, and during this period neither house construction will begin nor marriages take place. Dhanu is the best season, and it is the time of Christmas, which the Christians celebrate with great joy.

The calculation of time according to moments is still done by the narhika. The day is divided into 60 narhikas, each narhika is 60 vinarhikas (24 seconds). This precise way of calculating time is used by people in making traditional (Ayurvedic) medicines, which follow given rules, held by both Hindus and Christians to be life laws of nature.

Days have special significance in terms of auspicious and inauspicious. Wednesday 's are considered so dangerous that there is a saying that even a leopard cub will not emerge from its mother's womb. Friday and Tuesdays were considered auspicious by both Hindus and Christians for oil baths and washing the head in the most elaborate fashions On these days men would avoid travel as this would cause extra work on a day which belonged to the women. Let us took at another example that is of house building.

Elements of Caste in Christianity

The Syrian Christians of Kerala believe that their ancestors were Brahmans who were converted to Christianity by St. Thomas, a follower and friend of Jesus who came to Kerala in 52 A.D.

The Christians believe that when they converted from Hinduism to Christianity, they were forced to break away from their original caste group. However, their caste status is maintained by them because they are careful to behave in certain ways, which are in keeping with caste defined behaviour. They maintain the traditional boundaries and distances between high and low castes, even though this is against the moral laws of Christian life. It was the only way in which they could survive, and survive they did for almost two thousand years. Adaptation and compromise were the two laws by which this Christian community lived for many centuries. Even today, in spite of the many changes brought about by modernization, they sustain their daily life, many of the traditional customs of the past. Let us look at some of these.

Like the Hindus, they have faith in horoscopes; they too tie the tali or marriage locket; they observe death pollution often to fifteen days, and the rituals of bathing to remove death pollution called pula kuli. Like the Hindus, they celebrate Onam and Vishu (harvest and New Year festivals). They also celebrate ‘annaprasanam” (first feeding of a child with rice).

10.5. Self Assessment Questions

1. What are the main denominations within Christianity?
2. How does the structure of the Catholic Church differ from that of Protestant churches?
3. What role do pastors and priests play in Christian social organizations?
4. Explain the significance of the parish in Christian communities.
5. How do Christian churches contribute to charitable and social welfare activities?
6. What is the importance of Christian fellowship and community gatherings?
7. How does the concept of the "body of Christ" influence Christian social organization?
8. What role does the laity play in the social life of Christian communities?
9. How do Christian churches address issues of social justice and ethical concerns?

10. What is the significance of Christian education and Sunday schools in social organization?

10.6. Summery

Christian social organization encompasses a diverse range of structures and practices within the global Christian community. Denominations such as Catholicism, Protestantism, and Eastern Orthodoxy exhibit distinct organizational features:

1. ****Denominational Diversity:**** Christianity is divided into various denominations, each with its own hierarchical structure, doctrines, and practices. Key denominations include Catholic, Protestant, Orthodox, Anglican, and others.
2. ****Church Hierarchy:**** In the Catholic Church, there is a clear hierarchical structure led by the Pope, bishops, priests, and deacons. In Protestantism, the structure varies, with some churches having a more decentralized system and others maintaining a pastoral hierarchy.
3. ****Local Congregations:**** Christian social organization often centers around local congregations or parishes. These are community-oriented gatherings where worship, fellowship, and social activities take place.
4. ****Role of Clergy:**** Pastors, priests, and ministers serve as spiritual leaders within Christian social organizations. They lead worship services, administer sacraments, and provide pastoral care to the congregation.
5. ****Community Involvement:**** Christian churches frequently engage in charitable activities, social welfare programs, and community outreach. This involvement reflects the Christian principle of caring for others and promoting social justice.
6. ****Education and Youth Programs:**** Christian social organizations often run educational institutions, Sunday schools, and youth programs to impart religious teachings and values to the younger generation.
7. ****Fellowship and Community Events:**** Regular church services, Bible studies, prayer meetings, and fellowship events contribute to the sense of community and shared faith among believers.

8. **Missionary Work:** Many Christian organizations are actively involved in missionary activities, seeking to spread their faith, provide humanitarian aid, and address social issues globally.

9. **Ecumenical Movements:** Efforts to foster unity among Christian denominations are evident in ecumenical movements, emphasizing shared beliefs and collaboration in addressing common challenges.

10. **Social Justice Advocacy:** Christian social organizations often advocate for social justice issues, addressing concerns such as poverty, inequality, and human rights, guided by Christian ethical teachings.

Christian social organization reflects the diversity and adaptability of the faith, with a common emphasis on community, worship, and service to others.

10.7. References

1. Body Politics: Five Practices of the Christian Community Before the Watching World" by John H. Armstrong
2. The Church as Movement: Starting and Sustaining Missional-Incarnational Communities" by J.R. Woodward and Dan White Jr.

UNIT- 11

MUSLIM AND SIKH SOCIAL ORGAINSATON

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11.1. Learning Objectives

This unit elaborates the Muslim Social Organisation and Sikh Social Organisation. After studying the unit you will come to:

- Know how the Muslim social orgainsation functions
- Understand the functions of Sikh social organisation

11.2. Muslim Social Organisation

In the previous unit we examined the various facets of Hindu Social organization. In this unit we are going to look at some important aspects of Muslim social organization. We begin our examination with an introductory note on the emergence of Islam and the Muslim community in India. We will proceed to describe the central tenets of Islam, elaborating the view of Islam on social equality, in a little more detail. This will be followed by a discussion on certain aspects of Muslim social organization. We shall focus on social divisions among the Muslims; the way the Muslim community tries to maintain social control, their institutions of marriage and family, their system of inheritance and festivals. We shall also look at some of the external influences in Muslim social practices.

Emergence of Islam and Muslim Community in India

The word 'Islam' means submission to the will of Allah. The followers of Islam called Muslims believe that Quran is the true word of Allah. They believe the Quran was revealed to mankind

through the medium of his prophet and messenger, Mohammed. Islam came into being in the early 7th century in west central Arabia but its systematic formulation and establishment took place only in 622 A.D., when Mohammad emigrated from the city of Mecca to Medina. Thus Muslim calendar records events from the first lunar month of that year July 16th 622 A.D.

Prior to the emergence of Islam in Western Central Arabia, there were only clusters of warring tribes. Prophet Mohammed brought in a number of social reforms and established a well ordered set of beliefs and practices Islam, as a religion, became established in this region and began to spread as a political community or "ummah" with its own laws and socio-political institution. Today Muslims form 1/7th of the world's population.

With regard to the emergence of Islam in India, it was introduced into India by Arab traders, who gradually established settlements on the western and eastern coasts of south India. They obtained permission to practice their religion. Sind was conquered by the Arabs early in the 8th century and North West Punjab by the Turks in the 11th century. The Delhi Sultanate was established by 1206

A.D. It was about the 16th century that Mughals built up an extensive empire. The establishment of Muslim government at any place was usually followed by the construction of a mosque and other related socio-religious activities. As the Muslim rule strengthened in India their number also increased. The large numbers of Muslims in India are mainly due to conversion .

Tenets of Islam View on Social Equality

As mentioned earlier, Islam means submission to or acceptance of the will of God. Its perfect form is found in the teachings of the Quran and the Sunnah (acts and saying of Prophet Mohammed). Islam is a monotheistic religion, i.e. it believes in one God who is considered the Creator of the universe, of time and space whose law governs everything that exists. The Quran is the word of God, revealed to his messenger, Prophet Mohammed in order to lead mankind on a righteous path. The Muslims believe that there will be a 'Last Day' when God will judge all mankind. The belief that on the judgment day, those who have led a good life will be rewarded and those who have led a bad life will be punished.

The important commands of Islam are prayer, fasting, pilgrimage to Mecca, performance of all that is enjoined and abstinence from what is forbidden and Jihad or Striving in the way set by God with all the resources at one's disposal. The social rules of behavior include among other things the observation of the principles of equality and brotherhood among Muslims and of earning one's livelihood through personal labour. The totality of beliefs and practices is called the Shariah (path) of Islam (Gazetteer of India 1965: 468-469).

Concept of Social Equality in Islam

Islam is claimed by its believers to be a religion of equality. There are a number of Quranic verses that instruct the Muslims that in evaluating an individual they should not accord much importance to such factors as race nationality, or ancestry. What matters is the extent to which a Muslim practices the teaching of the Quran.

Muslims insist that the principle of equality is upheld in day-to-day living. All Muslims irrespective of their group affiliation could say namaz together and that they need not observe restrictions on eating and drinking together whenever an occasion arises. It is also held that there are no formal restrictions on inter-group (caste) marriages, and that, in fact' Islam encourages it. The existence of an inter-group hierarchy is also denied.

Aspects of Social Organisation

Religion provides the ordering principles for social behaviour. In this section, we shall look at certain aspects of Muslim social organization. We find that through Quran recommends the egalitarian principle, in reality there are social division among Muslims.

Social Divisions among Muslims

The most popularly known division among the Muslims, all over the world, is the division between Shias and Sunnis. They hold the divergent views of and interpretations over Islamic texts and tradition. In India, a vast majority of Muslims are Sunnis (Gazetteer of India 1965). Apart from these kind of divisions there are also other kinds of social groupings among Muslims India which reflect the influence of Hindu beliefs and practices specially those relating to caste system.

Muslims in India are divided into two major sections, (I) those who claim to be the descendants of early Muslim immigrants and (ii) those of indigenous origin whose ancestors were converted to Islam. The former section has often been called Ashraf or Shurafa (singular shafraf, Arabic words, meaning honourable), while the latter section does not have a specific name. In Bengal according to Risley (1908), it was designated as Ajlaf (for clean occupational castes) and Arzal (for unclean castes).

Ashraf Category of Muslims

In the Muslim social hierarchy, the descendants of immigrants from Persia, Afghanistan, Arabia and Turkistan are recognized as the highest category of Muslims in India. The Indian Muslim castes, known as Sayyed, Sheikh, mughal, Pathan comprise this category.

Sayyeds are considered to be descended from Fatima's line. She was the daughter of the Prophet Mohammed. As direct descendants of the prophet, Sayyeds are accorded highest social status among the Muslims. They are subdivided into two lineage sections, Hasani and Husaini. After the names of the descendants of Hasan and Husain. Further subdivisions of Sayyeds are called Jafari from Jafar as Sadig, Rizvi from Ali, Ibr Muras arRaza and so on. Some Sayyeds are named after the disciples of sayyeds saints such as Chishti, Jalali and Oadiriya (Blunt 1931).

In the second rank of social hierarchy of the Muslims comes the Sheikh. They are considered to be the descendants of early Muslim migrants of Mecca and Medina. They trace their descent from either (i) The Ansar or Ansari (the helpers), meaning those who provided shelter to the Prophet and his followers, or (ii) the Muhajir, the immigrants, meaning those who were citizens of Mecca and migrated to Medina as the followers of the Prophet.

The Mughal and Pathan subdivisions of the Ashraf rank third in the social hierarchy of the Muslims. Both are almost equal in social status. Those who came to India with the Mughal (concept form of the word Mongol) armies and subsequently settled here were known as the Mughal. Their main subdivisions, based on different ethnic and tribal origin, are Chagatai, Uzbek, Taiik, Turkmans and Qizilbarh.

The Pathans are descendants of those who migrated to India from Afghanistan or from the Pashto- speakers of the North Western frontier Province of Pakistan. At present, regional subdivisions of Pathan Muslims are based on their prolonged residence in one or the other parts of India, e.g., Rohila Pathan are the inhabitants of Rohilkhand region. Mostly, the Pathans have four major sub- sections namely, Yusufzai, Lodhi, Ghani and Vakar. These sub-sections are further divided into sub- sub-sections, such as, Ghilzai, Mohammed., Mohammedzai, Tarin, Durrani.

Muslim Converts of Indian Origin

The Muslim converts of Indian Origin are generally called by their caste names. In this group are placed three distinct groups, namely, converts from high caste of the Hindus, converts from clean occupational castes and converts from unclean occupational castes (Bhangi or sweeper, cha

mar or tanner). We will briefly speak about each of the three groups.

In the social hierarchy of the Muslims in India, converts from high castes of the Hindus are placed below the rank of Ashraf. Many of the Rajput sects (branches of a family) in north India have Muslim branches. At times, some of these groups to mix with higher ranking groups of Muslims

By and large these converts still follow some of the Hindu practices, e.g., they do not marry first cousins, either cross or parallel. Islamic law allows the marriage of near-kin whereas among the Hindus in north India, prohibition regarding marriage extends to distant degrees of kinship relations on both father's and mother's sides.

Clean Occupational Castes

Clean castes are those which are permitted contact with higher castes under certain rules. These are opposed to unclean castes which are not permitted any contact with higher castes. The matter of cleanliness is considered in terms of the nature of one's traditional occupation. Some occupations involve necessary contact with the persons of higher castes. People who perform such occupations belong to clean castes. For example, a barber has to necessarily come in close contact with his client. A barber belongs to a clean caste.

The castes belonging to dean occupations are ranked below the Ashraf and Muslim Rajputs and comprise of the bulk of Muslim population in India. The descendants of the converts from Hindu clean castes belong to this category. The process of conversion often involved either group in different castes or the whole caste group. Many castes of this kind have been Hindu and Muslim sections. For example, it is common to find a carpenter, tailor, laundryman, potter, barber, goldsmith in both the Hindu and Muslim communities.

These sections operate exclusively in matters of family, marriage and kinship while they also act as one in trade union activities. We can divide these castes in three groups, namely (a) castes with a Hindu counterpart in existence at present, (b) castes with a larger Muslim section and a smaller Hindu Section, (c) castes which are opposite of (b), i.e., with a smaller Muslim section and a larger Hindu section. Muslim sections of castes are also identified on account of their separate caste councils (Panchayat). These are endogamous castes, practicing their own ceremonies and customs.

Unclean Castes

Muslim untouchables, occupying bottom place in the Muslim social hierarchy do the menial tasks, including scavenging and sweeping. They are descendants of converts who remained their low social status along with their caste name, occupation and poverty. For example, a Bhangi (scavenger), either a Muslim or a non-Muslim, is not permitted to enter a mosque. In theory, it is possible for a Muslim Bhangi to pray in a mosque, but in practice his entry into a mosque is disapproved.

Caste and Kin Relationship

Having discussed social division among the Muslims, let us now see how these divisions reflect the operation of caste and kin relationship in Muslim social organization. Cultural characteristics constituting caste among the Hindu may in turn be used to evaluate the situation on Muslims in India. Such a discussion will help us to follow the interrelation between caste and kinship systems. We can see how caste relationship also acts as kin groups. These cultural characteristics may be put as follows:

Caste is endogamous

It involves occupational specialization ii. Castes are hierarchically ordered iii. There are restrictions on social intercourse and commensality iv. Endogamy: Zat and Biradari

Muslims use the term *zat* (equivalent of caste) to express the purity of descent. The *zat* is, therefore, primarily an endogamous unit of society. The households belonging to each *zat* in the village conceive of themselves as a collectivity and designate themselves as *bhai-band* or *biradari* (literally caste-brotherhood). This solidarity among the members is not merely a fictional notion, but rests on demonstrable kinship linkages. Since all the households belonging to each caste are descendants of one common ancestor, or a few related common ancestors, who had settled in the village at the time it was established or subsequently related by ties of common descent. On account of the custom of preferential cousin marriage prevalent among some *bhai-band* or *biradaris*, there always exists a tie of descent among them.

The *biradari* resembles caste in the features of its inner structure, e.g, membership is determined only by birth and the group boundaries are maintained through endogamy. However, violations of the rules of endogamy are not dealt with in an identical manner; they range from mere disapproval to outright excommunication: Among the *Ashraf*, the caste brotherhoods are subdivided again into *Biadharis* (marriage circles) to provide a restricted circle in order to choose a wife. Sometimes the endogamous circle becomes so narrow that it includes only the extended kinship group of the person's parents. Such a united kinship group is generally termed a *kuf*. Whereas the *Biradari* generally functions for all ceremonial intercourse, the *biadhari* (marriage circles) within the *Biradari* is restricted to the choosing of wives. The Muslim Rajputs are very endogamous, but do not marry first cousins as the *Ashrafs* do.

Some of the occupational castes such as the *Qasab* (butcher), *Manihar* (bracelet maker) are almost strictly endogamous and they generally do not marry outside their castes. Certain other occupational castes, such as *Julaha* (Weaver), *Nal* (Barber), *Kumhar* (potter) may even practice isogamy (marriage equal!). Finally, the *Bhangi* (scavenger) caste is confined to itself for marriage purposes. A clean caste person would not and does not like to establish marriage relations with *Bhangis*.

Occupational Specialization

The second attribute of caste or *Biradari* which resembles the Hindu caste is their association with a traditional occupation. An exception to this is the various *Ashraf* groups whose names are indicative of their origin or descent. But in the case of many others groups the various names are

indicative of the respective traditional occupations.

Since the division of castes entails a degree of occupational specialization amongst them, the relationship among the different castes tends toward economic interdependence. The different castes participate in this system in different capacities, according to their place in the productive organization revolving around land.. The Ashraf groups who are predominantly landowners and whose principal occupation in the village is cultivation form the nucleus of the system of economic interdependence along with castes. They are referred to as the jajmans. Muslim castes, whose names imply a traditional occupation, render specialized and traditional economic and ritual services for their jajmans. Some of the Muslim castes in this respect are Barhai (carpenter), Darzi (tailor), Dhobi(laundryman), Kumhar (potter), Lohar (blacksmith), Nai or Hajjam (barber), Sunar (goldsmith) Tell (oil presser) Bhishi (water carrier), Gaddi (Grazier), Julaha (weaver), Qasab (buthcer) etc. Each of these occupational castes, with both Hindu and Muslim section, is sometimes united for trade-union purposes. But for social and ceremonial purposes each section is generally limited to itself. In cases of marriage, ceremonial feasts, ritual observances, each communal section of every caste functions as a distinct and separate unit.

Hierarchical Ordering

The third important attribute of caste is the hierarchical ordering of various Muslim groups. Every Muslim caste has its definite place within the total social organization. Each caste is considered to be either high or low in relation to other castes. The Ashraf castes top the social ranking when compared to the other Muslim castes. Further, every Muslim belongs to a certain caste, his/her social status is, therefore, defined and often fixed according to the status of the caste to which he/she belongs. All the Muslim castes, like Hindu castes, are graded into a hierarchical scheme. The Ashrafs, almost by common consensus, are assigned the highest position in the ranking strata by virtue of their supposed descent from Prophet Mohammad. The Bhangis and Chamars were assigned the lowest rank. The Muslim Rajputs are ranked lower than Ashraf but are considered higher than the various clean occupational castes. The latter are superior to the Muslim untouchables but inferior to Muslim Raj puts.

Restrictions on Social Intercourse and Commensality

Finally, one observes the presence of restrictions on social intercourse and commensalism (i.e.

eating together) among the various Muslim castes. The various Ashraf groups observe no restriction in inter-group commensality among themselves. There are, however, several restrictions on commensal relations with the rest of the caste groupings who are considered inferior to the Ashrafs. The various Ashraf groups assign low status to the non-Ashraf groups because it is maintained that the latter do not observe certain ritual cleanliness.

1. Social Control through religion: (Religion controls the social life)

Having describes how Muslim social organization is internally differentiated and hierarchically ranked, we shall now turn to other organizational aspects of Muslim society, especially those which restrict and control individuals and groups within the prescribed normative framework. Such an organization takes two forms; direct control through a governing body, such as a council, and indirect control through public opinion. The Hindu social organization operates and maintains itself through an operation of both these forms. Let us look at both of them in a little more detail. When a particular act of an individual is not approved by his caste fellows, he becomes the victim of 'severe criticism. If a violation is serious, the criticism takes the form of action and the offender faces a social boycott, the extent of which varies according to the nature of the offence. The other mode of control, through an authoritative body, is generally practiced among the occupational castes where such a body is known as the Panchayat. Membership in the caste panchayat generally includes all the adult males of the caste, the caste headman, known as Sarpanch is usually elected. In a situation of emergency, generally when a member of the caste has committed an offence, the whole panchayat is summoned to hear the case. The caste panchayat then gives its judgment. The most frequent punishment among them is a strict social boycott, which is termed as hucca pani band (i.e. he is not welcomed or entertained by his fellow caste members) or zat biradari se bahar (expulsion from the caste brotherhood).

Among Ashraf and some of the higher occupational castes like higher Hindu castes, no authoritative caste council functions. Instead, the general caste opinion of approval and disapproval passes through the communicative network among caste members. Among the Ashrafs, joint family functions as the basic unit which controls its members in almost all social and personal matters, in the case of most occupationally related castes, which have well organized caste Panchayats, the joint family remains comparatively less significant in social affairs. Among Muslims, Bhangi (Scavenger), Dhoba (washer man), Teli (oil presser), Juiaha (weaver) etc. have well organize(panchayats, which function both as trade unions and as social organizations.

Family, Marriage and Inheritance

The regulation of the Shariah along with the traditions of the Prophet provides us with a framework for identifying practices relating to Muslim marriage family and inheritance. The

Shariah consists of regulations pertaining to marriage, family and inheritance. The traditions of the Prophet include records of the Prophet's own manner of living and pronouncements on various matters of daily life. These traditions have become a source of normative guidance for Muslim social life.

Family

Muslims, like other communities in India, live in small and large households. Both types of families, i.e., joint family and nuclear family, are found among the Muslims. The size of the family varies from four to eight members or as large as twenty five in number. Vast majority of the joint families are located in the rural areas and more nuclear families are located in urban areas.

Patrilineal and Matrilineal Family: Muslim family is usually **Patrilocal** and

Patrilineal. After marriage the couple establishes the family at the place of the husband. Exceptions to patrilineal family are rare but not altogether absent. For instance, with the absence of a male heir, the head of the family may invite his daughter and her conjugal family to establish residence in his house. In such a situation, son of the daughter is adopted and becomes the legal heir to property. Another example of departure from the normative type of patrilocal and patrilineal family is the matrilineal families found in Lakshadweep Islands, Malabar district (Kerala) and Ratnagiri districts (Maharashtra) in India.

Family Break-up: In Islam, celibacy is discouraged and Muslims are enjoined to marry and multiply. Although divorce is a common phenomenon among Muslims, Islam does not permit divorce to be taken lightly. This is indicated in the Prophets words, "Of all things Allah has made lawful for his servants, the most hateful to him is divorce. Thus Islam wanted to provide both for family stability as well as divorce in situations where marital maladjustments render healthy family life impossible.

Husband and Wife: Among Muslims, it is the duty of the husband or head of the family to provide for the maintenance of the family. In Islam, the wife has a legal right to be maintained by the husband. The social life of the majority of the Muslim women is confined within the family. She spends a major portion of her time in taking care of household matters and in the upbringing of children. Her social and emotional needs are fulfilled by her family. In fact her role and function in the family determines her social position in the family.

Sons and Daughters: Within the Muslim family sons and daughters generally do not enjoy equal social position in the past, even the birth of a girl was considered as an unfortunate and unpleasant event in the Muslim family. However, these days' children are given equal treatment in routine general matters. But in important matters such as education, choice of career, choice of partner in marriage, the daughters are sometimes discriminated and sons are favored.

Segregation of Women: Another notable practice among the Muslim families is "purdah" or seclusion of women. Majority of Muslims still live in joint families where women reside in separate part of the house called Zanana. The seclusion of women from participation in certain spheres of life is enforced through the custom of purdah. In the past this custom was considered

as a symbol of higher social position of the family. Social change and education has made some dent in this custom. Yet even today this custom remains an important aspect of the Muslim family.

Marriage

Let us examine here the essential features of Muslim marriage in the context of Islamic *religion* which has provided the ideological foundation for social behaviour.

Nikah: Marriage among Muslims is known by the Arabic word 'Nikahs. It takes place in the form of contract and is not considered as sacrosanct (exceedingly sacred). It is obligatory in character. Muslim law maintains that the main objective of Nikah is procreation and legalization of children. The essential elements of Muslim marriage are: (a) marriage proposal is made by or on behalf of the concerned parties; (b) acceptance of the proposal in the presence of one of two male and two female witnesses, (c) settlement of Dower or Mehr. The arrangement of marriage is largely the responsibility of the parents, particularly that of the father. In the past, bride or bridegroom had no say in the selection of his or her partner. This disadvantage was even more glaring in the case of female. With the passage of time, male members of Muslim community have acquired some freedom in the choice of their spouse. In case of woman the situation has not much changed.

Age at Marriage: Islamic law does not specify any particular age limit for marriage. The only condition is that a minor girl cannot join the husband after marriage. Although young girls may be married but the girl should join the husband only after attaining maturity. This interpretation is not related to age but to attainment of puberty. According to the latest amendment of 'Child Marriage Restraint Act' of 1929, the minimum marriageable age of male and female are 21 years and 18 years respectively. Nevertheless, early marriage is still widely prevalent in the Muslim community.

Marriage Ceremony: The ceremony of Muslim marriage, i.e., Nikah' is conducted by 'kazi'. It is customary to recite verses from Quran so as to seek Allah's blessings for the couple. Consent is sought from both the individuals. In order to complete the marriage ceremony a formal document (Nikahnama' is prepared. Notwithstanding other aspects, Nikahnama specifies the nature of Dower or Mehr. Mehr is a particular sum of money or property which the bride is entitled to receive from bridegroom in consideration of marriage. It is a sort of guarantee for the security of the woman. Mehr is an indispensable custom without which no Muslim marriage can acquire social or legal legitimacy. Mehr is not a fixed amount of money or property. It varies according to the social and economical status of the concerned families. The mode of payment is also flexible. It can be paid either immediately after the marriage or postponed till some mutually agreeable future date.

Mohr and Dowry: Islamic Law never mentioned about dowry. But in reality it has become a common practice. Broadly speaking, the amount of Mehr has been reduced to a mere symbolic value. Usually it is several times smaller than the dowry which the parents of many girls pay at the time of marriage. Thus the ritualization of Mehr and the increasing practice of dowry have adversely affected the status of Muslim women and their marriage prospects.

Polygamy: A notable practice associated with Muslim marriage is polygamy or plurality of wives. In Islam, a Muslim male may have four wives at a time. However he must be able to treat them on equal and just bases In India this practice of plurality of wives became popular during the Muslim Rule. These days it is becoming less prevalent. It has considerably decreased among the urban and educated sections of Muslim population.

Islam permits marriage between both parallel and cross cousins. A notable preferential choice is whereby a male marries his father's brother's daughter. Mohammedan law also provides for certain restrictions in marriage so far as other communities are concerned.

Divorce and Remarriage: Under Muslim Personal Law, husband enjoys unlimited freedom in matters of divorce. He is permitted to divorce his wife according to his own pleasure or without assigning any reason or cause. On the other hand, a woman does not enjoy such a freedom; this custom has resulted in man's domination and power over the woman. Although the Prophet gave to the women the right of obtaining separation on reasonable grounds, in practice this is not so. In general, there are two types of divorce, i.e., 'talaq' and 'khula'. 'Talaq' is an ex-judicial divorce and becomes effective when the husband unilaterally pronounces the word 'talaq' thrice, in 'Khula' divorce takes place by mutual consent,

After divorce a woman is not free to remarry immediately. She is supposed to wait for a specified period before seeking remarriage. This period is called *iddat*. On the whole *talaq* is considered the most detestable custom in Islam. In India, with the 'Dissolution of Muslim Marriage Acts 1939', Muslim woman got the right to divorce her husband on certain specified grounds but men still enjoy much greater freedom as compared to women in matters of divorce.

The Quran and Islamic tradition favour widow marriage. The responsibility for marrying a widow lies with her parents. Although the provision for widow marriage is clearly stated yet until recent times such marriages were largely prevented because of socio-cultural considerations.

Inheritance

Though Islamic society is patrilineal, women in Islam enjoy the right to inherit property. Islamic jurisprudence defines not only the scope of the property, a woman may own—by inheritance, by gift and by the fruits of her own labour—but also recognizes the absolute ownership of it. Both daughters and widows inherit property, including land and houses, from their parents and husbands. Islamic law grants women, even if childless, remarried or divorced, complete rights over their inherited property. However, women inherit smaller shares of wealth than men do, a son's share is twice that of a daughter.

Life Cycle Rituals and Festivals

Life cycle rituals and festivals constitute important elements of every religious community. They

serve, apart from other things, the purpose of reaffirming one's faith in one's religion. Some of the important Muslim ceremonies include life-cycle rituals around birth, marriage and death. A few important ones are (i) the naming of the child (ii) circumcision, which is done by a barber or in a hospital (iii) the Bismillah ceremony which initiates a child into reading Quran. Feasts and celebrations associated with these ceremonies and festivals not only make for social solidarity among the believers but also allow people from different socio-religious backgrounds to meet and know each other. Let us now look at some important festivals among Muslims. They have two main festivals, namely, Id-ul-Fitr and Id-ul-Azha.

Id-ul-Fitr

On the last day of Ramzan and on the sighting of the moon we have Id-ul-Fitr, a prayer service is held. Muslims exchange embraces and greetings after prayers and participate in feasting and merriment. As it is clear, these major religious activities and festivals make for social solidarity among Muslims and strengthen their social organization.

Ramzan occurs in the ninth month of the calendar. It is the month of self purification, and commiseration with the poor. Quran is recited regularly.

Id-ul-Azha

Another important festival is Id-UI-Adha or Bakr-Id. It is celebrated on the 10th day of the month Dhul Hijja. This involves a sacrifice made by pilgrims and performed as part of the ceremonies of Hajj in Arabia. The ceremony is observed simultaneously by all Muslims the world over. The food is offered by Muslims among household members, friends and relatives and the poor.

The celebrations of the Prophet's birthday, Id-Milad and death anniversaries of famous saints have also been added to the list of Muslim festivals. Besides these festivals, many Muslims celebrate several Hindu festivals. For example, the Moghul converts gave official status to celebration of Diwali and Holi.

Muharram, in the first month of the Muslim calendar, commemorates the martyrdom of Imam Husain. Ta'zia processions of the Imams grave are carried out on this day. Muharram is not a festival in the usual sense of the term but a commemoration and a period of mourning. On the appearance of the new moon the fatiha (opening chapter of the Quran) is recited in the imam bara and some refreshment (sherbet) taken. The observance lasts 10-12 days.

11.3. Sikh Social Organisation

The Sikhs are those who follow the teachings of ten leaders, whom they call Guru. All these Gurus lived between 1469 A.D. and 1708 A.D. in Punjab. Over the centuries, guided by the Gurus, the Sikh religion expanded and increased its strength in India. However, in 1947 Punjab was divided between India and Pakistan. Many Sikhs who had lived in what became Pakistan

were made homeless. They had to migrate to different countries. Sikhs have settled in many parts of the world including the United Kingdom, Canada, the United States of America, Germany and Kenya. They are about 12 million Sikhs in the world. Most of these are settled in Punjab. They comprise a little less than 2 per cent of India's population. The Sikhs are spread all over India. They are also in many professions including business, academics, civil service, medicine and defense of India.

As per the 2001 census, we find that the Sikh population by head of household is 1.9 per cent of the total population of India. However, state wise percentages differ. Thus in Haryana they constitute 6.21%, while in Punjab they constitute 60.75 per cent of the population. These are two states where Sikh percentage is higher than the national average. However, there are states where this average is much lower. These states include Andhra Pradesh (0.03), Bihar (0.11), Gujarat (0.07), Rajasthan (1.44) and so on.

Over 80 per cent of the Sikhs are farmers. Next to this profession army career is the next most popular vocation. They form ten per cent of the armed forces. The Sikh farmers played the leading role in the Green Revolution in the Sixties raising the wheat yield per acre by three hundred per cent. Again three of the nine Indians who climbed Mount Everest were Sikhs. They are eminent in every areas of life in India.

Ideological Basis of Sikhism

The Sikh religion clearly represents a case of fission and fusion in the religious ideology of Indian society. Around five hundred years ago, it had its origins in the wider religious revolt called Bhakti movement, which also tended to define the relationship between man and the God in simple terms of 'devotion', 'supplication' and 'purity of conduct'.

The Bhakti movement thus tended to build a fraternity of the devoted ones, bound together in their common love of God. It came down with a heavy hand upon the iniquitous caste system which imposed upon the lowly 'untouchables' a variety of indignities and restrictions. These included those concerning commensality, inter-dining and marriage and even of physical contact. It is worth mentioning here that the untouchables under the caste system were denied any social status or identity. The status they were accorded was that which accrues to a slave and one which reduces a human being to the level of a 'commodity'.

Sikhism strongly denounced this caste sanctioned inequity and declared a fraternity of God's beings. In this there were neither any barriers nor any caste-based system of inequality. Thus a spirited affirmation of the principle of religious egalitarianism and a contemptuous rejection of the purity-pollution barrier by Sikhism became a point of fission which tore away this newly-born religion from the then-practiced brand of Hinduism.

Foundation of Sikhism

Sikhism was founded by Guru Nanak Dev Ji who was born in the year 1469 in a place called Talwandi-Nankana Sahib, now in Pakistan. His father, a high caste Hindu called Kalyan Chand (also fondly addressed as 'Kalu') of the bedi Kshatriya clan, was a village accountant in the service of the local Muslim landlord. Nanak received an education in traditional Hindu lore and the rudiments of Islam. Early in life he began associating with holy men. For a time, he worked as the accountant of the Afghan chieftain at Sultanpur. There, a Muslim family servant, Mardana who was also a musician, joined him. Nanak began to compose hymns. Mardana put them to music and together they organized community hymn singing. From the offerings made, they organized a free canteen. Even now, no payment is required to be made for eating in such a place which is maintained from voluntary donations by 'devotees' and is fondly called guru-ka-langar, or the free kitchen of the spiritual master. Here Muslims, as well as, Hindus of all castes eat together. It is not just the question of different castes having the facility of eating together, rather they had to eat together in order to show conformity to Sikhism, since denial of caste barriers was the basic characteristic of Sikhism.

At Sultanpur, Nanak had his first vision of God, in which he was ordered to preach to mankind. One day, he disappeared into the water, while bathing in a stream. Reappearing from it on the third day, he proclaimed: "There is no Hindu, there is no Mussalman."

Many miracles and marvels are associated with the life of Guru Nanak. It is important to remember, that many incidents of his life passed down, historically and sharply highlight some fundamental features of Sikhism. In other words, principles of religious morality in Sikhism are not taught or preached as abstractions. Rather, they are illustrated and affirmed in the way the Sikh gurus lived their lives. This character of the Sikh norms and morals adds a touch of immediate familiarity to the religion and its fundamental precepts. It removes from them the

mystique which often shrouds principles of religious morality.

Sikh faith has a direct relevance on the connection between religious precept and the practical day- to-day morality. This is a positive injunction by the Gurus for a virtuous engagement in the duties of a householder rather than withdrawal from the world as idealized in Hinduism or Buddhism. The withdrawal from the affairs of this illusion ridden world is idealized in Hinduism. it prescribes the eventual superiority of sanyasa total withdrawal from the world, as something that everyone should try to approximate in the last stage of life. In Buddhism, it is idealized via the formal injunction of Buddha that eventually; one should totally cut oneself off from both the urge to act (karma) and the fruits of one's actions.

This message is brought home by the founder of Sikhism in the way he lived his life. He interspersed his spiritual sojourns or wandering with the life of a peasant-householder. Consequently, asceticism, penances, celibacy and so on, has hardly any place in Sikhism .

Baba Nanak's Concept of God

God, according to Nanak, is a 'formless', timeless, all powerful master- creator, who is not influenced by feelings of jealousy and discrimination .As such; he fears none and favours none. Nanak also addresses God by some 'personal' names such as Rab, Rahim, Govinda, Murari and Hari and it can be easily seen, these invocations of God are derived both from Muslim as well as Hindu pantheons. But perhaps the most important reason for choosing these invocations lies in the creed that Nanak was evolving. He wanted to emphasize the centrality of one-and-the-same – God apart from his diverse manifestations, as visualized by different religions. As such, he chose them from amongst the most popular usages then current among both Hindus and Muslims.

Sacred scripture

The sacred of Sikhs the Adi-Granth or as reverentially called the Grant sahib, was compiled by the Fifth Sikh guru, Guru Arjun Dev. It is the script known as Gurumukhi, currently recognized as Punjabi .However, the hymns included in the Granth Sahib are in several languages, such as Persian, old Punjabi, medieval Prakrit, Hindi, Marathi, Multani and several local dialects, with an abundant treasure of Sanskrit and Arabic vocabulary. The Granth Sahib is the life-blood of Sikhs and is worshipped by them as respectfully as they would respect and worship their living Guru.

That is why the Granth is normally addressed by Sikh as Guru Granth Sahib- as if it is a living guide, master or a Guru.

The Granth Sahib is handled by the devotees more like a person than a book. It is placed on a comfortable seat, flanked by colorful silken cloth sheets, which are regularly changed. It is impossible to find these clothing unclean or unkempt. The Granth Sahib is opened with a fine and graceful mannerism- to the chanting of specific hymns in the small hours of the day. It is put to rest once again with a punctilious religious routine. After the Granth Sahib is closed for the night, it is draped in fine colourful sheets and placed in a secluded 'room' specifically made for the purpose. All such rituals are maintained at all religious functions or at such functions as marriage or death where the presence of the Granth Sahib is considered necessary.

Uniqueness of Sikh Scripture

A unique feature of Sikh scripture lies in that it includes religious hymns not merely of the Sikh Gurus, but also of several Hindu as well as Muslim saints, who were contemporaries of the Sikh Gurus. Most of these Hindu saints, whose hymns have been included, were drawn from the lowly castes. The daily readings and recitations from the Granth Sahib make no distinction whatsoever between hymns of the Sikh guru and those of others.

Sikhism emerged as a critique and refinement of the then existing ideas of religion and religious morality. As such, it tended to emphasize the relevance of some of the universal human values such as brotherhood and equality. It also emphasizes the irrelevance of status whether economic or caste, in one's quest for God. It explains why 'saints and devotees from across the religious and caste boundaries found their honoured place in the Adi Granth. They upheld these values.

What is the spiritual status of 'gurus' vis-a-vis God? Sikhism is a strongly monistic religion. That is why the ten Sikh Gurus, even though held in utmost reverence, are not equated with God. It needs to be stated that the Granth emphasizes the 'inevitable' and instrumental role of the 'guru' in realizing God.

The Granth Sahib and the Guru

The line of Sikh gurus, starting from their founder Guru Nanak went as far as the tenth Guru, Guru Gobind Singh. He enjoined upon Sikhs to regard the sacred Granth as their 'Guru' and turn to it for all advice and instruction for seeking direction of life. Today it is worshipped and read

with regard and reverence.

Another historical circumstance, which nurtured this attitude of Sikhs for their sacred scripture, is the long period of persecution and suffering undergone by them at the hands of the Muslim rulers, starting from the time of their Fifth Guru, Guru Arjun Dev (1581-1606), to much after the Tenth Guru, Guru Gobind Singh (1675-1709), in fact till the execution of Banda Singh Bahadur (in 1716) who took over the military leadership of the Sikh community after assassination of the Tenth Guru. During all these long years of struggle, when they were hunted for their creed and at times even pushed into the remote forests, the Granth Sahib continued to be the centre of their day-to-day existence and chief source of inspiration.

Restructuring of Religious Ethos among the Sikhs

The pacifist religion of Guru Nanak took to arms by the time of Guru Hargobind. Less than hundred years after Guru Nanak's passing away in 1539, Sikhism accepted use of arms for self-defense. The fifth Guru, Guru Arjun Singh Dev, the father of Guru Hargobind, had earlier been executed by the Muslim rulers. Fifty years later, in 1699, taking to arms was formally incorporated into the main corpus of Sikhism by Guru Gobind Singh via the institution of Khalsa. This had taken place as a result of severe repression and persecution let loose by the Muslim rulers against the Sikhs.

The Institution of Khalsa

Khalsa literally means "the pure" (from the Persian *Khales*, also meaning 'pure'). On April 13, 1699, Guru Gobind Singh baptized the first batch of five Sikhs and gave them the common surname, Singh (lion), Daur 'lioness' is the corresponding surname given to all Sikh women (Oberoi 1969 123-38).

The Sikhs were baptized by Guru Gobind Singh in the famous five emblems. All start with alphabet 'k'. All believers are to maintain these in order to keep the status of a Sikh.

First of the Ks is 'kesh' (hair). A Khalsa must keep the hair unshorn. A Khalsa, who cuts off his hair, is a renegade (*Patit*). The holiness of unshorn hair is older than Guru Gobind Singh, the founder of Khalsa. Many of the earlier Gurus followed the tradition of letting hair and beards grow. The other four are 'Kangha' (comb); 'Kacch' (drawers) worn by the soldiers; 'Kirpan' (sabre); and 'Kara' (bracelet) of steel, commonly worn on the right wrist.

The baptism of Sikhs into the material qualities of valour and fearlessness meant a departure from the earlier pacifist tradition. Yet it inherited an essential continuity with the past tradition in more than one way. The first of the baptized Sikhs were drawn from five different caste groups. This underscored the essential equality between men of all castes and creeds as emphasised by the founding Guru Nanak. Yet continuity with the past lay in the concept of *Sant Sipahi* (saint-soldier). This implied that a Sikh will not wield a sword for the sake of doing so. Instead, it was to be done for a right cause and for the defence of one's just rights. In addition, a Sikh was supposed to lead a noble, virtuous and pure life.

As already mentioned above, Sikhs made a strong impact upon the Mughal rulers via Banda

Bahadur, but did not have a strong political organisation to displace them by their own rule. The subsequent course of the evolution of Khalsa political power was simple. For some years the Khalsa vanished into the hills. However, when Mughal power waned due to the invasion in 1738-1739 of the Persian Nader Shah, they re-emerged into the plains.

The situation of political instability in Punjab eventually culminated in Ranjit Singh (1780-1839) establishing the first and the last kingdom of Sikhs in Punjab, stretching right up to the Khyber pass in the north. Ranjit Singh was an enlightened and secular king and ruled till 1839 (Singh, 1963).

The annexation of Punjab by Britishers in 1849 was followed by a period of an inexplicable intimacy between the Sikhs and the British. The Sikhs strongly sided with the British administration in quelling the mutiny of 1857 and also enlisted in large numbers in the British army at the time of First World War.

The unprovoked massacre at the Jalianwala Bagh, Amritsar, on April 3, 1919, set the Sikh against the British. Secondly, despite the popular Sikh protest the British sided with the mahants, the hereditary priests controlling the gurudwaras. Thus Sikhs turned completely against them. These factors, as well as, the rising temper of the independence movement pushed the Sikhs into the national movement, led by Mahatma Gandhi. Independence in 1947 was accompanied by partition of the country and the Sikh community suffered enormously through pillage and manslaughter. At present, there are problems of compatibility between the perceived interests and political aspirations of the Sikhs on the one hand and the national policy on the other (Gandhi 1981: 52-66).

Sikh Institutions

Sikh institutions seem to emanate from the centrality of ethos, philosophy and theology of Sikhism. Quite a few of the institutions like marriage, kinship, property are, on the other hand, common between the Hindus and Sikhs. Almost all the important festivals of Hindus are celebrated by Sikhs as well.

Social ties between the Hindus and Sikhs including the marital ties continue to thrive. Many sub- caste groupings among the Punjabis underlying the main caste categories like Aroras, Khatri continue to be common between them. Even though Sikhism came up primarily as a revolt against the Hindu legacy of caste, it continues to use caste titles as a principle of social location and departure. These are, however, shorn of the purity-pollution barrier. We discuss here those institutions which are peculiar to the Sikh community. These institutions can be observed much of the collective behaviour of the community.

The Gurudwara

Literally meaning the guru's abode, this is the Sikh name or nomenclature for a place of worship. This is the seat of the holy grant and of regular recitations from it, interspersed by singing of religious hymns. There are some gurudwaras associated with important happenings in the lives of the gurus. Gurudwara Sisganj in the Chandni Chowk of Delhi is associated with the martyrdom of the 9th Guru Teg Bahadur. Gurudwara Bangla Sahib is associated with the 8th Guru Harkishan. There are over 200 historical gurudwaras associated with the Gurus. These are

controlled by the Shiromani Gurudwara Prabhandak Committee (S.G.P.C.) set up by the Sikh Gurudwara Act of 1925—offerings are made at gurudwara and are used for their upkeep as well as the Khalsa schools and colleges. Golden Temple of Harmandir Sahib gurdwara at Amritsar is the most sacred gurudwara of Sikhs.

Sadh Sangat

No act of Sikh worship is complete without the holy gathering or Sadh San gat which is virtually equated with God's presence. Such a gathering or 'sangat' is supreme. It can take any decision — whether of religious or temporal importance, which is binding upon the rest of the community. It can even censure reprimand or punish a person for any impropriety committed by him.

Guru Ka Langar

The secular and equalitarian character of Sikhism was manifested through the institution of Langar—Community kitchen. Here everyone, without any discrimination of caste and creed, sit together and eat in company. This is also sometimes called the principle of pangat or the que. This again indicates the equal status of everyone in the presence of the Guru.

Even though initiated by the founding Guru Nanak, the institution of langar was formalized by the second Guru Angad at a place called Govindwal. This was approximately 20 miles away from the city of Amritsar. Every gurudwara, big or small, has a langar attached to it and is maintained from offerings made at that gurudwara.

This has been made possible by repeatedly de-emphasizing the caste inequality through the institutions of sangat and langar in the day-to-day life of the Sikhs.

These institutions, therefore, prove functional for maintaining equality. so essential for the very survival of Sikh religious ethos.

India as a state of many religions

Indian constitution did not support any particular Religion as Political Religion of our Country. Most of the European countries are not secular even democratic in nature. The term Secular is a complex word. Even many democratic countries of the world did not believe secularism .India is an exceptional country who believes universal existence and peacefully existence without any discrimination .Our unique constitution declared it .

A secular state is a concept of secularism, whereby a state or country purports to be officially neutral in matters of religion, supporting neither religion nor irreligion. A secular state also claims to treat all its citizens equally regardless of religion, and claims to avoid preferential treatment for a citizen from a particular religion over other religions. Secular states do not have a state religion or equivalent, although the absence of a state religion does not guarantee that a state is secular.

The Preamble to the Constitution of India declares that India is a secular country. The term secularism refers to the governmental practice of indifference towards religion. Secular politics attempt to prevent religious philosophies or bodies from influencing governmental policies. The

philosophy that the Indian Constitution upholds is a kind of secular humanism made relevant through a historical development of the ideology within the context of religious pluralism in India.

The Constitution of India prohibits discrimination against members of a particular religion, race, caste, sex or place of birth. The word secular was inserted into the preamble by the Forty-second Amendment (1976). It implies equality of all religions and religious tolerance. India therefore does not have an official state religion. Every person has the right to preach, practice and propagate any religion they choose. The government must not favour or discriminate against any religion. It must treat all religions with equal respect. All citizens, irrespective of their religious beliefs are equal in the eyes of law.

India is a country of religions. There exist multifarious religious groups in the country. But, in spite of this the constitution stands for secular state of India and declares India as a "Sovereign, Socialist, Secular, Democratic, Republic." There is no state-recognized church or religion. Several fundamental rights guarantee a freedom of worship and religion as well as outlaw discrimination on the ground of religion. No one is disabled to hold any office on the ground of religion. There is only one electoral on which are borne the names of all those who are qualified to vote under the law.

India is a secular state, which means that there is no official religion in India. The great Indian leaders like Gandhi and Nehru did not accept this ideology of official religion. They declared India as a secular state, which is the common home of the Hindus, Muslims, Sikhs, Christians, Paresis and all other citizens.

It is wrong to oust religion from the life of man or of the nation. Gandhiji was the great apostle of secularism, yet he was also the great man of God and religion. Communalism and the theocratic state based on religion are medieval tutions. Secularism is modern, progressive and forward looking. India has always believed in the universal brotherhood of man and does not divide humanity into watertight compartments on the basis of religion, race, country or nation,

Quite in line with these ideals, the Indian state in post-Independence era has rightly opted for a composite model of national unity rather than a uniform cultural model. The composite cultural mod& provides for the preservation of plurality of cultures within the framework of an integrated nation. Hence, the significance of the government's choice of the norm of secularism and socialism, implying equal regards to all ethnic and religious groups, as the policy of national integration. Thus, peaceful coexistence at people belonging to different races, ethnicity, linguistic groups and religions has been guaranteed in India. Their multiplicity rather than causing weakness has brought strength in this beautiful country.

11.4. Self Assessment Questions

Muslim Social Organization

1. What is the central religious text in Islam?
2. Describe the role of mosques in Muslim social organization.
3. What are the five pillars of Islam and how do they influence social life?
4. How does the concept of ummah contribute to Muslim social cohesion?
5. Explain the significance of Islamic family law in Muslim societies.
6. What is the role of an imam in a mosque and the Muslim community?
7. How do Islamic charities and zakat contribute to social welfare?
8. Discuss the importance of Friday congregational prayers (Jumu'ah) in Muslim social life.
9. How does the Hajj pilgrimage impact Muslim social bonds?
10. How do Muslim communities celebrate the festival of Eid al-Fitr?

Sikh Social Organization

1. What is the central religious scripture in Sikhism?
2. Describe the structure and functions of a Gurdwara in Sikh social organization.
3. How does the concept of sangat and pangat contribute to Sikh community life?
4. Explain the significance of the Guru Granth Sahib in Sikh religious and social practices.
5. What role do Granthis play in Gurdwaras and Sikh communities?
6. How does the langar (community kitchen) embody Sikh principles of equality and service?
7. Discuss the importance of the Khalsa in Sikh social and military history.
8. How do Sikhs commemorate the festival of Vaisakhi?
9. Explain the concept of seva in Sikhism and its impact on social organization.
10. How has Sikh diaspora influenced social organization and community life globally?

11.5. Summery

- ❖ Religion as a topic for Social Work students indicated and justified that when they will work in the community they will find how religion works an institution for the people .In India the social principles controlled by institutional laws ,or religion also controls the human activities and organises them for work motivation .

- ❖ Sociology considered ‘Religion’ as an institution .Broadly speaking religious acts works as an instrument of social control .The behaviours of particular religious groups always directed by the religious leaders and religious laws . In India, three major religious groups operates their discipline like Hindu Institutions,Muslim Institutions,Christians .
- ❖ These three religious groups has their own religious ceremonies ,festivals,fasts ,social harmony activities , typical religious behaviours like Hindu did his pranam by folding hands and muslim hugs each other showing the love as for friendship and happiness .
- ❖ The marriage systems are very different and the social cultural life are also different than each other . The community living and activities are also different .The social work student in his field work caters all these points in a practical survey to the community .

Key Words: Civilization, Personality, Diversity,Unity,Multiplicity of Languages. Civilization, Acculturation, Cultural Conflict, Cultural Lag, Personality , Structure, Institutions, Social Organizations’

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BLOCK-4

SOCIAL CHANGE AND SOCIAL CONTROL

UNIT-12 Social Change

12.1. Learning Objectives

12.2. Concept of Social Change

12.3. Factors of Social Change

12.4. Self Assessment Question

12.5. Summery

12.6. References

12.1. Learning Objectives

In this unit we are going to discuss about the concept of social change and its related subjects. After studying the unit you should be able to:

- Understand what is social change
- Have an idea on various factors which leads to social change
- Discuss the functions and implications of social change in the society

Note: *Sociological change signifies the process of change in society. Socialchange refers to the modifications which take place in life pattern of people .It occurs because all societies are in a constant state of disquilibrium. Any Change occurred needs a process or a way to be followed . Change does not mean any alternation, difference or modification that takes place in a situation or in any object through time. It is the universal law of nature. It refers to the difference that exists between the past and the present situation. Change is an "on-going" process, No society remains completely static.*

12.2. Concept of Social Change: Society is subject to constant changes. The term social change refers to changes taking place in human society. Basically the changes in human inter-actions and

inter relations, indicate social change. Society is the net-work of social relationship. Hence, social change obviously implies a change in the system of social relationship. So any difference or any modification or transformation in the established pattern of human interaction and standards of conduct amounts to change.

Abolition of child marriage, inter-caste marriage, high status to Indian women are some of the important instances of social change.

Definitions: The meaning of the term "Social Change" can be better understood if we will discuss few definitions formulated by the eminent sociologists. Some of the important definitions are stated below.

1. **Kingsley Davis**, "By Social change is meant only such alterations as occur in social organisation, that is, structure and functions of society."
2. **MacIver and Page**, "Social change refers to a process responsive to many types of changes, to changes in man-made conditions of life" to changes in the attitude and beliefs of men and to changes that go beyond the human control to the biological and physical nature of things.
3. **Lundberg**, "Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct.
4. **H.T. Mazumdar**, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society."
5. **Morris Ginsberg**, "By social change I understand a change in social structure, i.e. the size of a society, the composition or balance of its parts or the type of its organisation."
6. **Gillin and Gillin**, "Social changes are variations from the accepted modes of life; whether due to alternation in geographical conditions, in cultural equipments, composition of the population or ideologies whether brought about by diffusion or inventions within the group.
7. **Alvin Taller**, "Change is the process through which failure invades our life."

8. **M.E. Jones**, "Social change is a term used to describe variations in, or modifications of, any aspect of social process, social patterns, social interaction or social organisations."

Thus Social Change clarifies the following points :

(I) The change is a process

(II) This is a change in structure and functions of the society..

Social change means human change, which takes place in the life patterns of the people. Basically it refers to the change in social relationship. It refers to all historical variations in human societies. It means changes in all fundamental relations of man to man which include changes in political institutions, class structure, economic systems, mores and modes of living. From the analysis of the above definitions we come to know that the phenomenon of social change is not simple but complex. It is very vast and a complicated process. It is a process in which we always face problems in its conditions, forms, limitations, direction, sources, causes, as well as consequences. But it would be worthwhile to analyse the nature of social change for clear understanding. The following nature of social change is discussed below.

Characteristics:

(1) Change is Social: Social change means a change in the system of social relationship. Social relationship is understood in terms of social process, social interactions and social organisations. So in any variation of social process, social interactions and social organisations social change takes place. In another instance it is found that society is like an organisation, which never dies. New civilizations and societies come up by replacing old societies and thereby retaining some of its elements in its change. Thus social change is different from individual change. Its cause and consequences are always social which make it social.

(2) Universal: Social change is universal. Because it is present in all societies and at all times. No society remains completely static. The society may be primitive or modern, rural or urban, simple or complex, agrarian or industrial, it is constantly undergoing change. The rate or the degree of change may vary from society to society from time to time but every society keeps on changing. A changeless society is an unreality.

(3) Continuous: Social change is a continuous process but not an intermittent process. Because the changes are neither stopped nor the societies are kept in museum to save them from change.

It is an on-going process without any break. In the process of change every society grows and decays, where it finds renewal and accommodates itself to various changing conditions. The sources, direction, rate and forms of change may vary time to time but it is always continuous.

(4) Inevitable: Change is inevitable. It is the human nature that desires change and also it is his tendency to bring change and to oppose or accept change. Human wants are unlimited which always keep on changing. To satisfy these wants social change has become a necessity not only to him but also to the society.

(5) Temporal: Social change is temporal. Change in anything or any object or in a situation takes place through time. Time is the most important factor and social change denotes time-sequence. According to Maclver, "It is a becoming, not a being; a process, not a product". Innovation of new things, modification and renovations of the existing behaviour take time. So a social change is temporary or permanent on the basis of time. Sometimes some social changes may bring about immediate results while some others may take years to produce results. Similarly, some social changes 'spread rapidly and also disappear rapidly. Movements, style, fashion and cults are the examples of this type. But in the biological process of ageing short time does not cause change.

(6) Degree or rate of change is not uniform: Though social change is an ever-present phenomenon, its degree or rate or what we call the speed is not uniform. It varies from society to society and even in the same from time to time. Sometimes the degree of change is high and sometimes low depending upon the nature of society like open and close, rural and urban and traditional and modern etc. For example, in the rural social structure the rate of change is slower because the rate of change is not governed by any universal law, whereas it is quick in the urban societies.

(7) Social Change may be planned or unplanned: Social change takes place sometimes with planning and sometimes without planning. Social change which occurs in the natural course is called the unplanned change. The unplanned changes are spontaneous, accidental or the product of sudden decision. Usually the change resulting from natural calamities like flood, drought, famines, volcanic eruption, etc. are the instances of unplanned changes. Here in this unplanned change there is no control on the degree and direction of social change. It is the inborn tendency of human beings that they desire change. So sometimes plans, programmes and projects are made effective by them to bring change in the society. This is called planned change. As it is consciously and deliberately made, there is every possibility to have control on the speed and direction of change. For example, the five years plan made by the government.

(8) Social change is multi-casual: A single factor may cause a particular change but it is always associated with a number of factors. The physical, biological, demographical, cultural, technological and many other factors interact to generate change. This is due to mutual

interdependence of social phenomenon.

(9) Social change creates chain-reactions: Social change produces not a single reaction but chain-reactions as all the parts of the society are inter-related and interdependent. For example, the economic independence of women has brought changes not only in their status but also a series of changes in home, family relationship and marriages etc.

(10) Production is uncertain: We can see some elements for prediction in social change. But the prediction we make is uncertain. It is because of three reasons. They are:

1. There is no inherent law of social change.
2. The forces of social change may not remain on the scene for all to come.

3. The process of social change does not remain uniform.

Apart from the above characteristic features it may be said that social change can be qualitative or quantitative. It is a value free term as it does not imply any sense of good or bad, desirable or undesirable. It is a concept distinct from evolution, process and development which are regarded as key concepts in the literature of social change.

12.3. Factors of Social Change: Social change takes place in all societies and in all periods of time. But here question arises why does social change takes place? The word 'Why' represents the reasons, the causes or the factors which are responsible for social change. From the discussion of the nature of social change we know that there are some potential factors responsible for bringing social change. Hence, it is multi-causal. Cause refers to a set of related factors which, taken together, are both sufficient and necessary for the production of certain effect. Here it is necessary to take up each factor by itself and to find out the way in which it affects social change. Some of these factors are shown in the following diagram.

Demographic Factors: 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 dictionary meaning of demography is the scientific study of human population, primarily with respect to their size, structure and their development.

In the study of social change demographic factors have been viewed from two different angles. They are the qualitative and quantitative. Qualitatively speaking it refers to physical potentialities, mental abilities etc. that are determined by genetic order. Though the hereditary quality of successive generation play some role in cultural determination, it cannot be ascribed the place of a deterministic cause of social change. But the demographic factor in its quantitative aspect has been playing the most decisive role in causing social change.

The quantitative view of demography takes into account, the size, composition and density of human population that are determined by natural reproduction, migration and social mobility. This aspect has been acknowledged by many past as well as modern thinkers. There are three important factors that determine the rise, fall or density of population.

1. High Fertility (High Birth rate)
2. Low Morality (Low Death Rate)
3. Migration.

When there is high birth rate and the death rate is low, we find growth in population. Let us know few points regarding the causes of high birth rate. They are given in the following table.

High Birth Rate Illiteracy Craze for Child Poverty Lack of proper Widow Polygamy male child marriage implementation remarriage of family Planning continuing programme of Joint Family

(a) From the above table it is found that population increases due to illiteracy, popularity of child marriage, widow remarriage, polygamy, craze for a male child, poverty and also because of lack of proper implementation of family planning programmes. The fall in death rate has also affected the growth of population. There are many causes of low morality or low death rate. They are modern education and scientific knowledge to hygiene, better sanitation and therapeutic and preventive medicines, the increase of productivity which raises the standard of living, control of natural calamities, control of nutrition of mother, maternity facilities etc.

(b) Excess growth of population accelerates the process of migration. Migration refers to the process of movement of population from one place to another for considerable period of time. It plays a significant role in population growth in the history for the past 100 years or more.

There are four forms of migration.

- a) Immigration: It refers to migration into a country.
- b) Emigration: It refers to migration of a country.
- c) In-migration refers to migration into a particular area.
- d) Out-migration refers to movement out of a particular area.

Thus, migrants who come from Bihar to Orissa are considered to be immigrants for Orissa and out-migrants of Bihar.

There are many factors contributing to the process of migration.

- a) Development of transport and communication.
- b) Natural calamities like earthquake, flood famine etc.
- c) Absence of restrictions on social mobility.
- d) Non-availability of land and vocational opportunities etc.

So the changes in population have a far-reaching effect on society. It has both positive and negative effects. Positive Effects:

- a) The growth of population has a direct bearing upon the availability and utilisation of

resources.

- b) More population brings about more innovations and discoveries.
- c) It encourages rapid growth in industrialisation and urbanisation.
- d) The high birth rate and an alarming growth in population also stimulates attitude towards birth, death and family life.
- e) Due to growth of population Acts are passed by the government for the control of population. For example, in India due to rapid population growth, the government has introduced family planning programmes.

Negative Effects:

- a) The growth of population has decreased the standard of living of the people in the society.
- b) The growth of population has given birth to a variety of problems like poverty, unemployment, child labour, crime, juvenile delinquency and beggary.
- c) Increase in population leads to an increase of social differentiation and division of labour.
- d) It brings destructive social conflict and disorganisation in migrants' line.
- e) In the societies where the female population exceeds the male population, polygamy may flourish and on the other hand, if the number of males exceeds the females, polyandry is likely to prevail.

From the above discussion we find that demography plays a significant role in the socio-economic and political transformation of society. It certainly brings drastic changes not only in the micro- structures but also in macro-structures.

Technological Factors:

The technological factors also play important role in causing social change. Then what is technology? How it brings social change?

In the study of sociology, technology has a wider connotation. It implies an appropriate organisation and systematic application of scientific knowledge to meet the human requirements. Technology is a product of utilisation. When the scientific knowledge is applied to the problems of life, it becomes technology. Technology is fast growing. Modern age is the "Age of Technology".

According to W.F. Ogburn, "Technology changes society by changing our environments to which we in turn adopt. This change is usually in the material environment and the adjustment that we make with these changes often modifies customs and social institution initiates a corresponding social change.

Sources of Technological Change:

There are mainly two important sources of technological change. They are:

(i) Inventions.

(ii) Discovery.

Invention denotes creation of new ways of using existing knowledge or new ways of combining existing artefacts'. A single invention in technology can produce a large scale change in society. One important example of invention is the invention of automobile.

Discovery means the new way of looking at the environment. Technological innovation originates also from another source called discovery.

Example—Discovery of modern medicines is the result of discoveries in biology and partly the result of invention.

Invention and discovery are significant characteristic of our age. Apart from these two, there are three technological factors which are mainly responsible for social change.

They are:

- a) Technological Innovations.
- b) Changes in production technology.
- c) Changes in transportation and communication.

a) **Technological Innovations:** The technological innovations have brought about revolutionary changes in man's idea about the world and universe. The world is no more a mysterious creation for man because even in case of the natural calamities like flood, cyclone, earthquake and drought etc. are no more being viewed as the divine punishments against man's bad deeds. No man has been able to find out their causes.. As a result of which the degree of gaining control over them has increased.

b) **Changes in production technology:** Invention of new agricultural tools and chemical

measures has led to the gradual development of an agrarian system. Industrialization has caused a number of changes in family, status of women, mode of living of people, religion and ideologies of people etc. It has also led to the growth of urban centres with new types of social organisation.

- c) **Changes in transportation and communication:** Rapid development in transportation and communication has greatly influenced the socio-cultural life. It has broken down the regional barriers. Due to transportation worldwide trade and commerce has been possible and communication technology has increased national awakening.

Apart from the above factors, cultural factors play significant role in bring about technological change. Customs, traditions, folkways, mores habits, conservatism etc. have resisted the technological inventions and contribute to it.

Effects of Technology:

No device, technological or otherwise, whether originating within a society or borrowed from outside, obviously set up a network of effects. The status of the individual is no more ascribed rather achieved. A man is judged in what he has, not what he is.

The social relation is gradually becoming superficial, temporary as well as selfish by nature. Changes in technology have resulted in some fundamental changes in social structure. The impact of technological changes may be discussed under the following broad headings.

- a) **Industrialisation:** Industrialisation refers to the process by which industries have been set up. It has given birth to the factory system and replaced domestic system. The invention of machines has led to the creation of big factories which employ thousands of people and where most of the work is performed automatically. It has created new social class and has improved the condition of women. It has affected the nature, character and the growth of economy.
- b) **Urbanisation:** Industrialisation has led to urbanisation. As a result of industrialisation people have started moving towards the industrial areas, the areas neither very far from the cities nor from the villages with the hope of getting employment in those industries and factories. Hence only when a large portion of inhabitants in an area comes to cities, urbanisation is said to occur. Towns like Kanpur, Jamshedpur and Ahmadabad in India owe their birth to the factories established there.

It is a process by which adoption of the modern ways of life and values take place. It has brought about remarkable changes in social relationship and installed new ideologies in the place of traditional areas. It has changed the social structure, which adds impetus to the growth of science and technology. As a result of which the rate of change increases rapidly.

Technology and Social Life: The changes in technology have changed the whole gamut of social life. It has performally altered out modes of life and thought. The different institutions which are already changed may be discussed below one by one. They are:

(a) *Caste*: Due to technological changes the structures as well as the functions of caste are already changed.

- a) The ascribed status has been replaced by achieved status.
- b) There is no restriction on food, water as well as social relationship.
- c) Marriage under caste system is no more endogamous.

- d) Hereditary occupational structure has been replaced by occupation based on one's own choice depending on one's own capacity, ability and talent.

(b) Joint Family: Indian traditional family which was purely of joint pattern has started changing its size, structure and functions by the impact of technology.

- a) Change in its unity and natural co-operation of its members.
- b) Change in the control and rule of Karta.
- c) Fragmentation of land or distribution of common property.
- d) It has lost its importance and has started disintegrating day by day.

Marriage: Marriage is an important institution which has been undergoing tremendous changes due to the impact of technology.

Some profound changes due to social change in marriage systems

- a) It has lost its sanctity.
- b) It is treated more as a civil contract than a sacred bond.
- c) It is becoming more and more unstable.
- d) The rate of divorce is increasing rapidly day by day.

Religion has undergone the following changes.

- a) The role of superstition has been declined.
- b) People are becoming more and more secular, rational and scientific in their outlook.
- c) Conservative or orthodox religious activities have been replaced by simple activities.
- d) The religious toleration among the people has been destroyed.

State has undergone the following changes.

- a) State has become secular in nature.

- b) There is a shift of functions from local government to the central government of the whole state.
- c) Modern inventions have strengthened nationalism.
- d) It has increased the size and power of bureaucracy.

Technology and Economic Life:

Technology has altered man's economic life in many ways.

(a) **War:** The highly dangerous effect of technology is evident through war. The most spectacular invention of our age, the atomic energy, has vastly influenced our life. As an agent of war, it brought about the most appalling annihilation of people in Hiroshima and Nagasaki. As an agent of peace it may bring an unprecedented era of plenty and prosperity.

(b) **Transportation and Communication:** Great technological advancement has contributed significantly to the field of transportation and communication. The means of transport has progressed at a surprising rate. The intermixing of people belonging to various countries led to the removal of much misunderstanding, hatred and jealousy. It has encouraged the sense of universal brotherhood. The introduction of machinery into industry, news paper, radio, television, telephone, telegraph etc. has facilitated the spread of new principles and has become propaganda machines for political parties.

(c) **Agriculture:** Changes in technology have led to the development of new techniques in agriculture. Agricultural production is increased due to the use of modern equipments, improved seeds in quantity and quality. Hence it has greatly affected the rural community. As India is predominantly an agricultural country, its future depends upon the progress of agriculture.

Points to Remember

- ❖ Change is inevitable .Change is a process to progress. Change occurred due to various causes, this is an ongoing method.. Change does not mean any alternation, difference or modification that takes place in a situation or in any object through time. It is the universal law of nature.
- ❖ It refers to the difference that exists between the past and the present situation. Change is an "on-going" process,

12.4 Self Assessment Questions

1. What is the definition of social change?

2. How does social change differ from cultural change?
3. Can you provide examples of social changes in recent history?
4. What role do technological advancements play in driving social change?
5. How does globalization contribute to social change?
6. Explain the concept of social evolution and its connection to social change.
7. What is the impact of demographic shifts on social change?
8. How do social movements influence and contribute to societal change?
9. In what ways can economic factors drive social change?
10. Can you identify any challenges or resistance to social change in societies?

Factors of Social Change

1. How does technology act as a catalyst for social change?
2. What role do education and literacy play in facilitating social change?
3. How does urbanization contribute to changes in societal structures and norms?
4. Can economic inequalities be both a cause and a consequence of social change?
5. Explain the influence of political movements on societal transformations.
6. In what ways does cultural diffusion contribute to social change?
7. How do changes in family structures impact broader social changes?
8. Discuss the role of mass media in influencing social change.
9. Can religious or ideological shifts act as factors in social change?
10. How do environmental factors and crises contribute to societal changes?

12.5. Summery

Social change refers to the transformation of societal structures, values, behaviors, and institutions over time. It is a complex and multifaceted process driven by various factors. Technological advancements, cultural shifts, economic developments, and political movements are key catalysts for social change.

Social change can manifest in different forms, including changes in norms, roles, and expectations

within societies. It often involves alterations in the distribution of power, wealth, and resources. Globalization and communication technologies have accelerated the pace of social change, fostering interconnectedness and the spread of ideas.

Social change is not always linear or uniform; it can lead to both positive and negative outcomes. While it can contribute to progress, innovation, and improved living standards, it may also give rise to challenges, conflicts, and resistance from established norms.

Understanding social change involves analyzing the interconnected influences of various factors, such as education, demographics, and cultural dynamics. Social movements and collective actions play a significant role in driving intentional social change, advocating for justice, equality, and societal improvements.

In summary, social change is a dynamic and ongoing process that shapes the evolution of societies, impacting individuals and communities on multiple levels. It is influenced by a complex interplay of factors, and its study is essential for comprehending the dynamics of human societies over time.

12.6. References

1. Social Change in Modern India by M. N. Srinivas
2. Theories of Social Change by Raymond W. Mack
3. The structure of Social Change by Anthony D. Smith

UNIT-13
Process of Social Change in India

Content

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13.1. Learning Objectives

This unit discusses about the concept and various phases of social change in the Indian Society. After completion of this unit you will be able to:

- Know the meaning and concept of social change
- Have a detailed information on various processes related to social change
- Analyse how the changes are affecting the Indian society.

13.2. Process of Social Change in India

Process : *Time is just like a river's flow. The flow of the water cannot be fixed. It flows downwards and continuously so society is also not fixed. The behavioral changes are inevitable and continuous. Society is the sum of formal relations in which associated individuals are bound together. Man cannot live without society, which is indispensable for him. Mutual awareness or recognition and common interests among people are essential for the formation of society.*

Society is a web of social relationship. As members of society, people have to act and behave in accordance with some specific manner. They are always engaged in some sort of actions and reactions in the society. When actions of the individual is exposed to others' action that is called social interaction. But every action is not social. Social interaction is the foundation of every society. It is the key factor in all social life.

The very roots of society are based on social interactions. Both society and culture are the products of social interaction. Hence no society is possible without social interaction. Social interaction takes place between (1) Individual and Individual (2) Individual and group (3) Group and Group

There are two important pre-requisites of social interaction. They are (1) Social contract (2) Communication.

These are also called the basic conditions of social interaction.

Social Contact: In the words of Gillin and Gillin, "Social contact is the first phase of interaction." Social contact is always established through the medium of some sense organs. It is established through the medium of radio, telephone, telegraphs, television etc and is strengthened by physical contacts like kissing, shaking of hands and embracing etc. It can be positive as well as negative. Positive social contact includes co-operation, accommodation and assimilation etc. while negative social contact includes hatred, jealousy and conflict.

Communication: Communication is another condition of interaction. Without communication there can be no contact. The important means of communication are the language, radio, T.V., newspaper, gestures etc. through which social contact is established.

The fundamental ways in which people establish social relationship and interact are called the social processes. These are the modes of social interaction. For understanding of society these processes are very essential.

Definitions & Analysis

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."

According to Morris Ginsberg, “Social processes are the various modes of social interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay.”

There are hundreds of social processes. But we will discuss major types of social processes under two broad headings. They are:

Associative process (Relations that built positiveness)

Dissociative process (Relations that built negativeness)

Associative processes are also called the integrative or conjunctive social processes which are essential for the integration and progress of the society. The major types of associative processes are the following.

1. **Co-operation** (Helping to do without any contradiction)
2. **Accommodation** (Social Adjustment according with the situation)
3. **Assimilation** (Social Adjustment)
4. **Acculturation** (Adjustment and followed a culture)

Dissociative social processes are also called the disintegrative or disjunctive social processes. Although these processes hinder the growth and development of society, their absence results in society stagnation. Few important types or dissociative processes are:

- .Competition (Healthy compete can get improvement)
- Conflict (Unhealthy competition created rivalry and created foes)
- Contravention
- Differentiation

Let us discuss these processes briefly one by one:

.Co-Operation (Helping to do)

Co-operation is the most fundamental associative social process. The term “Co-operation” has been derived from two Latin words: ‘Co’ means ‘together’ and ‘Operari’ meaning ‘to work’. Hence co- operation means working together or joint activity for the achievement of common goal or goals. So it is a process in which individuals or groups work united for the promotion of common goals or objectives. It is a goal oriented social process. It is very important as the human society and its development have been possible with co-operation.

Definitions:

Co-operation is clearly defined by many scholars. Some of the definitions are given below:A.W. Green: Co-operation is “the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.”

1. **Fair Child:** “Co-operation 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. **Merrill and Elderge:** “Co-operation is a form of social interaction wherein two or more persons work together to gain a common end.”
3. **C.H.Cooley** has summarized co-operation in the following terms: “Co-operation arises when men see that they have a common interest and have, at the same time, sufficient intelligence and self control to seek this interest through united actions: Prescribed unity of interest and the faculty of organization are the essential facts in intelligent combination.”

It is evidence from the above definitions that co-operation is a process of social interaction in which two or more individuals or groups combine their efforts to achieve certain commons ends and objectives.

Society is the sum of formal relations in which associated individuals are bound together. Man cannot live without society, which is indispensable for him. Mutual awareness or recognition and common interests among people are essential for the formation of society. Society is a web of social relationship. As members of society, people have to act and behave in accordance with some specific manner. They are always engaged in some sort of actions and reactions in the

society. When the actions of the individual is exposed to others' action that is called social interaction. But every action is not social. Social interaction is the foundation of every society. It is the key factor in all social life.

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Definitions

- a) 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.”
- b) According to Morris Ginsberg, “Social processes are the various modes of social interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay.”

Example : (i) The Indians irrespective of their caste, race, creed, religion etc. differences fought against the British united to achieve independence. (ii) The Indian agriculture is mainly based on the co-operative spirit of the farmers.

Co-operation:

The process of co-operation involves two important elements.

Common end or purpose.

Organised effort.

The achievement of common end calls for the organised efforts of individuals or groups such efforts should be pre-planned and properly organised. It is not possible for people to promote the process of co-operation without these two essential elements.

Characteristics of Co-operation:

Followings are some of the important characteristics of co-operation.

Continuous Process: It is a continuous process. There is continuity in the collective efforts in Co-

operation.

1. Personal Process: This is a process in which the individuals and the groups personally meet and work together for a common objective.
2. Conscious Process: In the process of co-operation the organised individuals or the groups work together consciously.

3. Universal Process: Co-operation is also universal social process. Because, it is found everywhere in all periods of time.
4. Common Ends: Common end can be better achieved by co-operation which is essential for the welfare of both individual and society.
5. Organised Efforts: Co-operation is a process of social interaction which is based on the organised efforts of individuals and groups.

Types of Co-operation:

1. Different Sociologists have classified co-operation in different ways.
2. Some of the important types of co-operation are the following.
3. Classification Given by

MacIver and Page

- Direct Cooperation
- Indirect Cooperation

A.W. Green

- Primary Cooperation
- Tertiary Cooperation

1. Direct Co-operation: In the process of Co-operation when individuals and groups co-operate directly with each other, that is called direct co-operation. There exists direct relationship among individuals and the groups. It permits the people to do like things together because the nature of work itself calls for the participation of men or groups in a together situation. It brings social satisfaction. It makes the difficult tasks easy.

Example: Travelling together, playing together, worshipping together are few important examples of direct co-operation.

2. Indirect Co-operation: In the process of co-operation when people do things individually for the achievement of common goal that is called indirect-co-operation. Here the goal is one or common, but the individuals perform specialised function for its attainment. This co-operation is based on the principles of division of labour and specializations of functions. So in modern society indirect co-operation plays important role as the present

technological age requires specialisation of skills and functions.

Example: In a factory or industry all the workers do separate job to produce common things. In another example, the construction of a building or house is possible as the carpenters, plumbers and masons are engaged in different activities.

Classification given by A.W. Green is the following.

1. **Primary Co-operation:** In this type of co-operation there is an identity of interests but no self interest among those who co-operate. Every member is conscious of the welfare of all. It owes its origin to personal satisfaction. It is present in primary groups like family, neighbourhood and children's play group. Here there is an identity or ends of interest and all the members in some way or the other, derive benefit from primary co-operation.
2. **Secondary Co-operation:** This type of Co-operation is found in the secondary groups. In these groups the individuals co-operate with each other for the achievement of some self interest. This is the characteristic feature of modern civilized society which are very much witnessed in political, economic, religious, commercial, educational and other groups. It does not provide equal benefit to all its members.
3. **Tertiary Co-operation:** Primary and secondary co-operation is the characteristic of individual person while tertiary co-operation characterises the interaction among various social groups, large or small. These groups make certain adjustment voluntarily with each other under certain compelling circumstances. The attitude of groups co-operating with each other are selfish and opportunistic in the extreme. For example, in an election when two political parties co-operate with each other to defeat the rival party, it is called tertiary co-operation.

Role and Importance of Co-operation: Being a universal and continuous social process, co-operation plays dominant role but it is very much essential for the welfare of the society as well. So the role of co-operation may be discussed from two angles. They are:

- **From individual point of view.**
- **From Society point of View**

Role of Co-operation from individual point of view:

1. Man can fulfil his basic and fundamental needs such as food, clothing and shelter by co-operation. It also fulfils many psychological needs of human beings.
2. It is not possible for individuals to reach his respective goals without the active co-operation of other members in society.

3. Co-operation is the foundation on which our social life is built up. The existence of society and the survival of human beings depend upon the co-operative spirit and mutual aid of men and women.
4. With the solid and active co-operation of his fellow beings, man can lead a happy and comfortable life.

Role of Co-operation from the point of view of Society:

Co-operation is also equally important from the social point of view.

1. It helps society to progress. Progress can be better achieved through united action. Progress in science, technology, agriculture, industry, transport and communication etc. has been possible with co-operation.
2. It is the main spring of collective life. It builds society, it conserves society. In a democratic country, co-operation has become a necessary condition of collective life and activities.
3. It provides solution for many international problems and disputes. Because, co-operation as a process of integration has the quality to bring end to different problems through united activities.
4. Progress is granted permanence only by co-operation. Because, conflict inspires the individual to progress, but he does so only if he gets co-operation.

So it may be concluded that co-operation is very indispensable for individual as well as social life.

Accommodation (Adjustment with the social situation)

Accommodation is another important associative social process. It is, in fact a sort of co-operation among people after their conflict comes to an end. Because, conflict cannot continue for an indefinite period. It must be resolved at some stage or other. The end of conflict directs the way for accommodation.

The term accommodation refers to understanding, adjustment or agreement. It is a process of getting along in spite of differences. It is a way of inventing social environments which helps people to work together whether they like it or not. It consists in the avoiding and delaying of conflict with disagreeable circumstances. Here the contending forces are adjusted to balance. It is the very foundation of a social organisation. So without accommodation, society cannot maintain its balance. Accommodation is a condition or state of mental and social understanding and place. For example, the workers of an industry or a factory may go on strike today for some reason but they are bound to come back to work tomorrow after some settlement with the management. In another example, the husband and wife may quarrel for serious things at one time or another but most of the times they live together with mutual love and affection.

Definition:

Some of the important definitions of accommodation are given below.

1. **MacIver and Page** define that, "Accommodation refers particularly to the process in which man attains a sense of harmony with his environment."
2. **Ogburn and Nimkoff** say 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."
4. **According to George A. Lundberg**, "Accommodation has been used to designate the adjustments which people in groups move to relieve the fatigue and tensions of competition and conflict."

It is evident from the above definitions that it is the basis of all formal social organisations.
Characteristics;

From the above definitions, the following characteristics of accommodation may be pointed out.

1. **Universal Process:** It is found in all societies at all time in all fields of social life. Since no society can function smoothly in a state of perpetual conflict, accommodation becomes necessary. This process is not limited to any fixed social situation. It follows sooner or later as and when conflict takes place. The continuity of accommodation does not break at all.
2. **Both conscious and unconscious *Process*:** Accommodation is a conscious process when the conflicting individuals or groups make efforts consciously to get accommodated to situations. For example, the workers of an Industry stop.
3. **End-result of Conflict:** The hostile individuals or groups realise the importance of conflict only after they get involved in some kind of conflict. If there is no conflict, there can be no question of accommodation.
4. **It is a Mixture of love and hatred:** According to Ogburn and Nimkoff, accommodation is the combination of love and hatred. Love leads to co-operation while hatred leads to conflict.

Forms or Methods of Accommodation: Accommodation takes place in different ways and accordingly assumes different forms. Some of the Forms or Methods of Accommodation are:

Yielding to Coercion Compromise Tolerance Arbitration Conciliation Conversion

Sublimation Rationalisation

(a) *Yielding to Coercion*: Most of hostile individuals or groups yield to physical or some kind of power exhibit the spirit of accommodation in order to end a conflict. For example—the weaker party submits to the stronger one out of fear and the stronger party can pressurise the weaker party by its superior strength. For example, an act of this kind happens after a war between two nations comes to an end.

(b) *Compromise*: The conflict between the hostile individuals or groups having equal strength comes to an end through compromise in the process of accommodation. This is based on the principle of give and take. Here the involved parties have to make some sacrifices voluntarily for each other. So it is a kind of voluntary accommodation. When the conflicting parties realise that the continuation of conflict would cause sheer waste of their time, energy and money, they automatically want of accommodation which is called compromise.

(c) *Tolerance*: Toleration is a method of accommodation in which two or more contesting parties tolerate each other with sympathy and try to understand the view point of others. They patiently bear the differences that exist between them. For ex- the co-existence of Hindus, Muslims, Christians, and Sikhs etc. in Indian society is due to the method of toleration. This is the best form of accommodation.

(d) *Arbitration*: When the hostile individuals or groups have equal strength and are determined to stick to their view point, there is intervention of third party. Who acts as their arbitrator or mediator. The decisions of the arbitrator are binding on the parties concerned. For example, the conflict between the labour and management is resolved through the arbitration or arbitrator.

(e) *Conciliation*: This is another method of accommodation in which the third party only gives some suggestions in order to terminate a conflict. But the acceptance of these suggestions is not the binding force. It is upto the discretion of the contending parties.

(f) *Conversion*: This form of accommodation involves a sudden rejection of one's beliefs, convictions and loyalties and the adoption of others. As a result of which the convincing party is likely to accept the view points of other party. In consequence, the party which has been convinced is quite likely to abandon its own ideas or beliefs or religion or claims in preference for the view point of the other side with which it tries to identify itself. For example—ordinarily, conversion is thought of only in connection with religion.

(g) *Sublimation*: This is a method which involves the substitution of non-aggressive attitudes and activities for aggressive ones. In this method the conflicting groups give vent to their tendencies of aggression that is harmless to anyone else and also obviates conflict. For example—Mahatma Gandhi conquered violence and hatred by love and compassion.

(h) *Rationalisation*: In this method the contending parties try to justify their action on the basis of some imaginary ideas to avoid conflict. Hence, one blames others for one's own fault. By ascribing one's failures to others instead of accepting one's defects, one can retain self respect. For example, sometimes the students believe that failure in the examinations is due to the defects in the valuation of answer scripts; they do not see the fact that their preparations for examinations are quite inadequate.

Accommodation is significant integrative social process. It is not only useful to the individuals or groups but also to the entire society.

(i) Society functions smoothly with accommodation. It checks conflict and maintains co-operation among the individuals and groups which is essential for social life.

(ii) It helps the individuals and groups to adjust themselves to changed functions and statutes which are brought about by changed conditions. It helps them to carry on their life activities together even with conflicting interests.

(iii) The realisation of people that they should lead a happy and comfortable life has become possible only through accommodation.

(iv) It is the very foundation of a social organisation. Because, it consists in the avoiding and delaying of conflict with disagreeable circumstances. The contending forces are adjusted to balance in this process. Hence, society maintains its balance.

Assimilation (Adjusting the surroundings)

Another integrative or associative social process is assimilation. It is also one form of social adjustment. It is a process whereby persons and groups acquire the culture of other group in which they come to live, by adopting its attitudes and values, its patterns of thinking and behaving, in short, its way of life. It is more permanent than assimilation. We reach this stage of assimilation only after accommodation. Assimilation makes the dissimilar individuals or groups similar because it is a process by which individuals or groups come to share the same sentiments and goals. For example, in India, the religious tolerance among the different religious groups is the most appropriate one as they have assimilated many points of each other's culture into their own and have made them integral part of their own social conduct.

Definition.

Some of the definitions given by eminent scholars are the following

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

1. **Ogburn and Nimkoff** define assimilation, "As the processes whereby individuals or groups once dissimilar become similar, that is, become identified in their interest and

outlook."

2. **Biesanz and Biesanz** hold the view that, "Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals."
3. **Hurton and Hunt** say that, "The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation."

In the words of Park and Burgess, "Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments and attitudes of other persons or groups and, by sharing their experience and history, are incorporated into a common cultural life."

From the above definitions it may be concluded 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:

From the above definitions of assimilation the following characteristics have been pointed out. They are:

(i) Universal Process: Assimilation as a process of integration is present in every society, all the times.

(ii) Unconscious Process: Usually the individuals or groups involved in the process of assimilation are unconscious of what is taking place.

(iii) Slow and Gradual *Process*: The process of assimilation cannot take place suddenly. Rather it takes time. It depends upon the nature of contacts. If it is primary, assimilation is natural and rapid. If it is secondary assimilation is slow.

(iv) It is a two-way Process: It is based on the principle of give and take. When one cultural group is in contact with another, it borrows from it certain cultural elements and incorporates them into its own culture. So it affects both.

(v) It is confined to multiple fields: The process of assimilation is not confined to a single field but it is confined to multiple fields. In the religious field, for example, it may take place when an individual or a group of individuals of a particular religious background get converted into some other religious set or group.

Role and Importance of Assimilation:

(a) In this integrative social process, the individuals or groups acquire the culture of other group in which they come to live by adopting its pattern of thinking, behaving, its attitudes and values.

(b) As assimilation is a cultural and psychological process. It results in the promotion of cultural units.

(c) It plays a very significant role in the development of human personality.

(d) It makes individuals or groups with dissimilarity, with among them, to assume similarity.

(e) It brings change in old culture, customs, traditions, folkways, mores, morals, law and religion etc.

Factors contributing towards assimilation or Factors promoting assimilation: There are some factors which facilitate the process of assimilation are given below.

(i) Toleration: When the people of one culture tolerate the spread of another culture irrespective of their differences toleration takes place. Here, people of different culture maintain balance by developing contacts, by participating in common social and cultural activities. So, toleration is an essential condition for promoting assimilation which is in turn helpful in unity and integrity of the community.

(ii) Intimacy: The development of close social relationship makes the process of assimilation natural and its degree becomes high. But when social relationship is not so close and artificial, the process becomes slow. So intimacy is another condition for assimilation.

(iii) Cultural Equality: If there are striking similarities between the cultures, then there is no bar for assimilation to take place. When the degree of intimacy and toleration becomes high, it facilitates the growth of this process.

(iv) Equal Economic Standard: Difference in economic standard hinders assimilation. But individuals or groups having equal economic standard can easily establish intimacy which in turn avoids jealousy, hatred and conflict. Here assimilation progresses.

(v) Amalgamation: When individuals or groups come into close contact to one another, amalgamation takes place. For example, the matrimonial relationship between the Hindus and Non- Hindus facilitate the process of different culture very close to another.

Factors hindering assimilation or harmful to assimilation: Apart from the above described factors, there are some other factors which are harmful to the growth of assimilation or the factors which obstruct the process of assimilation. These factors are explained below.

(i) Isolation: Individuals who live separately or feel isolated cannot establish good social relationship with others in the society. So due to lack of close or intimate relationship, the process of assimilation is hampered or even it does not take place.

(ii) Cultural Differences: Differences in culture also hinder assimilation. The cultures having different religion, race, languages, customs, traditions do not have close relationship with each other. If assimilation takes place there, it is very difficult for its continuity.

(iii) Differences in economic standard: Difference in economic standard encourages the feeling

of inferiority and superiority. There occurs the feeling of high and low. People with the feeling of superiority decline to establish social relations with those having a sense of inferiority. So, differences in economic standard stand as an obstruction in the process of assimilation.

(iv) Physical Differences: Differences in physical characteristics like colour of the skin, growth of human body and other physiological features act as hindrances to assimilation. For example, the differences in the physical features of the black and white hinder assimilation.

(v) Domination and Sub-ordination: Intimate social relation is very much essential for assimilation. But assimilation is absent or is hampered when one group dominates the other. It lacks social relationship.

Competition: The most important fundamental dissociative social process is competition. It is a form of opposition or social struggle. It is a contest among individuals or groups to acquire something which has limited supply or insufficient in quantity and not easily available in one's own demand. It is characterised by non-co-operation. Here, the competitors force 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.

Generally in our society there is competition for getting jobs. The people who are already employed desire for better jobs. There is no competition for sunshine, water, fresh air etc. which are treated as the free gift of nature.

When there is a shift in interest from the objects of competition to the competitors themselves, it is called rivalry or personal competition. But when the individuals or groups compete with each other, not on personal level but as members of group, competition is impersonal.

Definition of Competition: There are many definitions of competition given by different scholars. Some of the important definitions are given below:

1. Park and Burgess define Competition as "an interaction without social contract."
2. E.S. Bogardus define Competition as "a contest to obtain something which does not exist in a quantity sufficient to meet the demand."
3. Majumdar says that "Competition is the impersonalised struggle among resembling creatures for goods and services which are scarce or limited in quantity."
4. Horton and Hunt opine that, "competition is the struggles for possession of rewards which are limited in supply i.e. goods, status, power, and love anything."
5. H.P. Fairchild states that, "Competition is the struggle for the use or possession of limited goods."

From the above definitions it may be concluded that competition is a process in which individuals or groups try to obtain thing or things which have limited supply and which they cannot achieve or share collectively."

Features of Competition: Competition as a disintegrative social process has the following characteristic features:

(1) **Universal Process:** It is the most universal social process present in all societies, whether civilized or uncivilized, rural or urban, traditional or modern in all periods of history and among all classes of people like doctors, engineers, workers, students and farmers etc.

(2) **Continuous Process:** Competition is a continuous process as it never comes to an end. If one process of competition ends then another process of competition stands there. The desire for status, power and wealth in an ever increasing degree makes competition a continuous process.

(3) **Unconscious Process:** The individuals or the groups who are involved in the process of competition do not bother about themselves but they are primarily concerned with the achievement of goal or reward. Hence competition takes place on an unconscious level.

(4) **Impersonal Process:** Those who take part in competition do not know one another at all. They do not compete with each other on personal level. They focus their attention on the goal or reward which they are trying to achieve. They do not have any contact whatsoever. According to Ogburn and Nimkoff, "Struggle is personal competition."

(5) **Always governed by norms:** Nowhere competition is unregulated. It is always everywhere governed by norms. Competitors are expected to use fair means to achieve success.

Forms of Competition: Competition as a universal social process is found in all fields of social life. In our day to day life we come across many types or forms of competitions. Some of the important competitions are the following.

- a) **Political Competition.**
- b) **Social Competition.**
- c) **Economic Competition.**
- d) **Cultural Competition.**
- e) **Racial Competition.**

1. **Political Competition:** This type of competition is found in the political field. For example, during election each and every political party competes for getting majority. This is not only found at national level but at international level. Also there is keen competition between nations who are wedded to different political ideologies.

2. **Social Competition:** To get high social status usually this social competition is mostly observed in open Societies where individual's talent, capacity, ability as well as merit are given weightage.
3. **Economic Competition:** In economic field economic competition is fairly observed. It is the most vigorous form of competition. It is reflected in the process of production, distribution and consumption of goods. In the economic field men compete for salaries, jobs and promotions etc. They generally compete for higher standard of living. This economic competition is not only present at individual level but also at group level.

4. **Cultural Competition:** Cultural competition is present among different cultures. When two or more cultures try to show their superiority over others, this type of competition takes place. Here arise cultural diversities. For example, in the modern society, there is cultural competition between the Hindus and the Muslims. In the ancient period, there was a strong competition between the cultures of Aryans and Non-Aryans.
5. **Racial Competition:** Like cultural competition, racial competition is found among the major races of world. When one race tries to establish its supremacy over other races, it gives birth to racial competition. For example the competition between Negroes and the whites is the bright example of racial competition.

Role and Importance of Competition:

If we define the role and importance we found that "Competition", plays a significant role not only in the life of persons but also for the groups and societies. Some sociologists say that it is even more basic than the process of co-operation. Hobbes had remarked that the struggle is the basic law of life. Rousseau and Hegel also corroborated their views. Later on, in Darwin's theory of evolution, the principle of "Survival of the fittest" also stressed the importance of competition in society. The importance of competition may be discussed under two broad headings. They are:

(a) Positive Role

(b) Negative Role.

(a) *Positive Role:* It includes the positive functions of competition. They are

- a. The role and status of the individual members in the society is determined by competition. Thus it assigns individuals their places in the social system.
- b. It protects the individuals from direct conflicts and provides a solution to the problem of limited supply and unlimited demand of goods in a peaceful way.
- c. It furnishes motivation in the desire to excel or obtain recognition or to win an award.

- d. Fair competition is conducive to economic as well as social progress and even to general welfare as it spurs individuals and groups to put in their best efforts. It provides social mobility to the individual members of the society. It helps them to improve their social status.
- e. The division of labour and the entire complex economic organisation in modern life are the products of competition.

(b) Negative Role: Apart from the positive functions, competition also performs some negative functions.

- a. Unfair use of competition causes a great deal of wastage in the economic field.
- b. Sometimes competition leads to exploitation when it is unrestricted.
- c. Unhealthy competition creates psychological and emotional disturbances which is harmful to the society.
- d. If competition becomes uncontrolled it takes violent form, i.e. conflict.

So from the above discussion we come to know that healthy and fair competition should be encouraged instead of unfair and unrestricted competition.

Conflict

The most significant dissociative social process is conflict. It is an ever present process in human society. Whenever, a person or persons or groups seek to gain reward not by surpassing other competitors but by preventing them from effective competition, conflict takes place. In other words, it is a competition in its more hostile and personal forms. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is seen that conflict makes an individual or group try to frustrate the effort of another individual or group who are seeking the same object. It implies a struggle or fight among individuals or groups for a particular purpose or a number of purposes.

For example, the movements like Civil Dis-obedience, Non-Co-operation and Satyagraha launched by Mahatma Gandhi against the Britishers in India before Independence are conflict. Even in today's society conflict is found in every sphere like caste, religion, language, culture and so on. Thus it is considered as a universal social process.

Definitions:

Some of the important definitions given by the sociologists are stated below:

1. **Kingsley Davis** defines Conflict, "as a modified form of struggle."
2. **MacIver and Page** state that, "Social conflict included all activity in which men contend against one another for any objective."

3. **A.W. Green** says, "Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others."
4. **Majumdar** defines that, "Conflict is an opposition or struggle involving an emotional attitude of hostility as well as violent interference with autonomous choice."
5. **Gillin and Gillin** state that, "Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence."

From the above definitions, it is clear that individuals or groups involved in conflict try to oppose, resist or coerce each other deliberately. It is the opposite of co-operation. 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. Examples:

- The conflict between nations leads to national conflict.
- The conflict between different political parties leads to political conflict.
- Caste conflict, class conflict and racial conflict etc.

Features of Conflict:

From the above definitions the following characteristics may be noted.

1. Universal Process: Conflict is found in all societies in all periods of time. The degree and the form of conflict may vary from society to society and from time to time but it is present in all types of societies.
2. Conscious Process: This is a process in which the conflicting parties are very much conscious in causing loss or injury to persons or groups. They attempt to fight or oppose and defeat each other consciously.
3. Personal Process: The chief aim of conflict is to cause harm or to bring loss to the opponents. The conflicting parties personally know each other. So in this form of struggle to overcome the opponents, the goal is temporarily relegated to a level of secondary importance.
4. Intermittent Process: Conflict is not as continuous as competition. It is an intermittent process. It takes place suddenly and comes to an end quickly. It never continues for ever due to the occasional occurrence of conflict.
5. Conflict is based on violence: Sometimes conflict takes the form of violence. Violence is harmful to the growth of the society and retards the progress as it creates a number of problems.

6. If conflict occurs non-violently, it maintains peace in the society which is helpful for its development.

Causes of Conflict

Conflict is a deliberate process. It does not occur spontaneously. Although it is a universal social process, its causes vary from individual to individual, group to group and from time to time. It is caused not by single factor but by multiple factors.

The famous populationist Malthus says that it is caused by the means of subsistence increase in arithmetical progression and increase of population in geometrical progression. It implies that conflict arises only when the population of a country increases and the population of the means of livelihood decreases. It results in the scarcity of the means of subsistence which leads to conflict.

Let us discuss some of the important causes of conflict.

- a) Biological factors**
- b) Social factors**
- c) Religious factors**

Man's inborn aggressive tendency ii. Difference in nature, ideas, ideologies, attitude, aptitude and ambition etc. iii. Change in the moral norms of a society. iv. Change in the hopes, demands, aspirations, discontent etc. of man v. Cultural dissimilarities.

Types of Conflict: Conflict is found in many forms in all the societies. Some of the important classification of conflict given by different scholars is the following.

According to MacIver and Page there are mainly two types of conflict.

(a) Direct Conflict.

(b) Indirect Conflict.

(a) Direct Conflict: In this type of conflict the conflicting individuals or groups try to harm each other directly to attain the goal or reward at the expense of their opponents even by going to the extent of injuring or destroying their rivals. Direct conflict may be of two types.

(i) Less Violent.

(ii) More Violent.

Sometimes direct conflict takes less violent form. So it is less harmful; for example, litigation,

propagandistic activities etc. More violent form of direct conflict is more harmful, for example war, riots, revolutions etc.

(b) **Indirect Conflict:** When the conflicting parties try to frustrate the efforts of their opponents indirectly it is called indirect conflict. The keen competition among the parties automatically takes the form of indirect conflict. For example, when two manufacturers go on lowering the prices of their commodities till both of them are declared insolvent is indirect conflict.

(ii) Classification of Gillin and Gillin: Gillin and Gillin have given five types of conflict.

They are:

- 1. Personal.**

2. Racial

3. Social Process and Change

4. Class

5. International.

(a) Personal conflict takes place on personal level due to selfish nature of man. It takes place among the members of the same group when there is clash in their aims and ideas. For example, the conflict between two qualified persons for a common post.

(b) Racial conflict takes place among different races of the World. Some of the races feel superior to other races and some others feel inferior. So the feelings of superiority and inferiority cause racial conflict. For example, the conflict between Whites and Negroes.

(c) Political conflict is found in the political field. When the different political leaders or the political parties try to gain power in democratic countries it is called political conflict.

(d) Class conflict is present among the different classes of the society. Our modern society has been characterized by classes which are based on power, income, education etc. Although class is an open system conflict takes place among different classes due to the difference in power, income, prestige etc. For example, the conflict between the proletariat and bourgeoisie according to Karl Marx led to class struggle.

(e) International conflict takes place between different nations. When the nations try to achieve common objective by suppressing each other international conflict takes place. For example, the conflict between India and Pakistan regarding Kashmir Issue.

George Simmel's Division:

According to George Simmel there are four major forms of conflict. They are:

(a) War

(b) Feud

(c) Litigation

(d) Conflict of Impersonal Ideals

(a) War is a type of direct conflict. When all the efforts of the different nations fail to resolve the conflict, war takes place. This is the only solution to bring peace.

(b) Feud is another type of conflict which takes place among the members of the society. So it is also called intra-group conflict. It differs from society to society in degrees. It is also sometimes referred to as factional strife.

(c) Litigation is judicial by nature. In order to redress the grievances and to get justice people take the help of judiciary which is called litigation. For example, for a piece of land when two farmers take the help of judiciary. Litigation takes place.

(d) Conflict of Impersonal Ideals—when the individuals do not aim at achieving personal gain but for some ideals it is called the conflict of impersonal ideals. Here every party tries to justify the truthfulness of its own ideals. For example, when a political party tries to show that its ideals are better than that of other political parties. This conflict takes place.

Importance of Conflict:

Although conflict is a form of struggle or fight, it is essential both for the individuals and society. It performs both constructive as well as destructive functions. Conflict is constructive in the sense when it is helpful in the smooth running of the society. It is destructive when it hinders the peaceful atmosphere and retards the progress of the society.

The chief functions of conflict may be discussed under two broad headings. They are :

(i) Positive functions

(ii) Negative functions.

Positive Function: The positive functions are purely constructive in nature.

- a) Conflict increases fellow feeling, brotherhood and social solidarity within groups and societies. For example, inter-group conflict promotes intra-group co-operation.
- b) Conflict helps in the exchange of cultural elements when comes to an end.
- c) It changes the status of the group or society which comes to be regarded as super power.
- d) When conflict is over, the parties give up old values and accept new ones. It brings changes in old customs, traditions, folkways and mores.
- e) Sometimes conflict helps in increasing the production which adds to the national income.

Negative Function: The negative functions are called the destructive functions. Some of the negative functions of conflict are given below.

- a) In the process of conflict, the defeated party becomes psychologically and normally down.
- b) Time, money and energy of the conflicting parties get exhausted.
- c) Uncontrolled conflict brings violence which leads to destruction of lives and properties of the countless individuals.
- d) Social solidarity is adversely affected by conflict. It hinders national integration.
- e) Sometimes conflict leads to inter-group tension and disrupts group unity.
- f) Conflict diverts members' attention from group objectives.

From the above discussion we come to know that conflict has both positive and negative importance. Its positive functions are more important than the negative ones. Moreover, conflict plays a very important role in consolidating a group internally.

Points to Remember

- ❖ Man cannot live without society, which is indispensable for him. Mutual awareness or recognition and common interests among people are essential for the formation of society.
- ❖ Society is a web of social relationship. As members of society, people have to act and behave in accordance with some specific manner. They are always engaged in some sort of actions and reactions in the society. A sociologist discovers these special relations like competition, conflict.

□

13.3. SANSKRITIZATION

Sanskritisation is a modern sociological term used by great sociologist M.N Srinivas . In order to explain the kind of cultural process that is occurring between people of different castes in India, M.N.Srinivas has developed the term 'sanskritization'. He has used this term first in his book "Religion and Society among the Coorgs of South India" (Srinivas,1952) and has defined it "as the process, by which a low caste, tribe or other group takes over the customs, rituals, beliefs, ideology and style of life of a high and in particular, a twice-born (dwija) caste." For instance, a low caste, tribe or any other group may give up non-vegetarianism, consumption of liquor, animal sacrifice etc and imitate the Brahmins or any other dwija's life style in matters of food, dress and rituals. By following this within a generation or two, they may claim a higher position in the local caste hierarchy. This process of change seen among the lower caste, tribe or other group is called by Srinivas as sanskritization.

Srinivas has primarily used the term sanskritization to describe the process of cultural mobility seen in the traditional rural India. According to him, sanskritization is an indigenous source of cultural change. The mobility associated with it results only in positional changes in the caste system and does not lead to any structural change in it. Thus he has meant that while individual castes move up or down but the structure of the caste system remains the same. According to Y.Singh, two levels of meaning are implicit in sanskritization that Srinivas as used interchangeably. They are (i) historical-specific, and (ii) contextual-specific. In the former sense, sanskritization refers to the cultural process in Indian history that have led to changes in the status of various castes, its leadership or its cultural patterns in different periods of history. In contextual-specific sense, sanskritization denotes contemporaneous processes of cultural imitation of upper castes by lower castes or sub-castes in different parts of India.

Sanskritization, as analyzed by Srinivas and others, may take many forms:

It may symbolize an effort of lower caste or tribe to adopt the name of a higher caste and claim high socio-cultural status. The Tiya, a non-dwija caste, of West Bengal today call them Rajbanshi or Suryabanshi and claim a position in the Kshatriya varna. The Mahanta, a caste of

Kshatriya varna in Orissa, is said to have sanskritized in the same way from the Mahato tribe.

It may reflect itself in mere emulation of certain customs and styles of life of upper castes. The sanskritized Mahar of Maharashtra, Pasi of Uttar Pradesh, Baira and Balai of Rajasthan have given up their traditional polluting occupation and taken up clean occupations in agriculture, industry and services. In Orissa, the Suddha Saora, a sub-tribe of Saora, of Gajapati district has given up taking liquor and eating beef and instead are worshipping the Tulasi plant and goddess Laxmi, observing the Gurubara Manabasa ritual and performing marriage ceremony on an altar with the cooperation of a Brahmin priest. In the eastern region of Uttar Pradesh, Cohn has found that low caste Chamars have started emulating the customs of Rajputs, some even claiming to be new Chauhan Rajputs.

It may take the form of regression from earlier westernization by the upper castes. This is called "resanskritization". In the study of an eastern U.P. village, it was found that Rajputs, who, before independence were highly identified with western culture and its ideologies, have after independence discarded this pattern of culture and deliberately identified with orthodox Hindu symbolism.

In rare cases sanskritization may represent a situation where lower castes so readopt the customs and social practices of the upper castes as to claim even higher purity than that of the dwija castes. In such cases sanskritization takes place through increased puritanism and traditionalism in a caste along with rejection of the superiority of the dwija castes. This situation was found among the sanskritized Koris of eastern Uttar Pradesh who refused to accept water even from the Brahmins considering them less pure than themselves.

Sanskritization is an indigenous cultural process in the sense that its occurrence is due to factors, which are very much within the Indian culture. The basic factor that causes sanskritization is the desire to emulate the culture of higher caste and then to claim a higher position in the local caste hierarchy. There are other factors too that affect sanskritization. In the opinion of Srinivas, with the establishment of British rule in India the lower castes have got more opportunities to sanskritize themselves and subsequently have raised their social status. The presence of the dominant caste in a locality is also a factor causing sanskritization. In a pluralistic Indian society, a dominant caste not only operates as the guardian of all other castes of the locality, it also stimulates in lower castes a desire to imitate its own prestigious style of life, and avoid emulating anything that may upset it.

Centres of pilgrimage and monasteries are also sources of sanskritization. Each pilgrim centre as well as monastery manages to influence the way of life of people in its hinterland. When a section of a dominant caste comes under the influence of a centre or monastery, sanskritization spreads vertically to non dominant castes and horizontally to members living elsewhere. In the post- independence period in India, the expanding means of transport and communication have facilitated and hastened the process of sanskritization by opening new avenues and opportunities of pilgrimage and culture contact. Moreover, the expanding means of mass communication like postal facility, railways, newspaper, radio and television have given fillip to pilgrimage, religious

propaganda and caste as well as communal congregations. The democratic value system, the Indian Constitution and the modern education system have also provided more freedom to emulation of sanskritic culture.

Sanskritization is a multi-factorial process but occurs in the presence of certain sociological prerequisites. These are : (1) that the groups or castes whose customs are being emulated are, more often than not, economically better off than the emulating caste or group itself; (2) that the group or caste which attempts sanskritization, has high aspiration to improve its social status; (3) that such a group is in close proximity of the higher group or the reference group for sanskritization and has many occasions to interact with it at social, cultural and economic levels; and (4) that such a sanskritizing group positively values the customs of the upper castes, thus indirectly accepting their superiority.

Sanskritization is basically a process of emulating of sanskritic culture of upper (dwija) castes by the lower castes; tribe or other groups. Since there are three categories of dwija castes- Brahmin, Kshatriya and Vaishya - the sanskritic culture of any one of them may be followed. Keeping this in view, Srinivas has pointed out the possible occurrence of three models of sanskritization - Brahmin model, Kshatriya model, and Vaishya model. In Brahmin model, the sanskritic culture is learned from the Brahmins; in Kshatriya model it is emulated from Kshatriyas; and in Vaishya model it is done from Vaishyas. In the eastern region of Uttar Pradesh, Cohn has found that the low caste Nonyas have started emulating the customs of Rajputs. In southern Mysore, Srinivas has reported that the Coorgs have emulated the customs of Brahmins and Lingayats.

Considering the various forms, models and factors, Srinivas has remarked that sanskritization is an extremely complex and heterogeneous concept. In the history of India sanskritization has been a major cultural process, occurred in every part of the Indian subcontinent. It may have been more active at some periods than at others, and some parts of India are more sanskritized than others are; but there is no doubt that the process has been universal.

Points to Remember

- ❖ Sanskritisation is a modern sociological term used by great sociologist M.N Srinivas . In order to explain the kind of cultural process that is occurring between people of different castes in India, M.N.Srinivas has developed the term 'sanskritization' Sanskritization is basically a process of emulating of sanskritic culture of upper (Dwija) castes by the lower castes; tribe or other groups.Indian Sociologists took the credit of these words .



13.4. WESTERNIZATION

Westernization is a thought mostly came after the Britishers ruled over India. The three hundred years of staying and ruled over India created a modern thinking among Indians. India has got independence in 1947 after about 150 years of British colonial administration. During these 150 years Indians have come in contact with the British administrators, army, businessmen and missionaries and this has resulted into several transformations in Indian culture. M.N.Srinivas during his significant and path breaking study "Religion and Society among the Coorgs of South India" has observed instances of such cultural transformations and to analyze them, he has developed the term "westernization".

According to Srinivas, westernization is a cultural process and it covers all cultural changes that a non-western culture undergoes as a result of prolonged contact with a western one. Since there exists not one but many western cultures like British, French, German, American etc., Srinivas has made it clear that westernization as a cultural process might be viewed in different models such as British, French, German, American etc., each model representing the culture of one western country. In India the British model has brought about changes, which has occurred in different aspects of culture such as technology, institutions, ideology and values. Emphasis on humanitarianism and rationalism has been a part of westernization, which has led to a series of institutional and social reforms in India. Establishment of scientific, technological and educational institutions, rise of nationalism, new political culture and leadership in the country are all by-products of westernization.

The operation of westernization in India has been manifold. As various sections of British society such as the military and civilian officers, the merchants, traders, planters and the missionaries were in contact with the Indians, so westernization has taken place at different levels. Indians coming in contact with these sections of people have started emulating their behaviour and etiquette. However, the impact of British culture has not started as an all-India phenomenon affecting all sections of Indian population. The impact has first worked upon only a small fraction of Indian population who have come into direct contact with the British but all of those who have come into such contact have not become a force for change to all. The Indian servants of the British, for instance, probably have wielded some influence among their kin

groups and local caste groups but not among others. Only a very few among these westernized Indians, whom Srinivas labelled as the "New Elite" group, for example Ram Mohan Ray, Rabindra Nath Tagore, Bal Gangadhar Tilak, Gandhiji, Jawaharlal Nehru, and Swami Vivekananda, have played a seminal role in the ushering in of new India. Due to the sincere efforts of this westernized intelligentsia, several social evils like suttee, thuggee, human sacrifice, female infanticide, slavery, untouchability, child marriage, polygamy, and religious prostitution have been abolished.

As far as the bulk of the people of India are concerned, westernization has begun to occur indirectly and gradually; the process has become greatly intensified in many ways after the Independence. Srinivas has listed a number of elements of westernization, which have affected the general mass. The first and most critical step in westernization has been the establishment of the British India Government and the revolution in communications that has followed. The extension of administration and trading frontiers has broken the century-old isolation of groups inhabiting the forested mountains, and has provided them with new contacts and opportunities. The development of communications and the removal of internal customs barriers have integrated the economy of the various regions in the country into a single one.

The introduction of steam-powered ships and the building of the Suez Canal (1869) have enabled Britain not only to increase her control of India but also to link up the Indian economy with the economy of the world outside. Indigo, jute, cotton, tobacco, tea and coffee have begun to be grown in India by European planters for consumption abroad. The advent of plantations has marked the beginning of migration of labourers to the plantation areas and the movement of labourers has greatly facilitated by the abolition of slavery in 1843. New economic opportunities have been open to all through plantation and industrialization. Slowly and steadily the political and administrative integration of India has taken place with the foundation of a modern state by surveying lands, systematizing the tax pattern, creating modern democracy, army, police, law and courts, and establishing new educational institutions.

The foregoing elements have increased spatial and social mobility not only for the elite but also for the rural poor and have laid the foundation for subsequent nation-wide westernization. Introduction of printing machines and coming up of newspapers has increased the awareness of the people. The spread of education and the corresponding unemployment have become responsible for radical departure from traditional occupations. Entry of the missionaries has developed the welfare activities. The tradition of transmission of knowledge to upper caste children only has been abandoned in British-introduced schools that gave educational facilities to children of all castes and tribes. Welfare measures have been undertaken which benefited all human beings irrespective of caste, economic position, religion and sex. Humanitarianism has resulted in many administrative measures to fight famine, control epidemics and set up schools, hospitals and orphanages. Thus implicit in westernization, certain values like humanitarianism,

egalitarianism and secularization have been introduced.

Keeping a view on the aforesaid elements of change, Srinivas has opined that westernization is an inclusive, complex and many-layered concept. It covers a wide range from western technology at one end to the experimental method of modern science at the other. Its incredible complexity is seen in the fact that different aspects of westernization sometimes combine to strengthen a particular process. In order to elucidate it, Srinivas has cited the example of Indian food habit. Traditionally among the upper castes, and especially among the Brahmins, eating has been a religious act. The food has to be cooked by women while they have to be in a ritually pure state. After cooking, food is first offered to the domestic deities and then served to family members. Food is served on a leaf or metal plate and the meal is consumed sitting on the floor. After dinning, the place of eating is being purified with a solution of cow-dung. Coming under the influence of westernization, the urban, educated groups prefer to eat on tables, which are not purified by a solution of cow-dung after dinner. Modern technology like spoons, hot case, chair, table, stainless steel utensils etc. are used. The timing of eating is determined by the school and office schedule. On the basis of modern education, nutritional value of customarily forbidden food items like egg, tomato, radish, carrots etc. are realized and hence consumed. Thus a new attitude towards food has begun to emerge as a combined effect of western education, nontraditional occupations and urbanization.

During his study at Rampura village (Karnataka), Srinivas has observed that an Indian is handling a government bulldozer, a western implement, during his official duty. The same person when comes to his own village is found to display black magic. This instance has led Srinivas to remark that westernization in one area or level of behaviour does not result in westernization in another related area or level. The two remain discrete. Srinivas has also noticed that the introduction of printing has made possible the transmission of not only the modern knowledge but also knowledge of traditional epics and other religious literature. Hence he has commented that westernization has often given birth to forces, which are mutually at cross-purposes.

In India the impact of westernization has never been homogeneous. From a geographical point of view the inhabitants of coastal areas, especially those close to the fast-growing port-towns, have experienced westernization much earlier than the people of interior areas have. With a few exception, the people of princely states have generally more sheltered from the new winds of

change than the people in British India. That apart, the people living in towns have been more exposed to western influences than the rural folk. The bigger the town the greater has been the chance of such exposure.

❖ **Points To Remember**

- ❖ Westernization is a cultural process and it covers all cultural changes that a non-western culture undergoes as a result of prolonged contact with a western one. Westernization is a thought mostly came after the Britishers ruled over India.
- ❖ The three hundred years of staying and ruled over India created a modern thinking among Indians. India has got independence in 1947 after about 150 years of British colonial administration.



13.5.SECULARISATION:

Secularization is a modern process of thinking .The term secularization, according to M.N. Srinivas, implies a process of differentiation of religion from various aspects of society. It also implies rational thinking that regulates individual and social life in accordance with the principles of reason. It is a process of change that leads to replacement of traditional beliefs and ideas by modern knowledge. From Vedic age onwards religion has strongly influenced different aspects of Indian culture. Religious beliefs and rituals have been associated with economy, political organization, food habits and value system.

In India, secularization has gained its strength with the development of communications, growth of towns and cities, increased spatial mobility and spread of education. The two World Wars and Mahatma Gandhi's Civil Disobedience campaign have also contributed to increase secularization. And after the Independence, several factors like constitutional declaration of India as a secular state, introduction of universal adult suffrage, recognition of equality of all citizens before the law, implementation of planned development for the benefit of all categories of people, promotion of modern education devoid of religious stigma, and growth of caste-free occupations have intensified the secularization process.

Impact of secularization is marked more in urban areas than in rural areas in India. As a result of this, the concepts of purity and pollution have become obsolete in urban areas. People in urban areas very often take food in hotels but prior to food consumption they do not offer any food to deity. Similarly, they use modern transports for conveyance to markets, working places, educational institutions, hospitals and cinema halls but during conveyance they do not abide by the notions of pollution and purity. In hostels and marriage ceremonies, people of different castes and religious groups dine together without an iota of pollution feeling. Similarly, pollution and purity notions appear to be powerless in cinema halls where people enjoy cinemas together without bothering to know the caste and religion of the fellow viewers. In a broad sense it can be said that secularization has reduced the structural distance between castes and religious groups.

In the opinion of Srinivas, urban life sets up its own pressures and a man's daily routine, his place of residence, the time of his meals are influenced more by his job than by caste and religion. This is truer in industrial, modern cities than the traditional ones. In such cities, the immigrants from rural areas are also free to some extent from the caste and kin pressures. They adjust to urban social life for their survival by accepting secular thoughts and actions. In urban areas, educated people are conscious of purity and pollution but they mean these terms from the point of hygiene and not caste and religion. The more educated customers in hotels therefore show concern about cleanliness of hotel and not caste or religion of the hotel owner. Many of them prefer to western-type of hotels because of their cleanliness and western food items. As a result of the spread of education among all sections of the population, traditional ideas of purity are giving way to the rules of hygiene. Purity and cleanliness are often at loggerheads. Many educated people dislike taking bath in holy rivers and ponds because of prevalence of unsanitary water that may cause diseases. Modern educated wives have also changed their ideas on purity and pollution. So long as they stay in rural areas along with their parents-in-law they stick to the rules of purity and pollution but when they come to stay in their own houses in urban areas they become relax about these rules, especially in absence of old widows.

Secularization has also largely affected the life cycle rituals, more particularly in urban areas. There has been an abbreviation of the rituals performed at various life cycle crises and in turn the social aspects have assumed greater importance. Occasions relating to name-giving for a child and attainment of puberty for a girl are no longer marked by elaborate rituals in educated urban families. The shaving of a Brahmin widow's head as part of the funeral rite for her dead husband has also largely disappeared and among the educated families widow marriage is no longer forbidden. Many items of marriage rituals have also been dropped or abbreviated. In case of marriages organized in hotels or kalyan mandaps, the ritual visit of bride or bridal couple to nearest temple for obtaining blessings from deities is not performed. In many cases, the brides leave these marriage places to their in-laws' houses without getting blessings from their household deities. The overall arrangement of marriage ceremony is made to exhibit the social status and to give comforts to guests than to maintain religious purity. The caste and religious based dining is no more followed and people of different castes and religious groups are permitted to dine together often listening to secular, popular music and songs. The practice of offering food to low caste people at the last and at a distance is no more practised. Instead of low caste guests having high social status like Ministers, business tycoons or top bureaucrats are given special treatments in ahead of other guests.

Secularization has also reduced the religious importance of dowry, rather it has increased its economic value. Similarly, owing to girls' entry to modern education and women's participation in secular jobs, the pollution restrictions relating to puberty and menstruation are not followed. In urban areas, life has become very fast and competitive making people to be highly conscious of their occupational responsibilities. Owing to this, many people even the educated Brahmins have abdicated the practice of leading a life devoted to ritual, fasting and observance of pollution rules. Modern education is more concerned with spreading knowledge on science, technology, health and hygiene and provides no scope to learn about customary practices, religious rituals, ethics and pollution rules. Modern educated boys and girls have therefore developed a secular attitude to life. They are planning for their future life, say marriage, employment or habitation, not considering the religious or caste prescriptions but analyzing the secular factors like mental satisfaction, peace, comforts etc. In a broad sense, it can be said that secularization has encouraged both inter-caste and interreligious commensality, friendship and marriage especially

in metro cities.

Secularization has brought in some visible changes in the concept of pilgrimage. With expansion of transport and communication facilities many people are going to pilgrim centres with a tourist's attitude and aspiration rather than that of a devotee. Therefore they keep sightseeing and shopping as essential components of their pilgrimage. Looking to this secular attitude of the pilgrims and tourists, the shopkeepers in pilgrim centres have also kept many local popular secular goods in their shops for sale. The pilgrims and tourists purchase these items for presentation to their relatives and friends as gifts. Owing to the growth of secular attitude among the pilgrims and tourists, there has also been gradual erosion of priestly authority and prestige.

The growth of urbanization and industrialization has largely contributed to the spread of secularization in rural areas. The rural educated youth are becoming more inclined to secular thoughts. Spread of television facilities to rural areas has increased secular life style among rural people. The growing contact of rural people with urban people due to fast growth of transport and communication facilities has brought in a dramatic improvement in secular attitude of rural people. The social uplift given to the Scheduled Castes and Scheduled Tribes through development programmes and constitutional safeguards has also acted in favour of spread of secularization in rural areas. Despite growth and increasing popularity of secularization, Indian people in general especially in rural areas have not completely eschewed their religious outlook. They are not leading their life purely based on reason and rationality. Even today Indian religion has many inroads in Indian social life. Secularization therefore has still a long path to go in India. Indian culture is rich and vibrant in its characteristics. There was a time when Vedic culture with wealth of Sanskrit literature created a brilliant landmark in the creative world. After all we came to time span where we all are felt the values of secularism in all the sense. We have added our proud heritage and culture of truth, non violence and unconditional love for human kind.

Indian is a store house of all religions and all religious faiths and belief of one God. The Hindus, Muslims, the Christians, the Buddhists, the Jains the Sikhs and the Parsees all have a place in India to flourish .This is a rare diversity not found anywhere else. There are a few basic common points which unite all religions together. There are few basic points where every Indian felt the truth

.Faith on God, sympathy for the human being, salvation and better life after death ,faith in Karma and rebirth ,ethical principles and a life of purity and simplicity are some of these basic issues which unite the Indians in one garland .

Unity in Diversity

The culture and religious unity of India have unique in its characteristics. In ancient time Indian political thought the concept of Chakra borti kind and developed to create a centralized authority under at the Emperor. Chandragupta Maurya, Ashoka, the Gupta monarchs followed this concept to evolve a tradition of Imperial unity. There was the practice of performing Asvamedha ceremony by a monarch who aspired to be a Chakravarti.

Indian people represent many races. These are the Aryans, Sakas, Huns and Greeks etc. After coming to India they have settled down permanently and absorbed to India they have settled down permanently and settled in Indian. They have no separate racial identity .This process of assimilation has resulted in making them one nationality .i.e Indians .When one goes to different parts of India he can observe Aryans, Dravidians,Mongoloids and Negritos .but the racial distinction gets lost in one Indianness.

If we observed the social values of Indian's we found the base stands on certain principles. These values are as old as the Aryans culture .These values have great religious significance .Since time immemorial Indian life has been influenced by these principles. These principles are Dharma which guides man's life Renunciation which Indian life has been rationally divided into four stages, Brahmacharya, Grihastha, Vanaprastha and Sanyasa. This is real an ideal division keeping in mind the need to learn, the need to have a family as long as one lives in a society .After the social responsibilities of a householder are over , he is supposed to renounce the worldly life.

Like these "Dharma "also has important role and it has connected to pasts, presents and future .A man reaps the consequence of his previous "action" done in the previous birth .Similarly his action of today will lead to the consequences of tomorrow. Karma is closely related to rebirth which again is connected with transmigration of soul. 'Karma' is both Action and Fate combined together. Ahimsa of non-violence is quite meaningful in Indian life .The values of Tolerance in social life need not be over emphasized .In Hinduism 'Tolerance' is a basic principle .The religion believes in many Gods and Goddesses, many types of philosophies many minor religious sects, numerous reformers and several interpretations to life an life after death .Hinduism does not believe on conversion.

Indian social life concentrated round the family .The joint family system is in vogue in India alone

.Such a system is based on mutual respect and love .It brings harmony in the society .The elders take care of the younger generation and vice versa .Every decision is taken in the best interest of the family .There is respect to always to the elders. If we lookout the Karma or selfless work .It believes that the work always done for the sake of any selfish interest. In the Bhagvat Gita, Lord Krishna has laid emphasis on this .

Lastly the Aryan Society inherited by us today was distinctly different from the one which was there when the first batch of immigrants arrived in the Indus region. The social picture revealed by the above source was one of higher groups and lower groups divided for conveniences on caste line. Caste system was based on the social hierarchy .The caste system was a open door policy at the lowest level to which any newly conquered race or community could absorbed . In

Hinduism rivers like Sindhu ,Ganga ,Brahmaputra ,Krishna ,Narmada and Kaveri held sacred . The confluence of Ganga and Yamuna is a famous center of pilgrimage .Whenever a ritual ceremony begins the yajamana has to sprinkle water from these rivers before invoking the deity .Mountains like Himavant,Mahendra,Himalyas is sacred because it is above of God Siva an Parvati is the daughter of Himavant. In Indian culture we give respect materials and considered everything is a particle of God's creation .The thought process of every Indian is unique and wonderful lives with great philosophies. The long customs, strong social systems made our belief strong and it will continue till to the existence of sun and moon.

Points To Remember: Secularization is a modern process of thinking .This is a complicated word to be used by the sociologists .Many of European countries where real democracy we found but lacks secularism in political aspects .

- ❖ In India our constitution made us secular were no political religion found in India .In Secularization it is a process of change that encourages people to perform their social and cultural activities basing more on rationality and science than on religion.



13.6.MODERNISATION

Among all the cultural process, modernization carries many changing factors to the society. Modernization is another form of cultural process that involves changes in an indigenous culture. It occurs due to inclusion of non-ideological, universal and evolutionary cultural traits in the indigenous culture. Modern traits are therefore not typical to any one particular cultural tradition. They are not exclusive possessions of any one ethnic group but belong to the humanity as a whole. Television, technology, computers, automobiles and refrigerators, for instance, are trans-ethnic and universal and hence are modern traits.

Modernization is rooted in the scientific world-view. It has deeper and positive association with levels of diffusion of scientific knowledge, technological skill and technological resources in a particular society. In this sense, use of coir technology by the cocoanut growers in rural India to make coir products, use of saw mill to cut wood into specific sizes and use for flour mill for making flour from wheat is instances of modernization. But it is often possible that a society and also a person might command a maximum of scientific skills and resources but a minimum of its necessary psychic and emotional requisites. Hence what may be essential to modernization is the commitment to scientific world-view, the internalization of humanistic and philosophical viewpoints of science on contemporary problems and not merely the volume of technological advancement. In the opinion of Daniel Lerner, modernization implies a policy of cultural liberalism and pragmatism. These values are generated within a particular type of cultural and social framework, a framework in which "people come to see the social future as manipulable rather than ordained and their personal prospects in terms of achievement rather than heritage".

In the world, many countries have undergone modernization but it is difficult to point out when exactly the process has started in each of these countries. Although it has not been identified the exact year when modernization process has started in India, it can safely be said that the process has begun mainly with the western contact especially through establishment of the British rule. The British tradition at the time of contact with Indian culture has itself undergone modernization through industrial revolution and social reformation. Its traditional principle of hierarchy in stratification represented both by church and feudalism has been shaken; its medieval value system has been taken by rational individualism in economy and society due to

cumulative chain of innovations in science and technology. This social background has to a large extent determined the attitude of the British rulers about modernization in India.

The significance of British contribution to modernization in India mainly lies in the creation of such networks of social structure and culture that have been modern and pan-Indian. Its components have been : a universalistic legal system, expansion of western form of education, urbanization and industrialization, spread of new means of communication and transport, and social reforms. Along with these modernization norms, structural modernization has also taken place. For instance, rational bureaucratic systems of administrative and judiciary, army, and industrial bureaucracy, new classes of business elite and entrepreneurs have come into being. Growth of industrial entrepreneurship has also contributed to the emergence of industrial working class and trade unions. There has been, however, one important feature of Indian modernization during the British period. The growth of this process has been selective and segmental. It has not integrated with the microstructures of Indian society such as family, caste and village community.

Modernization process has taken a dramatic improvement in India especially after its Independence. As an integral part of developmental strategy now modernization has been envisaged for all levels of cultural and structural systems. Discontinuity in modernization between macro-structures and microstructures, as seen during the British regime, has now been consciously abolished. Introduction of adult suffrage and a federal parliamentary form of political structure have carried politicization to every sector of social organization. Deliberate legal reforms in Hindu marriage and inheritance laws have deeply affected the foundations of traditional Hindu family structure resulting in breaking down of joint family to nuclear family. Community Development Projects have carried the cultural norms and role-structures of modernity to each and every village in India. This, coupled with introduction of land reforms and elective village panchayats, has initiated villagers to a bureaucratic form of participation in local level management and administration of justice.

In the post-Independence period modernization process has spread from macro structures like technology, economy, political organization, social organization and legal system to microstructure like dress, food habits, rituals, vocabulary, material culture, mode of travel and costumes. Villagers have worn traditionally homemade cotton clothes all over the country. Now this has been replaced in many villages by modern synthetic readymade garments and factory-made clothes. The use of turban by peasants has become rare and so is also the "dhoti", which has been increasingly replaced by pants and shirts. Traditional combs made from wood or horns have now almost disappeared from the villages and have been replaced by combs made of synthetic materials. More and more women and girls in villages and towns are now using modern ornaments and cosmetics. Modern food items like biscuits, mixture, noodles, tea, bread and coffee have replaced the traditional items of breakfast. Instead of the traditional, earthen cookware, modern cooking and storing appliances like gas stove, pressure cooker, grinder, hot case and refrigerator are used in many households. The use of ghee (purified butter) has increasingly been replaced by vegetable oil not only in the urban areas but also in the villages. Meat eating and consumption of eggs among the higher caste members is on the increase. Many terms from the English language have now become an organic part of colloquial expression of rural folk. Among the tribes like the Santal And Ho, the terms like "Collector" and 'Advocate' have been adopted as proper names. The terms like train, bus, glass, tube well, electricity, station, party, injection, hospital, school, cinema, pen and many others have become household words. People today talk of family planning, ration distribution, poultry, immunization and use of high yielding variety seeds as well as fertilizers. For transport and conveyance, people are increasingly using truck, bus, trekker, and mopeds rather than the traditional bullock carts.

Modernization has brought in manifold changes in Indian culture, economy, philosophy, politics, religion and social structure but it has not replaced the traditions in toto. In turn, modernization in certain spheres has strengthened the traditions. Microstructures like caste, family and village communities have retained their traditional character. Caste has shown unexpected elasticity and latent potentiality for adaptation with modern institutions such as democratic participation, political party organization and trade unionism. Joint family loyalties continue to prevail. Village council has regained its power with the introduction of panchayat system of administration. Thus on the Indian scene it appears that despite the continual cultural changes brought in by

modernization, the chances of the institutional breakdown are minimal.

Problems of Modernisation

Prof Ram Ahuja speaks several problems of modernization.

Modernisation demands that the society must change at once .but such a regular and co-ordinate pattern of growth cannot be planned and materialized.During the period of modernizations structural changes mostly uneven. For example that where Industries may be modernized but social systems cannot be modernized .Similarly religious beliefs cannot be modernized. Modernisation of social and economic instutions may create conflicts with the traditional systems.Another problem is that most often roles adopted by the people are modern, but their values continue to be traditional. Finally lack of cooperation among agencies created problems and created cultural lag. When modernization created aspirations and expectations among the peoples mind, frustration and suicide simultaneously came and gradually social unrest created in the society.

Points To Remember:

- ❖ Modernization also symbolizes a rational attitude towards issues and their evaluation from a universal and not particularistic viewpoint. In this sense, treatment of night blindness by giving vitamin-A tablets instead of magical practices is a case of modernization of healthcare.
- ❖ Similarly use of tractor, bulldozer and fertilizer in replacement of cow-dung and plough is a rational improvement in agriculture and hence a case of modernization. During the period of modernizations structural changes mostly uneven. For example that where Industries may be modernized but social systems cannot be modernized .Similarly religious beliefs cannot be modernized.

13.7. Socialization: Culture is used in a special sense in anthropology and sociology. It refers to the sum of human beings life ways their behaviour, beliefs, feelings, thought, it connotes everything that is acquired by them as social being. But if we lookout to the influenced part of man's life it is the culture which socialize the man throughout his life. This is true that the process of socialization is conditioned by culture. Since every society has its own culture the ways of the process of socialisation may have diverse effects of the development of personality of the members of the same society.

How man socialise "The answer is the customs, traditions, values, norms ideas and symbols govern human behaviour pattern. The members of society not only endorse them but also mould their behaviour accordingly .They are members of society because of the traditions and customs to generation moulded through the process of socialisation. These common patterns designate culture and the same culture the ways of process of socialisation. No individual could become he person and no culture could exist without it. This process of moulding and shaping the personality of the human infant is called socialisation.

Definition:

1. **Lundberg:** Socialisation consists of the "complex processes of interaction through which the individual learns the habits, skills and standards of judgment that are necessary for his effective participation in social groups and communities.
2. **Peter Worsely:** Socialisation as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups.
3. **W.F Ogburn:** Socialisation is the process by which the individual learns to conform to the norms of the group.

Socialisation is a continuous: Socialisation cannot be cherished in one day or you cannot observe the growth of it. As everyman tries to adjust to the other conditions of his social environment .This process of adjustment is itself socialisation. The social order is maintained largely by socialisation. The social order is maintained largely by it. Socialisation is process of inducting the individual into the social world. Man belongs to different groups at

different stages of his life. As these change, so we must learn new rules, new pattern of behaviour .Moreover, we don't remain within the same role . The role performing action is an ongoing process of man .For example in his growth process a man became child,adult,old and different role he has to perform in his life .

Different stages of life, like performing the role of parents, in his old age he will perform the role of grand parents. With each role come new of behaviour that we must learn and socialise accordingly. Timing is important in socialisation .Phyiscal maturity by itself cannot produce perfect human adults without socialisation. Socialisation and maturation may proceed together in the early years of the life cycle.

Socialisation is described as the process whereby an individual internalises the norm of the group. As a result of this distinct 'self' emerges unique to the individual .In the process of socialisation ,the individual learns culturally approved habits,ideas, and attitudes .He is fitted into the social group and lead a civilised community life and the same time he is performing the right duties according to his position . His drives are guided into approved channels of expression .The cultural rules and restrictions are so internalised that they become part of his personality.

So internalisation of norms refers to the process in which the norms become a part of the personality. To start with the human baby does not have the sense of good or bad or justifiable or unjustifiable knowledge .By learning from the family members ,and perceiving all these qualities directly or indirectly gradually experienced and behaved similar to his family members and the society .

Sociologists stressed the term internalised the norms which influenced in our daily life . For an example in our daily life we interact with many people and do many tasks. We donot think about what we are going to do when we get up from out bed ,go our from home ,enter to a shop getting from train or aeroplane , attending the class , going to police station or hospital the development of 'self' is keenly associated with the internalised norms .

Theories of Socialisation;Looking Glass Self: The "Self" might be regarded as the internalised object representing one's personality where does this self arise? C.H Cooley has placed before us two primary propositions(i) The mind is social and (ii) his Society is mental . Of the two , the first one has impressed a good number of sociologists. He wrote in his Social Organisation that "self and society " and society are twin born. We know one as

immediately as we know the other , and the notion of separate and independent ego is an illusion . Observing his own children , he concluded that the very idea of ‘self’ or “ego’ of I – can arise only in relationship with other people . Cooley’s idea in Social Context looks as are the two sides of the same coin. Because as we know the other that the notion of a separate and independent ego is an illusion. Observing his

own children, he concluded that the very idea of “self” or “ego is to relate to the other people. Our ideas, loyalties, attitudes and points of view are derived from others. One mean of their transmission Cooley called the “Looking –glass-self .According to him , self-ideas or self-attitudes develop by a process of imagining with others think of us by like of looking –glass-process .

George Herbert Mead (Self) : G.H Mead agreed with Cooley that the “Self” is social . Mead has stated, the individual, largely through interaction, becomes aware of himself. It means the individual comes to know about himself by what is known as “role playing”. Mead has said that the individual in order to get a picture of himself, plays the roles of others .In seeing himself as other see him , the individual is actually putting himself in the place of others , and imaging what their response might be . This is role –playing .The “others” may be his parents, close associates, and finally society as whole .As the child goes older, he can be observed to act towards his dolls or toys as the mother or other members of the family have activated towards him. The child in his play , is taking the role of another person . Through “role playing” that is by playing the role of the mother, father or other persons, the child is enabled to see him-self objectively through the eyes of others. Mead also revealed that “others” some are more ‘significant’.

Durkheim Theory : “Collective Representation” Durkheim also represented it as the body of experiences ,ideas and ideals of a group upon which the individual unconsciously depends for his ideas ,attitudes and behaviour .To Durkheim collective representation are objects or factors of social values . These objectives are symbol – products and are mutually owned and mutually planned. Durkheim has stated that the “collective representation” are objects or factors of social value have a great force because they are collectively created and developed .It means collective representation or social values are the product of collective action.

Various Stages: Social is a usual process or a gradual process of learning. The newly birth baby gradually learns everything. It proceeds from simplicity to complexity .During the early stages of life socialisation takes place within the “simple “limited social universe. Gradually this social world became broad according to various stages of life. Socialisation consists of four stages from infancy to adulthood .They are (i) the oral

stage,(ii) the anal stage(iii) the oedipal stage , (4) adolescence .

13.4.1. **The Oral Stage:** The stage begins with the birth of the child and continues up to the completion of one year. Before birth the child in the mother's womb is in the foetal form and is warm and comfortable. At birth the little infant must breathe, must exert himself, to be fed and he must be protected from the environment. For everything the baby cries or it is called as oral dependency.

13.4.2. **The Second Stage.** It is normally begins soon after the first year and is completed during the third year. It is here that the child learns that he cannot depend entirely on the mother and that he has to take some degree of care of him self. 'Toilet Training' is the main focus of new concern. The child is taught to do some tasks such as toileting , keeping clothes clean .In the second stage the socialising agents as the mother plays is playing the dual role .The child is enabled to distinguish between correct and incorrect actions . The correct action is rewarded and the incorrect action is not rewarded but punished. The dual role of the mother helps a child to participate in amore complex social system. Thus the mother "represents" the larger social system in relation to the smaller further the mother as a socialising agents mediates between the sub-system and the larger system.

13.4.3. **The Third Stage:** This stage mostly starts from the fourth year of the child and extends up to puberty. In this stage the child becomes the member of the family as a whole .It is here the child has to identify himself with the social role ascribed to him on the basis of his sex. Famous Psychologist Freud in his writings clearly comments that the feeling of jealousy by the girl child then came under "Electra Complex". In the case of boy tries to identify himself with the father and the girl with the mother. In the period interest in the opposite sex tends to be suppressed for the boy or girl is busy with learning various skills. In this stage the boy make three kinds of identification (i) He identifies with his father and brother (sex-identification) (ii) He identifies with all his siblings (role of child in the family) and (iii) He identifies with the whole family as a member .Thus in this stage the child internalises clearly his role – the role of the father, mother and siblings of each sex (brother and sister). The children clearly understand the different roles of his family members and socialize himself for his future role.

13.4.4. **The Fourth Stage-** In this stage it is the role of adolescence or the fourth stage and psychological changes taken place within the individual. This stage assumes importance .During this stage the boys and girls try to become free from parental control. At the same time they cannot completely escape from their dependence on their parents. Hence they may experience a kind of strains or conflict in themselves

.They want to be free in doing various activities. But the parents continue to control may of their activities. This is particularly true of sexual activity.

Agents of Socialisation. As we have previously discussed that socialisation is a process which begins from at birth and ends with the death of the individual. This is an endless process .Hence it is quite natural that the child's socialisation has not been left t mere accident. Rather it has been given and institutional frame work and controlled through institutional channels .Here institutional channels considered as Family as an institution, Elites as an institution, Teacher and Literature or Media as an institutional group which socialise the persons variously.

Family and Parents; The process of socialisation begins for every one of us in the family .The parents has the highest role in child's life. The intimate relationship between child and parents are scientifically trained the child's character. The parents are the first person to introduce to the child the culture of his group. The child receives additional communications from his cousins and the society .

Schools and Teachers: After a parent then comes school or the child started his school life by associating friends. The teacher also plays their role in socialisation when the child enters the school it is in the school formally transmitted and acquired. The children in the school may uncritically absorb the culture to which their teacher gives expression. They may in the high school respond with increasing confidence. It is not only the formal knowledge of the culture that is transmitted there but most of the social disciplines the child learns from the school and the teachers.

Elites: "Elites" or "Peer Groups" means the groups with exceptionality qualities or selective groups made up of contemporaries of the time . Besides the school , he learns from these group for example when he met his friends who is comparatively did better in school or met a friend who has leadership qualities attracted to the child for learning

and influenced such qualities . The members of peer groups have other sources of information about the culture and influenced the Childs personality. As time passes by course the peer group surpasses the parental and family groups in importance .it is true that the elite culture becomes more important and effective than the parental care culture. However we should not assume that the socialisation process is completed by the time of he spent in his school life .This is a ongoing process even elites and peers are never be the end of learning ,mass media at present have very influential role in his life .

Media: There is another source of socialisation that the importance of media and literature have greater role. The media or mass communication gives up up-to-date messages in their writings or in their communication channels. These messages too contain in capsule form, the premises of our culture, its attitude and ideologies. Different news papers have major roles and dipper impact in our life. The news papers, magazine and the text book moulded man's personality and socialised the person. Besides theses socialisation must naturally proceed from those who have more of the culture to those who have less, from the mature to the immature .Since the infant has no juniors and no capacity for associating with equals, the parents play an important role in the first stage.

The importance of socialisation always a debatable question in sociology. This is true that "Man is not born Social" He becomes social by virtue of the process of socialisation. Various instance we are getting from different examples as we have previously discussed in our Kasper Hauser example. But this is true that personality is a product of society. In the absence of groups or society no man can develop a personality of his own .But socialisation is process through which the impersonality of the new born child is shaped. As we have given various examples of 'Role Play" analysis which clearly defined that socialisation is a way of training the new birth trained him for skill development .These skills help the individual to play economic, professional ,educational, religious and political role in his later life . In primitive societies man didn't get any scope to learn all these things. Socialisation reduced social distance and brings people together if proper attention is given to it. By giving training and guidance

to the children during their early life which reduces the social distance .Socialisation is one of the powerful instruments of changing the destiny of mankind .It is through the process of socialisation that a society can produce a generations of its expectation.

13.8. Self Assessment Questions

1. What are the driving forces behind social change?
2. How do cultural norms and values influence the social change process?
3. Can technology play a significant role in fostering social change? If so, how?
4. What role do social movements play in bringing about change in society?
5. How does education contribute to or hinder the process of social change?
6. In what ways can government policies impact social change positively or negatively?
7. Are there any historical examples of successful social change movements, and what lessons can be learned from them?
8. How does economic inequality affect the possibility of social change?
9. What role do individual actions and behaviors play in the larger social change process?
10. How do global events and trends influence social change at the local level?

13.9. Summery

Change is an ever present phenomenon .It is the law of nature .Society is not at all a static phenomenon, but it is a dynamic entity .It is an ongoing process .The social structure is subject to incessant change.

Social change is the change in society and society a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions.

Secularization is a modern process of thinking .The term secularization, according to M.N. Srinivas, implies a process of differentiation of religion from various aspects of society. It also implies rational thinking that regulates individual and social life in accordance with the principles of reason

Social change refers to the modifications of people's way of living. Hence social change would mean observable differences in any social phenomenon over any period of time.

Indian is a store house of all religions and all religious faiths and belief of one God. The Hindus, Muslims, the Christians, the Buddhists, the Jains the Sikhs and the Parsees all have a place in India to flourish .This is a rare diversity not found anywhere else. There are a few basic common points which unite all religions together

Modernization process has taken a dramatic improvement in India especially after its Independence. As an integral part of developmental strategy now modernization has been envisaged for all levels of cultural and structural systems.

Socialisation is a prime process in which the culture of the group is introduced to new individual .But no individual can internalise the total culture of the society .No person can internalise all the ways of creating works of art, using the a mechanical instrument .The expected results of socialisation is no doubt conformity but socialisation definitely a beginning learning for the new born and the process will continue till to the end of the man's life.

Key Words: Norms, Diversity, Secular, Westernisation, Socialisation, Elite, Peers, Modernisation, Moulding.

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UNIT-14

SOCIAL CONTROL

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14.1. Learning Objectives

This unit will provide you a basic knowledge on the concepts related to social control. After studying this unit you will be able to:

- Understand the concept of social control
- Be aware of the need of social control
- Discuss various agencies of social control

14.2. Meaning of social control

Generally speaking, social control is nothing but control of the society over individuals. In order to maintain the organization and the order of the society, man has to be kept under some sort control. This control is necessary in order to have desired behaviour from the individual and enable him to develop social qualities. Society in order to exist and progress has to exercise a certain control over its members since any marked deviation from the established ways is considered a threat to its welfare. Such control has been termed by sociologists as social control.

Social control is the term sociologists apply to those mechanisms by which any society maintains a normative social system. It refers to all the ways and means by which society enforces conformity to its norms. The individual internalizes social norms and these become part of his personality. In the process of socialization the growing child learns the values of his own groups as well as of the larger society and the ways of doing and thinking that are deemed to be right and proper.

But every social group makes errors, great or small, in the socializing the young, says Lapiere. Even at best, the internalization be so the social norms can scarcely have complete that a person's own desires exactly coincide with the social expectations of his group. Hence, there is some deviations from group norms in every group. But any deviation beyond a certain degree of tolerance is met with resistance, for any marked deviation from the accepted norms is considered a threat to the welfare of the group. Hence sanctions - the rewards or punishments - are applied to control the behaviour of the individual and to bring the nonconformists into line. All these efforts by the group are called social control, which is concerned with the failures in socialisation. Social control, as says Lapiere, is thus a corrective for inadequate socialisation.

Analysis of Definitions:

According to E.A.Ross, the individual has deep-rooted sentiments that help him to cooperate with other fellow members to work for social welfare. These sentiments are sympathy, sociability and a sense of justice. But these sentiments by themselves are not enough to suppress the self-seeking impulses of the individual. Society has to make use of its mechanism to accomplish the necessary order and discipline. This mechanism is called social control. As Ross defines, "Social control refers to the system of devices whereby society brings its members into conformity with the accepted standard of behaviour.

Ogburn and Nimkoff have said that social control refers to the patterns of pressure which society exerts to maintain order and established rules".

As Gillin and Gillin say, "Social control is the system of measures, suggestions, persuasion, restrain and coercion by whatever means including physical force by which society brings into conformity to the approved pattern of behaviour, a subgroup or by which a group moulds into conformity its members".

According to MacIver," Social control is the way in which entire social order coheres and maintains itself - how it operates as a whole, as a changing equilibrium."

In fact social control may be defined as any influence which the society exerts upon its members for the purpose of providing the welfare of the group. It is the way in which our social order coheres and maintains itself. It is that mechanism by which a community or group operates as a

whole and maintains a changing equilibrium.

There are various means and agencies by which individuals are induced or compelled to conform to the norms of the society.

14.3. Need of Social Control

Social control is necessary for an orderly social life. The society has to regulate and pattern individual behaviour to maintain normative social order. Without social control the organisation of the society is about to get disturbed. If the individual is effectively socialised, he confirms to the accepted ways from force of habit as well as from his desire of being accepted and approved by other persons. If he is inadequately socialised, he has a tendency to deviate from the accepted ways, but he is forced towards conformity by the pressures of social control. According to Kimball Young, it is necessary "to bring about conformity, solidarity and continuity of a particular group or society". It is possible only through social control. Society has to make use of its mechanism to accomplish the necessary order and discipline.

Herbert Spencer has put forward the view that society is a collection of group of individuals. Man lives in society because it has a utility. Through society he is able to preserve his identity and views. In order to preserve his identity and characteristics, he has to exercise some control for which certain rules and institutions are created. These agencies of social control are helpful for preserving the identity of the individuals and society.

Various social thinkers have expressed their views in different ways about the need of social control which are discussed as under.

1. Re-establishing the Old Social System: The main need of the social control is to keep the existing order intact. In other words it is the desire of the society to make its member to live in manner in which their forefathers have been living. Although enforcement of the old order in a changing society may hinder social progress yet it is necessary to maintain continuity and uniformity in society.

2. Regulation of Individual Social Behaviour: Social control is necessary in order to regulate the individual behaviour in accordance with the social objectives and social values. This helps to maintain the social order. Unless the individuals live up to the prescribed norms of conduct and

unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain social organisation effectively. Hence, social control is necessary for the society in order to exist and progress.

3. Obedience to Social Decisions: Society takes certain decisions. These decisions are taken in order to maintain and uphold the values of the society. Through social control attempt is made to get the social decision obeyed.

4. To Establish Social Unity: Unity is not possible without social control. Social control regulates the behaviour of individuals in accordance with established norms which brings uniformity of behaviour and brings unity among the individuals.

5. To bring Solidarity: Social control is to create the feeling of solidarity in the minds of people. In the competitive world, the weaker group may be exploited by the stronger group or equally powerful groups may clash among themselves. This affects the harmony and order. Some groups may develop anti-social attitudes and pose danger to the organisation of the society. Therefore, there is necessity for the different groups and institutions.

6. To bring Conformity in Society: Social control is intended to bring about uniformity in the behaviour of the individual members of the society and to bring about different types of conformities in their societies.

7. To Provide Social Sanction: Any marked deviation from the accepted norms is considered a threat to the welfare of the group as a whole. Hence, sanctions are used by the group to control the behaviour of the individuals.

8. To Check Cultural Maladjustment: Society is continuously undergoing changes. The individual has to adjust his behavior according to changes taking place in the society. But all the individuals cannot adjust themselves to new situations. Some may become deviants. Thus, social control is necessary to check maladjustment of individuals.

No doubt social control is needed to prevent the society from disintegration. The need is greater in modern society because of its highly complex character and disintegrating forces present in it, says Kimball Young. It has become the habit of the people to violate rules and social norms. If the agencies of social control do not act effectively society may suffer from chaos and disintegration.

14.4.Types or Forms of Social Control

Different social thinkers have categorized social control in different ways. A few classifications in regard to types and forms social control are given below.

Forms of social control as given by Karl Mannheim: Karl Mannheim, the famous social thinker, has categorised social control under the following two heads:

(a) Direct social control. (b) Indirect social control.

(a) Direct social control: That type of social control which directly regulates and controls the behaviour of the individual is called Direct Social Control. This type of control is to be found in family, neighbourhood, play-groups and other types of primary groups. In these institutions, parents, neighbours, teachers, classmates etc., keep control over the behaviour of the individuals.

(b) Indirect social control: in this type of social control distant factors keep control over the

behaviour of the individual. Such a type of control is exercised by secondary groups through customs, traditions, rationalised behaviour etc. and public opinion are important forms of Indirect social control.

Forms of social control as given by Gurvitch: According to Gurvitch social control is of the following four types:

Organised social control: In this type of social control, the behaviour of the individual is regulated either through voluntary means or through democratic ways. This is done through natural ways of social control.

Unorganised social control: This social control is exercised by values of culture and usages, traditions, fashion, symbol etc. This is an elastic type of social control and is related to day-to-day life.

Spontaneous social control: This type of social control is exercised by ideas, rules and regulations, values, norms etc.

More spontaneous social control: Social control that is exercised by direct social and group experience, such as, aspirations, decisions, desires, etc., is called more spontaneous social control.

Forms of social control as given by Kimball Young : Well-known social thinker Kimball Young has categorised social control under the following two heads:

(a) Positive social control: In this type of social control positive steps such as reward, the policy of appreciation etc. are used keeping the person under control. As a result of these steps man tries to behave in the best possible manner in the society.

(b) Negative social control: This is just reverse of the positive form of social control. In this form of social control individual on the fear of punishment and de-recognition by the society is made to behave in conformity with the values of the society.

Hayes's classification of social control: He has classified social control under the following two heads:

(a) Control by sanction, (b) Control by socialisation and education

(a) Control by sanction: In this type of social control, those who act according to the values of the society are rewarded, while to those who act against the norms of the society are punished.

(b) Control by socialisation and education: Through education and socialisation, the child is taught to act according to the norms of the society.

(5) Forms of social control as given by Lumbey : The well-known social thinker Lumbey has classified social control under the following two categories:

(a) Physical force method, (b) Human symbol method

Under the first form, man is made to behave in a particular manner by application of physical force, but in the second form, he is made to behave in conformity with the values of the society through language, traditions, customs, religion, rituals, etc.

Forms of social control according to Cooley: According to Cooley there are two forms of social control :

(a) Conscious, (b) Unconscious.

Through conscious form of social control, society compels an individual to act according to its accepted objectives. Law, Propaganda, Education are such forms. Through unconscious method, social institutions such as religion, customs, traditions, etc. keep control over the behaviour of the individual.

General views about forms of social control: Generally social is classified under the following two forms:

(a) Formal social control, (b) Informal social control

(a) **Formal social control:** This type of social control is exercised by known and deliberate agencies of social control, such as law, punishment, army, Constitution etc. Man is forced to accept these forms of social control. Generally these forms are exercised by secondary groups.

(b) **Informal social control:** These agencies of Social Control have grown according to the needs of the society. Folk ways, mores, customs, social norms etc. fall under this category of social control.

Generally primary institutions exercise this type of social control

a. Informal means of Social Control

1. Norms. Norms are rooted in the institution. They provide the standard of behaviour and are regulatory in character. The choice of individual for striving towards the cultural goal is limited by institutional norms. These provide the guideline for action. The norms give cohesion to the society. They influence attitude of individuals. Broom and Selznick described norms, as "blueprint for behaviour, setting limits within which individuals may seek alternate ways to achieve their goals. A social norm operative in one social system is not equally operative in the other. Conformity to norms is qualified in view of the socially defined situation. Violator of norm may invite loss of prestige, social ridicule or even a more severe punishment.

2. Value. It consists of culturally defined goals. It is held out as a legitimate object of realisation for all or for diversely located members of the society. It involves various degrees of "sentiments and significance". These may consist of aspirational reference. Values are "goals worth striving for". These are basic, though not exclusive.

3. Folk Ways. Folk are a people with a community sense. They have a uniform and a common way of living. This constitutes the folkway. These are, according to F.B. Renter and C.W.Hart, "simple habits of action common to the members of the group; they are the ways of folk that are somewhat standardized and have some degree of traditional sanction for their persistence". These In the interest of communal life and uniformity are accepted binding. Disregard shown to these brings forth disapprobation.

4. Mores. Mores are such folkways as are based on value judgment and are deeply rooted in the community life. Any disregard shown to these invokes sanction. According to Green, mores are "Common ways of acting which are more definitely regarded as right and proper than the folkways and which brings greater certainty and severity of punishment if violated..."

5. Custom. Custom is "a rule or norm of action:It is the result of some social expediency. It is followed as it involves sentiment based on some rational element. It is automatic in character; no special agency is required to enforce it. Any disregard shown to it invokes social censure. It is enforced as it is. It cannot be stretched to meet the changing requirements. It may with the change of circumstances fade into nonexistence. It at a given time, is a force, and reflects the social consensus. A law maker has to take it into consideration. He cannot disregard it. Custom is the handiwork of time. As a blueprint for specific social purpose it develops over the time. It takes time to evolve itself. According to Manu, a king must inquire into the rules of families and 'establish their particular law". King, according to him, is merely a disperser of Justice". He is no to make law. Law cannot be made in disregard of customs. Custom is still a strong force in group ways. But, in general, custom, as a social discipline is at vanishing point. It has not the automation to adjust to the requirements of the fast changing society.

6. Belief System. Belief system has deeply influenced man's behaviour. It has provided the sanction to the social norms and conditioned the growth of culture. It has worked as a means of informal social control. Some of the beliefs hold a significant place in the social system. Belief in the existence of the unseen power has been with man from the primitive age. The feeling of fear made him believe that he is being watched. This seems to be the spirit behind the prayer and meditation. The raising of hands in supplication, the kneeling before the symbol of faith or such other practices and ceremonials are indicative of it. The belief in the theory of incarnation is motivated by the faith in the continuity of life. Birth and death as the endless scheme of things came to be accepted as the change from one body to another. It motivated man's belief in goodness. Wrongful actions, he felt, were bound to have bad consequences. He, therefore avoided these as best as he could. The belief in the theory of Karma, for this has been accepted fundamental in all the Indian religious systems. The belief in the immortality of soul has largely motivated religious thinking and practices.

7. Ideology. Social determination of thinking is ideology. Social thinking has always been influenced by ideology. Our social thinking has remained influenced by Varnashrama Dharma, Punarjanam and Dharmma. Politically, unity of the country has the ideology. In ancient texts, this land is described as devanirmitam sthanam - the land fashioned by the gods themselves. One of the commonest prayers requires one "to recall and worship the image of his mother country as

the land of seven sacred rivers, the Ganga, Yamuna, Godavari, Sraswati, Narmada, Sindhu and Kaveri, which between them covers its entire area.

8. Social Suggestions. Social suggestions and ideas are an important method of social control. Through these suggestions and ideologies, the society controls the behaviour of its members. Society generally controls and regulates the behaviour of its members through many several ways such as through books, writings and spoken words inculcation of ideas etc.

9. Religion. It includes those customs, rituals, prohibitions, standard of conduct and roles primarily concerned with or justified in terms of the supernatural and the sacred. Religion is powerful agency of social control. It controls man's relations to the forces of his physical and social environment. The extent to which religion controls the behaviour of men depends upon the degree to which its adherents accept its teachings.

10. Art. It is a method of sublimation and redirection of the instinct of an individual. It is a combination of religion, morality, ideal and so many things. Art is an indirect and inadvertent manner which trains the child or an individual for either way of life.

b. Formal Means of Social Control

1. Education. Education is a great vehicle of social control. After the family, it is the class room, the peer group and the leaders which exercise influence on a child by our ancients. The differences between Dvija and Ekaja emphasised the importance of education in the social structure of the ancient society. Education inculcates moral, intellectual and social values in individuals. It imparts a sense of continuity. It links one to one's heritage and sets a perspective before him. It gives the social vision of uniformity to the individual and fits him for social role. The crisis of character that we experience today is no less due to the system of education not rooted in our heritage, and is culturally alienating, socially non-collective, and politically factious. With the increase in the social role of education attention is being given to it at all levels primary and adult, literary and technical.

2. Law. Law is for all practical purposes, as observed by Professor Holland "a general rule of external action enforced by a sovereign political authority". It is the general condition prescribed by the State, and the members of body politic are expected to follow it in given conditions. It is uniform and is meant for all. Any disregard shown to it is bound to invite penalty. But as pointed out by Pollock it is bound to invite penalty. But as pointed out by Pollock it existed before the state had any adequate means of compelling its observance and indeed before there was any regular process of enforcement at all". The earliest law was the custom which was enforced by the accepted authority. As a prescribed course of action, it developed out of the general usages of the family, tribe or clans. Some of these faded away with the change of circumstances, and those which were repeated generation after generation gained influence. Custom thus came to be an important source of law. The other sources of law are religion, equity, Scientific commentaries, judicial decisions and legislation.

Law is a comprehensive term and includes common law, which is mostly based on custom and is enforced like law by the courts and statutory law, which is made by the Parliament. Another branch of law is the Constitutional law that is the law as provided in the Constitution. The law of

the Constitution determines the authority of the organs of the Governments in an appropriate manner.

3. Coercion. Force as a means of social control is as ancient as the society itself. In varying degree, it has been used by all societies. Some societies even now resort to force against the deviants. Our society has not given it a high recognition. Traditionally, our political ethics is based on nonviolence or least violence. The only state that gave up force and coercion as the instrument of State policy was the Asokan State. Gandhiji made nonviolence a weapon, against the strongest empire, the British. In all civilized societies, penal codes are reviewed to humanize the law of crime. Force breeds revenge, it does not reform.

14.5. Agencies of Social Control

There are various agencies through which social control is exercised. By 'agencies' of social control we mean those arrangements through which values and norms of society are communicated. They are definite entities through which the institutional norms can be operative in -a society. They are 'executive' agencies through which norms function effectively'. They are the institutions for procedural operation. The family, the school State, and Public opinion are important agencies of social control.

1. Family. Family is a very important instrument agency of social control. On the one hand it socialises an individual and on the other it trains him about social behaviour. Family prescribes rules and regulations that the members have to follow. These rules and regulations form a part of social control. Family teaches the child to conform to the norms of the society. It exercises control over its members to bring about the desired action.

2. State. The state, as the society's overall regulative system, is the chief agency of social control. It exercises control over its members through legislations, the police, the armed forces and the prisons. Really speaking, emergence of secondary group is a gift of modern complicated social order. In such a social order the State exercise control through rules and regulations in a more effective way. Law is the most important method of man-made social control. In the words of MacIver and Page" Law means the code upheld by state, because of its inclusive applicability is thus guardian of society itself.

State is the agency of society that exercise it social control most effective manner.

3. Educational Institutions. The educational institutions - Schools are powerful agencies of social control and these institutions are committed to the moulding of citizens. Formal education in modern societies communicates ideas and values which play a larger part in regulating behaviour. Education teaches to conform to the norms of the society. Education provides a conscious teaching programme that assists society in socialising children so that they will absorb its values, beliefs and norms. As Gillin and Gillin say, "The only sense, therefore, in which education can be used as a means of social control is that in teaching people how to arrive at truth, it trains them in the use of their intelligence and thus enlarges the scope of control through feelings, customs and traditions".

4. Neighbourhood. The neighbourhood reinforces the individual family as an agency of social control. In the neighbourhood group, controls traditionally take the form of mores. They are kept alive and enforced by the older members of the locality.

5. Public Opinion. Opinion of the people is the most important method of social control in a democratic set up. Every man tries to escape from the criticism and condemnation by the society. He therefore, tries to act according to public opinion and public sentiments. In a democratic set up, public opinion is more effective and important than any other agency.

6. Propaganda and Press. Propaganda is the deliberate effort to control the behaviour and relationships of social groups through use of methods which affect the feelings and attitudes of the individuals who make up the group. Radio, television, press and literature not only influence the ideas of the people but also bring about the changes in the way of life and way of thinking.

7. Economic Organisation. With the rise of modern industrial organisation, the increase in the size of communities, a shift in the distribution of social control among the major institutions has occurred. The agencies which have risen to the forefront of social control are economic organisation, education and Government. The fear of losing a job compels an individual to follow the rules and regulations of the industry.

14.6. Self Assessment questions

1. What are the key differences between formal and informal social control?
- 2.*How does the legal system serve as a form of formal social control?
3. In what ways do informal social norms shape behavior within a community?
4. Can religious institutions be considered a type of social control? If so, how?
5. What is the role of an NGO in contributing to the social control?

14.7. Summery

Social control refers to the mechanisms, strategies, and institutions that societies employ to regulate individual behavior and maintain order. It encompasses both formal and informal processes through which conformity to social norms and values is ensured. Various agencies, including law enforcement, educational institutions, religious organizations, family structures, and media, play crucial roles in exerting social control.

Formal social control is often exercised through legal systems, government policies, and law enforcement agencies, while informal social control relies on cultural norms, family expectations, peer pressure, and community influence. Social control mechanisms can be both explicit and implicit, shaping individual behavior through a combination of rewards, punishments, and social expectations.

The concept of social control is dynamic, evolving with societal changes and technological advancements. Technologies, such as surveillance systems and social media, have introduced new dimensions to social control. Additionally, globalization has influenced how social control operates on both local and international levels.

While social control is essential for maintaining social order and cohesion, it raises ethical questions regarding individual freedoms, rights, and the potential for abuse of power. Striking a balance between social control and individual autonomy is a complex challenge that societies grapple with as they navigate cultural, economic, and technological shifts. Understanding social control is crucial for comprehending the dynamics of social order, societal stability, and the forces shaping human behavior within diverse communities.

14.8. References

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