

FUNDAMENTALS OF SOCIOLOGY

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SYLLABUS

Fundamentals of Sociology

Objectives:

- To acquaint the students with sociology as a social science and the distinctiveness of its approach among the social sciences.
- To provide knowledge to the students in such a way that even if the student is without any previous exposure to sociology then he/she could acquire an interest in the subject and follow it.

S.No.	Topics
1.	**Sociology:** Sociology-the Study of Groups, Definition, Nature & Scope, Development of Sociology as a Discipline
2.	**Basic Concepts:** Society, Community, Institution, Association, Group, Social Structure, Status and Role, etc.
3.	**Institutions:** Marriage, Family and Kinship, Religion, Education, Politics, etc.
4.	**Social System:** Structural aspects of Social System, Functional Problems of Social System (AGIL), Social Functions and Dysfunction, Manifest and Latent Functions
5.	**Culture:** Meaning, Elements in Culture, Cultural Systems and Subsystems, Culture and Environment, Cultural Progress, Ethnocentrism
6.	**Socialisation:** Concept of Socialisation, Process, Stages and Agencies of Socialisation
7.	**Social Stratification and Mobility:** Meaning, Forms, Functions and Dysfunctions of Stratification, and Theories; Social mobility
8.	**Social Change:** Meaning and Type: Evolution and Revolution, Progress and Development - Factors of Social change.
9.	**Theoretical Orientations:** Functionalism
10.	**Theoretical Orientations:** Marxism

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Unit 1: Sociology: An Introduction

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Objectives

After studying this **unit**, the students will be able to:

- To understand the meaning and definition of Sociology;
- To explain the field and subject matter of Sociology;
- To explain the nature and importance of Sociology;
- To describe the origin and development of Sociology.

Introduction

Though the man lives in society from prime time yet he started late to take interest studying in his society and himself. First of all man studied natural events, and tried to understand the environment of his surroundings and at last started to think about his society. This is the reason that the natural sciences developed first and after that social sciences. In the series of development of social sciences, sociology developed as a subject after a long time. This new subject got the chance to have existence in previous century. In this view sociology is a new science comparatively the other social sciences.

The experience of necessity of sociology was considered to understand the typical societies various social events. Gradually the importance of this ology increased too much. In relation to the development of Sociology **T.B. Bottomore** wrote that from thousands of years the societies and groups has been considered and inspected by the people in which they live. Yet Sociology is a modern science and is not old more than a century. **Don Martindale** tells that if man is a philosopher by nature, obviously he is sociologist also because social life is his natural aim. Man can not be a

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sociologist only by living in society, establishing the social relation and with participating in social life. So it is essential to try to understand what Sociology is in fact?

Sociology is the science or ology of 'society'. Society or social life has been studied through it. The credit goes to the famous scholar **Auguste comte,** the native of France, for giving birth to this new science. First of all only you named 'sociology' to this new science in 1838. Due to this reason you are known as **'Father of sociology'**. Among the first writers of sociology Durkheim, Spencer and Max Weber are also known besides **Comte**. The contribution of all these scholars to develop 'Sociology' as a subject, is too much.

Bringing to light on the fundamental source of origin of Sociology, **Ginsberg** wrote that is brief it is said that the origin of sociology is based on political philosophy, history, biological principles of development and all those revolutions of social and political reformation which investigated the social states. It is clear that there is a great contribution of political philosophy, history, biological principles of development and the revolutions of social and political reformations in origin of Sociology. The origin of sociology is the result of those efforts by which the common base, finding in the various branches of social science, was found.

1.1 Meaning and Definition of Sociology

According to verbal sense, we find that sociology is made of two words in which first words 'socious' from 'Latin' language and second one 'Logas' from 'Greek' language has been taken. The meaning of 'socious' is—'society' and 'science' from Logas. Thus the verbal meaning of 'sociology' is the science of society. **John Stuart Mill** suggested replace 'Sociology' in 'Ethology' and said that 'sociology' is the illegal child of two languages, but most of the scholars did not admit it. From the posterior of nineteenth century **Herbert spencer** tried to study about society orderly and named his book 'sociology'. In relation about suitableness of the word 'sociology' you wrote that the vantage of symbols and the suggestively is more important than its validity of origin. It is clear that in verbal sense, the meaning of sociology is the science in which social relations are studied systematically and orderly.

When we think about this question what 'sociology' is we find variety in views of various sociologists, but it is sure that most of sociologists admit 'sociology' as 'science of society'. Various scholars have been expressed their ideas to clear the meaning of sociology. The definitions of sociology given by them can be divided into four parts as the following:

1. Sociology as the study of society.
2. Sociology as the study of social relations.
3. Sociology as the study of groups.
4. Sociology as the study of social interaction.

Now we will consider on each of them here.

1.1.1 Sociology as the Study of Society

There were a few sociologists like Giddings, Samner, Ward etc., who tried to explain 'sociology' as a science by which one can be studied as a whole unit of whole society.



Note **Word's views,** "Sociology is the science of society."

According to Giddings, "Sociology is the scientific study of society." You wrote that sociology is systematic description and explanation of society as a whole unit.

According to **Odum**, "Sociology is the science which studies the society." On the basis of these definitions, it is clear that sociology is the scientific study of society, but a natural question arises

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here which society has been studied by sociology—either of human society or animal society or both of them. Here we should understand clearly that human society has been studied in sociology. According to **G. Duncan Mitchell**, "Sociology is the analytic and expository science of structural aspects of human society."

1.1.2 Sociology as the Study of Social Relations

Where some scholars admit Sociology as a science of society in other hand some others call it the systematic study of social relations, but there is no difference between science of society and social relations. Its reason is that system of social relations is called by the name of society. There are some definitions of some special scholars who accept sociology as the study of social relations.

According to **MacIver and Page**, "Sociology is related to social relations this network of relations is called 'society' by us." You wrote in some other place, "Social relation is the only subject theme of sociology."

According to **J.F. Cuber**, "Sociology can be defined as the branch of scientific knowledge of human relationships."

According to **Max Weber**, "Sociology is the study of social relations and deeds." Expressing like these thoughts, **Von Wiese** wrote, "Only social relation is the virtual base of the subject-matter of sociology."

According to **Arnold M. Rose**, "Sociology is the science of human relations."

From the above definitions, it is clear that sociology is a science which studies the social relations systematically. Only the network of social relations is called society. Man establishes innumerable social relations with various persons and groups on the basis of mutual awareness and contact. When several persons and groups are related with each other as various units, whatever be made on the base of these relations, that is called society. These society and social relations are studied in sociology.

1.1.3 Sociology as the Study of Groups

According to **Nob's Hine and Flaming** , "Sociology is the scientific and systematic study of persons in groups." It is meant that Sociology gives attention to those reflection of behaviour which are found is the people of orgnised groups. According to **Johnson**, "Sociology is the study of social groups." You wrote, "Sociology is the science of social groups ... . Social group is a system of social interactions." Your acceptance is that it is not sufficient to say to Sociology as the study of social relations and we will not be able to reach at a definite result. So Sociology should be accepted as the science of social relations. The meaning of social groups, according to Johnson, is not only the group of persons but it is the systematic interaction which create among people. When various persons contact each other, social interaction are created in them and the groups are made on the basis of these interactions. So Sociology is the study of these social relations which are based on social interactions. In sociology Johnson gives importance to social relations which are the result of social interactions. You wrote "Our interest in the people in sociology is till that where they participate in the system of social interactions. It is clear that in the construction of groups, the social interactions are as a base and these are studied in sociology.

Why the importance is given to the study of social groups in sociology, too much we should understand it here. Man lives in group and participates its various activities and fulfills his needs. He participates in family group, groups of relatives, group of caste, group of playmates, group of neighbours, group of school, group of professional action, group of religion and group of political action and development happens here. Among them every group is a system of social interaction. So when we study the social groups in sociology, we accept the importance of systematic study of social interactions indirectly.

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1.1.4 Sociology as the Study of Social Interactions

Some sociologists define sociology as the study of social interactions. They accept that social interactions are the base of society instead of social relations. The number of social relations are too much to study correctly. So the social interactions should be studied in sociology. To have contact of two or more persons or groups with each other in the state of awareness and to effect the behaviour of each other is interaction. The only base of social relations is interaction. This is the reason why Sociology is the science of social interactions.

According to **Gillin** and **Gillin**, "In wide meaning, sociology is called the study of interactions which are produced in people by contact with each other."

According to **Ginsberg**, "Sociology is the science of manual interaction and inter-relations and of their states and results."

According to **George Simmel**, "Sociology is the science of forms of humen interrelations.

From the above definitions it is clear that sociology is the science of social interactions. Some other scholars have defined sociology as following:

According to **Max Weber**, "Sociology is that science which tries to know the analytical explanation of social action." According to you, it is difficult to understand Sociology without knowing social actions. The reason is that where sociology has a great importance of social relations and social interactions, one can not understand social actions without knowing it. Both are difficult to understand. Social interactions are itself made by social actions. So **Max Weber** compels one to understand social actions in sociology. The study of social action in Sociology is given a great importance by **Talcott Parsons**. You acceptance is that the whole social structure, social relations, society and social system can be understood by the medium of retention of 'action'.

According to **Sorokin**, "Sociology is the common science of social-cultural events, kinds and several inter-relations". You tell somewhere that "Sociology studies those directions of society which are recurrent, permanent and universal and are related with the subject-matter of every social science, but any of social science does not study them specially."

In its broad form sociology is the science which studies social system. Social system includes social actions, social relation, social control, social change, social institutions and the related effect and conditions of it. In other words, Sociology is that science which studies the various aspects related with social system.

On the basis of above definitions it is said that, Sociology is the science which studies the entire unit of the whole society. Sociology is the science of the study of an integrated unit of entire society. In view to understand social relations correctly the study of social interactions and social values are specially compelled to be real in sociology.

1.2 Scope of Sociology

Enkals says, "Sociology studies the changeable society, so neither then limit of study can be settled nor the field of study can be defined clearly of sociology." The meaning of field is that from where this science has been spread. In other words, the meaning of field is connected with those possibly limits is which any subject or science can be studied. The views of scholars about the subject field of Sociology can be divided into two parts:

(*i*) Formal or specialistic or particularistic school and

(*ii*) Synthetic school.

According to first view or concept Sociology is a special science and according to second one Sociology is a common science. We try to clear here every concept of them.

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1.2.1 Formal School

The founder of this school is **George Simmel**, a sociologist of Germany. Vierkant, Von Wiese, Max Weber and Taneej are some of those scholars which are related to this school. The related sociologists admit that sociology is also a free and special science like political science, geology, economics, history, physics, chemistry etc. Like every science has its own special problem or matter and is studied by that ology, as there should be a main matter or problem to study in sociology also. With this happening sociology could be a specific and free science and the field could be definited. The followers of this school says that if sociology is trial to be the study of whole society then it will not possible to do on the scientific base. In that situation sociology will become a hotchpotch. So it is necessary to make sociology as a specific science, that the specific forms of these relations are studied instead the study of the whole social relations in it. Due to this compulsation of 'formal field' of social relations, it is called 'formal school.' There are some thoughts of some special scholars related with this school as:

1. **Views of George Simmel:** George Simmel wanted to make sociology a special science. You consider sociology is the study of forms of social relations.

Views of George Simmel: George Simmel wanted to make sociology, a special science. According to him sociology is the study of form of social relations. For him, if sociology starts the study of content of social relations like the other sciences, it could not be a special science. So sociology should study the forms of social relations. According to him elemental and non-elemental things have their own form effect of form and content to each other. Form and content do not have any effect on each other. For instance the three bottles, having the same form, can be filled with water, milk and wine separately. There will be no effect of water, milk and wine on the form of bottles and their form on the content of bottles (water, milk and wine). The special shape of bottle is its form and contained water, milk and wine is its content. Similarly the difference is found between the form of social relations and contents and they do not effect each other. The main forms of social relations are imitation, co-operation, competition, domination, sub-ordination, division of labour etc. Sociology is the science which studies that forms of social relations. When these forms of social relations are found in different contents like economical association, religious association. Political Party, these are studied in economics, political science and ethology not in Sociology.

So sociology should study only the forms of social relations, not of contents. According to **Simmel**, the contents of social relations and the forms of social relations in sociology as a special science are studied in other social sciences.

Views of Vierkant: Vierkant was also a supporter to make sociology, a special science. He has told if sociology is saved from the charges of unexplicity and indefinitly, it should not study the solid society in historical view. Sociology, as a special science, should study the forms of mental relations which tied the people each other. Sociology does not consider what is the relations between father and son or mother or daughter? It only studies of fame, regards, love, shame, affection, dedication, jealousy, co-operation, struggle which are part of mental and emotional fold. The various social relations are formed with these basis and the society is developed by these social relations. So sociology should reserve itself to the forms of mental and emotional facts or relations. Vier Kant himself wrote, "Sociology is the study of last forms of those mental relations which tied the men with each-other."

Views of Von Wiese: Von Wiese was also in favour to make sociology, a special science like **Simmel.** For him, Sociology is the especial social science which is the study of the forms of human relations and it is its especial field. Describing the 650 forms of social relations, you have told, sociology should study these forms.

Views of Max Weber: Max Weber defines Sociology as especial science. According to him Sociology is the study of social activities. He has explained the social activities as those behaviours which are meaningful, in additional, which are affected by the behaviours of other persons. For him, behaviour

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is the basis of social activities. So the work of Sociology is to understand and explain the social behaviour. According to him, the rules can be constructed or formed based on experience and argument in sociology from huge explanation and analysis of social actions. He tells that if the whole social relations are studied in Sociology, its field will become limitless and inexplicit. So it is essential that the study of social relations should be studied in a definite limit. In this view, Max Weber accepts that in sociology, social actions are studied only.

In the other supporters of formal school, the name of Tonies, Bogle, Ross Park, Bargess etc. are described. All the scholars, related with this school, admit that the field sociology is the study of the forms of social relations. All the above scholars always tried to make Sociology, as a free and special science from the other social science.

Criticism of Formal School: Formal school is blamed by indefinity and unexplicity. About the supporters of this school, Fichter says that it is true to call social philosopher them instead of sociologist because they did not try to understand the behavioural nature of social life. The drawbacks of this school are following:

1. It is wrong to say from the scholars related with formal school that the forms of social relations can not be studied by the help of other science. So sociology should study them as a new science. Such saying is baseless. A lot of forms of social relations like—superiority, lordship, administration, power, obeying, slavery, struggle etc. are studied more systematically in the lawbook. **Sorokin** wrote, "Forms are studied by other sciences also. So there is no place for the science of forms of human relations in Sociology."

2. The followers of this school has differentiated in between the forms and contents and separated from each other but it is not possible to separate from each other. In this connection **Sorokin** wrote, "We can fall a glass with wine, water or sugar without changing its form but I can't imagine about a social institution that its form will not be changed after exchanging its members." Its is clear when the form and context can not be separated from each other in the field of social relations, it is not possible to study the forms of social relations in Sociology.

3. The supporters of this school want to make Sociology a free and pure science differ from all the other social sciences, but it is not possible. The reason is that mutual dependence is found in various social sciences. All the social science gains something in less or more amount from each other. In this connection **Sorokin** wrote, "Perhaps there is no science which is not related with other sciences in any form."

4. Accepting Sociology, a new science, the followers of this school insist to restrict its learning field. According to them, the field of learning of sociology is limited to the specific forms of social relation, but they are not right about it. It according to the respect of this school only the forms of social relations are learnt in Sociology, the various sides of social life will not be in sociology. In this condition its field will be limited which is not proper to development of subject.

5. In wide sense, Sociology is the science of society. It is proved that the various sides of social life are attached firmly with each other. If any part or side of social life has been changed, it effects the other parts or sides. So according to the supporter of this school, it is not good to study the forms of social relation in Sociology by pressure, it is ignorance of the other sides of social life which is not proper in any way.

6. The followers of this school have not differentiated between the forms of socialization and the forms of social relations and accepted as a synonym of each other, while it is not in real. Not only the forms of socialization is contained by social relations but the forms of in socialization also. It is clear that views of this school are not right. Its followers are unable to clear the field of study of sociology.



Did u know? Auguste Comte is known as the founder of sociology.

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1.2.2 Synthetic School

Sorokin, **Durkheim**, **Hobhouse** and **Ginsberg** are the main supporters of this school who support to make Sociology a general science instead of a special science. According to these followers the field of sociology can not be limited with the forms of social relations for getting whole knowledge about the society. It has to study the whole society and in this relation the followers of this school have given two reasons:

1. The nature of society is same as living being of which the various organs are intimately related with each other and changes in any organ effects the other. So to understand the society, it is essential to understand its various units or organs and their mutual relations. It can happen only when sociology becomes a general science with broad field.
2. An another reason is given in favour to be Sociology, a general science, that a part of society is studied from each social science. For instance political life, a side of a society, is studied in political science, similarly economical life in economics. There is no science which studies all the sides of social life or the whole society in broad form. So Sociology has to work as a general science. The real nature of society can be understand by this happening. Our knowledge will be contract and solitary. In fact sociology has to play a role to introduce the people with general states of social life and only it is possible when its field becomes broad as a general science.

The views of some main followers are being given to understand clearly the views of this school.

1. **Views of Hobhouse:** Sociologist Hobhouse from England is the main follower of synthetic school. According to him sociology has to find the general elements found between chief principles and gist elements of the other social science and to generalization them. Sociology has to establish co-ordination among various social sciences as a general science. Sociology can do this work as following:
   (*i*) To get knowledge of the general forms of the chief concepts of all the social sciences.
   (*ii*) To know the factors of changing and stably of the society.
   (*iii*) To know the tendency and conditions of social development.

It will be possible when sociology becomes a general social science.

2. **Views of Durkheim:** French sociologist Durkheim has also followed the synthetic concepts. He told that it was possible to make a general Sociology which were made from more general rules on the rules of special field of special sciences. Only these, in collective form, lead the various sides of social life. By studying them one can understand the society correctly. **Durkheim** wrote, "It is believed that there is a great need for the sociologists to be familiar with the investigations done in special sciences like the history of law, traditions and religion, social-arithmetic, economics etc. Because sociology should be made only with the appliances available in them." Though Durkheim favours to make sociology, a general science but you have cleared that first have to made sociology a special science so that it may develop its own free rules like other social sciences. After that it has to establish co-ordination with the other social sciences as a general science. So first of all you pressed to study those social facts in sociology by which social representation is made. According to you, "Sociology is the science of collective representation." According to Durkhiem the meaning of collective representation is to the set of views emotions and concepts which are found in every group or society on which the person depends for his views, humours and behaviour in insensitive form. Mostly the people of society accepts them. According to **Durkheim,** these views, emotions and concepts change into a collective strength. You named it collective representation.

They lead the various sides of social life in collective form and studying them one can understand society correctly. There are two specialities of collective representation:

(*i*) They extend in all society and are above the strength of man.
(*ii*) They effect all the people of the society essentially.

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Sociology should study these collective representations so that knowledge may get about various social problems and conditions.

3. **Views of Sorokin:** He also a supporter to make Sociology a general science. He wrote, "Suppose if social events are categorised and each category is studied by a special social science, there will be a demand of a science which will study about general and special sciences besides these special social relations." None of social science is completely free. Each of them has to depend on other in any form. The reason is that a side of social life or a especial events are studied by each science while the various events effects each other in mutual form. So there is a need of such general science which may establish co-ordination among the results of various social sciences so that society can be understand broadly. The work of Sociology is to study the mutual relations of various social sciences or their general elements. Sorokin has tried to understand it following:

Economical relation	— a, b, c, d, e, f
Political relation	— a, b, c, g, h, i
Religious relation	— a, b, c, j, k, l
Legal relation	— a, b, c, m, n, o
Recreational relation	— a, b, c, p, q, r

It is clear that whether we may establish any kind of relations like economical, political or religious or do any action, they essentially have some general elements *a*, *b*, *c*, are some general elements in them. These general elements or interrelations are studied in sociology. According to **MacIver** and Page, "Due to be sociologist, our interest is in social relations, not for they are economical, political or religious but for their being social." According to **Sorokin**, the study field of sociology should be general and should be studied each side of social life. Besides the above scholars word, Motwani, Ginsberg etc. also pressed on the needness of sociology to be a general science.

Criticism of synthetic school: There are some allegations against this school:

1. If all the social elements and events are studied in sociology then it will become the science of social sciences or Jack of all trades.
2. If Sociology is a general science, then will be no free field of its own. Such in this condition it will have to depend on other sciences.
3. If all the forms of social facts and events are started to study in Sociology then it will not be able to study of any fact or event completely in this condition.
4. If Sociology is a collection of various social sciences then its own definite principle or method will not be developed.

Sociology both as a special and general science: In the form of result, it can be said that in the relation of subject field of sociology the views of both formal and synthetic schools are unitary. Sociology is not a especial science completely which is limited itself to the study of some especial forms of social relations only and not a general science which studies all the social events. The reality is that both the views are mixed in subject-field of sociology. Where in one side in study of social events in the subjects field of sociology, the specific views are forced, to the other side, the general sides of social events are studied by the synthetic views. Where the general social relations have importance in sociology, additional the specific social relations also have. So in the subject field of sociology both 'general' and 'specific' are studied. Clearing it **Prof. Ginsberg** wrote, "For instance, all know that zoology is a collection of various sciences in which each science is a especial science clearly, but it can not be denied that there is a general zoology also, instead of this especial science, which is a developed knowledge hub of general state life. Similarly there are various special sciences related with the various parts of social life in Sociology and in this form, Sociology is same

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as a group of all social sciences. In other meaning Sociology is a specific science in itself which aims to find the mutual relations which is found in other sciences and to give the description of the general qualities of social relations." It is clear that Sociology has contained such specific science which studies the various parts of social life. In additional Sociology is also a special science which aims to find the qualities or general nature of general relations.

Bierstedt's views regarding sociology: Bierstedt has explained some qualities of Sociology which makes it differ from other sciences. There are the following:

1. **Sociology is a social science not a natural science:** The subject matter of Sociology is different from the other sciences, but not a study procedure. On this basis we can differ Sociology from those sciences which study the physical world. So Sociology is different from, Astrology, Physics, Chemistry, Geology and Zoology.
2. **Sociology is a categorical not a normative science:** Sociology studies of 'what' not of 'what should be'. In form of science sociology does not discuss about values, it does not tell that in what direction the society should go, and does not give any suggestion for the settlement of social policies. But is not meant that sociologist knowledge is waste in the view of social and political decisions, but it clears that alone sociology does not study the problems of human values like goodness and badness, right or wrong, superior and inferior. Though sociology can do this work and does also, but only in a form of science. Sociology describes the values of definite human group in a definite time and place, but it does not tell to accept these values by those groups. On this basis Sociology is differ from social and political philosophy, policy and religion.
3. **Sociology is a pure science, not an applied science:** The aim of sociology is to get knowledge about the human society, not to use that knowledge. As physics does not build a bridge, chemistry does not precribe the medicine to the ill likely sociology does not settle public policy, it does not tell a legislator, that which laws should be formed and which of not, the ill the handicapped, the child-offender and the poors are helped or not. In the form of a pure science, Sociology collects only knowledge which can be beneficial for a administrator, legislator, diplomater, teacher, foreman, supervisor, social worker and common citizen but the work of sociologists is not that they tell how the sociological knowledge is used in the form of applied.



Example: The relation of Sociology with administration, legislation, diplomacy, teaching, supervision, social work and citizens is as the relation of a physicist with engineering, anatomy with remedy, judiciology with law, astrology with aeronotomy, chemistry with dispensary and zoology with flora and animal husbandry.

The main subject of Sociology is about to get knowledge about society which is used to solve some problems but it is not a applied science in itself. It is not meant that sociological knowledge is wasteful or applying use is not possible. It is meant that those who are busy to collect the sociological knowledge, they are not be the user of this knowledge always and those who use it, there is a lack of time, power and training for them to gain this knowledge. This is the reason why theoretical and applied knowledge has been differentiated.

4. **Sociology is an abstract science not a concrete one:** Sociology is an abstract science. It is not meant that it is unnecessarily complicated and difficult but only sociology has interested in the forms of human events and illustrations not in their concrete demonstration. Sociology does not study of any specific war and revolution like history but studies war and revolution in a form of social events. It studies it in the form of a process and social struggle. Sociology is not interested in any specific social organization like Rotary international, U.N.O. Ahamadabad Clothes Mill Labour union etc. but interested in how does a man make union to full fill his rights or worthies and what is the relation between these union and other kind of social groups? Sociology is not interested in Russian, the British, Spanish, Italian or Arabian because they all

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are native of these place but so because all are human, whether their origin, beliefs, attitudes working methods or social organisations, have differences. In this meaning sociology is a abstract science.

5. **It is a generalising science:** It studies the general events instead of any specific law, society, man and event. It interest in common rules and the principles of human interactions, committees, groups and the nature of societies, structure, forms and internal subject or matter. Like history it is not interested in full and long description of any specific society or event. It does not study why, where and when Hitlar, Musolini or Nepolean fought but interested in when a group is attacked with external attack how its internal firmness is established.
6. **Sociology is both a rational and an empirical science:** The knowledge is gained with the help of science and technology in sociology. Both human experience and argument are used in this science.
7. **Sociology is a general science, not a special science:** Sociology is a general science, not a special science though it is controversial for the sociologist till today. As being a general science, Sociology studies social relations and social actions found in all societies. The social relations and social actions are presented in all the behaviours like religious, political, economical and validatory of man. So Sociology studies them. In other words, Sociology studies those events and facts which are found in human interactions. **Bierstedt** has given a table to clear it:

Economical	*a, b, c*	*d, e, f*
Political	*a, b, c*	*g, h, i*
Religious	*a, b, c*	*j, k, l*
Legal	*a, b, c*	*m, n, o*
Recreational	*a, b, c*	*p, q, r*

It is clear from this table that economical, political, religious, legal and recreational all the forms have *a*, *b*, *c* factor. All these are social factors and are present in all in general form. Sociology studies economical, political, religious events for this reason not for so that they are economical, political or religious. Sociology interests to study the social factors, whether they are happened in any reference. Any specific may be the center point of sociology likely may be of the others, sciences but its field of investigation is common.

So we can say that Sociology is a real, pure, abstract, generalizator argumentive, experience proved and general science.

1.3 Subject-matter of Sociology

Some sociologists do not differenciate of any kind between scope and subject matter of Sociology and accepted both the same, but it is not in real. There is a great difference between them. The meaning of subject-field is related with those possibly limits whereas any subject can be studied more and more. Subject matter is related with those definite subjects which are studied in 'a science.' The field of any subject expresses the real subject of estimated zone and subject-matter. Though there is a views—controversy among the scholars about the subject matter of Sociology, most of all sociologists associates social actions, social institutions, social control and social changes in it. To understand the subject-matter of Sociology the views of some main scholars are being given here.

Views of Sorokin: According to Sorokin, the following things should be associated in the subject-matter of sociology:

1. The co-relation and natural relations of various social events should be studied in it, for instance, the mutual relations of social political, economical, religious, familiar and etiquette events.

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2. Mutual relations and correlations among social and unsocial facts and events should be studied. For instance, the effects of social life and events of geographical and zoological conditions.
3. The general qualities of all the social events of society should be studied. Accepting Sociology, a general science, Sorokin wrote about its subject-matter that, "Sociology has been a science of general qualities of all kind of social events, and of their mutual relations and correlations. Either it will remain same as or there will be no existence of sociology."

To know the views of **Sorokin** elaborately see the definition and subject-field of Sociology.

Views of Inkeles: Inkeles told the three paths about the subject-matter of Sociology which are the following:

1. Historical Path
2. Empirical Path
3. Analytical Path.

Each path of them helps to know about the subject-matter of Sociology. So to know the subject-matter of sociology, Inkeles takes the help of inductive method.

We will explain the above three paths here:

1. Historical Path: To know the subject-matter of Sociology in it, we shall study of the notes of those sociologists who are known as the instigator of Sociology. We will try to know that which subjects are mentioned as central-point by these instigator in their creations.

In his famous work '*Contemporary Sociological Theories*', Sorokin has described the important work of 1,000 those people who had contributed in the development of modern sociology. **Howard Beker** and **Herry Elmer Borness**, in his work 'Social Thought from Lore to Science' has described the sociological history in about 1,178 pages. The name of four sociologists Auguste Comte, Herbert Spencer, Durkheim and Max Weber are remarkable in the development of modern sociology. Their time is from 19th century to the beginning of 20th century. The early development of Sociology happened in France, England and Germany where these scholars worked. Each of these scholar has affected sociology personally. It is necessary to introduce with the views of these scholars to settlement of the real subject-matter of Sociology:

Auguste Comte (1787-1857) is known as the father of Sociology. He used a lot of his time to establish Sociology as a subject, not to define its subject-matter. He believed that sub-division of Sociology was not possible at that time, whether it, might be desired and possible after a long time. So we do not get any list or sub-field of related subject of Sociology from Auguste comte. Though Auguste Comte was inactive to settle the sub-field of Sociology yet he divided sociology mainly into two parts:

(*i*) Social statics and (*ii*) Social Dynamics. On this basis we can divide the subject matter of Sociology into two parts and this division is found in the other sciences in any form.

(*i*) **In social statics:** Comte associates the study of the institutions of society like economical institution, family and states. By this view the mutual relations of various institutions have been studied in Sociology. **Comte** himself writes, "The rules of actions and reactions of various parts of the system of society have been studied in statics in Sociology."

He said that the parts of society could not be understood separately because they had not a free existence. They should be known in the relation with each other. He says this principle 'the principle of universal social inter-connection and it could be the main idea of his principle'.

(*ii*) **Social Dynamics:** If in statics, the inter-connections of various parts of society have been studied in dynamics, society is known in the form of a whole unit and it is known that how its development and change happened according to time. Comte believed that he solved that problem. He said that the development of society happened with some definite levels. Passing from the various levels, society forwards to completeness and progress.

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Herbert spencer (1820-1903): The book '*Principles of Sociology*" published in 1877 in which he analyzed Sociology systematically'. He settled the subject-matter and field of Sociology systematicaly comparatively comte. According to Spencer, the subject-matter of Sociology has family, politics, religion, social-control and work etc. subjects. Besides it the study of committies, groups, labour-division, social-discrimination, levelling, sociology of knowledge and art and ology of beauty have been associated in the subject matter of sociology. He pressed have to study the mutual relations of the elements of society so that it may know how do the units change and affect the whole and what reaction is occurred by the whole against them. To explain or clear the mutual affections of them, Spencer has described the mutual relations of sexual-measuring rods and family and political institutions and religion. He suggested to study the priest-system and other dectator-systems so that it may know how the change happening in the structure effected the changes in other structures.

Spencer also suggested to accept the whole society as a unit of sociological analysis. He suggested to comparative study various kinds and levels of society. To get sociological principles, his opinion is that the facts of various societies structure and kinds will have been studied. Like this, we can see a glimpse of sociology divided by Comte in the views of spencer.

Durkheim (1858-1917): Durkheim did not describe the subject-matter of sociology anywhere, but on the basis of his book '*Rules of sociological method*' and other-work, we can know his ideas in this reference. Durkhiem has accepted clearly that the relation of sociology is with the study of social institution and social processes. Durkheim divided the first sociological magazine named '**Annee sociologique**' into seven parts and into several sub-parts which express his views about the subject-matter of sociology. Their main parts are as:

1. General sociology,
2. Sociology of Religion,
3. Sociology of law and moralization in which political organisation, social organisation and the sub parts like family and marriage have been contained,
4. Sociology of crime,
5. Economical sociology in which the sub-parts like the measurement of values, applied group etc. have been contained,
6. Genetics, urban and rural groups are contained in its sub-parts.
7. Sociology of beauty.

In 1896 Durkheim presented this outline of the subject-mater of sociology which is used to reviewal of contemporary sociology. Like Comte and Spencer, Durkheim also pressed to study the mutual relations of institution and the relations of their own atmosphere. He said that Sociology should have studied the social facts and the relation of social facts of economical, political, religious, laws and morality also should be studied. Lack of it one can't understand them clearly. Like Spencer, Durkheim told to accept the societies as a unit of sociological analysis and pressed to comparative study of various societies.

Max Weber (1864-1920): Max Weber spent a lot of his time to investigate 'Verstehen' a special study process. Verstehen is a process of social study. By the studying with this process a man studies, keeping himself in that condition of which he studies. Weber accepts the social actions and social relations as the subject-matter of sociology. Weber worked a lot on the subject like religion, the various sides of economical life, money, labour-division, political group, political organization, class, caste, city and music etc.

Though all these sociologists have explained the subject-matter of sociology separately yet some equalities are found in it, example:

(*i*) All the sociologists associate the study of social institutions in sociology. These institutions are from family to state institutions.

(*ii*) All the sociologists press to study the mutual relations of various kind of institutions.

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(*iii*) All the sociologists accept to be the whole society as a unit of sociological analysis. Sociology also try to know why there are some equality and differences in all the societies.

(*iv*) All the sociologists associate social action or social relations in the study of sociology.

Mainly, this view has been established by Weber which was accepted by all other scholars. Some general subject of the subject-matter of Sociology has been appeared by the studying notes of the members and houourable sociologists of the text book 'American sociological organisation' of Sociology which are described as following by **Inkeles**:

2. **Empirical Path:** We try to know what kind of problems are being studied by the recent sociologist in it and what is theirs study process and with which subjects are they related. There are three sources to know it:

   (*i*) Know the subject list given in the various books of sociology.

   (*ii*) Of which sub-branch of sociology, sociologists joins their relation?

   (*iii*) The research work done by them and sociological assemblies, letter-magazins, and books contained their articles and reports.

The subjects which are developed by the studying of these three sources they are mainly-scientific method, personality and society, cultural human group, population, caste and class, tribes, social changes, economical institutions, family, education and religion, communitical life (Rural and Urban), social problems, government and politics, etc.

The outline of the subject-matter of sociology

(*i*) Sociological Analysis	(*ii*) Primary units of social life	(*iii*) Basic social institutions	(*iv*) Fundamental social institutions
↓	↓	↓	↓
• Human culture and society	• Social actions and social relations	• Family and relationship	• Differentiation and stratification
• Sociological attitude	• Human personality	• Economical institution	• Co-operation adjustment and assimilation
• Scientific method in social sceinces	• Groups (tribe and class are also associated)	• Political and legal institution	• Social strife, revolution and war
	• Community (Rural and Urban)	• Religious institutions	• Communication (Public openion, manifestation and changes is also involved)
	• Commities and organisation	• Educational and scientific institutions	• Sociolization and principlization
	• Population	• Recreational and welfare institution	• Social evaluation Study of social values
	• Society	• Communication and arts institution	• Social deviation (crime and sucide etc.)
			• Social control
			• Social integration
			• Social changes

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3. **Analytical path:** We can give the reason that neither the founders of sociology nor which the sociologists doing today, that is not the proper way of settlement of the subject-matter of sociology. It should be settled on the basis of argumentive analysis. The branch each human science has its own subject matter.



Example: Power, rights, government etc. are studied in the subject-matter of sociology.

There should be the specific and concrete subject-matter of sociology which are not studied in other sciences. Main institutions, social production and social actions are those fields on which the other science can not claim. In sociology the research work and principlization work has happened at each of these subjects. So sociology should study the subjects escaped from the social sciences. Somebody can say that sociology will be not a specific subject then and will become a turmoill of many subjects in which all those subjects will be which have been unable to be the branch of different science.

It is true that sometimes the different branch of it can be placed in university like population and genetics, crime and law, industrial Sociology and familiar Sociology have been. The question arise if sub-branches of Sociology will have been placed so does the existence of sociology can be in danger as the form of a different science? **Inkeles** replies in the negative of it because many a subject will be remains yet on and will be claimed by sociology. These are: the study of society, institution and social relations. Like as Inkeles accepts the study of society institution and social relations, the subject matter of sociology.

According to Inkeles—the subject matter of sociology

Inkeles associates the study of society, institution and social relations in the subject matter of sociology.

Sociology as the study of society: According to Inkeles, Sociology should study the whole society instead of the any part of the society means the whole, society should be the unit of its analysis. In this meaning Sociology should study the relations of society maker various institutions and various social systems. This study of society can be with two types (*i*) In the study form of internal differentiation of the specific society (*ii*) In the study form of the specific qualities of the societies, accepting a population. Has the development of society been by some definite levels, it is also be found? The internal problems of society, the making factors of society and how does the work of society divide etc. should be studied in it. It various kinds of institutions may be combined, what will be the result? For instance, how the industrial institutions do effect the combined family? All these should be the studied things of sociology.

The historical and comparative Sociology study like this. Max Weber studied so. He questioned, what would be the effect of religious values on economical actions of man? He also told that some religious values were more effective and activeful in society comparatively the others. To find the effect of religion on economical life Weber studied China, India and Protestant Europe and wrote a book named, "*The Protestant Ethic and the Spirit of Capitalism*" which is very controversial. Weber was not interested in the study of religion but wanted to know the effect of religious groups on the other side of social life, specially on economical life.

Sociology as the study of Institution: Social relations is the only thing to study of Sociology, it has been accepted from olden time and unanimous because the social relations are the making units of society. In can be said that the family, church, school and political institutions are the specific subject-matter of sociology because the whole society is accepted the unit of study in history and humanism. In the reference to the study of social institutions, Sociology will try to know the specialities of all the institutions and of the differences among their various sides. Sociology also studies the qualities among the shape of institutions, the amount of specialization and autonomous. In 1901, Durkheim accepted Sociology as a science, studied the institutions.

Sociology as the study of social relationships: Where the society is considered as the difficult system of institutions, alike institutions as the difficult system of social relations. For instance, the

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institutions as family is formed with various relations like-man-woman, brother-sister, mother-father and children. These relations are studied in Sociology.

We can say on the analytical basis that relation is a specific subject-matter. The equality and inequality of social relations should have studied in Sociology like social institutions. The social relations are the atom of social life and the social actions are molecule of social life which can be the specific subject-matter of sociology. Max Weber also admitted Sociology as the science which studies the social action and social relations. The other German sociologists also followed Weber. The German sociologists like **Von Wiese**, **George Simmel** and the American sociologists like **Parsons** also considered social action and relations as the subject-matter of Sociology. In small groups and industrial researches have a great importance.

Like it Inkeles associates the study of those institutions and social actions in the subject-matter of Sociology of which the other sciences do not claim. Defining it he says, "Sociology is the study of the systems and interrelations of social actions."

Views of Durkheim: Durkheim pressed especially to study the social facts in the subject-matter of Sociology. He involved the following subjects as the subject-matter of sociology:

(*i*) **Social Morphology:** The effects of geological factors on the life and its relations with social institution or group are studied in it. Here, the problems related with populations like the shape of population, density and topical distribution are also studied.

(*ii*) **Social Physiology:** In it the various parts of society like-religion, policy, language, law, family etc. are studied with the sociological view. All these subjects has developed as the various branches of sociology. For example, sociology of religion, sociology of language, sociology of law, sociology of family etc.

(*iii*) **General Sociology:** The general forms of social facts are studied in it and those general social laws which are important to the view of stability and continuity of social life and which has a special importance for the other sciences. Durkheim told that branch as the philosophical part of sociology.

Views of Sorokin: According to **Sorokin**, the following things should have involved in the subject-matter of sociology:

(*i*) The mutual relations and correlations of various social events should be studied. For example, the mutual relations of social, political, economical, religious, familiar, related with law.

(*ii*) The mutual relations and correlations among the social and unsocial facts and events should be studied. For example, the effects on the social life and events, geological and zoological conditions.

(*iii*) The general qualities of social events of society should be studied.

Accepting sociology a general science Sorokin told about its subject-matter, Sociology has been a science of general qualities of all kind of social events and of their mutual relations and correlations. Either it will remain same as or there will be no existence of sociology.

Self Assessment

Fill in the blanks:

1. Auguste Comte is known as the founder of ..... .
2. The views related with the subject-matter of Sociology can be divided into ..... parts.
3. Both the general and ..... are studied in the subject-matter of Sociology.

Views of Davis: Kingslay Davis associated the following subjects the subjects-matter of sociology:

(*i*) **Social Structure:** The social system, its various parts and factors are analyzed in it. Which are there factors which are found in all the social systems?—is also known in it. What are the changeable factors and what are the causes and limitations of it?—is also known.

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(*ii*) **Social Works:** That are the fundamental needs of social system and how does the social structure complete it? There is a inter-relation between the organisation and its work of society, if one of them changes, the other will change automatically. What is the relation between the social work and the aims of members of society? It social workmanship or social inaptitude has a meaning then what it is?

(*iii*) **Social Interaction:** What is the place of co-operation and struggle in human life?—is studied in it. What is the place of mutual exciteness, collective symbols, celebration and ceremony in group-behaviour are also studied.

(*iv*) **Man and his Society:** How does society produce human personality?—is studied in it. How does society produce various kinds of personality and use it? What are the reactions of a man in various kinds of social conditions? etc.

(*v*) **Social Changes:** In social change cyclic or linear? What are the factors for a change and barriers in it? How does the social change measure and in what speed the various parts of society changes in the relation with each other?

We find from the above mentioned that the social relations are the main thing as the subject-matter of Sociology. The reason is that only the social relations are the main basis of all the subjects studied in Sociology.

MacIver and **Page** wrote clearly, "Sociology is about the social relation." It is cleared further.

The subject-matter of sociology is only the social relation: Many sociologists accepts the social-relations as the subject-matter of Sociology. It is cleared itself by the statements of some scholars.

MacIver and Page says: "The subject-matter of Sociology is only the social relations." It is true that social relations are studied in sociology in base form whether in the list of the subject-matter of sociology may be associated with various subjects.

According to **Max Weber**, Sociology is such a science which studies the social relations and social actions. Though he pressed specially to study the social action in Sociology but it is necessary to attention that social action also can be in the reference of social relations. In other words, the social relations are very necessary for happening the social action. It is the reason that all the main sociologists from the beginning age of sociology tile now, accepts the social-relations as the subject-matter of sociology. **Von Wiese** accepted the social relations as the base of subject-matter of sociology. According to him, "The real base of the subject-matter of sociology is only social-relations."

Cuber wrote, accepting the importance of social relations, "Sociology about the social relations can be defined as a form of scientific knowledge." Reality is that Sociology studies man in form of a social being and the man becomes a social being amongst the social relations. In fact in the lack of social relations, the social development of man is not possible, he can learn a lot being related with others. Thus the development of personality and socialization of man happens amongst the social relations. Man relates various relations with the others like familiar, economical, political, religious, cultural etc. but in the fundamental of these relations is only there social relations. In other words, all these relations are the manifestation of social relations in various forms. Sociology investigates these human inter-relations, studies the man in a part form social relations.

MacIver and Page said correctly, "Being sociologist our relation is with the social relation." Not for they are economical, political or religious but are also 'social' additionally." Bringing the light to social-relations as the subject-matter of sociology, **Prof. Mecci** wrote, "It seems exteriorly that social actions, social institutions and society etc. are the real study-matter of Sociology and mostly sociological literature is full of these subjects related with study, but we find clearly that all these factors and social actions are made with these relations. So whether we are studying the stable social factors or changeable factors, our real aim is to study only a special form of social relations." It is clear that whether the various subjects are only studied in the subject-matter of Sociology, but, infact, social relation are the basis of all those and these are studied in Sociology.

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MacIver and Page wrote, "Sociology is about social relations and this network of social relations is called society." In other words, sociology is the systematic study of society. When the social relations are studied in it and the network of social relations is called society, it is cleared automatically that sociology is the science which studies society. In fact, man first of all is a social being and after that he is economical, political or religious creature. The social life, of a man is made amongst the social relations and in lock of it a soloman is imagined, not of social man. A man establishes the economical, political, religious and cultural relations as a social creature. Co-operative and strugglingly relations are based on social relations. Means the man grow up among the social relations and participates in various activities of life. This network of various social relations has a great importance in man's life and sociology is the systematic study of this society. How Sociology is about of social relations it is analyzed by **MacIver and Page** as they say social relations are the society. To join, he accepted the society as a system of customs and creed, working method, rights and mutual help, various groups and their divisions, the controls of human behaviour and independencies. It is clear that customs and creed, rights, co-operation, control and slavery are contained by society. The base of these formative elements of the system as society, is the social-relations customs and creed, rights, co-operation, control and independency express the various kinds of social-relations. All these make society which is called the network of social-relations. It is clear from the above analyses sociology is about the social relations because this network of social relations, is called society. So it can be said in other words, that sociology is the systematic study of society. The views of various scholars clear that the subject-matter of sociology is only the social relations. So it is necessary to know here what are the social-relations, what qualities they have and in which circumstances are they made.

We can divide all kinds of relations into two parts:

(*i*) Physical relationship

(*ii*) Social relationship.

(***i***) **Physical relationship:** The relations, which are found between the non-living things and living things, is called physical relationship. The relation of paper and pen, table and chair, magnet and iron, the sun and the earth and fire and smoke, is physical relation. Similarly, the physical relation is found between the writer and pen, speaker and mike and the listener and radio. There is not the mutual awareness between the physical relations there is lack of mental side in them. In physical relations the effect of one's existence on the second one can be but their relations can be accepted as social. Two objects continued physical relations, do not introduce each other is the form of meaningful. The relations do not be definite by mutual awareness or sympathy. There is no awareness of the pen about the paper and the table about the chair. There is awareness of the writer, speaker and listener about the pen, mike and radio but pen, mike and radio do not have awareness about them. Thus their awareness is one sided not mutual. The lack of awareness between two objects or it may one sided then their relations are called physical relationship by us.

(***ii***) **Social relationship:** The other kinds of relation is social relations. These relations develop among the living-beings because the mutual awareness is found among only in them and they can introduce with each other meaningfully. The relations which are found in between friend-friend, student-student, husband and wife and the owner and servant, is called social relations, because they are wakeful creature consciousness and mental states are found in living beings. So only they can establish the social relations. Social relations are formless. Neither it can be measured nor it has shapes or form. It may be good or bad, coperative or struggling etc. The area of social-relations is very broad. Economical, political, religious, educational, familiar, recreational, cultural etc. are the part of social relations. The internal things of Sociology may be of many kinds like co-operation, struggle, sexual interaction, variety, obligation and economical exchange etc. The social relations may be according to and against of man.

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Definition of social relationship: Defining the social relations, **Max Weber** wrote, "The word social relation is used to clear such the behaviour of the various subjects which may be meaningful and be effected with the actions of each other."

To establish the social relations, it is clear from the definition of Weber that:

(*i*) So many subjects should be,

(*ii*) They behaviour should be meaningful among these subjects,

(*iii*) They may be effected with each other by actions. Thus when a man acts, he aspects for the response from other side. The action becomes meaningful by it which helps in forming the social relations.

Theodorson and Theodorson has written, "Social relationship is a patterned social interaction which is found between the two or more persons." It is clear from this definition that:

(*i*) There should be two or more persons to establish the social relations,

(*ii*) These persons should do the social interactions mutually, and

(*iii*) The patterned form of interaction should be developed.

Kingslay Devis wrote, "The relationship between the two or more persons is not only called the meaning of social relationship but the relationship of these person with a group is also."

According to **MacIver and Page**, "In social-relationships, the humour and those selfishness of the man are contained with which they are connected. So it is necessary to explain the both in full meaning of social relationship."

In the above definitions, the three things are to be pressed about the social relationship:

(*i*) Two or more person should be for there,

(*ii*) The social interaction among should be there,

(*iii*) The patterned form of social interactions and meaning effect should be there.

In short, we can say that when two or more persons interact each other, effect each-other meaningfully and be effected with each-other, they creat the social-relationships. Only the patterned social interactions creat the social relationship.

Characteristics of social relationships: On the basis of various definitions we can describe the following characteristics of social relationships:

1. **Abstract:** Social relations are abstract. They have not a physical shape of like table, chair, fan, watch, pen etc.



Caution As the relations are mental factors, so they are felt, not can be measured like non-living things.

2. **Complex Nature:** The nature of social relationships is too complex. The reason is that it becomes too difficult to forecast about it. The number of social relations are innumerable. The society is made of the network of these innumberable relations.
3. **Meaningful:** Social relationships are created to fulfill some aims. They are meaningful for the persons and groups.
4. **Indefinite Forms:** There is not a definite form of social relationships. There are various social relations according to the aims of various persons, works, designations and roles. They can be economical, political, religious educational, friendly, oppositionable etc.
5. **Permanent and Temporary Nature:** Social relations can be permanent like relations among the family members and can be temporary also in relations between the doctor and the patient

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or shopkeeper and customer. Temporary relations are for a short time and destroy after having the aims.

6. **Associative and Non-associative Nature:** Social relationship can be created on the basis of the co-operation of two persons or groups and also by opposition and struggle. Relations can be direct or indirect.

Essential conditions for creating social relations: The creation of social relations is possible only in some conditions. The important elements or conditions which are essential for creating the social relations are like thus living persons, contact and communication, mutual awareness and social interactions.

1. **Living Persons:** Social relations can be established with the living persons only because only they have awareness and consciousness and only they can settle meaningful relation. Not only the man has consciousness but the other creatures have also. So they can also settle meaningful relations. So their relations are also put in the category of social relations. The meaningful relation will be accepted as social relations of the two ants, dogs, cats, human being, horses and cows. It is clear that not only the man has social relations and society but it is found in other creatures also. **MacIver** says that where there is life, there is a society but we are limited to the social relations and society of man.
2. **Contact and Communication:** Having two or more persons is not enough to make the social relations but the system of contact and communication is necessary also among them. Defining the contact, **Gillin and Gillin** wrote, "Our sense about contact in sociology is that men are in that condition in which they stimulates, each other and give meaningful response of the stimulations from each-other." This contact can be physical and mental, direct and indirect and so of many kinds, but only the mental contact makes social relations. Having been faced directly, the mental contact can be formed with the help of indication, gestures or conversation and can be indirectly with the letter, telephone or messenger.
3. **Mutual Awareness:** Social relation can be settled at that time when the persons have mental feelings and mutual awareness or when they find the meaning of the behaviour of each other. Awareness is a special mental state, the social relations can not be settled in lack of it. When the social being behaves with each other and those beahviour are settled with their mutual knowledge so these all settled relations is called social relations. Social relations are settled with establishing the relations with other in aware condition.
4. **Social Interaction:** To make social relations the interaction the persons or group, is essential. When man or group contacts each other, they effects each other or effected with each other. This state is called interaction. When these social interactions repeat again and again, they make permanent and patterned social relations. Not only of the social relations but the social interactions are also the base of other social events or groups.

As much as the society complex these will be found the social relations as so some relations as of voter with candidate, mother with children , employee with employer, friend with friend are found in various social relations. The word 'social' is very wide and the various kind of relations, settled among the men, can be put in this category by us. Economical, political, individual non-individual, friendly and oppositionable all these relations are social because the base of all these relations is mutuality.

The limitations of the study-field and the subject-matter of Sociology: The main limitations of the study-field and subject-matter of sociology are the following:

1. Sociology studies the basic qualities of human society not of the qualities of animal society.
2. Sociology studies the social behaviours of the man not of all kinds of behaviours.
3. Sociology studies the general qualities and general rules occupied by the society not of the special qualities of the special society.
4. Sociology has its own different view and study field though the various factors like economical, social, political, religious etc. which effect any event are studied in it.

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5. The natural elements are studied in sociology. It presses on reality, 'what is' is studied not of 'what should be.' In other words, sociology is not related with imagination, or idealism.

Here we have to consider that Sociology is not a hotchpotch of sciences. It is a free social science which has its own study-field and subject-matter.

1.4 Sociological Perspective

So many events being happened around the man time to time. Having effected by these events he began to study them. Consequently many sciences had been developed by which the various kinds of event had been started to study. To join, it was felt that the science, related with various subjects studied also the same events. The question was that when the same events factors, figures and social realities are studied by the different sciences, what are the qualities which helps the sciences to be separated from each other. The clear answer is that each science has its own attitude to understand the events or factors, a reference periphery, that is called perspective of science. For instance, the behaviour of a criminal is studied by a sociologist with the attitude of social, economist with economic attitude psychologist with mental attitude or with the reference of mental factors. It is clear that the same event or factor is studied by the various science with different attitude, view or perspective. These sciences have different perspective and frame of reference which give them speciality or variousness. To understand the sociological perspective, it is necessary to know the meaning of perspective.

Meaning of perspective: The word 'perspective' is derived from the Latin language which means (seen through) seeing from up to down. In other words, the meaning of perspective is to see or investigate from beginning to the end. In social sciences, its meaning is to analyse or investigate from beginning to the end.



Notes Having the attention about the specific aim of his subject, when a scientist studies about any factor, event or the social realities with his own specific view, attitude, that is called perspective of that subject.

All the subjects have their own attitude, special manner or system to study an event. This manner, system or attitude is called perspective. The sense of perspective is about arranged, systematic and specific attitude of study which make a science special from the others. There are so many sides or rules to study of any event or factor, so it is necessary to limit it in a definite frame to analyse systematically. For it the different references of an event are separated and a reference or study is contained by a science or subject. Its limit of study has settled by it. It is called perspective or frame of reference. It is necessary to know here that it is necessary to understand the perspective, attitude and frame of reference of any subject to understand it.

Definition and meaning of sociological perspective: Some scholars have defined sociological perspective or attitude as the following:

Theodorson and **Theodorson** told, "Values belief, attitude and meaning provide reference and attitude to man according to which he investigates or inspects the condition, is called perspective." According to Theodorson and Theodoson perspective and frame of reference are related with each-other intimately and it is necessary to know frame of reference to understand perspective correctly. He wrote, "Having taken the system of an attitude, concepts and measuring rod of any point, when a man or group organises its experience, knowledge and explanations, that is called frame of reference." The values and social patterns of a man effect his investigations and decisions in social condition, is called frame of reference.

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G.A.Lundberg told that the system of our established habits helps in making of frame of reference. Clearing the systems of habits he told that they are in folk-language and they are called as belief, principles or life-philosophy. It is clear that perspective is an attitude which is made by a man having attention about his aim of study, limitations and comforts.

Aliya Chinoy accepts that the perspective of any subject can be found by the concepts used in it. For him, it is necessary to know which ultimate concepts are used to understand any subject or science. If we understand these concepts, to know the nature and perspective of that science, will be easy for us.

Goode and Hatt accepts that any event, condition or thing can be studied separately. For him, the definition, study field, its nature, principles, concepts etc. of any subject or science fix its perspective. Only a side of event is concentrated in each of sciences instead of all the sides. Having attention at their specific perspective all the scientists study of any one event or factor and help in increasing knowledge.

Sociology perspective is divided specially into two parts:

(*i*) Sociologist society, group, social interactions, social relations, social behaviour social structure, social system the changes happened in them are studied. They try to find, social system co-operation integration organisation etc. increases or decreases by these changes. They study with this view also that not the irregularity, decomposition, dissatisfaction, tension, struggle etc. are increasing.

(*ii*) Besides the social events, sociologists study all the other events, factors or things, human society, group with the sociological attitude. They try to find how these other events effect factors or things, human society, group, social system, social organisation and social behaviour. On this side of study, several sociologists specially Aliya, Chinoy, Hundberg, Goode and Hatt etc. have pressed.

Now we try to understand here the attitude or perspective of the social sciences like political science, economics, history, psychology and humanology related with sociology intimately and in additional how they have difference with sociological perspective will be tried to know.

The main interest of political science is in the study of power. By this science the study of state and regal administration are pressly studied. Political science studies the organised human relations and it is a part of social relations. By this attitude what will be the effect of the thing or event on power-relations, government and various political groups will be studied by the politician. Where the politician specially chooses power-relations, government to study, there sociologist takes interest in political behaviour, the behaviour related with voting, general attitudes and values about political cases, political revolutions, memberships and the process of taking decision of optional organizations. All kinds of social relations are studied in sociology. Sociology presses to study the inter-relations of various organizations along with government while political science is related with the study of the process in government. There are many subjects which are studied by politicians and sociologists but found a difference between their perspectives.

The economical actions of man are studied in Economics. Economics is also called the study of production and distribution of things or services. The behaviour related with production, distribution and consumption of man's wealth is studied by this science.

The reason is to give more preference to human actions and activities related with wealth that wealth is the main source to fulfill the needs or desires. An economist will study about a thing with economical attitude. He will try to find about the purchasing and selling of a thing and if the seller has loss or profit. The capability, to forecast about economical events is incomplete of the economist and its reason is that they could not give importance to the factors like personal inspirations or purposes and organisational barriers. Sociologists are specially able to study them on the basis of their specific knowledge. What will be the effect of reputation, customs and values on the demand, supply and price of a thing and what is the relation between production and stimulation etc. all these are also understood by the sociologists.

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History tells the series of events, explains the specific events of past tense and analyse the relations between work and reason. In other words, history tries to know that time-series in which the various events happened. The systematic study of the behaviour according to time-series is history. Historian tries to know that series in which the various events happened. In other side the sociologist takes interest in showing the relation found among the events of same time. Where the historian studies only about past tense, there the sociologist gives importance to study the contemporaneous events. This historian does not take interest in organisational forms of various time period like landlordship or family's social relations. Sociologists specially concentrate their attention on the relations and changes happened in like these organisational group.

Psychology is accepted as the science of mind or mental actions. Like the central subject of Sociology is society and social system, so as the personality is of psychology. Psychology takes interests in man not in his social condition. Emotions, promptors, conductors, perceptions, learning etc. are studied in Psychology which prompts the man to do a definite behaviour. Only these mental actions make the personality system. Psychologists stresses at the study of personality and sociologists at the study of social system. Sociology specially tries to know how the people behave in a society and how much effected is that behaviour by the factors like culture their social organisations and their conditions and additional in what form that behaviour is organised in that society. The difference between sociological attitude and psychological attitude ends in the study of public opinion, crowd, riotous, rebellation in the field of politics and religion.

Anthropology studies all the sides of progenitor's life who live in any part of the world. When we consider anthropology in the form of science of culture, then anthropology and sociology comes close a lot with each other. Where anthropology studies the progenitor there sociology of sublime civilizations. Anthropologists study the society, having attention about their entire form or their various forms, but sociologist study the various parts of society. Generally they study some organization like family or any action like social mobility etc. It is clear from the above mentioned that various sciences have their own perspective, attitude and study field and also subject-matter. Sociology has its own perspective, attitude and study-field. Now we will discuss about it here.

Sociological perspective: In sociological perspective, the sociologists associate the study of social action, social group, social relations, groups, organisations, behaviours, social system, disorders, changes etc. In sociological perspective, the social events are studied with the attitude of science and accepted as the reference of work-reason. Thus the nature of sociological perspective is scientific. Sociologists assemble the study of any organisation which is not contained by any other subject as its study-field, in their study. Sociology takes responsibility of its if there any subject-matter or organisation are important and are not studied by any other science. The main reason of assimilation of new subjects or fields in its study by sociology, is that the sociologist is generally connected with the study of the system of social actions and their inter relations. Reluctantly he has interest to study all the sides of social life of man, whether any science studies them or not.

Like all that scientific attitude or perspective sociology considers that nature has order which can be known, described and understood. Similarly sociology tries to discover and describe the system contained by social life of man. **Inkeles** wrote that the man acts of various kinds daily in society, but they do not create any system and a system is found in them. It is the result of it that every man does his action so as that there is no berries in having aims and doing action by others, even every man simplifies the contents of aims of other. Why does it so?—is the main thing to clear for sociology and how the social life flows with the union in innumerable personal actions of various persons.

Time to time disorder is also seen or found in societies. Each society of life has a time in which quarrelling, riotous, war, violence, crime etc. increased a lot. These events express disorders instead of order in social life. In the life both of individually or collectively, some power works which help in contribution to make order and stability. In adding there are some power which help in destroying, disorders, struggle. Among them order is accepted as the original form. The existence of man will be in danger without any kind of order. Sociology studies disorders also along with orders contained

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by social life. Orders, disorders and systematic or unsystematic changes is also mixed is sociology. Sociology describes and analyses the changes of the social orders. It is also cleared by sociology that social order changes from one condition into another as organisation. **Kingsley Devis** told that the interest of sociologists, in the original form is in system of societies and in social relations neglecting the kinds. Sociology gives its attention to that manner with which the society gets its unity and continuity and also that manner by which they change.

Many examples can be given to understand sociological perspective like the study of football. It will be studied by the different kinds of scientists by different scientific manner or attitude. The attitude of a physicist, zoologist, botanist, economist etc. will be differ from each other. In the play ground, sociology will consider on football with the attitude of social relation, primary group, co-operation, struggle, competition the form of condition and role of players and in the whole form, and the orders based on the actions of players. It is the sociological perspective. It is a special attitude which is differ from the attitudes of other sciences. Sociologists studies the various objects or events with the help of this attitude. It is the reason that today sociology of art, sociology of music, sociology of religion, sociology of knowledge, sociology of family, etc. are found. A sociologist sees the social event with a special attitude and studies and analyses them. In sociological perspective aside the social relations are centered along with that it is tried to find how any object and event affects our social life. How does the various events effect the social relations, social institutions, social groups, social values, social condition and role, social actions, social control, order and disorders contained by the whole society and the changes happened in them are also tried to find. This is the sociological perspective.

Sociological perspective is cleared itself by the above analysis in the reference of the perspective of social sciences. This perspective is different from the perspective of politician, economist, historian, psychologist, anthropologist etc.

The sociological perspective can be divided into two parts:

(*i*) Scientific perspective,

(*ii*) Humanistic perspective.

When we talk about perspective in the reference of sociology it means that the unit of analysis is seen with a special attitude in its study. Many extensions related with existence and activity of any event, can be. The analysist concentrated his attention at any specific extensions of them and rest is neglected. Only this tendency tells his special perspective. There are various forms of the units of analysis, society and its behaviour in sociology. Many perspectives have been developed around the unit of study for their analysis. A learner possessing any specific perspective tries to understand the society, social relation, social behaviour and social events.

If we cast our eyes on the works and views of sociologists, we will find that some of them used the scientific method carefully in their studies. The factors were picturized in the same form as they have, and they were classified correctly and presented the results. A lot had been written about the society by some of them depending on his insight and did so many generalization. The scientific method had not been taken as help in the study like that these were not based on the empirical proofs. **Alex Inkeles** wrote correctly that the scientist has been divided in this matter is Sociology may be a science, the method of it should be sympathize understanding or controlled uses, should a sociologist construct a principle or discover the facts, should a sociologist be attached with the political view or should be free from the values. Whatever the decisions are taken by the sociologists about these questions, effects a great on the kind of sociological inquiry. It is clear that there has been a controversy among the Sociologists about the perspective of sociology. There has been superiority of two perspective in Sociology: First, scientific perspective and second, one of humanistic perspective. Both will be considered here.

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1. Scientific perspective of sociology

The founder of Sociology **Auguste Comte** from France, took support of scientific perspective in sociological analysis. Spencer, Ismile Durkhiem, Max Weber, Peretto, Parsons, etc. accepted also the scientific perspective. They told that human behaviour is performed according to some scientific rules and methods. People behave in the same form of the same conditions. They also accepted that the relation is found in between work and cause is human behaviour and forecasting can be done in this relation. The method, accepted by Durkhiem was scientific which had the main reasons like to define the problem, how it could be solved that hypothesis to be done, to enquire this hypothesis and to analyse the results from. Durkhiem specially compelled to study the reason and work in his study which had been accepted by him and is a clear proof of scientific attitude. According to **Max Weber**, social science takes help of scientific method to study the desired and undesired works.

Robert K.Merton told that the sociological perspective will have to congnise the main qualities of science to achieve the scientific forms. **Talcott Parsons** accepted the scientific perspective also in his sociological studies due to his scientific views. Differentiating between the natural sciences and social sciences he told that these are different from each other due to subject-matter, but he pressed to use in work as the general methods used in natural sciences in social sciences. Parsons told that concepts and theoretical systems should be proved with the empirical form and this made him positivist.

At present there are some sociologists who accepted scientific perspective in sociology. For example, **Jeterberg** told that the rules should be applied as strictly to demonstrate the sociological principles as the mathematician discovers the principles related with calculation. Many sociologists told that all the social events and human behaviour are operated in scientific form the relation of work and reason is found in it and has some rules. The desired changes can be happened in society by these rules. Applying the scientific methods, generalization can be done on the empirical, bases by the achieved facts and forecasting can be done with the help of it about human behaviour.

By giving attention to the development of sociology it is cleared that many empirical study had been done, accepting the scientific perspective in it and many principles were demonstrated. **Sorokin** told that innumerable researches had been done in the field of sociology from 1952 to 1965 and new methods were developed for factor analysis and empirical researches. It is meant to say that the method principle or science had been pressed in sociology in excess which was criticised by **Berger** and told that sociologists became for from their subject and they entangled in slenders of method science instead to give attention to the study of human society. Gradually the voice raised against to scientificism and scientific sociology. It had began to consider that the scientific method should have used to study the sociology or sympathy and to human methods named 'Verstehan.' Should the pure principle construction have been pressed in sociology or one should be aware and worried about the problems of society. At that time a new perspective developed in Sociology called humanistic perspective.

2. Humanistic perspective of sociology

In the end of nineteenth century as the result of new conditions and problems of mature industrial system, the form of sociology had been changed. Living the preference to psychological factor in American sociology, the man had been defined in the form of desire, feelings, aim and wisdom. There the people were inspired to be ready for a new vocational structure and they were conceived towards those social problems which were created by industrialization, urbanization and migration. That changing social boundaries helped in the development of humanistic perspective in sociology. This humanistic perspective indicates in sociology to those approaches which want to understand the society by the attitude of the people living in it. This perspective is against of traditional tangibles or scientific perspective. In Sociology first of all scientific perspective had been challenged by **Dilthey** in Europe, in the end of last century against the empirical tradition. Comte and Durkhiem also challenged the empirical and tangible or positivist traditions in social sciences.

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Self Assessment

Multiple Choice Ouestions:

4. Sociology is the science of ..... .
   (*i*) society (*ii*) politics
   (*iii*) economy (*iv*) philosophy
5. Bierstedt's told, sociology is a ..... science.
   (*i*) ompure (*ii*) pure
   (*iii*) whole (*iv*) biological
6. According to Durkhiem sociology is the science of ..... representation.
   (*i*) single (*ii*) collective
   (*iii*) economical (*iv*) political
7. Inkeles has told ..... paths of the subject-matter of sociology.
   (*i*) one (*ii*) four
   (*iii*) three (*iv*) five

In America, specially after the first world war, the attitude of **Charls Cooley** had been formed same as Dilthey. In American sociology had been defined by empirical attitude instead for positivist. To fulfill its empirical deficiencies, sociology tried to collect factors means so many theories were at that time but less 'facts'. Empirical sociological activity was so fast between 1920 and 1940. The study related with families groups or communities, social changes, crime and child-crime, scattered behaviour, population etc. had been done. At that time, according to scientific perspective Augbera, chaipin, Bernard and Rice pressed on experiments, controlled regional studies, staticscal analysis of factors etc. Against of it, Thomas, Park, Linds etc. concentrated their attention humanistic individual study and contemporarial inspection approachs but their study was based specially on factors yet. At that time Neo-positivism was favoured by Ban, Lundberg, Hart etc. They compelled on objective measurement, enforcement and deductive theory. Manhiem and Gurvich etc. of Europe objected neo-positivism.

Infact, scientific was more compelled in the previous centuries. In the result of that reaction, humanistic perspective rose up. By accepting humanistic perspective some sociologists compelled to study those groups, classes and people which were neglected for a long time and did not get shelter by system. Without the study of that neglected persons, sociological knowledge will be incomplete. Here the attention of the people has been attracted where the study of a lot of people is important in sociology and the study of neglected persons, classes and groups has not less importance. So having this perspective progressive sociologist told that individual sides should be studied.

In humanistic perspective, subjective study was compelled instead of objective study. Individual study was considered as important study instead of society. Humanistic perspective regards, the methods used in sciences, calculative sides of statistics and objective as a disturbance to understand social reality correctly. Many times social reality becomes subjective instead of objective which cannot be understood by accepting scientific perspective, it can be understood only in humnaistic perspective correctly. The study of non-living things can be happened with objective but it is impossible for social events to be studied because man is a sensitive creature and his feelings views etc. effects social events in any form. In what manner does the man understood may event and does give meaning for it, have a great importance in study. So here understanding has been specially compelled to understand social reality.

Humanistic perspective of sociology does not favour that studies which support establishment. As the system is a disturbance in study of neglected persons, so system is objected in this perspective. Its aim is to reveal those illusions which help the system, ue, institution etc. in having

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their existence. In this perspective special society, special group, special class or special person are important to be studied. **Verstehen** method of **Max Weber** is a method of humanistic sociology in which understanding is much compelled.

It is necessary to understand humanism to understand humanistic perspective correctly. We have to consider theoretical mythology and active attitude on humanism. Of theoretical view, humanism compels on the subject-matter as humanism of sociology in which the meaning values of complicated and changeable politics economical and cultural basis are concentrated. Of methodological view the difficult and much controlled method of science, believing is humanistic perspective, is accepted unnecessary does not consider it beneficial and looslly compound methods like contemporarical inspection and eventual harmonies are favoured, which credits the considerable difference between social life and other events. Garphincal, Lessar, Strass, Joberg and Net etc. accept it. It would have been considered in this new-perspective, that according to 'Human conditions' sociology should be relevant. One who believes in humanistic attitude says that man is not a social creature for society, but for a creature.

Humanistic sociologists are those people who consider themselves as a sensitive man, inspector, partner and fully learned. According to this, the main responsibility of sociologists is to involve them in daily problems whether those problems are related with, moral, political or beauty. They complex the relevancy of these problems for sociology. The humanistic compels specially to mingle is daily events for example: To be a partner in student life, in the efforts of the poor to united dirty colony, in any rising social revolution, in participating anti-demonstration against excess expense on defence. The moral neutrality is not well considered in humanistic perspective.

It is cleared from the above analysis that humanistic perspective is opposite to scientific perspective. In it excess control and moral impartiability of scientific perspective are not accepted. The small daily events are considered in it. The neglected and exploited people and weak classes are compelled to study, Sociological knowledge will not be completed without the study of these people. Social reality can be understood correctly with the help of this perspective. Contributive inspection method is considered proper.

Characteristics of humanistic perspective of sociology: The characteristics of humanistic perspective of sociology are following:

1. Humanistic perspective had its existence by the opposition of compelling to study scientistism, positivism, empiricality, statistical factors etc. It is against of the severity of the scientific method.
2. Subjective study is compelled most instead of objective study to understand social reality correctly in humanistic perspective. The reason is that there is not possible to study each kind of social events by all the sides in objective study. So inwarding understanding has been given a great importance in social reality here.
3. It is considered in humanistic perspective that social reality is not stable, it can be constructed or re-constructed. It can be done only by accepting the humanistic perspective instead of scientific perspective.
4. In humanistic perspective the importance of correct use of sociological knowledge by compelling to study about neglected class, exploited class, women etc.
5. In this perspective a learner keeps himself free from all the prejudices or pre-settled respects so that impartiality of newly-constructed social reality can be studied and inspected.
6. In humanistic perspective not only the study of society is compelled but also the study of man is given a great importance because only man can make society.
7. In humanistic perspective, social reality is compelled to understand as meaning-norm instead of normative. It is considered here what the people defines the meaning of social reality in various situations and how these are used.

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8. In humanistic perspective that anti-attitude is accepted against the system itself and the supporters of system.
9. In this perspective, such a method is used to study which may be very close to reality of like contributive inspection, diaries, letters, autobiographic and biographics etc.

The main factors to study social reality in humanistic perspective

Those are the following:

(*i*) Ethnomethodology

(*ii*) Phenomenology

(*iii*) Radical Approach

(*iv*) Symbolic Interaction.

(*i*) Ethnomethodology

In Sociology this approach presents a new dimension to understand social-reality. This approach has challenged many traditional attitudes in sociology. First of all **Garfhinkel** presented this approach in his book 'Studies in Ethnomethology' in systematic form.

This approach presents a new dimension to understand social reality in Sociology. The study of social reality is directly possible in it. This approach concentrates on the study those sides of human behaviour which are reated to the daily general actions of the life of man. Three sides are compelled to study in this approach. These are following: (*i*) Daily general actions (*ii*) The social side of language (*iii*) The side of social patterns which is used by man in his behaviour.

The followers of ethnomethodology accepts social structure as a changeable event instead of delegated.

In this approach that social reality is compelled to study which is constructed by social-interaction. The speciality of roled by man is more important than the condition of man. In this approach, the methods like contributive inspection, diaries, auto biographics etc. are used instead of indirect method of study like questionaire and schedule. In this approach, the subjective study (understanding) is specially compelled to study instead of the method of objective-study, calculative sides of statistics and the system of inspection. Communication is the main part of the study. The study of communication plays a vital role in it. The people use language for communication, but the social side of language is compelled to understand instead of grammatical meaning of it here. In this approach the behaviourial side if social pattern is compelled to understand how the social pattern are used by man. This component has been co-operative to challenge scientific perspective and to increase the importance humanistic perspective in sociology.

(*ii*) Phenomenology

To understand the social events, phenomenology takes help of philosophy. In this approach, the subject-matter and the learner of phenomenology had been explained differently and had been said that they were not same. In this experience has been tried to understand by two levels, first shared experience and the second one is unique experience. Generalization can be happened by the shared experience while the unique experiences are different of each person. Idiotic reduction is compelled to study the social phenomena. According to this approach, social phenomena should be studied in that form which is recognised by a condition or structure particularly. If social phenomena would have seperated from that condition or particular structure then its form would have changed. Then the recognition of that social-phenomena becomes difficult.

(*iii*) Radical Approach

Radical approach Sociology specially produced by the objection of social condition generated by the effect of industrial. This approach is against of system and favours the change. Radical concept

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rose up in annual assembly of American Sociological Association in 1967. War or struggle was accepted as the base of radical approach concept and was cleared that change was possible by it. The followers of this concept said that in sociology that neglected, exploited, split or depressed class should be specially studied in sociology. The people of this class never got protection of constitution. Sociology, by studying these people can utilize the knowledge. The followers of the concept of radical approach have raised the voice against the discrimination in society and all the exploitation of America. There this concept has greatly affected the students, negros and the learned people. Radical approach has a great importance in humanistic perspective.

(*iv*) Symbolic Interaction

It is the form of an interaction in which some hints, symbols, signs etc. have been used. In this approach the language of man or group an gestures are accepted as the main base of communication and mutual interactions. The meaning of language described in grammar or dictionary is not given importance but the social side is given a special attention in it. The social side of language is compelled to understand in it.

The humanistic perspective of sociology becomes clear automatically from the above approaches. The development of all there approaches became specially in opposition of scientific perspective. In present, both of these approaches have an importance individually.

Conclusion: As soon as Sociology forwards from 1970, a question arises, will the present humanistic tangibles polarization be continued or the role of humanistic perspective will be so common. There is no doubt in this relation that directness, formalities and statistical Sociology are increasing so fast. The publication of such book is continued in which the olden and modern statistical methods are described according to computer technology. Statistical Sociology model-construction, theoretical-structure etc., are discussed in national and regional assemblies. Tangible Sociology will be made its existence and it will be given a favour of traditional attitude of Sociology being a natural science. The reason is that today industrial technology has been demanded in their direction.

The effect will be continued of sociologists related with humanistic perspective, it can be said on the basis that calculative theory has been compelled in syllabuses and text-books of degree colleges and universities. Besides it the women, the poors, the black and other ethnological minorities have been discussed in many national and regional assemblies of sociology. The existence of humanistic sociology will have been continued in the form of effective minority. It will be able to possible by two reasons first, by the views of traditional humanistic related with human behaviour and second one by continuous power of radical approach and Marxism in Europe and America. It may be possible that in recent future the importance of scientists and humanistic perspective will have been remained. There can not overlapping of each other of the perspective. If it will so then theory method and value-ideology will cover the whole sociology. It is good that most of the sociologists are busy to study in limited field of perspective according to them individually separated from directism and humanistic dispute.

1.5 Nature and Importance of Sociology

Some scholars accept Sociology as a science while some accept it as humanistic branch of study. Today also the controversy is found in this relation among the sociologists that if sociology is a science or not or can it be a science also. **Auguste Comte** has been accepting it as a science and for him it is 'The Queen of Science.' In fact, accepting any subject as a science, was the symbol of reputation. So some sociologists wanted to establish sociology in the form of science. The supporters were Durkhiem, Max Weber and Peretto etc.

The scholars who were against of it says how it can be a science, while it has not any laboratory, and is not able to measure its subject-matter and to forecast. Further, they say that there are some internal limitations of social events which are as disturbance for getting a class of science for sociology. This can be said about the other sciences. In this relation, **Botomore** wrote, "Against the scientific nature

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of social sciences, a strong argument is given that these sciences are disabled to create a thing intercoursed with natural rules." A few sociologists say that it is more suitable to accept sociology as a branch of history or political science instead of a different subject **C.W. Mills** has given an argument that sociology should be a craft instead of a science. **Robert Bierstedt** says that, "The proper place of sociology not only is in sciences but also in the subjects of art which make humanistic mind free." It is cleared that the dispute is found in the relation of nature of sociology. Some people accept it as a science while some do not such as. In this condition, to understand the real nature of sociology or that is it a science or not?—first of all it is necessary to understand the meaning correctly of 'science'. After that it will be easy to decide that whether sociology becomes genuine according to science or not.


Task Enlighten the main approaches of the study of social reality in humanistic perspective.

Is Sociology a Science

Sociology is a science because the scientific theory is used in it, the factors are collected by the inspection observation method, and are formed in a series and system, the results are found without discrimination and the principles are constructed. The main basis of accepting Sociology as a science, are the following:

1. **The base of sociological knowledge is scientific method:** To collect the factors of sociology, a scientist uses the method. To study the abstract and concrete source factors, Sociology uses various scientific methods. For example, sociometry, observation method, schedule or questionnaire method, social review method, individual study method, statistical method, interview method, historical method etc. are used. Using these methods, social events are studied. Various steps of scientific method have been described before this lesson. Sociological knowledge or social factors are got by using these steps.
2. **The factors are collected by the method of observation in Sociology:** The other base to accept Sociology as a science is to inspect or observe for collecting the factors by the investigator. Imaginative and philosophical opinions are not given a place in sociology. In it the investigator, himself inspects the events and collects the factors by reaching at the spot. If a sociologists has to study the problem of child-crime or prostitution or has to inquire about mob's behaviours then he will collect the related factors by observing himself the events.
3. **The classification and Analysis of factors are done in Sociology:** It is not possible to put out the scientific result on the basis of unrelated or scattered factors. It is essential to put out correct result that received factors should be systematic and orderly. Factors are divided into various classes on the basis of equality for them. This work comes under classification. After that the factors are analyzed carefully. The main reason of accepting sociology as a science is that the factors are classified and analyzed to get correct result in it.
4. **'What is' is described in sociology:** In other words, the real events are investigated in sociology. This science does not consider what is good or bad, or what should be or what should be not. The events or factors are picturised in their actual form by it. 'What is' is described by it. For example, on the basis of received factors, the combined family or caste system are described in their actual form, not tells that they are good or bad.
5. **The relation of work-reason is analysed in sociology:** Sociology does not satisfy with the description of 'what is.' It is tried to find events, factors and the relation of work-reason of various problems. This science discovers the reasons of any event or problem. It considers that any event happens by various specific reason not by some miracle which are found and discovered by a sociologist. The principle of class-struggle of **Karl Marx** and the principle of **Suicide of Durkhiem** clear the co-relation of work-reason.

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6. **The principle or theories are established in Sociology:** The relation of work-reason is investigated in sociology. The mutual relations of factors or events are found, are classified and analyzed also and after that general result is put out. The sociologist establishes the principles or scientific rules on the basis of these result.
7. **Re-examination of sociological principles is possible:** Sociology is also able to test or re-test its principle or rules like physics or chemistry. In this science the factors are collected with the help of scientific method and main speciality of the factors receiving by these methods that the enquiry can be done about its validation. It is possible to enquire the sociological principles in fact. For example, broken family is responsible for child-crime for a sufficient limit, test or re-test can be done at separate place.
8. **The principles of sociology are universal:** Those principles which are established by Sociology, through the scientific method, are universal in nature. It is meant that if conditions remain equal then sociological principles are genuinely fit in various societies and times. For example, this principle is found correct in universal from like that broken family is based on social decomposition.
9. **Sociology has the strength of prediction:** Sociology is able to tell or predict that 'what will be' on the basis of 'what is', so it is also a science. In other words, this science has the strength to indicate about the future by its basis of present knowledge store. By considering the changing society in present, sociology can tell what will the form of social-system in future, and the form of cast-system will be and what kind of family is found in special form. On the basis of present knowledge of sociology it can be said that it is also able to predict like natural sciences.

On the above basis it can be said that Sociology is a science, and has all the essential elements of science. Its nature is scientific.

Some Objections Against the Scientific Nature of Sociology

Some thinkers accept that the aim of natural sciences is to present 'Explanation related with reason' while the aim of social-cultural and historical sciences is to 'interpretation' of meaning or to understand it. They deny to accept sociology as a science, object against its scientific nature. Some objections of them are given below:

1. **Lack of objectivity:** Objectivity means the study without discrimination. Against the scientific nature of sociology, it is said that it can not study its study-matter with objectivity like natural sciences. The reason is that when sociology studies society, caste, family, religion, social-institutions, social problems, social values, etc. it also involves in them and becomes a part of them. So its own interest, prejudice and personal views are hindrance to study objectively all them. So sociology can not be considered as a science.

   Evaluation: It is correct that however, objectivity is found in natural sciences that much not found in Sociology, but it is not meant that Sociology has the lack of objectivity. Today Sociology has also developed those methods by which help the personal discrimination is checked to be a hindrance in study. But after that if any man gives importance to his interest, desire or discrimination in his study then the results found by him, can not be accepted scientific in any form.
2. **Complexity of social phenomena:** Against the scientific nature of sociology, one objection is arisen that sociology studies the social events which are very complicated. Only a social event happens with many reasons and all those reasons and the comparative importance of each of them to consider, is so difficult. It is difficult for sociology to study the complex social relations and humanistic behaviour by the scientific method because there are so many factors behind them which change time to time. Just opposite in physical science, studying the events, the various reasons of them can be separated and the comparative importance of each can be found. In the relation of comlexity of social phenomena, **Lundberg** wrote, "The greatest

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hindrance, to be a real science related with human group behaviour, is complexity its subject-matter." Due to complexity and changeability social-events, some scholars deny to accept sociology as a science.

Evalution: Complexity is not a hindrance to call a science for any subject matter if researches study accepting scientific attitude and scientific methods. Any event or object seems complex till then its full knowledge is known about it. A foreign language can be difficult for us if we have not any knowledge about it but having learnt it and taken knowledge about it, difficulty or complexity may have gone.

3. **Dynamic nature of social phenomena:** Against the scientific nature of sociology, an objection is raised that the nature of social events is dynamic. So the scientific knowledge is not possible to receive on the basis of the study of these.

   Evaluation: Though it is true that the nature of social phenomena is dynamic, but it is true also that when these phenomenas are studied by the scientific method afterwards physical and natural phenomena changes, it does not matter it may happen in social phenomena. It is not argumentive by any view that the study of changing events or phenomena are studied by which logy can not be a science.

4. **Lack of universality in social phenomena:** Another objection is that there is found a lack of university, uniformity and equality in social phenomena and any two units of social phenomena does not equal in them. The social phenomena have a difference from each other at every place, while universality has found in natural phenomena.

   Evaluation: The fact, there can be study of phenomena by the scientific method in lack of equality, is reasonless in itself. Society has both equality and diversity. So it is wrong to say that there is a lack of universality and equality completely in social phenomena. Besides it a sociologist collects the factors by the medium of scientific method like other scientists and finds the results based on them. In this condition it can be said that sociology is science.

5. **Difficulty in measurement of social phenomena:** Those who do not accept, sociology as a science says that the nature of social phenomena is abstract and multiple. Due to this nature social phenomena can not be measured. Contrary to it measurement is possible in natural sciences. Almost the results from the social phenomena are based on guess and inspection. So they have not scientific manner.

   Evaluation: The above objection against the scientific nature of sociology, is not correct. First of all the measurement is not an essential factor for science, it is only a co-operative factor. Then sociology has developed such techniques by which help the measurement of social phenomenas is possible a lot. Besides it as the field of related knowledge of any subject spreads that subject becomes much resultant by multiple manner means the capacity of measurement of its subject-matter has because increased. It is correct about Sociology. So not accepting sociology as a science, is unreasonable.

6. **Lack of cause and effect relationship:** Scientists always have interest in knowing why any object is so, means they try to know the cause of any event. To call any knowledge as a science, there is necessary to have it the cause related traits. It is necessary to know what are the causes behind any event or work. The objection is raised about the scientific nature of sociology that there is a lack of cause and effect relationship. **Auguste Comte** himself has denied the discovery of internal reasons of the phenomena of Sociology.

   Evaluation: The above objection is not correct. Today Sociology is in the condition to study the cause and effect relationship. MacIver, Durkhiem, etc. has specially compelled on the discovery of cause and effect relationship in sociology. Durkhiem says that each effect has a related cause always.

7. **No laboratory in sociology:** Next objection, against the scientific nature of sociology, is that it has not its own laboratory like physical or natural sciences in which in controlled conditions,

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study can be happened. It is further said that in the lack of laboratory, if results are found, they can not be accepted reliable. **Garner** wrote that to solve the social problems and to satisfy our query, we can not take any part of community in our hand. We can inspect it with various attitudes and cannot be kept in various conditions. It is cleared that the study of social phenomena is not possible in a definite and controlled laboratory. The controlled conditions cannot be produced in any laboratory to study about the behaviours of mass, the real situation of divorce, the tensions of familiar field, about the criminals etc. In this condition it is said that the results found by sociology are based on the guess or imaginations and due to this reason sociology cannot be accepted as a science.

Evaluation: It is correct that sociology has not any laboratory as a closed room like other physical or natural sciences. But it is not said that laboratory method cannot be used in sociology. **Gillin** and **Gillin** wrote, "The laboratory method is only a general mode of close or real inspection." The factors are collected by the help of inspection method is sociology. In addition the subject-matter of Sociology is like that it is not possible to study it by keeping it in laboratory. The study of any sage, dacoit and criminal is possible in their natural conditions not in a close room. It can be said that society is the laboratory of Sociology.

8. **Sociology is incapable to prediction:** Another objection is raised about the scientific nature of sociology that it is incapable to predict. Its rules are not true as universal which can be inforced in all the societies and times. In opposite it the rules of physical sciences are true universal. For example, fingers shall burn in fire. In the same way, the paper in water. This is true for everywhere and all times. If a man abuses or slaps, other then it is difficult to say definitely anything about his reaction. Its reason is that his reaction depends on many causes. He may reply in the same manner but it is possible that he may be quiet. A specially reaction depends on his family background, his education, his views, feelings, principles, values, social environment, etc. It is also said that the changes may occurs continuous by in social phenomena. So how it is possible to predict on the basis of changeable phenomena? Social phenomena are so indefinite and chargeable and additional social rules are so incomplete and restricted that it is too difficult to predict on their basis. If a prediction is said then one cannot prove it true correctly.

Evaluation: The above objections are baseless about the scientific nature of Sociology. Not only, limited ability to predict, is found in sociology but natural and physical sciences have it also. The results derived from those sciences are not true, several predictions are proved false. In spite of limited capacity of predicting when all then subjects are accepted as a science there should not be any kind of objection to accept Sociology as a science. In addition are being establishing by Sociology on the basis of factors found by the help of scientific method which are growing the capacity of sociologists to predict day by day. So it can be said that the capacity of predicting is not as an hindrance in scientific nature of sociology.

From the above investigations it is clear that the applying objections against the scientific nature of sociology, are baseless. Sociology is a science and has a scientific nature. But it is certain that sociology is not so definite science as the other natural or physical sciences. For this reason, Sociology is accepted as a pure and theoretical science instead of behavioural science or applied science. **Stewart** and **Gillin** wrote that sociology has all those characteristics which are necessary for a science. There are (*i*) Increasing in knowledge (*ii*) Collection of knowledge by the method of science (*iii*) Establishing of general rules (*iv*) Application of rules (*v*) Expansion of study-field of by the help of rules. All these characteristics are present in sociology. So it is also a science and its nature is scientific.

Self Assessment

State whether the following statements are True or False:

8. Politics is studied in Sociology.
9. Auguste Comte has divided Sociology into two parts.

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10. The subject-matter of sociology is social-relationship.
11. Social relationship are concrete.

Real nature of sociology: Robert Bierstedt's has told the following factors about sociology.

1. Sociology is a social science, not a natural science.
2. Sociology is a real science, not a normative science.
3. Sociology is a pure science, not an applied science.
4. Sociology is an abstract science, not a concrete one.
5. Sociology is generalising science, not a special science.
6. Sociology is both a rational and an empirical science.
7. Sociology is a general science not a special science.

The sociologists, related with both the schools have defined sociology with their own views, but today almost all sociologists accept sociology as a general science. According to them in sociology these phenomena are compelled to study which are general in all the humanistic interactions. Due to the study of all these events sociology is accepted as a general science.

All these points are considered in lesson 1 (The definition of sociology, scope of sociology and the subject matter of sociology) and the title is 'Bierstedt's views regarding sociology.' By this inspection, it is cleared itself that the nature of sociology is scientific, sociology is a science. Here, we can again say in words of **Pal.H.Lendis** that, science is science whether it is physical science or sociology.

Important of Sociology with Special Reference to India

There is a special importance of study of sociology in developing India. Where a various problems are found there the country has to forward by the medium of various plans of development. A question occurs naturally here that if sociology is a pure science, a theoretical science, what is applying use of its knowledge. The answer is that society is always benefited of theoretical achievements or intellectual results of any subject or science. Its is true about Sociology also. The importance of Sociology can be expressed from various titles as following:

1. **Helpful in providing scientific knowledge about entire Human society:** Sociology is a general science which has not a limit to study any one of the special society. By it the systematic knowledge is collected on the basis of the study of various societies. It helps to understand the whole human society. It gives also scientific knowledge about activities rapidly changing complicated societies and of social structures. The attitude of man becomes wide on the basis of sociological knowledge. He not only accepts the best methods of his customs and creed, traditions, institutions and behaviour by the study of sociology but gives the same importance to the manners or the method of life of other societies also. It helps in increasing world-peace and international co-operation. Received knowledge from various societies helps man to be a social creature and helps in proper development in personality. The study of sociology helps man to understand the aims and principles of society and helps to get it. Besides it, it is necessary to get scientific knowledge about the society to understand complicated society and to follow the social policies successfully. As much as grand or large the society will be and as much as the division will be in it, as much as the differences will be on the basis of caste, race, religion, language, regional etc., there will be requirement of scientific knowledge about the society. This knowledge will help to understand the various problems, to solve them and to reform the society. Thus the study of sociology has a special importance that it helps to understand the whole human society.
2. **Helpful in adjustment with new social situations:** Sociology makes accommodations easy for man in changing conditions. Sociological knowledge helps to understand the man himself

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and others with excellence. By the help of received knowledge from the comparative study of various groups and societies, the man becomes able to easily adjust himself in changing circumstances. Sociology gives knowledge to man about various groups, institutions, associations and communities introduce him also with the various conditions which effect the social life. Besides it Sociology also gives knowledge about the changing social values principles, beliefs and the new-kinds of behaviour. By the help of this sociological knowledge a man can understand why and how are the changes become? All this knowledge is co-operative for man to adjust with new circumstances in lack of it, the life of a man can be destroyed.

3. **Helpful in extending the feeling of co-existence:** Sociology knowledge is helpful in extending the feeling of co-existence. This science gives knowledge on the scientific basis about various persons, groups, societies and cultures. It also tells that basically all the humans of this world are child of Homo-Sapiens. So a particular race can not be accepted a great or low from the other races. The difference, found among human are basically due to the differences related with environment and the development of personality. It is proved on the basis of sociological knowledge that the principle of racial supremacy is unscientific and misleading. Each man and group have a right to live in this world and to pass their lives according to their own cultural traditions. A diversified country like India the people of various religion, castes, races, groups and of provinces live together in which rivalry seems sometimes. In spite of these differences, sociology is trying to find such general method of behaviour which are accepted as equally by all. Additional, sociology has contributed in the development of the feeling of co-existence and endurance by providing scientific knowledge about them.

4. **Helpful in studying traditions:** The social structure and system of any time depends on the various kinds of rules and traditions. These rules and traditions instruct the behaviour of persons and give directions to manners. In view, to understand a social organization of society special, it is essential to know correctly about provided public welfare, elevations and various kinds of traditions. In this view sociology has a great importance that by this the social traditions are studied. A famous Indian sociologist **Prof.Dhurjati Prasad Mukharjee** has accepted that Sociology is the study of traditions. On this basis he has told that we should study those social traditions by which we have born and in which we pass our life. In India, which is an ancient country, of which its own ancient culture is, has great importance to the study of traditions. Sociology is such a social-science which provides the knowledge about traditions of various times and the changes occurred in it to our country. This knowledge is beneficial to understand Indian society and culture.

5. **Helpful in National unity:** Today, for India, the problem of national unity is the main problem. Today the country is divided into various small selfish-groups on the basis of caste, race, language, province, etc. The man thinks by the view about his caste, language or province instead of the view whole country or society. Consequently narrow attitude is found view of among the countrymen. Sociology co-operates in accepting benevolent attitude to man by providing real knowledge about, castism, languageism, schoolism, provincism, etc. Additional sociology also helps to understand public welfare of various societies, traditions, institutions, etc. This knowledge helps to end the discriminative attitude a man to be free from narrow-mindedness, to expend his attitude to develop the spirit of friendliness, to integrate social, cultural and sentimental and to help to increase the national integration.

6. **Helpful in solving social problems:** The interactions in modern complex societies have increased many times more as compared to earlier times due to an increase in the various complexities of social organizations such as groups, class, castes, family, religion and politics etc. Besides various kinds of social problems are also seen, to understand which one has to understand all kinds of social organizations, which is done by sociology.

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These modern complex problems may not be understood by only economic or political or a single outlook only. Every modern problem whether economic, political, cultural, social or moral etc. has social reasons, whose understanding may got rid of these problems which is hugely contributed by sociology. Today, India to plagued by many social problems such as unemployment, poverty, alcoholism, castesim, untouchability, beggary, child marriage etc. Which can't be solved by personal efforts. Sociological studies are required to understand the reasons for these social problems and its riddance.

7. **Helpful in solving pathological social problems:** In present times, many pathological social problems such as crime, child crime, white collor crime, suicide, black marketing etc. are affecting the society. Social scientists, due to their expertise have been able to find the reasons behind these problems and have made clear that unhealthy social situations are behind these problems, the removal of these will lead to riddance of these pathological social problems. The development of sociological knowledge has led to the development of criminal studies as a specialised branch of sociology. This has proved that criminals are not born but are made so by social and economic situations. Thus, crime should be hated not criminals, who should be treated as socially unwell. Thus, sociology helps to solve pathological social problems in a scientific manner.
8. **Helpful in solving labour problems:** Industrialisation is increasing fast in various countries of the world, including the agricultural economy of India. A situation of conflict and tension is found in industrialised societies, as interests of the labourers and the business class clash, leading to many problems such as strikes, lockdown, labour issues, issues of working ladies etc. Till these issues are solved, the production in industries can neither be increased nor can a country prosper. Sociology helps in understanding these issues, thus giving rise to industrial sociology. Today, there are many labour welfare programs, whose successful implementation depends upon sociological knowledge. This importance is made clear by the fact that students of Industrial sociology are preferred for appointment as labour welfare officers.
9. **Helpful in rural reconstruction:** The majority of Indian population (nearly 70%) lives in villages, which is plagued by many problems even after55 years of sustained planning. There are various social problems such as poverty, unemployment, backwardness of agriculture, dependence on traditional professions, untouchability, child marriage, purdah system etc. in villages. These problems may not be solved without their sociological studies which helps to understand the structure of these social problems. This is the reason for the increasing importance of rural sociology whose knowledge helps in implementation of rural reconstruction programs.
10. **Helpful in Urban development:** In present times, urbanisation is increasing very fast due to rapid industrialisation. Various facilities such as education, entertainment, medical facilities, industry etc. attract villagers to cities, leading to an increase in their populations. This increases the problem health and balanced development. Though the cities are developing, they are lagging behind leading to problems such as crowded localities, pollution, alcohalism, gambling, crime, prostitution etc. Morality is going down resulting in cultural lag. Sociology helps in doing away with these problems. The importance of urban Sociology is increasing in this scenario.
11. **Helpful in solving tribal problems and in tribal welfare:** According to 2001 census, the tribal population in India in 8.43 crores who stay in dense, forests and hilly areas. These people are not able to avail of social, economic, cultural and educational facilities; due to their backwardness. Besides, they have got their own unique problems, without solving which, they cannot progress. For the efforts to be successful, Indian government is trying its level best and their problems are being studied sociologically. Their food habits and their way of living are being looked into by various social scientists such as Dr.Ghurye, Dr.Majumdar and Prof.S.C.Dube. Thus, Sociology helps in solving tribal problems and in tribal welfare.

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12. **Helpful in social planning:** Many social scientists, based on their studies, have made it clear that for success of economic planning, social planning is extremely necessary, which comprises four core areas: (1) Basic social facilities such as development of housing, health and education, (2) Rural and urban welfare thus leading to social welfare as a whole, (3) Welfare of Dalits and weaker sections of the society, and (4) Social security. Today, social planning is one of main vehicles for social change. For it to succeed, a knowledge of social structures, various groups, institution, values, traditions, faiths and religion etc. are necessary. This knowledge is provided by Sociology only. It tells us that in a country like India, people cannot be compelled to accept modernity or changes but they may be motivated by education to do so.

13. **Helpful in making family life a success:** Family as a basic social unit which is especially important in social organization. There are many changes taking place and there are many problems before it, in present times. There are tensions, conflicts and divorces in families. There are changes in familial rules, ideals and values. Now a days, love marriages and inter caste marriage taking place. These problems and conflicts can't be resolved until scientific studies are undertaken. This scientific study is undertaken by sociology only. A family's success depends on the fact of social roles of family members. If they are not able to do so successfully, they become uninterested about their roles. A happy family is very important for a happy and socially responsible life. Sociology plays an important role in providing the knowledge about a man's role and status in familial area.

14. **Contribution of sociology makes democracy a success:** Though democracy is based on equality but in every country of the world, there are divisions on the basis of class, caste, race, religion, language, culture etc. We find various divisions of inferiority and superiority between men in any country, leading to narrowness. This breeds narrowness and people think in terms of their own narrow interests rather than national interest. Thus, there are problems in successful implementation of democracy which are found in India also. In India, there are casteism, communalism, linguistic problems, regionalism which are impedients to emotional unity, thus limiting democracy. Sociological knowledge, by reducing narrowness, makes possible the emotional unity. This is so because sociology believes that all the differences are man made, and are made by social, economic political and cultural ecology. It also thinks the society to be a natural incident which is helpful in making successful the social organization.

15. **Occupational and applied importance of sociology:** The applied importance of Sociology is increasing day by day and social scientists are treated as social engineers and social doctors. As a social engineer, a social scientists plays a role in social planning and their implementation. This is the reason why students of Sociology are preferred for appointment as social planners, administrators, social welfare officer, labour officer, probationary officer etc. As a social doctor, social scientists do micro study, analysis and solution of social problems. **Bierstead** has quoted, "The demand of such sociologists are increasing in the field of trade, government, industry, town planning, migrated relationship, social work, suspension, administration and several other community life who are trained in research work." Today, sociology has matured principally and its importance has increased in occupational and applied areas of society and it is being increasing used outside colleges and universities.

From the above discussion, it is clear that the study of Sociology has a great importance from India's social, economic and cultural point of view.

1.6 Summary

- Sociology is the science of 'society', in which society or social life is studied and whose birth is credited to Auguste Comte.
- According to **J.F.Cuber**, "Sociology may be defined as a branch of scientific knowledge of human relationship."

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- Enkels says that, "Since Sociology studies the changing society thus no limits may be fixed for its study nor its areas may be clearly defined."
- There is a different/fixed outlook to look at various science or incidents a different vision which is known as its scientific perspective.

1.7 Keywords

Personal— related to a person.

Context outlines— Around an incident.

Perspective— Imagination of persons/incidents as they actually are.

1.8 Review Questions

1. What do you understand by Sociology? Define it.
2. Explain the scope of Sociology.
3. What do you understand by the subject-matter of Sociology? Explain it.
4. The subject matter of sociology is social relations. Explain it.
5. What do you understand by social perspective? Explain it.
6. Explain the nature and importance of Sociology.

Answer: Self Assessment

1. Sociology	2. Two	3. Special
4. (i) society	5. (ii) pure	6. (ii) Collective
7. (iii) three	8. False	9. True
10. True	11. False.	

1.9 Further Readings



1. Sociology: *Dharmendra Kumar, Tata McGraw Hill.*
2. Fundamentals of Sociology: *J.P. Singh, PHI Learning Pvt. Ltd.*
3. Sociology: *Principles and Concepts-J.P.Singh, PHI Learning Pvt. Ltd.*
4. Principles of Sociology: *R.K.Sharma, Atlantic Publishers.*
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Unit 2: Origin and Development of Sociology

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Objectives

After study this unit, the students will be able to:

- Understand origin and development of Sociology;
- Understand contribution of various thinkers in development of Sociology;
- Understand the relationship of Sociology to other social sciences.

Introduction

The history of Sociology as a separate subject is not more than 150 years. The society is studied scientifically under this subject. Earlier, there was a clear influence of social relations, family, marriage, property society and social institutions on religion. In the times before the common Era, various facets of life was looked at from a philosophical outlook in India, China, Arab, Egypt, Greece, Rome etc. and philosophers like Manu, Kautilya, Confucius, Plato, Aristotle, etc. were famous. Though society and social life were explained from a religious and philosophical basis but inspection and experimentation were not stressed upon.

Later on, history was used to understand various facets of society and social life and knowledge about the past life was gained. In the closing years of 18th century and starting years of 19th century, one sees an amalgamation of history and philosophy. The contribution of German philosopher **Hegel** was very important. At such time, a subject called political economy was stressed upon to analyse social, economic and political sides of the society.

2.1 Origin of Sociology

There are three analytical concepts regarding the origin of Sociology:

(*i*) The first one stresses upon the continuity of human philosophy, in which the origin of Sociology was tried to be connected to social philosophy. **Barnes** and **Timeroff** accept the origin of

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Sociology to be a part of a continuous flow of philosophy. According to them, Sociology originated in ancient Greece, Rome, India, China and Arab and it came about as a result of the mixture of various analytical concepts of different social sciences such as history, philosophy, political science, economics and natural sciences.

(*ii*) The second one stresses upon the analysis of concepts of principles and facts. The propounder of this theory, **Merten** says that while dealing with Sociology, the history should not be stressed upon rather its facts and concepts.

(*iii*) The propounders of the third analytical concept the origin and development of Sociology should be looked at from the perspective of present day European society and economy. It should also be looked at from the context of industrialisation and the development of capitalism in the early decades of 19th century .

2.1.1 Background of Origin of Sociology

The social, economic, political and moral situations of 18th century Europe contributed immensely to the origin of Sociology. Now the faith in the divine origins of state and society lessened and human efforts were stressed upon. The rights of the king were reduced and those of the Parliament increased in England. Revolution happened in France, new economy based on factories came up, cities developed and the repressive powers of the state decreased. As a result, several social, political and economic changes took place. This led to changes in the society and new structures, whose specialities were as follows:

(*i*) Democratic political system developed in place of monarchy.

(*ii*) Industrial system developed in place of land and agriculture based economy.

(*iii*) People from rural areas started migrating to other countries or to cities in their own countries.

(*iv*) Humanist theories developed in place of traditional group relations and pressure groups.

The French Revolution (1789) increased the process of social changes and brought about the ideas of liberty, equality and fraternity. Democratic systems started in Frame in place of aristocracy. These social changes along with the resultant social anarchy impressed **Saint Simon** and **Auguste Comte**, both of whom stressed upon the organization, reorganization and social analysis of the society.

At nearly the same time, natural science developed which impacted social sciences too. Now, it was felt that in the way, the physical world was explained by physical sciences, the society could also be analysed and explained by social sciences.



Example: The way, various study concepts such as observation, test and experimentation are used in natural sciences, same type of study methods could be used in social sciences.

The study of society is also possible by objective method or by keeping aside. This idealogy contributed a lot in the development of Sociology.

British sociologist **Bottomore** says that the intellectual situations of the 18th century were crucial for the rise of Sociology. At this time political philosophy, history, biological concepts of evolution, reformist movements in social and political spheres etc. created a perfect background for Sociology.

Adam Ferguson is famous as the one to philosophically analyse history who expressed ideas about state, society, family, relations, population and law. For him, a society is a system of interlinked relationships. His ideas impacted **Hegel** and **Saint Simon**, who further influenced **Karl Marx** and **Auguste Comte**.

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2.1.2 Early form of New Social Sciences

About this new social science, **Saint Simon** said the following:

(*i*) As a result of scientific inventions, industrial revolution and political upheavals, the social structures have changed. Thus, a new social science is required to analyse this new social structure.

(*ii*) The concepts used in physical sciences should be used in this new social science.

(*iii*) In today's changed circumstances, there is no place for religious and philosophical interpretation based on faith, logic and imagination.

(*iv*) To give a concrete shape to his ideas, he along with Auguste Comte, tried to develop a new science—Social physics, which later came to be known as Sociology. This new science would study society in the same way physics studies physical world.

Both Simon and Comte worked together to develop this new science and impacted **Karl Marx**. This era of Sociology according to **Bottomore**, is its ancient era.

2.1.3 Origin of Sociology

In 1838, Comte named this new science as Sociology which is made up of the Latin word 'Socius' and Greek word 'Logos', which means the science of society.

Comte, Karl Marx and Herbert Spencer contributed immensely to the development of Sociology in the 19th century. **Comte** propounded 'the principle of Scientific Philosophy' and **Karl Marx** propounded 'Scientific Socialism'. At this time, Sociology was impacted by physical and biological sciences. At this time, attempts were made to invent the principles and steps of social development, progress and development. All the three mentioned above threw light on social evaluation. Marx analysed communism rights from its ancient stage upto the present times and propounded the concept of 'Physical Analysis of History'. **Spencer** said that society also evolved in the same way as the biological world.

In the closing years of the 19th century, sociologists such as **Tonis**, **George Simmel** and **Emile** Durkheim contributed to propounding new theories. Tonis presented the society as a sectoral division into classes and committees. According to **Simmel**, the main subject for Sociology is the study of social interactions. Max Weber too contributed immensely to the same. In the early 20th century, Sociology came to be studied in some American universities and some famous sociologists of the time were Thorston Veblen, Frank Ward and E.A. Ross. In Italy, Wilfred Pareto propounded the concept of circulation of Elites.

2.2 Development of Sociology

2.2.1 First Stage of Development of Sociology

It is generally believed that Sociology originated in Europe, some Indian thinkers believe that many important facts about social life are got from Vedas, Upanishads, Puranas, Smritis and Epics, and this is proven by the prevalence of the Varnashram System. But here, it is to be kept in mind that the social ideas of ancient Indian thinkers were hugely impacted by religion, politics and economy.

Social studies in western society started with Roman thinkers and **Aristotle** and **Plato's** works started it all. Plato in his book '*Republic*' (427-347 BC) and Aristotle in '*Ethics and Politics*' (384-322 BC) presented organised ideas about various problems and incidents about social life. In here, they discussed about family life, traditions, status of women and social mores. These thinkers lacked clarity and they could not differentiate between society, community and state on one hand and science and philosophy on the other. At that time, religion and magic profoundly impacted society so social incidents could not be scientifically analysed. After them came Lucretius (96-55 BC), Cicero

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(106-43 BC), Marcus Aurelius (121-180 AD), Saint Augustine (354-430 AD) etc. In the history of Indian ideas, the contribution of **Manu** and **Kautilya** is worth mentioning. **Manu** in his '*Manusmriti*' and **Kautilya** in his '*Arthashastra*' have presented analyses of Indian Social System and Socio Economic system respectively.

2.2.2 Second Stage of Development of Sociology

The period from the 6th to the 14th century is believed to be the period of the second stage of development of Sociology. In this time too, for a long time, religion and philosophy was used to understand social problems but in the 13th century, reason came to be increasingly used for understanding society. **Thomas Aquinas** (1227-1274) and **Dante** (1265-1321) treated humans as social animals and stressed upon the need for a government to conduct the society in a systematic way. Aquinas studied social cooperation, law, God, faith and unity. In this time only, society was treated as constantly changing and behind this change were certain fixed laws, social activities and forces, now it was stressed to use the concepts for understanding natural actions, to understand social facts. Consequently, the effect of sanctification was seen in ideologists thought. The emphasis was given on relation in the study of society.

2.2.3 Third Stage of Development of Sociology

This period starts from early 15th century whence scientific methods came to be used to study social incidents and every facet of society came to be independently studied, resulting in the development of new social sciences such as economics, psychology, political science and history. All this led to the development of background for Sociology. Hobbes, Locke and Roussean propounded the theory of **Social Compromise** and **Sir Thomas More**, in his book **Utopia**, tried understand the day-to-day social problems. In this book, he explained the social system of present day of England and its social problems. **Mentesquien**, in his book *The Spirit of Lodge* tried to explain the effects of geographical ecology on human society. A scientist called **Vicco**, in *The New Science*, purposefully explained the social forces. **Malthus** explained the concept of population and Adam Smith threw light on economic people. **Condo Resent** gave the principle of social changes. **James Harrigton** presented the concept of economic system related to history. Though all these thinkers contributed significantly to Sociology but their studies lacked specialisation uniformity and as many of them could not separate social incident from the economic ones.

2.2.4 Fourth Stage of Development of Sociology

The fourth stage of the development of Sociology started with Auguste Comte (1798-1857). This was the actual scientific development of Sociology. **Saint Simon** wanted to make a social science akin to physical sciences, in which a systematic and serial analysis of social events could be made. Comte tried to concretise these ideas and he called this new science as social physics. He later changed the name to Sociology in 1838. That's why he is called the father of Sociology.

It is the thought of August which is the base of a huge building line Sociology. Comte was the first one to differentiate between social philosophy and Sociology and developed the sociological process. He further said that social events could be studied in the same way as physical science. In 1849, **John Stuart Mill** introduced England to Sociology. Later on, Herbert Spencer contributed to the development of Sociology. He tried to concretise the views of Comte in *Principles of Sociology* a part of his book *Synthetic Philosophy*. In his famous work '*Organic Analogy*', he compared society to human organism. The teaching and study of Sociology, first of all, started in **Yale University in USA**.

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Notes The credit for developing Sociology as a subjective science separate from other social sciences goes to Emile Durkheim (1858-1917).

He treated Sociology as a science of collective representations. **Edwood** says that though Comte laid the base of Sociology in France, Durkheim was the one who developed the idea of it as subjective science. He was the one who freed Sociology from other social sciences such as psychology, philosophy and history. Max Weber (1864-1920) tried his level best to give a scientific form to Sociology. The contribution of Wilfred Pareto (1848-1923) in establishing Sociology as an organised science.

In the development of Sociology, the contribution scholars from different countries of the world have a great importance. In the 20th century, Sociology was developed immensely in USA, Germany and France but the speed of development was slow in England. Emphasis on learning and teaching was given for the development of Sociology in America, but real development took place in 20th century. There was no course of Sociology in the Harward university till 1930.

In England the contribution of **Herbert Spencer**, **Mill**, **Charles Booth**, **Hobhouse**, **Westermark**, **Manheim**, **Ginsberg** etc. is specially noteworthy. Here, the study of Sociology started in England in 1907. In France, Durkheim, Tord, Laplace contributed significantly and the study of Sociology started here in 1889. The contributors in Germany were **Tonnies**, **Von Wiese**, **Marx**, **Vierkant** and the study started in late 19th and early 20th century. Sociology grew immensely in the USA where people like **Gidding**, **Sumner**, **Ward**, **Park**, **Burgess**, **Sorokin**, **Zimmermann**, **MecIver**, **Ogburn**, **Parsons**, **Merton**, **Young** etc. contributed to the development of Sociology. The study of Sociology started at Yale university started in 1876 whereas in 1924, the Sociology departments were started in Egypt and in 1947 in Sweden. At present the study of Sociology has started in every developing and developed countries though there are a few exceptions. Presently, the utility and popularity of Sociology is increasing day by day.

2.3 Development of Sociology in India

The development of Sociology in India may be divide into three eras:

1. **Development of Sociology in Ancient India:** The organized form of sociological thought is seen in the ancient Indian epics—Vedas, Puranas, Upanishads, Ramayan, Mahabharata, Gita etc. At that time social system was very advanced and the important values had begun to be thought on. At that time, one gets to know that how Varnashram System was managing society and human life. This system is a good example of coordination between man and society. A man was engaged for the attainment of Dharm, Artha, Kama and Moksha, which in turn, helped to improve society. At that time, man was not that powerful so as to suppress society and society was not powerful so as to suppress the personality of man. The thinkers of the time were conscious of the fact that man was not to be made all powerful on the basis of physique and personality, thus they tried to fix the attitude of man on the basis of religion. This total social thought is important material from the view of development of Sociology.

   The *Arthshastra* of Kautilya, *Nitishastra* of Shukracharya, *Manusmriti* of Manu, *Ain-i-Akbari* of Mughal era tell us about the social system of the time. These books also help us to understand social system and the changes that took place, from time to time. For example, *Manusmriti* is filled with serious social knowledge on varied topics such as varna, caste, marriage, family, state, religion and contributed to fix the future form of society. Sociologists such Sarkar, Brijendranath, Bhagwandas and Prof. Motwani contributed a lot in studying these epics from a sociological viewpoint. At present, it is necessary to throw some fresh light on these ancient Indian ideas. We should keep it in mind that at that time, religion had a huge impact on

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society. The above description makes it clear that the sociological development had started in India from the vedic times, though in the middle ages, the study of social system was stressed on.

2. **The era of formal establishment of Sociology in India:** Sociology is a new science in India. Though the development of Sociology as a systematic science had started in Europe in the first half the 19th century, but till the 20th century, there was no science in India which would study society in its totality. Sociology was developing fast in the western countries. Indians wished to develop the subject and the study of Sociology started in India. The period between 1914 to 1947 may be called as the era for the formal establishment of Sociology in India.

   The formal study of Sociology started at Bombay University in 1914 when British sociologist, **Patrick Gadis** presided over the Sociology department in 1919 and graduate classes started. In 1917, due to efforts of Prof. Brijendranath, the study of Sociology along with that of economics was started at Calcutta University. Dr. R.K.Mukharjee, Vinay Kumar, Dr. Majumdar, Prof. N.K.Bose were all students of Prof. **Brijendranath**. In 1921, Sociology was recognised under the economics department at Lucknow University. But the study of this subject was done under economics. Here, the famous scholar of the country, Dr. Radha Kamal Mukherjee was appointed as Head of the Department of Sociology. Dr. Ghurye was appointed HOD of Bombay University in 1924. Prof. R.K. Mukharjee and Dr. Ghurye have important contribution in the development of Sociology in India. Sociological classes started to be taught at Mysore University in 1923 and at Andhra University. Sociology department was started in Pune University is 1930 and Mrs. **Iravati Karve** took the charge of Head of the Department. Slowly some other universities started Sociology in B.A. and M.A. curriculum. Before 1947, the speed of development of Sociology in India was slow but the seeds had been sown. But this is also true that before independence, Sociology was connected either to philosophy, economics or humanity.

3. **The era of extension spread of Sociology in India:** This era starts after independence in India, after 1947, when Sociology got recognised as a systematic independent subject in various universities in India. At present, the subject is being taught at more than half the universities and is being taught at Mumbai, Kolkata, Lucknow, Mysore, Pune, Baroda, Gujarat, Patna, Bhagalpur, Gorakhpur, DU, AMU, Punjab, Nagpur, Rajasthan, Jodhpur, Udaipur, Ajmer, Indore, Jivaji, Kanpur etc. Besides these, the subject is being taught at B.A. and M.A. level at various colleges in India. At present, the popularity of the subject is increasing and researches are being carried out in various universities.

Trends of Development of Sociology in India

There are three trends of development of Sociology in India:

1. Influenced by western sociological thinking: The believers trend say that in India, Sociology may be developed only by adopting western sociological concepts.

Many empirical studies have been done in relation to caste, class, marriage, relations and religion by eminent names such as Dr. **Hutton Ridgley**, **Dr. Ghurye**, **Majumdar** and **Kapadia**. **Dr. Hutton** and **Majumdar** presented a micro study of Indian caste system. **Ghurye** wrote several books on caste, class, profession family and religion such as (i) *Caste, Class and Occupation,* (ii) Culture and society, (iii) *Cities and Civilisation* are main. Indian sociological society was established in 1952 by his efforts which published sociological bulletin. **Dr. Kapadia** wrote books on marriage, family and relations some of which are (i) *Marriage and family in India* and (ii) *Hindu Kinship.* Dr. Majumdar did research in Bihar, M.P., Bengal and Uttar Pradesh. His main books are (i) *Races and Cultures of India*, (ii) *An Introduction to Social Anthropology* (iii) *A Tribe in Transition and (iv) Caste and Communication in an Indian Village.*

Other thinkers of this line are the ones who did comparative studies of religious faith and moral ideas. **M.N.Srinivas** wrote *Religion and Society Among the Coorgs of South India*, based on his experience

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of coorgs in India. Other sociologists did not show the great interest in such study, however in India, there is a great importance and utility of such study. He also presented the concept of Sanskritization, related to the reference of caste. His other works are (*i*) *Marriage and Family in Mysore* (*ii*) *Caste in Modern India and other essays*, (*iii*) *Social Change in Modern India*, (*iv*) *Indian Villages.*

Many thinkers did villages studies too, who were influenced by American sociological theories. Main among such thinkers are **Dr. Dube**, **Dr. Majumdar**, **Dr. Desai** etc. The works of **Dube** which are popular are (*i*) *An Indian village*, (*ii*) *India's Changing Villages* and (*iii*) *The Khamar*. On the basis of research work of first two books, many articles have been written on rural community and in addition, the cause of slow development has also been explained. Dr. Majumdar in his book *Rural Profile* presented the sociological profile of village life and society. Dr. A.R. Desai made available a lot of material on rural society. The famous books of Dr. Desai are (*i*) *Rural Sociology in India* and (*ii*) *Rural India in Transition.*

The custom of Sociology and other habit are related with the study of the effect of social and economic causes to one another. This habit is known as 'Social Economics'. Dr. Radha Kamal Mukherjee and Professor D.P. Mukherjee has special contribution in the development of this habit. The social Economist, Dr. R.K. Mukharjee presented the *Institutional Theory of Economics* in which he said that social values and traditions influence economic life. **Dr. D.P. Mukharjee** performed the important task of connecting the ancient economic knowledge to history and Sociology. Though these both were economists, they contributed immensely to the development of Sociology.

Due to overwhelming western influence on Sociology it could not develop independently and lacks self-sufficiency. Dr. Dube says that one still sees the effect of colonialism on Indian sociological thoughts and writings. The intellectuals still are inspired by the western sociological thought but one may say with confidence that Sociology is now freeing itself of colonical effects and developing independently.

2. Influenced by traditional Indian thinking: The supporters of this line of thinking say that the flow of Indian sociological thought should be influenced by Indian traditions, not by western ones. Only this way, one may understand Indian society in its true perspective. There are certain characteristics in Indian society and culture which cannot be understood in a proper way from blind imitation of western sociological principles. In that situation Sociology in India should be developed on the bases of traditional Indian Sociological principles. The supporters of this line are **Anand K. Swami**, **Dr. Bhagwandas**, **Prof. A.K. Saran**, **Dr. Nagendra**, **Narmadeshwar Prasad** etc. It is the belief of Dr. Swami and Dr. Bhagwandas that since there is a lot of difference between Indian society and western societies in terms of social value, life styles and culture, so the western concepts not to be able to help in understanding Indian society. According to them, the traditional Indian thought should be studied in the light of logic and reason. Dr. Prasad tried to explain Indian society on the basis of his study of caste system. All these thinkers believe that Indian society, social institutions and culture are so extensible and complex that by their study, one may easily understand the whole Indian social system.

Today, most of the sociologies do not ready to believe that the development of Sociology in India should be done only on the basis of conventional Indian principles. Today, people believe in coordination. Whatever has been done in the area of Sociology in Western countries, should be thought in Indian context. Here it should not be the intension to avoid the conventional Indian principles and thoughts, and whatever is Western, should be considered. To understand the social-condition of India properly and the development of Sociology in the form of Science, not only the conventional Indian principles, but also the Western sociologists principles and postulates should be considered where ever necessary and useful.

3. Synthesis of Indian and western sociological traditions: Dr. Ghurye, **Dr. Saxena**, **Dr. R.K. Mukherjee** and **Prof. D.P. Mukharjee** are the prominent thinkers of this line. These thinkers stressed on a synthesis of modern and traditional ideas. Dr. R.K. Mukharjee stressed upon a study of their archical system to understand social system. He tried his level best to develop ecological

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Sociology in India, influenced by western sociological thought. His main books are (*i*) *Dynamics of Morals*, (*ii*) *Social Ecology* and (*iii*) *Social Structure of Values.*

Dr. Mukharjee believes that Indian traditions, values etc. should be studied properly. Indian society was influenced by western and other societies, leading to Sanskritization and social change. His ideas are expressed in the books (*i*) Basic Concepts in Sociology, (*ii*) Modern Indian Culture, (*iii*) Diversities and (*iv*) Personality and Social Science.

Dr. Ghurye believes that blindly following western traditions, one cannot understand Indian society and one needs a synthesis of it with Indian style. According to Dr. G.S. Ghuriye only on the basis of blind imitation of western principles, Indian society and culture could not be well understood. Whatever development of Sociology has been occurred in west, whatever principles and opinions have been developed, whatever procedures have been followed, without keeping in mind these Indian conditions and society arrangements, to adopt these procedures in the same form would not be useful in anyway.

Therefore, after doing necessary amendment in them and after keeping in mind various Indian traditions, development in Sociology in India should be done on the basis of co-ordinated efforts. Dr. Saxena is also supporter of this theory.

The other Indian sociological tradition is influenced by Marxism. The other Indian sociological thinkers are Dr. Prabhu, Prof. Schidanand, Dr. Atal, Dr. Yogendra Singh, Prof. Vidyarthi, Prof. Shastri, Prof. Rao, Prof. Damle, Dr. Karve, Dr. Brijraj Chauhan, Prof. Nagendra etc.

Self Assessment

Fill in the blanks:

1. The process of social changes increased as a result of ..... in France.
2. Auguste Comte, in 1838, named the proposed science as ..... .
3. First of all, the study of Sociology at graduate level started at the ..... university.

2.4 Contribution of Thinkers in Development of Sociology

The contributions of the following thinkers as founders of Sociology and in propounding various theories in its development are immensely important:

l. Auguste Comte 2. Karl Marx 3. Emile Durkheim 4. Max Weber

Auguste Comte (1798-1857): Auguste Comte was best known for founding positivism, a philosophical system that acknowledges only observable, natural phenomena and that attempts to use scientific law as the basis for comprehending relationships between observable facts. Comte also is recognized as one of the originators of the science of Sociology, believing that human societies are natural systems whose order and progress can be studied through scientific methodology. A deliberate and rationalistic thinker, Comte hoped to use his science of Sociology to achieve spiritual and social reform and, ultimately, a new social system. The credit goes to him for establishing Sociology as an organized science, in France, in 1838. Initially, he called it Social Physics but later on changed the name to Sociology.

You have dignified Sociology as a subject which studies the society and sociological incidents in an arranged, well-ordered and objective way. In other words, **Comte** has honoured Sociology in the form of science. He has determined Sociology and area of social ideas, threw light on classification of sciences and their interrelations. He has described three stages of anxiety and said that system is development of progress. His thought was that Sociology would be such a science that social progress and development related general principles would be stated by him and future social research works would be directed by him.

French and European social conditions prevailing at that time contributed significantly to inspire Comte's thoughts. Origin of Sociology happened only after social unorganization due to French

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revolution. Due to this revolution there was a significant change in social, economical and political situation. This revolution has ended the feudal system prevailing there for a long time, snatched the special rights of high society but the power came in the hands of unexperienced persons. Napolean has emerged as a dictator and a situation of indefiniteness and disorganization arose in society. There was a need of scientific and practical solution instead of imaginary or philosophical solution for solving social problems from social thinkers. Comte has presented his ideas related to society which were according to demand of time. He thought that there should be a science related to social development and progress and he presented Sociology in the form of science. He said that social progress and re-organization planning should be based upon experience and practically proved science. He has presented planning of social re-building. At the time of Comte, in France and Europe industrial revolution had taken birth and use of machines in industries was increasing. Due to there was a rise in production and transport and communication new means were also developing. Due to progress in business a new group—capitalist group was originating. Due to effect of changes social and political disturbance was also arising.

Due to these reasons, in France also there was a change in social thoughts and observation, examination and reasons were the bases of knowledge. Areas of science were expanding and developing. In all these situations, it has made necessary to bring peace and system in the social structure of France prevailing at that time, to create system in society and to bring it towards planned development. The learned persons have presented plans of building of new society, Comte was also one of them. He has given a practical suggestion for solution of these problems and led the rebuilding of European society.

The main works of Comte are:

1. A Prospectus of the Scientific Work Required for the Organization of Society
2. Positive Philosophy
3. System of Positive Polity
4. Religion of Humanity

His intellectual contribution to Sociology is as follows:

1. The Law of Three Stages
2. Classification of Social Sciences and their Hierarchy
3. Sociology: A New Science
4. Social Reconstruction

Let's discuss them one by one:

The Law of Three Stages of Contemplation

In the area of social ideology and the construction of social science, the law of three stages of thinking, proposed by Comte has a great importance. This law is the base of Comte's Sociology. Therefore, its description is essential. According to this law, the study of the development of Sociology can be done on the basis of Human's mental development. Comte has divided the human mental development is three stages—Religious stage, spiritual stage and direct or scientific stage. Comte writes, "Our every main ideology, our every branch of knowledge passes through three different theoretical stages one by one."

These stages are Religious or imaginary, philosophical or Non-materialistic and scientific or positivism stages.

1. **Religious or Imaginary Stage (Level):** In this stage, description of all incidents of society is done on religious basis. Man imagines a insecular power after every incident. Man agrees that any incident is the result of activity of insecular power.

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2. **Elemental Philosophical or Non-materialist Stage:** This stage is the middle of religious or scientific. With the improvement in mind logical thinking of man also improved and in this stage man thought that God is not present directly behind every happening but god is present in non-materialist form and whatever is happening in this world its explanation is not on God basis but on the basis of invisible or shapeless power.
3. **Positivitism or Scientific Stage:** In this stage human mind does the description of incidents on scientific and logical basis leaving behind religious and imaginary ideas. In this stage, human mind tries to know the facts and incidents on the bases of examination and classification. At this level collection of knowledge is the only and important aim. Formation of scientific rules is possible and they can be implemented on all incidents.

He related these three stages to social organizations and said that every stage of contemplation do we find special level of social organizations which are as follows:

(*i*) In religious or imaginary stage, social organization is considered the God's will. Evolution of society and existence is considered for God's wish. King is considered the representative of God. So, on earth, it is only King after God who rules the society from God's side. So to obey his orders is considered obeying God's wishes and violation of rules is considered as opposition of supernatural power for which there was a provision of strict punishment. At this stage, there was an important place for superstitions.

(*ii*) At elemental stage political power was based on principles of non-materialistic rights. In this stage divine rights are ended and in its place natural rights are adopted which fix the political relations of man. In this stage, civil factor of social organization develops. In society totalism gets developed in society, rights of King are reduced and needs of public kingdom are developed.

(*iii*) In scientific or positivitism stage, scientific development of society starts. At this time, industrial development starts and description of happenings is done on the basis of scientific system. Different types of experiments and researches are carried out. With the help of sciences natural powers are used more and more, a lot of researches and inventions are carried out. At this stage religion of humanity is being developed and in society intellectual, physical and moral powers are found in the best co-ordination in society. This is the best level of human civilization of development.

Classification of Sciences

The other universal law he called the "encyclopedic law." By combining these laws, Comte developed a systematic and hierarchical classification of all sciences, including inorganic physics and organic physics (biology and, for the first time, social physics, later renamed Sociology). The reason for this classification was to provide a solid founding to Sociology.

Different sciences have passed through these stages at different rates. Astronomy reached the positive stage first, then terrestrial physics, then chemistry, then physiology, while Sociology has not even yet reached it. To put social phenomena upon a positive basis is the main object of this work; its secondary object is to show that all branches of knowledge spring from the same trunk. An integration of the sciences on a positive basis should lead to the discovery of the laws which rule the intellect in the investigation of facts, should regenerate science and reorganize society. At present the theological, the metaphysical and the positive conflict, and cause intellectual confusion.

The first step to be taken in forming a positive philosophy is to classify the sciences. The first great division we notice in natural phenomena is the division into inorganic and organic phenomena. Under the inorganic we may include the sciences astronomy, physics, and chemistry; and under the organic we include the sciences physiology and Sociology. These five sciences, astronomy, physics, chemistry, physiology and Sociology, we may consider the five fundamental sciences.

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This classification follows the order of the development of the sciences, and indicates their social relation and relative perfection. In order to reach effective knowledge, the sciences must be studied in the order named; Sociology cannot be understood without knowledge of the anterior sciences.

Comte kept the sciences in a hierarchical order as follows:

l. Mathematics 2. Astronomy 3. Physics 4. Chemistry 5. Physiology 6. Sociology



Notes Comte treats Mathematics as the basic, first, most ancient science which is fault free.

He treats Mathematics to be the perfect science which is the science to study the simplest of events and incidents. Thus, his classification makes it clear that newer the science, the more complex it will be and based on other sciences . Since Sociology is the latest, it is the most complex of all the sciences.

Sociology: A new science

Comte coined the term "Sociology" to denote the new science of society. He had earlier used the expression, "social physics," to refer to the positive science of society. He saw this new science, Sociology, as the last and greatest of all sciences, one that would include all other sciences, and which would integrate and relate their findings into a cohesive whole.

First of all he has used this word in the year 1838. So he is the father of Sociology. Comte at the time of description of Sociology has described about its form, study method, aims and study area clearly. He has considered Sociology the latest science which was dependent upon Mathematics and other sciences. He agrees that it is necessary to pass all sciences through three stages (Religious, Elemental and Scientific stage). Comte wanted to bring Sociology in positivitism science. Comte wanted that there should be a science which studies the social happenings in a scientific and positivitism angle *i.e.,* there should be examination, testing and classification of happenings and general principles can be invented and means to control destructive situations can be collected. In this way, he has viewed Sociology as a Science of social rebuilding and humanistic view. Therefore, he has defined Sociology as 'Social System and Development Science'.

Comte wanted to make Sociology a non-materialistic science which not only study the special happenings like religious, economical and political but also find the basic principles working in society. Comte agrees that the main reason of **anarchy** in society is the non-awareness of people towards social stage and developmental rules. So main function of Sociology is to find out the rules and to remove non-awareness.

Sociology is also related to study of social happenings and its implementation on general principles. These general principles can be achieved through observation, testing and classification. In this way scientific method is used in Sociology and there is no place for imaginary elements and philosophical streams. It is not related with emotions. This is the science which studies social facts with scientific methods. Comte has demonstrated testing, examination and comparison methods for Sociology. With the use of these methods original scientific form of Sociology would be emerged.

Comte considers Sociology as a co-ordination science which not only studies the religious, economical or political special incident but studies them in collective form. So Comte does not feel the necessity to study Sociology and other social sciences as, separate sciences because these sciences study the happenings which are studied in Sociology in co-ordinated form. Sociology is a co-ordinated science as it is based on rules and principles derived from Botony, Chemistry, Physics, Geography are Mathematics.

Comte lumped together history and politics, biology and anything else that could be studied empirically into what he called Sociology. His Sociology consisted of observation and it consisted

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of experimentation such as altering a segment of society to study its effects. Also it consisted of comparative research, such as animal societies compared to human society and comparing different human societies around the globe. By using Sociology, he believed, a new and stable society could be created on scientific principles.

He described three main purposes of Sociology:

1. Scientifically analyze the society,
2. To amalgamate the various works of different sciences into a single science of sciences and
3. To contribute to social reconstruction.

He believed that science has the ability to forecast and one which cannot forecast cannot be science. Since, Sociology has the ability to forecast, on the basis of the study of incidents and events, past and present, it is a science.



Did u know? Sociology comes from the Latin word "Socius" and Greek word "Logos".

Social Reconstruction

Comte also presented a scientific and organized plan for social reconstruction which is related to social welfare of human beings and should be studied with social methods. This reconstruction could be done on these three basis-(l) On the basis of a family,(2) On the basis of morality and (3) On the basis of religion.

Since a family is the basic unit of a society and if it was organized on scientific lines, the society would be organized on the same lines. Thus, the family should be the first unit to be oraganised, for which religion and morality should also be used. He also propounded a humanist religion which is based on the intellectual development of humans.

Karl Marx (1818-1883)

Karl Marx is best known not as a philosopher but as a revolutionary communist, whose works inspired the foundation of many communist regimes in the twentieth century. It is hard to think of many who have had as much influence in the creation of the modern world. Trained as a philosopher, Marx turned away from philosophy in his mid-twenties, towards economics and politics. However, in addition to his overtly philosophical early work, his later writings have many points of contact with contemporary philosophical debates, especially in the philosophy of history and the social sciences, and in moral and political philosophy. Historical materialism–Marx's theory of history–is centered around the idea that forms of society rise and fall as they further and then impede the development of human productive power. Marx sees the historical process as proceeding through a necessary series of modes of production, characterized by class struggle, culminating in communism. Marx's economic analysis of capitalism is based on his version of the labour theory of value, and includes the analysis of capitalist profit as the extraction of surplus value from the exploited proletariat. The analysis of history and economics come together in Marx's prediction of the inevitable economic breakdown of capitalism, to be replaced by communism. However, Marx refused to speculate in detail about the nature of communism, arguing that it would arise through historical processes, and was not the realization of a pre-determined moral ideal.

Some prominent works of Marx are: 1. *German Ideology*, 2. *The Holy Family*, 3. *The Poverty of Ideology*, 4. *The Communist Manifesto*, 5. *Pre-Capital Economic Formation*, 6. *The First Indian War of Independence*, 7. *Capital-A Critique of Indian Economy (Three Parts)*, 8. *Das Kapital*.

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Marx's contributions and concepts in sociological literature are (*i*) Dialectical materialism, (*ii*) Class and Class struggle, (*iii*) Economic Explanation of Histroy, (*iv*) The concept of Extra cost, (*v*) Concept of Social Change and (*vi*) The concept of Alisnation. We shall discuss some of them.

Dialectical Materialism

The materialist dialectic is the theoretical foundation of Marxism. It is the combination of traditional materialism and Hegelian dialectic as espoused in the economic and political philosophy of Karl Marx. It is that Marxian interpretation of reality which views matter as the sole subject of change and all changes as the product of a constant conflict between opposites arising from the internal contradictions inherent in all events, ideas, and movements. It is a way of understanding reality; whether thoughts, emotions, or the material world. Change of form of motion is always a process that takes place between at least two bodies, of which one loses a definite quantity of motion of one quality, while the other gains a corresponding quantity of motion of another quality.

Dialectics prevails throughout nature, and so-called subjective dialectics (dialectical thought), is only the reflection of the motion through opposites which asserts itself everywhere in nature, and which by the continual conflict of the opposites and their final passage into one another, or into higher forms, determines the life of nature.

But dialectical materialism insists on the approximate relative character of every scientific theory of the structure of matter and its properties; it insists on the absence of absolute boundaries in nature, on the transformation of moving matter from one state into another, which may be apparently irreconcilable with it, and so forth. With each epoch-making discovery even in the sphere of natural science, materialism has to change its form; and after history was also subjected to materialistic treatment, a new avenue of development has to open. Because for dialectical philosophy nothing is final, absolute, sacred. It reveals the transitory character of everything and in everything; nothing can endure before it except the uninterrupted process of becoming and of passing away, of endless ascendancy from the lower to the higher.

Class and Class Struggle

A class is defined by the ownership of property. Such ownership vests a person with the power to exclude others from the property and to use it for personal purposes. In relation to property there are three great classes of society: the bourgeoisie (who own the means of production such as machinery and factory buildings, and whose source of income is profit), landowners (whose income is rent), and the proletariat (who own their labour and sell it for a wage). Class thus is determined by property, not by income or status. These are determined by distribution and consumption, which itself ultimately reflects the production and power relations of classes. The social conditions of bourgeoisie production are defined by bourgeois property. Class is therefore a theoretical and formal relationship among individuals.

The force that transforms latent class membership into a struggle of classes is class interest. Out of similar class situations, individuals come to act similarly. They develop a mutual dependence, a community; a shared interest interrelated with a common income of profit or of wages. From this common interest classes are formed, and for Marx, individuals form classes to the extent that their interests engage them in a struggle with the opposite class.

As a society matures, capital and land ownership merge, as do the interests of landowners and bourgeoisie. Finally the relation of production, the natural opposition between proletariat and bourgeoisie, determines all other activities. Marx argued that a class is formed when its members achieve class consciousness and solidarity. This largely happens when the members of a class become aware of their exploitation and the conflict with another class. A class will then realize their shared interests and a common identity. A class will then take action against those that are exploiting the lower classes. He points out is that members of each of the two main classes have interests in common

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which are in conflict with those of the other class as a whole, thus, leading to conflict between individual members of different classes.

Initially, he saw that the struggle between classes was confined to individual factories. Eventually, given the maturing of capitalism, the growing disparity between life conditions of bourgeoisie and proletariat, and the increasing homogenization within each class, individual struggles become generalized to coalitions across factories. Increasingly class conflict is manifested at the societal level. Class consciousness is increased, common interests and policies are organized, and the use of struggle for political power occurs. Classes become political forces.

The distribution of political power is determined by power over production (*i.e.*, capital). Capital confers political power, which the bourgeois class uses to legitimatize and protect their property and consequent social relations. Class relations are political, and in the mature capitalist society, the state's business is that of the bourgeoisie. Moreover, the intellectual basis of state rule, the ideas justifying the use of state power and its distribution, are those of the ruling class. The intellectual-social culture is merely a superstructure resting on the relation of production, on ownership of the means of production.

Finally, the division between classes will widen and the condition of the exploited worker will deteriorate so badly that social structure collapses: the class struggle is transformed into a proletarian revolution. The workers' triumph will eliminate the basis of class division in property through public ownership of the means of production. With the basis of classes thus wiped away, a classless society will ensue (by definition), and since political power to protect the bourgeoisie against the workers is unnecessary, political authority and the state will wither away.

This theory of class struggle of Marx was criticized by his detractors as they said that social life runs on cooperation and not conflict. If there were no cooperation, social life would have been finished long back and lack of cooperation between labour and the owner would have resulted in no production long back.

Marx mentioned only two classes, whereas there is another class-middle class. He holds production to be the main reason for social change whereas there are other reasons too, such as population, culture, religion, politics etc.

Historical Materialism

Another important concept propounded by Marx was 'Historical Materialism'. It is the application of the dialectical materialism to human history. With the help of dialectical materialism, he gave a personal form to Communism and analyzed history and social development.



Example: Marx propounded the main points of Historical Materialism in his famous work The German Ideology.

Marx does not agree with historians who say that the history is the record and result of works done by some great and special men. He also does not agree with the view that natural or geographical ecology is responsible for a human's social life and its development. Though they affect human life, they cannot be held as the deciding factor.

The main goods of Marx's materialism are the tools of production by which a man nourishes himself. He by looking upon the economic factors as important stressed upon their capacity to influence culture, religion, society and politics.

Stages of Historical Evolution: Marx believes that every stage of history is the history of class conflict and every event of it is the result of economic forces. He divides history in to five stages on the basis of economic systems and economic relations. They are: 1. Primitive Communism, 2. Slavery, 3. Feudalism, 4. Capitalism, and 5. Socialism. Out of these, three stages are past, fourth is the present and the fifth is about to come.

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Primitive Communism was the first stage of history, before the advent of civilization. Technology (forces of production) was so primitive that people produced barely enough to survive. Everybody had to work and there was no surplus to be appropriated by anybody .Property was common and there are no classes. Slavery, as in ancient Greece and Rome, was the next stage of history where new technology led to increased productivity and slaves were able to produce more than they needed for own survival, this surplus produce was appropriated by slave masters; private ownership emerged; society split into the class of exploiters and exploited; exploiters did not need to work; they devoted their time to arts, science and administration; state and law emerged; exploiters became the ruling class. This was an enormous progress against the primitive communism. But slaves had no incentive to use improved technology. The 'relations of production' are in conflict with new progressive 'forces of production'. Class war developed and revolutions destroyed the system. The next stage was Feudalism, as in European states in middle ages. New class configuration came up: feudal lords (exploiters-ruling class) vs. serfs (exploited class). Feudalism led to technological progress because serfs had better incentives to work. Arts and sciences further developed. Feudalism was a higher stage than slavery but it had its own limits. New scientific and technological discoveries required free workers to be employed in large scale production. Bourgeois revolutions, like the French or American revolutions destroyed feudalism and liberate serfs from dependence on lords and thus prepared the ground for new class structure of the society. Capitalism is the present society and, in Marxist interpretation, is just another stage of socio-economic development. It is the last class society. The essence of capitalism is exploitation of workers (proletariat) by capitalists (bourgeoisie) with resulting class struggle. The 'relations of production' are characterized by private ownership and the prevalence of 'commodity production' (market). The 'forces of production' are characterized by the fast growth of productivity due to the 'division of labour' (specialization) and mechanization. The industrial revolution resulted in mass production with intricate inter-industry relations. In the capitalist market economy goods are not produced by an individual producer for a small number of local consumers as in the past, but by the huge collectives of workers -sometimes spread over the whole country or even over many countries - for thousands or millions of consumers. The 'forces of production' acquired the 'social character' but the 'relations of production' are still based on private ownership and 'anarchy' of the market. This is the main contradiction of capitalism which - according to Marxist analysis-must lead to revolution, abolition of private property and capitalist relations of production. Communism that will emerge from revolutionary destruction of capitalism is again a classless society. It will remove exploitation and unequal income distribution. It will also unleash the fetters by which the capitalist relations of production shackled the forces of production. The advanced technology would lead to such a high productivity, that everybody would be able to share equally in the economic output. There will be no need for private appropriation and exploitation. Public ownership and the rational central control (planning) of the economy would allow even faster growth of productivity than under capitalism. Communism would defeat capitalism not only by being more just in distribution of income, but also by being more productive, more technologically advanced. This was the prediction of Marx. Also communism was expected to have two phases: the first one called socialism would be still limited in its productivity and, therefore, the income distribution would have to be based on each person's contribution to the common output of the society. In the second stage the productivity would be so high that all the needs of each person could be fully satiated.

Emile Durkheim (1858-1917)

August Comte was the father of Sociology. He was the first who used the words, 'Social physics' or 'Sociology' and wrote the books on those words. In the context of French ideologists, Durkheim is called the successor of Comte as the founder of Sociology. Durkheim gave the scientific platform of the subjects founded by Comte and gave emphasis on the scientific method in sociological studies. It was Durkheim who provided a solid scientific study system and arranged proper subject matter of Sociology. He called Sociology, the science of the study of society. Durkheim studied and

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summarized enter social activities in detail and on this basis, he proposed important sociological conclusions. Durkheim believed in positivism, therefore, the emphasized to adopt the method of physical science in the study of social activities. He emphasized on the observation of social events, classifications and testing according to physical science. He believed firmly that the study of social activities should by done only on the basis of experiments, not on prices. He accepted the basis of scientific system of the causes and recovery of social activities. Durkheim was the first man who proposed the combination of morality and science.

He said that since Sociology is the science of society and hence its subject is not man but the society itself. Though a society is made of man as a body is made of nerves, but just as by studying nerves, one may not understand the whole human body, in the same way, just by knowing about a man, one may not know the whole society. He treats society as a mental and social consciousness which is different from the consciousness of a man. This group consciousness is made by interactions of various different consciousness. Thus; it is free and away from personal consciousness. In fact, it is the best. Personal consciousness comes within the realm of psychology whereas social consciousness is studied under Sociology. Thus, all those facts which are the result of social consciousness and life itself comes under the category of Sociology only. He calls them social facts some of which are religion, division of labour, suicide, morality, faith, ideals marriage etc.

Being a collectivism Durkheim believes collection or society to be responsible for social events. If the rate of crime in a society is less or more, society itself is responsible for it. His three important contributions to Sociology in France are: l. He established coordination between positivism and collectivism. 2. He stressed on scientific study for social events and, 3. He enriched the sociological writing and editing of sociological works. His main writings are:

1. **Division of labour in society**, 2. **The rules of sociological method**, 3. **Suicide**, 4. **The elementary forms of religious life**, 5. **Education and Sociology**, 6. **Sociology and philosophy**, 7. **Professional ethics and civic morals**, 8. **Moral education**, 9. **The Socialism**, 10. **Pragmatism and Sociology**. His main contributions to Sociology are as follows:

Durkheim's Methodology

Durkheim expressed his will to establish a method, in his Rules of the Sociological Method (1895), which would guarantee Sociology's truly scientific character. According to him, observation must be as impartial and impersonal as possible, even though a perfectly objective observation in this sense may never be attained. A social fact must always be studied according to its relation with other social facts, never according to the individual who studies it. Sociology should therefore privilege comparison rather than the study of singular independent facts.

Durkheim did not intend to make venturesome and dogmatic generalizations while disregarding empirical observation. He did, however, maintain that concrete observation in remote parts of the world does not always lead to illuminating views on the past or even on the present. For him, facts had no intellectual meaning unless they were grouped into types and laws. He claimed that it is from a construction erected on the inner nature of the real that knowledge of concrete reality is obtained, knowledge not perceived by observation of the facts from the outside. In this way, he constructed his concepts.

He sought to create one of the first rigorous scientific approaches to social phenomena. Along with Herbert Spencer, he was one of the first people to explain the existence and quality of different parts of a society by reference to what function they served in maintaining the quotidian. He also agreed with his organic analogy, comparing society to a living organism. His work is seen as a precursor to functionalism. Besides, he also insisted that society was more than the sum of its parts. He focused not on what motivates the actions of individuals, but on the study of social facts.

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Division of Labour

In The Division of Labor in Society, Durkheim attempts to determine what the basis of social solidarity in society is and how this has changed over time. He says that there are two types of social solidarity, mechanical solidarity and organic solidarity. The former characterizes earlier societies, where the division of labour is relatively limited. The latter characterizes societies with a highly developed division of labour, and it is this division of labour itself which creates organic solidarity. In both types of societies, individuals for the most part, interact in accordance with their obligations to others and to society as a whole. In doing so, each person also receives some recognition of his or her own rights and contributions within the collectivity. Social morality in this sense is 'strictly necessary' for solidarity between people to occur; without morality, societies cannot exist.

The result of the division of labour is positive and there is no need to compete just to survive. Rather, it may signify that there are sufficient material resources for all in society, and it allows a certain form of co-operation. Thus, opponents are not obliged to fight to a finish, but can exist one beside the other and it furnishes the means of maintenance and survival to a greater number of individuals who, in more homogeneous societies, would be condemned to extinction.

Theory of Suicide

Durkheim's theory of suicide is related in various ways to his study of the division of labour. He has established the view that there are no societies in which suicide does not occur. Rejecting most of the accepted theories of suicide, Durkheim, on the basis of his monographic studies, claims suicide as primarily a social phenomenon in terms of the breakdown of the vital bond of life. He, in his classical study of '*Le Suicide*', which was published in 1897, demonstrates that neither psychopathic factor nor heredity nor climate nor poverty, nor unhappy love nor other personal factors motivate along form sufficient explanation of suicide.

According to him, suicide is neither an individual act nor a personal action. It is caused by some power which is over and above the individual or super individual. He viewed "all classes of deaths resulting directly or indirectly from the positive or negative acts of the victim itself who knows the result they produce". Having defined the phenomenon, he dismisses the psychological explanation. Many doctors and psychologists develop the theory that majority of people who take their own life are in a pathological state, but Durkheim emphasizes that the force, which determines the suicide, is not psychological but social. He concludes that suicide is the result of social disorganization or lack of social integration or social solidarity.

Durkheim classified different types of suicides on the basis of different types of relationship between the actor and his society. 1. Egoistic suicide, 2. Altruistic suicide, 3. Anomic suicide, and 4. Fatalistic suicide.

When a man becomes socially isolated or feels that he has no place in the society he destroys himself. This is the suicide of self-centered person who lacks altruistic feelings and is usually cut off from main stream of the society. This is egoistic suicide. Altruistic suicide occurs when individuals and the group are too close and intimate. This kind of suicide results from the over integration of the individual into social proof. Anomic suicide happens when due to certain breakdown of social equilibrium, such as, suicide after bankruptcy or after winning a lottery. In other words, it takes place in a situation which has cropped up suddenly. And finally; fatalistic suicide is due to overregulation in society. Under the overregulation of a society, when a servant or slave commits suicide, when a barren woman commits suicide, it is the example of fatalistic suicide.

Theory of Religion

Durkheim saw the concept of the sacred as the defining characteristic of religion, not faith in the supernatural. He saw religion as a reflection of the concern for society. The analysis of simple form of religion could provide the building blocks for more complex religions. He asserted that moralism

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cannot be separated from religion. The sacred *i.e.* religion reinforces group interest that clash very often with individual interests. Durkheim held the view that the function of religion is group cohesion often performed by collectively attended rituals. He asserted that these groups meeting provided a special kind of energy, which he called effervescence, that made group members lose their individuality and to feel united with the God and thus with the group.

He argued that religious phenomena emerges in any society when a separation is made between the sphere of the profane–the realm of everyday utilitarian activities and the sphere of the sacred-the area that pertains to the numinous, the transcendental, the extraordinary. An object is intrinsically neither sacred nor profane. It becomes the one or the other depending on whether men choose to consider the utilitarian value of the object or certain intrinsic attributes that have nothing to do with its instrumental value. Sacred activities are valued by the community of believers not as means to ends, but because the religious community has bestowed their meaning on them as part of its worship. Distinctions between the spheres of the sacred and the profane are always made by groups who band together in a cult and who are united by their common symbols and objects of worship. Religion is "an eminently collective thing." It binds men together.

Concept of Collective Responsibility

It refers to a symbol having common-shared meaning (intellectual and emotional) to members of a social group or society. Collective representations are first and foremost, historical *i.e.* they reflect the history of a social group; the collective experiences of a group over time. Collective representations refer not only to symbols in the form of objects, but also to the basic concepts that determine the way in which an individual views and relates to the world in which he lives. For example, God is a collective representation as are time and space. The particular function that collective representations serve for society or social groups in expressing the collective sentiments or ideas that give the social group or society its unity and uniqueness is that of producing social cohesion or social solidarity. This is not surprising, for one of the central concerns of Durkheim's functional Sociology was social solidarity or social order.

Self Assessment

Multiple Choice Questions:

4. The ..... of three stages propounded by Comte is the basis of his Sociology.
   (a) nature (b) reflection
   (c) development (d) element
5. Karl Marx is known as the father of modern ..... .
   (a) socialist (b) politicism
   (c) collectivism (d) all three
6. According to Karl Marx, in a society there are always exploiters and ..... .
   (a) normal (b) special
   (c) exploited (d) medium
7. ..... provided a solid footing to Sociology.
   (a) Karl Marx (b) Durkheim
   (c) Max Weber (d) None of these

Concept of Social Fact

Durkheim recognizes that there are specific approaches and understandings that belong to Sociology or the study of social relationships, as different from biology and psychology, which also affect

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human growth and relationships. By a social fact, he refers to facts, concepts, expectations that come not from individual responses and preferences, but that come from the social community which socializes each of its members. Although one might embrace the normative community behaviour and share its values, one is constrained by its very existence. For him, Sociology was 'the science of social facts'. The task of the sociologist was to search for correlations between social facts in order to reveal laws of social structure. Having discovered these, the sociologist could then determine whether a given society is 'healthy' or 'pathological' and prescribe appropriate remedies. Within social facts, he distinguished material and nonmaterial social facts. Material social facts have to do with the physical social structures which influence the individual. Nonmaterial social facts are values, norms and conceptually held beliefs. Initially, this theory was seen as significant because it promised to make it possible to study the behavior of entire societies, rather than just of particular individuals.



Notes Give your ideas on Durkheim's Theory of Suicide.

Max Weber (1864–1920)

In the field of Sociology, the name of German sociologist Max Weber is fairly important. Though, he was trained to be a lawyer, he wrote extensively on religion, society and politics also. He defined Sociology as a science which makes one conscious of social activities. He also believed that society is the meaningful expression of social interactions. His concept of Ideal Type is a new idea in Sociology. .His Sociology of Religion based on the comparative study of six great religions of the world is a unique gift to Sociology. He tried lifelong to establish Sociology in the form of science. He has presented fundamental thinking on social activities, bureaucracy, social class, etc. Max Weber, in his short lifespan has contributed whatever to Sociology as a great scholar, thinker and excellent knowledgalde person is fundamental and unforgettable.

His main works are:

1. *The Protestant Ethic and the Spirit of Capitalism*, 2. *The Religion of India*, 3. *The Theory of Social and Economic Organization*, 4. *The City*, 5. *Essays in Sociology*, 6. *The Methodology of Social Sciences*. All these works were originally written in German and translated into English.

Weber's Contribution to the Development of Sociology

Sociology and Social Action: Sociology, according to Weber, is not merely confined to the study of social action. It is an interpretative understanding of the social action. He has defined Sociology as a science of understanding. Although he has laid stress on causal explanation and causal relationship or relationship between cause and effect but he clearly defines the difference between the two. He has not only differentiated between Sociology and natural sciences but Sociology and other social sciences as well.

Social action, according to Weber, possesses the following characteristics:

1. No action shall be called a social action unless it has relationship with the present, past or future behaviour of others who are not necessarily known persons. They may be unknown individuals as well. Social action includes both failures to act and possess acquiescence may be oriented to the past, present or accepted further behaviour of others.
2. Not every action is a social action. Activity done by any inanimate thing cannot be called a social action. Worship before an idol or worship in a lonely place is not a social action.
3. Any type of contact of a man is not social contact. Mere contact with human beings is not a social action. It should deal with the cooperation and struggle between various individuals.

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A crowd that may collect at a place does not necessarily indulge in the social action unless it starts behaving with one another. Social action is not identical with the similar action, actions of many persons or action influenced by others.

4. Has a meaningful understanding with other, action or action of others: Mere contact with others or actions in relation to others are not a social action. Social action should have a meaningful understanding with the social action of others. In every type of contact of human beings has a social character. This is rather confined to cases where the actor's behaviour is meaningfully oriented to that of others.

According to Max Weber, social action like other social forms of action may be classified in the following four types:

1. **Rational Action:** In terms of rational orientation to a system of discrete individual ends that is through expectations as to the behaviour of objects in the external situation and of other human individuals making use of these expectations as conditions or means for the successful attainment of the actor's own rationally chosen ends.
2. **Evaluative actions:** In terms of rational orientation to an absolute value; involving a conscious belief in the absolute value of some ethical, aesthetic, religious or other form of behaviour entirely for its own sake and independently of any prospects of external success.
3. **Emotional actions:** In terms of effectual orientation especially emotional determined by the specific affects and state of feeling of the actors.
4. **Traditional actions:** Traditionally oriented through the habituation of long practice.

The activities of this type are performed because people are performing them in the past. It is traditional ritual to follow and behave according to traditions and system. Weber has said that in Sociology meaningful awareness or interpretation of social activities is done. Now, we would discuss on its second part 'meaningful awareness or interpretation'. Any incident or circumstance has two meanings: first one is general or average meaning and second is meaning with full awareness. General or average meaning is the meaning which is known to most of the people or in average form. Meaningfull of awareness is the meaning which a person guesses at logical basis keeping in mind the circumstances. We can understand with the help of an example. It is a common matter to curse a person on becoming a dacoit but if we study the circumstances which are responsible for becoming him a dacoit then this will be meaningfull of awareness. In this way, according to Weber in Sociology, logical explanation for meaningful social activities is done. On this basis only scientific nature of Sociology is demonstrated.

According to Weber, every social activity has necessarily aim and meaning which is inspired by the behaviour of other persons. Sociology studies the social activities in such a way that these activities are inspired by activities performed by others. At this point Sociology differs from natural sciences. In natural sciences, incidents are logical described on the basis of work-reason but what would be its aim and meaning, this is not taken care off.

Max Weber has differentiated between rules of natural sciences and of Sociology. To invent the rules is the aim of natural sciences while Sociological rules aim at understanding social behaviours and historical events keeping in mind their work-reason on the basis of inter-relations. Weber wanted to establish Sociology as a science. Therefore, he forces in Sociology what is, what to be studied. He includes historical evolution of human relations, description of basic incidents with reason, scientific description of different cultural factors and invention of general principles in Sociology. In this way, Weber gives importance in Sociology to determine the meaningfull awareness, reasons of these activities, results and their general principles.

Weber's Methodology

In the development of sociological studies and principle, Weber's methodology is thus an important contribution. Weber has differentiated Natural sciences and Sociology, on the basis of natural events

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and social activity. According to Weber, natural events neither have a meaning nor do they have a purpose whereas social events have both meaning and purpose. Natural sciences have universal laws which are true for all times and places whereas social laws have no such speciality. The salient features of Weber's Methodology are as follows:

1. Weber stressed upon a meaningful perception of social actions/events, so his Sociology is also known as perception Sociology.
2. He also stressed upon the understanding the cause-effect relationship to understand social actions, just as in physical sciences.
3. For understanding social actions, he adopted comparative study by one could easily make out the similarities and dissimilarities between two social events.
4. He also stressed upon the ideal type to understand a social event, which should be done by selecting some important facts and specialties. Ideal type is not closer to reality nor is it closer to average specialties. It is also not related to morality and is also not an evaluation; rather it is a tool of study, on whose basis reality may be understood. So, actual events should be compared to ideal type only.
5. He did not deem it proper to study everything in Sociology as he believed that to study everything was to study nothing. Only some events should be selected and studied.
6. He stressed upon an objective study of social events and not evaluation, as the latter is not scientific.
7. In Sociology,' what' should be studied and 'what should not be'. The analysis on the basis of right and wrong is evaluation and not scientific.

Sociology of Religion

The most important gift of **Max Weber** is his Sociology of Religion, in which he studied the six great religions of the world. This work is in three volumes. In this study, he tried to connect religion to economic and social events. Durkheim based his arguments on a very small range of examples even though he claimed that his ideas apply to religion in general. Max Weber, by contrast, embarked on a detailed study of Hinduism, Buddhism, Taoism, Judaism, Confucianism and Christianity. He wrote extensively about the impact of Christianity on the history of the west. Weber concentrated on a connection between religion and social change something to which Durkheim gave little attention. Unlike Marx, Weber argued that religion is not necessarily a conservative force; on the contrary religiously inspired movements have produced dramatic social transformation.

He started his study by focusing on three common problems: l. The impact of major religious ideas on the secular ethos and economic behavior of an average follower. 2. The impact of religious ideas on the construct of a group. 3. The decision on the elements of western civilization after the comparison of the reasons and impact of religious ideas on various civilizations.

After clarifying these queries, he focused his attention on western capitalism as he wanted to understand the religious aptitudes of the capitalist class. He found that such people have a moral imagination that gods reward good work and punish the wrong one. He said that man follows religion so that he attains progress and longevity. In this study, Weber believed religious reasons to be changeable and analyzed their impact on economic and social events.

Through his analysis, he found out that ethos of Protestantism, which gave birth to the soul of capitalism. On the basis of his study, he gave the following conclusions about the Sociology of religion:

1. Social and economic are related to and dependent on each other. One does not decide the other, rather they impact each other.
2. We should not have one sided outlook on events, whether they be social or economic but should look at the impact of other reasons too.

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3. But in the role of analytical concept, one of these reasons may be taken as changeable element. Weber takes religious reasons to be that changeable element and tries to analyze its impact on economic and other events.
4. Weber, instead of describing every element of every religion, described their ideal types. In the same way, he described the ideal reasons for economic reasons. Thus, it becomes clear that he used the ideal types concept in his study of religions.

He said that only Protestanism has such economic ethos that which gave birth to modern capitalism, though there may have other reasons also. Weber writes that when Roman Catholic religion was spread then capitalism did not occur in Europe, but when protestant religion occurred due to religion reform revolution, then the modern capitalism occurred.

Such ethos of Protestantism are as follows:

(i) Work is workship, (ii) Saving a penny is earning it, (iii) Time is money, (iv) The fulfillment of one's task to the best of one's abilities is the medium to attain the highest goal. Besides these, got to a job drunk and taking extra leaves is considered unfair whereas earning interest is considered fair. All these factors contributed to the rise of capitalism in USA and England.

According to **Weber**, the speciality of a capitalist man is that he is a very hard worker. A man should work hard not because he has to but because he wants to.

2.5 Relationship between Sociology with Other Social Sciences

Sciences are divided into two classes: (i) Natural science and (ii) Social science. Physics, Chemistry, Zoology and Botany come under natural sciences whereas Economics, Political science, Philosophy, Psychology Sociology, Anthropology etc. come under Social sciences. Physical world and the related events are studied under natural sciences whereas social sciences study human actions, society and events. It is but natural that all these sciences are related to each other as they study different facets of social life. All these social sciences are related to Sociology in the sense that it is a relationship of give and take.

Every social science does not study the whole society but only one facet of it. But the society may not be divided into completely separate parts but it is studied as a whole and this is done by Sociology. But one has to accept that every social science studies society and human actions from a special outlook, it has special focus and every social science has its own special study material and own unique methodology. We should also remember that special social science are those which studies the special facets of society and general social science are those which study every facet of society. The comments of some eminent social scientists are given below:

View of Auguste Comte: Comte denied the relationship of Sociology with other social sciences. He says that society is a complex whole and for this reason, social events should not be separated and should be studied wholly by one science, which has to be Sociology. By looking at the society in its totality, Sociology's outlook is wide and has study area very wide. Besides he refuses to accept Political Science and Economics as social sciences and there is no question of a relationship between them and Sociology and treats it only as great and modern, social science.

For these views, Comte was severely criticised by other social scientists as they believe in the relationship between Sociology and other social sciences. Sociology on its own is not capable of studying complex societies. One has to accept the relationship between Sociology and other social sciences.

Views of Spencer: Herbert Spencer does not treat Sociology as separate science but a coordination of various social sciences. He accepts the importance of all social sciences such as economics, political science, psychology and history. He says that Sociology establishes the results arrived at by different social sciences, as a general theory of society. This hypothesis was accepted in USA and other countries and it was supported by a scientist known as small.

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Spencer, on the basis of his Organic theory, tried to explain that Sociology is the result of the coordination between various social sciences. In the way, a body is made by its various parts which are close related to each other, in the same way, the social body is made up of various parts, which are not only related to each other, impact each other and are dependent on each other. There are many activities such as economic, social, political religious and cultural which are understood by various special social sciences. Thus, there is a relationship between social and different social sciences. Along with this, Spencer also accepts the separate and unique existence of various social sciences just as every part of the body has a separate and unique existence. Today, various social scientists do not agree with Spencer that Sociology is only a coordination of various social sciences.

Views of Lecter Ward: Ward does not accept Sociology as the only social science, just like Comte nor does he accept it to be coordination between different social sciences, just like Spencer as he believes that it is a compound of different social sciences, but once these sciences integrate a Sociology, their separate existences finish. The final compound is of higher standards than its ingredients.

The view of Ward is not correct that Sociology is a compound of different social sciences and various social sciences lose their existence. The reality is that various social sciences have their own existence, though impressing each other. **Dr. Kewal Motwani** supports Ward's views and accepts that Sociology is a new thing made of various social sciences.

Views of Giddings: He treats Sociology as the science that studies society in its totality, whose area of interest is very huge. According to him, Sociology is neither the total of various social sciences nor a coordination. It has its own distinct outlook, different subjects and different areas of study. It does not only studies special events but enters the areas of other social sciences and studies their subjects material by its own outlook. He treats Sociology as the basis of other social sciences and all these sciences are part of Sociology only. Today, there is no logic to treat other social sciences as inferior to Sociology.

Views of Sorokin: He treats Sociology as a normal science not some special science, which normal events of the social life. It propounds social concepts. From the views of study materials, Sociology is helped by other social sciences. Besides it helps make a relationship between them and coordinates them. He clarifies that Sociology does not give birth to other social sciences but every science has an independent existence. Some facts are stated by Barnes and Baker who say that, "Sociology is not the mistress nor a slave of other social sciences, rather its a sister to them." Thus, all the social sciences are on an equal footing. Though other social sciences are older than Sociology, but from the view of impact, Sociology is a very important sciences.

It is clear from the above views given by scholars that there is a deep relationship between Sociology and another social sciences.

Relationship of Sociology and other Social Sciences

The explanation of relationship between Sociology and other social science can be done in the following manner.

2.5.1 Economics and Sociology

Economics studies the economics behaviour or economic events of humans where as Sociology studies the social activities of human and it tries to understand human behaviour and society in totality. Regarding the two, **Silverman**, for simple tasks and aims, economics may be treated as a branch of parent science called Sociology. According to **Thomas**, in reality, economics is a branch of an extensive science called Sociology. Economics studies economic activities of humans whereas Sociology studies every fact of social life. That's why, some social scientists treat economics as a branch of Sociology but the fact is that the study materials and study area are entirely different but they are closely related to each other. This is the reason why different universities used to have one common department for economics and Sociology. Comte, Mill, Pareto, Veblen, Weber, Gandhi etc.

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have, proved through their writings that both the sciences are complementary to each other, which may not be studied separately. McIver, writing about the impression of these two upon each other, says that economic activities are always fixed by social activities and events and they in turn, create, organize and change these activities.

Today, both Sociology and economics study such problems which come under each other such as industrialization, urbanization, labour problems, unemployment, rural problems and rural reconstruction. These problems may not be studied without an economic and social outlook, Many problems like crime, sex working, unemployment, poverty etc. are influenced social reasons are also important. Many good plannings were unsuccessful because no attempts were taken to understand the human and social reasons, rather these were ignored. A number of problems like crime, prostitutions, unemployement, poverty etc. are inspired by economical reasons, but there social factors are also important. A number of good planning were unsuccessful because human and social factors were not tried to understand but they have been ignored. Weber, Karl Marx have made it clear that there is a strong relationship between economic and social factors and today, their interdependence is increasing day by day.

Differences: The differences between economics and Sociology are:

1. Sociology studies social relations whereas economics studies economic relations.
2. Sociology studies every facet of social life whereas economics studies only economic aspects.
3. Sociology is a general science whereas economics is a special science.
4. Sociology's outlook is social and extensive whereas, in comparison, economics's outlook is limited.
5. The native of Sociology is collective while that of economics is personal.
6. Sociology is a behavioural science which stresses on the study of the human interactions of people belonging to various groups. Economics is not a behavioural science in which the economic behaviour of humans is stressed upon.
7. The study patterns of both the sciences are also different. Sociology has social survey, personal life study, observation sociometry etc. are used whereas economics uses the inductive and deductive concepts.
8. Rule of Sociology is independent and universal whereas economics rule is not independent and has the words, "Other things being equal", attached to it.

2.5.2 Political Science and Sociology

Sociology and political science are so closely and deeply related to each other that one becomes meaningless without the other. According to **Ginsberg** "Historically, Sociology has its main roots in politics and philosophy of history". The state, which is the center of political science in its early stage, was more of a social than political institution. Sociology is the fundamental social science, which studies man's social life as a whole and attempts to discover the facts and the laws of life as a whole. Political science, on the other hand, is concerned with the political life of a man, which is one part of his total life. Sociology is the science of society where as the political science is mainly concerned with the state and government. These two social sciences are very common in certain spheres. Political science is a branch of Sociology, which deals with the principles of organization and government of human society. The subject matter of political science thus comes within the field of Sociology.

Sociology depends very much on political science in every respect. The state and governments make laws for the welfare of the society; the government removes social evils such as poverty, unemployment, dowry and so on from the society. The undesirable customs are uprooted from the society by the government. The government gives financial assistance to people at the time of natural

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calamities such as floods, famine, cyclone and drought. Social institutions and social organizations are regulated by the state and government. Sociology studies various aspects of political activities through the help of political science. The government can bring about changes in the society with the help of laws. In the same way, political science depends upon Sociology and Sociology provides material to political science that is the political life of the people. Therefore, some sociologists regard political science as a special branch of Sociology, it can be said that without sociological background the study of political science is quite impossible. Political science deals with the social group organized under the sovereignty of the state. The forms of government, the nature of governmental organs, the laws and sphere of the state activity are chiefly determined by the social processes. The laws which are formed by the government are based on the social customs, traditions, mores, norms, etc. of the society. Most of the changes which have been taken place in the political theory, during the past times have been possible due to Sociology. For understanding of political problems, some knowledge about Sociology is very essential because all political problems are mainly corrected with a social aspect. In this connection , **Giddings** says "To teach the theory of the state to men who have not learnt the first principle of Sociology is like teaching astronomy or thermodynamics to men who have not learnt Newton's laws of Motion".

Thus, both Sociology and political science depends upon each other. Both are inter-related and inter-dependent. Truly, it can be said that society is the mirror of politics of the country. According to **Catlin**, Sociology and political science are the two faces of the same figure. In the opinion of **Wilson**, "It must be admitted of course, that it is often difficult to determine, whether a particular writer should be considered as sociologists or political theorist or philosopher.

Differences between Sociology and Political Science:

The difference between political science and Sociology are as follows:

1. Sociology is the science of political science; on the other hand, it is the science of state and government. Sociology studies society as a whole and man as a social being where as political science deals with a particular aspect of society, which is regarded as a politically organized unit. Therefore, political science is a more specialized science than Sociology.
2. Sociology has wider scope than that of political science. Sociology deals with social, political, economic, cultural and other aspects of society and studies will be the social institutions such as family, marriage, religion, kinship, caste and so on. But political science deals with political aspect and studies a specific political institution like state and government only. Thus, Sociology is regarded as a general science while political science is viewed as a specialized social science.
3. Sociology studies forms of associations and institutions where as political science deals with the state and government which are known as specific forms of association. That is why **Professor Garner** remarks "Political science is concerned with only human form association such as state, Sociology deals with all forms of association."
4. Sociology studies all kinds of social relationship in a general way. But political science studies only the political aspect of social relationship in a particular way.
5. Sociology deals with both—formal as well as informal relations of the society, which are based on customs, traditions, folkways, mores, norms etc. But political science deals only with formal relations based on laws and order of the state.
6. Sociology represents the present situation in reality not what should be. Political science urges on 'what should be' in the form of Normative science. This subject tells that in future what should be the policies of states and what should be the form of government.
7. Gillchrist has written keeping in mind to clarify the difference found between these two sciences that Sociology is the science of society, political science state or of political society. Sociology studies the man in the form of social animal and because political organization is a special type of social organization, therefore political science is specialized science instead of Sociology.

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8. Sociology is a behavioural science but political science is not included in class of behavioural science but now in political science, nature of a person to study political behaviour is increasing day-by-day.
9. There is a vast difference between study methods of both the subjects. In Sociology social survey method, personal-life study method, observation and interviewing method, sociometry etc., are used while in political science inductive and deductive methods. Now political science also uses Sociology in methods.
10. The society was developed before state and in this view Sociology is more ancient than political science. It is sure that Sociology began as a science after systematic study of political science.

2.5.3 History and Sociology

Sociology and History are closely and intimately related to each other. Sociology cannot be separated from History and History cannot be isolated from Sociology. That is why **Professor G.E. Howard** remarked "History is the past Sociology and Sociology is the present History". John Seely says that," History without Sociology has no fruit, Sociology without History has no root". History is mainly concerned with past events. It is systematic record of the story of mankind. History presents a chronological account of past events of the human society. It is the social science, which deals with past events and studies the past social, political and economic aspects of the country, According to Gettle "History is the record of the past events and movements, their causes and inter-relations". It includes a survey of conditions, or developments in economic, religious and social affairs as well as the study of states, their growth and organization and their relation with one another.

Both Sociology and History depend upon each other and can influence one another. Sociology depends upon History in order to study past events and situations. History of cultures and institutions is helpful in the understanding of Sociology and on the collections of materials. In order to understand the past society and activities, we have to take the help of History. Sociology is concerned with the study of the historical development of human society. It studies ancient customs, modes of living, various stages of life and past social institutions through the historical analysis. This information about the past is of great importance to sociologists. For instance, if a sociologist has to study family and marriage as social institutions he has to study their historical developments also. Owing to this reason, Arnold Toynbee's book "**A Study of History**" and Spengler's book "**Decline of the West**" are very valuable of the study of Sociology.

In the same way, Sociology provides social background of the study of History. History is now being studied from the sociological viewpoint. History supplies facts, which are interpreted and coordinated by the sociologists. The historians need social background for writing and analyzing history and this is provided by the sociologists. The study of History would be meaningless without the appreciation of sociological significance. History becomes meaningful in the social content.

Difference between Sociology and History:

The difference between Sociology and History are as follows:

1. Sociology is interested in the study of the present social phenomena with all their complexities. But History deals with the past events of man. It is silent regarding the present.
2. Sociology is relatively a young social science. It has very short History of its own. It is not even two centuries old. But History is an age-old social science. It has a long story of 2000 years or even more.
3. Sociology is an analytical science. But History is a descriptive science.
4. Sociology is abstract in nature. It studies mostly regular, the recurrent and the universal. For example, the Sociologist does not study all the wars or battles waged by the mankind. But

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History is concrete. The Historian is interested in the unique, the particular and the individual. For example, the historian studies all the wars waged by mankind in the past-the wars, the world wars, the Indo-Pak war, etc. For him each war is unique and significant.

5. Sociology is a generalizing science. Sociology seeks to establish generalizations after a careful study of the social phenomena. But History is an individualizing science. History rarely makes generalizations. It seeks to establish the sequence in which events occurred.
6. Sociology follows the sociological approach. It studies human events from the sociological .point of view, *i.e.*, from the viewpoint of social relationship involved. But History studies human events in accordance with the time and order. Its approach is historical.

2.5.4 Anthropology and Sociology

The relation between Sociology and anthropology is widely recognized today. In fact, anthropologist **Kroeber** pointed out that the two sciences are twin sisters. **Robert Redfield** writes that the relations between Sociology and anthropology are closer than those between anthropology and political science, which is partly due to greater similarity in ways of work.

Anthropology is a general science like Sociology which means the study of man. More precisely, it is defined by **Kroeber** as the science of man, his works and behaviour. It is concerned not with particular man but with man in a group with races and people , their happenings and doings.

There is a great deal of similarities between anthropology and Sociology. A number of subjects include society, culture, family religion, social stratification, etc. For this reason , Kroeber regards "Sociology and Anthropology as twin sisters". Etymologically, anthropology means the study of the science of man. It traces the development of human race, and studies, in particular, the primitive preliterate people and their culture. Anthropologists are sure that anthropology is deeply concerned with the physical and cultural development of human beings from the time of their origin to this day. There cannot be two opinions about the fact that the field of its investigation is very vast.

Physical anthropology is concerned with the characteristics of human anatomy. Their physical characteristics provide adequate knowledge about human race and the origin of human beings. Archaeological or Historical Anthropology aims at the reconstruction of the social life of pre-historic man. In other words, pre-history deals with the cultures of the pre-historic period so that they can understand the present social structure better. Cultural Anthropology, in the main is concerned with the material and non-material culture of the pre-literate human beings. In other words, it concentrates on the study of the primitive man's culture, the primitive man of the past and of the present times. Social Anthropology studies man as a social being. It has been rightly said that 'social anthropology deals with the behavior of man in social situations.' According to some scholars, 'Social anthropology and Sociology are in their broad sense, one and the same'. There are others who regard it as a branch of Sociology. Apart from these major divisions, there are quite a few branches of Anthropology as well. These branches can he described as human evolution or the study of fossil man and linguistics.

Anthropology not only studies the fossil man but also investigates the characteristics of the different culture groups and their changes through the study of language, which the human beings of the pre-literate and historical periods used. All this goes to show that anthropology is a very vast subject and it is deeply concerned with the man and his culture as it developed in the remote past. Dr. S.C. Dube does not find any difference between Sociology and Anthropology. He thinks that the two disciplines are identical, but in fact, there are some differences between the two disciplines. It is Sociology, which concerns itself with the same phenomena, as they exist at present. Anthropology concentrates on man as he is. On the other hand, Sociology analyses man as social animal. It is an indispensable fact that sociologists in their attempt to understand the social phenomena of present times, draw upon the knowledge of the past. Nor can it be denied that they, in their desire to study

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man and society, make the best use of the invaluable data furnished by anthropological researches. In the same way, the data obtained by sociologists have immediately benefited anthropologists. Thus, there is no use of stressing on the fact that Sociology and Anthropology are closely related to each other and are inter-dependent.

Differences between Sociology and Anthropology

The differences between Anthropology and Sociology are as follows:

1. The primitive, pre-literate people and their culture from the subject matter of anthropology. The completely human society is the basis of its investigation. It not only studies, the physical characteristics of the human race but also studies the influence itself. On the other hand, Sociology takes note of the influence of the human race exerts on social relations, and it deals with people and their culture in the present context. Nor is it all. It focuses the attention of sociologists on some of the particular aspects of society. Thus it is quite obvious that the subject-matter of Sociology is not the concern of anthropology. In respect of subject matter, both anthropology and Sociology differ from each other.
2. Anthropology has for its subject matter the small and static culture of people who belong to the pre-literate period. In sharp contrast to anthropological concern with small and static cultures, Sociology investigates the culture of society which, to say the least is very vast and dynamic in nature.
3. It is really curious that sociologists can easily manage with the second-hand information, while anthropologists cannot but depend upon the first-hand knowledge.
4. Anthropology is concerned with the past where as Sociology is concerned with the present. The future of social institutions does not worry anthropologists, because anthropology is not at all concerned with it but it cannot be said about Sociology, as it is deeply concerned with the future of social institutions. Social Anthropology, which is the branch of anthropology proper, makes on investigation of ancient human societies and pre-historic archaeology, the other branch studies the ancient cultures. Sociology and Anthropology alone studies the human society as it exists.
5. Finally, Sociology and Anthropology have dissimilar methods since their subject matter differs. It has been seen that sociologists in their study of man and society make use of statistics, documentary evidences, etc. The anthropologists especially social anthropologists use functional methods in their study of the primitive man and his culture. It is not possible for an anthropologist to complete his research project without living with those people of a particular society whom he has chosen for his investigation. On the whole, anthropology employees the methods used by natural sciences, while Sociology uses the methods of Social Science.

2.5.5 Psychology And Sociology

Sociology studies the social systems while Psychology studies mental systems. The nature of relationship between Sociology and Psychology still remains controversial and the study of social psychology in relation to both is still unsettled. There are two extreme views: J.S.Mill believed that a general social science could not be considered firmly established until its inductively established generalizations can be shown to be also logically deductible from laws of mind. Thus he clearly sought to establish primacy of psychology over all other social sciences. Durkheim on the other hand made a radical distinction between the phenomena studied by Sociology and psychology respectively. Sociology was to study social facts defined as being external to individual mind and exercising the coercive action upon them, the explanation of social facts could only be in terms of other social facts not in terms of psychological facts. Society is not simply an aggregate of individuals; it is a system formed by their association and represents a specific level of reality possessing its own characteristics. Thus Sociology and Psychology are totally separate disciplines.

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Most sociologists however have adopted various intermediate positions. According to Ginsberg many sociological generalizations can be more firmly established by being related to general psychological laws. Similarly **Nadel** argued that some problems posed by social enquiry can be illuminated by a move to lower levels of analysis viz psychology and biology. German scholars like **Weber** came to believe that sociological explanations can be further enriched if an attempt is made to understand social behavior in terms of underlying meanings. Such understanding was conceived in terms of common senses psychology but Weber was not opposed to the development of a scientific psychology in broad sense and Weber was even sympathetic to some of the Freud's ideas. Similarly the interdependence of Sociology and Psychology for the study of human behaviour is given still greater prominence.

The relation between Psychology and Sociology is connected to the relation between man and society. About the relation between man and society three types of views or opinions are found:

(*i*) First opinion followers give importance and priority to man instead of society. **Fryed** and **J.S. Mill** are the main persons who know this opinion. They considered human wishes, emotions and aims as the bases of social organizations and institutions. Instead of society, giving priority to man is the reason for considering Psychology as a main science and Sociology as its branch by experts.

(*ii*) Second opinion followers give more importance and priority to society in place of man. In the followers of this opinion **Auguste Comte** and **Durkheim** are the main persons. They considered interactions occurring in man as the base of society instead of man. He accepted independent power of society instead of man. He considers the man as gift of society. Due to giving priority to society he assumes Sociology as main science instead of Psychology. According to him Psychology is the main branch of Sociology.

(*iii*) Third opinion followers give more importance and priority to neithers to man nor to society. In this opinion there exists a co-ordination of two opinions used above. The scholars related to this opinion like Max Weber, Ginsberg, Dilthe, MacIver etc. consider man and society as supplementary to each other. When there is equal importance of society and man *i.e.* either of two is not less or more important then more importance or priority cannot be given either of two: Psychology related to man and Sociology related to society. In reality both of these subjects gain a lot from each other. Most of the modern social-scientists are agreed with this third opinion.

Mental views and experiences which are studied in Psychology are social in the view that there is an effect of interactions between man and social environment. With that interactions of different persons or social environment which is studied in Sociology is result or fruit of mental processes. So, Sociology and Psychology both are not only necessary for each other but also related to each other. Relation of both the sciences seems to be close when we think over subject matter of social Psychology. Klienberg has written, "Social Psychology can be defined in the form of science which studies the human behaviour in the form of related with other persons. This subject (Social Psychology) is related with persons in collective circumstances."

In social Psychology man (subject-matter of psychology) both are described. Central of Psychology and social Psychology is man who is the member of society specific. So Psychology, Social Psychology and Sociology are related closely with each other.

The divergence between Sociology and Psychology can be illustrated from various studies. In the study of conflict and war there have been mutually exclusive sociological and psychological explanations. In the studies of stratification and political behavior the two disciplines have remained divergent. According to **Bottomore**, in almost every field of enquiry it can be shown that psychology and Sociology continue for the most part and two separate universes of study. However some attempts have been made to bring them together. One of the most valuable works is of Gerth and Mills. According to them the study of social psychology is an interplay between individual character

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and social structure and it can be approached either from the side of Sociology or from the side of biology. They have even suggested the concept of role to bridge the gap between the two sciences. Social role represents a meeting point of the individual organism and the social structure and it is used as a central concept and social structure in the same terms. Yet in spite of these efforts Sociology and Psychology continue to offer alternate accounts for behaviour and if they are to be brought closer together, it will be necessary to work out more rigorously the conceptual and theoretical links between them.

For Sociology and Psychology inter-relations **MacIver** and **Page** wrote, "Sociology helps psychology in same way as Psychology helps Sociology in special way." Psychology uses Sociology knowledge to understand the mental activities. Side by side to know social behaviours, relations, interactions etc. Sociologist has to depend on Psychological inventions. Man and society are so closely related and supplementary to each other that nobody can be understood more or less important in comparison to other. Something is about close relations of Psychology and Sociology *i.e.,* these two are closely related.

Differences between Sociology and Psychology

The differences between Sociology and Psychology are as follows:

1. Psychology is concerned with the human mind whereas Sociology is concerned with society as a whole.
2. The methods used by Sociology and Psychology are not identical. Both disciplines therefore, differ from each other in respect of methods.
3. There is difference in subject-matter of, Psychology and Sociology. View point of Sociology is humanistic because of study of mental processes of man. View point of Sociology is social instead of humanistic because of study of whole society. In Psychology behaviour of man is tried to understand on the basis of humanistic factors while is Sociology on the basis of social factors.
4. Difference in study methods of these two subjects is also found. In Psychology mainly Psychological testing or examination and experimental method are used specially. In Sociology human life study method, historical method, structural-functional method, Sociometry, Statistical methods, etc. are used mainly, though practical methods are also used but to a little extent.

Self Assessment

State whether the following statements are **true** or **false**

8. Economics studies social actions.
9. Sociology is a normal science whereas political science is a special science.
10. History is mainly concerned with the past whereas Sociology is concerned with the present.
11. The main study material of philosophy is the geographical conditions.

2.5.6 Philosophy and Sociology

Historically, Sociology has its closest relationship with philosophy. What had once been called the mental philosophy, or the philosophy of mind became the science of Sociology, and what had once been social philosophy, or the philosophy of history, became the science of Sociology. Sociology can be said to have originated with some philosophical ambitions-to provide an account of the course of human history, to explain the social crisis of the (European) 19th century, to seek out the avenues for social welfare and social reform. As Bottomore has pointed out, whether the philosophical

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ambitions or aims of Sociology are still alive or died out, one could find connections between Sociology and philosophy in three respects which are explained below.

Any science has a philosophy of its own in the sense it is committed to acquire knowledge relevant to its field in its own legitimate ways. Sociology is ever vigilant in its examination of the methods, concepts and arguments. This philosophical scrutiny is more urgently felt in Sociology than in the natural sciences because of the very nature of Sociology. More than any other social science, Sociology raises to a greater extent philosophical problems in its studies. Hence a sociologist at studies is bound to consider the philosophical issues which are always in the background of sociological problem only a sociological theory but also a "Philosophical world view" and a "revolutionary doctrine". Sociological reflection is bound to prolong itself by a natural progress in the form of philosophical reflection". In his own study of religion Durkheim trans-gressed the field of sociological thought and stepped into epistemological discussion. Social Philosophy seems to be the meeting point of Sociology and philosophy. Its role in the social sciences is "the study of the fundamental principles and concepts of social life in their epistemological and axiological aspects". The epistemological aspect is concerned with the question of knowledge; and the axiological aspect deals with the questions of value. The former deals with the fundamental principles and concepts of social life such as man, society, justice, happiness, etc. It also delves deep into the validity of the assumptions, principles and inferences of the social sciences. It also tries to synthesize its results with those of the other sciences that deal with man. The latter (*i.e.*, the axiological aspect) deals with the ultimate values of social life and the means of attaining them. It thus tries to interpret and estimate the social phenomena in terms of ethical principles. The object of social philosophy is, therefore, the attainment of social good itself. The study of society is inextricably mixed up with moral values. Because the subject-matter of Sociology is human behaviour which is directed and guided by values on the one hand and impulses and interests, on the other. Thus, the sociologist is bound to study values and human valuations, as facts. To do this, he must have some knowledge of values in their own context, that is, in moral and social philosophy. Social sciences may deal with means, but social philosophy deals with ends without disregarding the means. As Ginsberg says, "Social philosophy is bound to be the golden crown of the social sciences."

Difference between Sociology and philosophy

The differences between Sociology and philosophy are as follows:

1. As compared to philosophy, Sociology is a new science.
2. The study area of Sociology is extensive whereas that of philosophy is limited.
3. Sociology is a normal social science whereas philosophy is a special social science.

2.5.7 Sociology and Social Work

Though, there is a close relation between Sociology and social work, but social work has not been defined satisfactorily. **Sushil Chandra** defines it and says that, "Social work is that progressive activity done by personal or united efforts, as a means of social policy so that the living standards of people may be raised and efforts done cultural , social and political welfare of human, family and group an every level of society." **Halen Clarkes** writes that, "Social service is that professional service, made of a mixture of knowledge and expertise, which on one side help a person attain his personal needs in social environment and on the other, tries to do away the roadblocks in the way of attainment of the best for a person, that he is capable of." Thus, it is clear that social work is (i) related to the welfare and needs of man and group, (ii) is an effort to solve the problems arising out of social environment so that the man, group and community may utilise its talents in a proper way.

Whereas Sociology is a pure science where as social work is an applied science and it is supposedly an applied part of Sociology, which is responsible for its development as a subject. Scientists such as Henderson, Bogardus, Lindmen, Odem, Gillin, Sutherland, Wood etc. have made immense

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contribution to it. The results of sociological knowledge and research have been used extensively in social work. The area of work of people related to social work are man, family, group and community, fulfillment of their need and their welfare. Till the interrelations between people, processes and group structures are not understood, social work can not attain its goals.

By practically using the sociological knowledge, social work helps to do away with social problems. Besides various concepts such as Social Case Work, Social Group Work, Community Organization, Social Action, Social Work Administration were developed from study patterns of Sociology. This way, Sociology has contributed immensely to the development of social work. Besides this, various activities and tasks being done in the areas of social work and its practical experience and knowledge are very useful in Sociology. Thus, it becomes clear that these two have close relations.



Caution Sociology is a pure and conceptual science which explains 'What' and not 'What should be'.

Differences between Sociology and social work

The differences between Sociology and social work are as follows:

1. Sociology is a pure and conceptual science whereas social work is practical science.
2. The aim of Sociology is to find out the cause-effect relationship of various social events and problems so as to present them as they are whereas the aim of social work is to solve the social problems.
3. Sociology is the study of society in its totality whereas social work is engaged in doing away with the problems in the way of the development of humans, groups and community.

2.5.8 Geography and Sociology

Apparently, Sociology and geography are two separate subjects but the two are closely related. Geographical ecology has extensive effect on social life. According to **MacIver** and **Page**, geographical ecology has those conditions which nature makes available to humans. This has every physical speciality and natural sources—distribution of land and water, plains, mountains, minerals, forests, animals and environment which impact earth and human life. Sociology has social relations, interactions, groups, structures, faiths, traits, culture etc. are studied. Thus, these two subjects are interdependent. Geographical ecology and situations affect society and social life in different ways. It affects the food habits, dresses, ways of speaking, traits , culture and faith. The difference in the ways of life in different areas are due to different natural environment and geographical ecology. To understand society and social life under Sociology, it becomes necessary to understand geographical or natural environment. Some geographical scientists and social scientists believe that geographical environment fixes the size and form of society. Because of the extensive effect of geographical environment on social life has led to the development of geographical school in Sociology. To understand his subject-matter, a sociologist has to have an understanding of geographical environment, without which, he may not understand social situations.

This is the reason for the development of 'Human Geography' as a new branch of geography. Its task is to understand the relation between natural situations and human behaviour. On the basis of its special knowledge of society, social life and institutional relation, Sociology makes geography more useful for human life. Thus, it becomes clear that these two have close relations, rather they are interdependent.

Difference between Geography and Sociology

The difference between Geography and Sociology are as follow:

1. Sociology studies social relations whereas geography studies natural ecology.

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2. The subject matter of Sociology is society whereas that of geography is geographical situations.
3. Since Sociology studies all the facets of society, its area of study is extensive as compared to that of geography.
4. The theories/concepts of study of Sociology are different from those of geography.

2.5.9 Sociology and Criminology

Criminology refers to "the study of criminal behaviour" of man. It is used in the study of criminality as a form of social behaviour. Criminology has its roots in the disciplines of Sociology, psychology, psychiatry and law. It is also indebted to economics, political science and other sciences. Criminal behaviour is similar to any other social behaviour in the sense it springs from the same social set up or environment. No individual is born as a criminal, but he may become one because of the provocative social set up. Still, all those who live in such a kind of set up never invariably turn out to be criminals. Hence the discovery of the causes of crime including juvenile delinquency has been the principal task of criminologist-sociologist. His major aim is to develop a body of generalizations or propositions accounting for criminality. This task is a many faceted one. The two main aspects of a sociologist are: Developing explanations for the kinds and degree of criminality observed in society. "Sociological studies of neighborhoods in which there are high rates of delinquency, have thrown light on environmental correlates of delinquency and crime." The other centre about discovery of the processes involved in the acquisition of criminal behaviour patterns by specific individuals.

Thus, it is clear that Sociology and criminology are mutually contributory. Criminology, which can be called a branch of Sociology, concentrates on only a part of the social life of man, that is, the criminal life. A criminologist is basically a sociologist who looks at criminal behaviour mainly from the society's point of view. He makes use of sociological concepts and techniques in his inquiry. Criminological studies have influenced the sociological view towards crime, criminal and rehabilitation of criminals. Such studies have convincingly proved the sociological view that criminality is basically a social product. Crime, the subject matter of criminology, is after all, a social phenomenon. As Durkheim stated, we do not disapprove of an action because it is crime, but it is a crime because society disapproves of it.

Difference between Criminology and Sociology

The difference between criminology and Sociology are as follows:

1. Sociology is a study of social relations, interactions and behaviours whereas criminology is only a study of crime and criminal behaviour.
2. The area of Sociology is extensive in that it studies the whole society whereas the area of criminology is limited as it studies only criminal behavior.
3. Sociology is a pure and conceptual science which explains 'What', not 'What should be'. Criminology studies crime and the reasons behind it but also 'What should be done'. In this way, its purpose is to stop crime and the violation of law. In that way, it is a normative science.

All Social sciences are complementary to each other: From the above description, it becomes clear that there is a close relation between Sociology and other social sciences. All these sciences are complementary to each other. Society is a unit and for this reason, they cannot be separated from each other. These sciences not only have a give and take relation between each other but are in a complementary relation. The knowledge of one helps to understand the other, as then purpose is to study various facets of society and to understand it in its totality. That's why the new approach is called Interdisciplinary. Approach has started being used. Though the subject-matter of all these sciences have some similarity, there is a difference in outlook of their studies. For example, economists, sociologist and political scientists study poverty, unemployment, rural reconstruction, planned social changes, five-year programmes, IRDP, SGSY etc. but the social scientific outlook of

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each subject is different from the other. An economist will look at these from an economic outlook whereas a social and political scientists will look at it from a sociological and political view point. Economist and political scientists now believe that to implement the agenda of human development is not possible without the possible cooperation of humans and besides it, the human factors are also taken care of. Sociologists think upon social factors besides economical factors and results of poverty and unemployment and side by side he would try to tell how continuation of these problems would encourage social downfall. Political science would study them from view point how these problems would affect the general public, what is effect on voters, do these problems become reason for downfall of government? To solve them is the main responsibility of state or welfare government. Thus it may be said that all these social sciences have a different outlook though they may study the same subject matter. Because of this difference in outlooks, various social sciences have some differences despite being related closely. It becomes necessary to say that Sociology occupies the central position in all these social sciences as it studies society in its totality whereas other social sciences study only one facet of it. In the end, we may say that every social science has its own uniqueness, though they are complementary to each other and they have a relation of give and take.

2.6 Summary

- The economic, political, religious and social situations in the 18th century Europe contributed immensely to the development and growth of Sociology. Now the faith in the contribution of the supernatural in the origin of the country and the state lessened and the human efforts were lauded.
- Comte, in 1838, gave the name Sociology to the new science, the name 'Socius' coming from Latin and 'Logus' coming from Greek. In Hindi, it is known as Samajshastra.
- The founder contributors who contributed immensely to Sociology are (*i*) Auguste Comte, (*ii*) Karl Marx, (*iii*) Max Weber and (*iv*) Emile Durkheim.
- Despite being closely related to other Social sciences, Sociology has its own separate existence as it studies the whole society whereas other social sciences study different facets of the same society.

2.7 Keywords

United—All mixed up to become one.

Impersonal—Which is not personal.

Divisor—One which divides.

2.8 Review Questions

1. Describe the origin and development of Sociology.
2. Explain the growth and trend of development of Sociology in India.
3. Describe the contribution of Auguste Comte in the development of Sociology.
4. Throw light on Dialectical Materialism and the Class Conflict of Karl Marx.
5. Describe the contributions and principles of Durkheim in the development of Sociology.
6. What is the relation between Economics and Sociology? Make clear their differences.
7. Describe the relations between Sociology and Psychology.
8. Make clear how Sociology and political science are different from each other despite being related to each other.

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Answers: Self Assessment

1.	National Revolution	2.	Sociology	3.	Bombay (Mumbai)
4.	(b) Reflection	5.	(a) Socialist	6.	(c) Exploited
7.	(b) Durkheim	8.	False	9.	True
l0.	True	11.	False		

2.9 Further Readings

Principles of Sociology—*Radhika Goyal, Surabhi.*

An Introduction to Sociology—*Virendra Prakash, Panchsheel Prakashan.*

Principles of Sociology—*G R Madaan*

Sociology—*Dharmendra Kumar, Tata McGraw Hill.*

Sociology—*An Organized Study, Harry M Johnson, Allied Publishers.*

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Unit 3: Basic Concepts of Sociology

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Objectives

After studying this unit, the students will be able to:

- understand society and its characteristics;
- understand rural and urban life;
- understand community, association and institution;
- understand social groups and social status.

Introduction

The word society has a central importance in Sociology, without which one can not understand the subject. Though every one is aware of the word but the meaning we all know is very different from the sociological meaning.

For example, if we ask some students as to which society they belong to, their answers would be like:

1. I belong to Hindu (or Muslim or Christian) society. (where society means Community).

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2. I belong to *Brahmin* (or *Vaishya* or *Kshatriya*) society. (where society means caste).
3. I belong to student (or businessman) society. (where society means class).
4. I belong to Indian society. (society means nationalism).
5. I belong to Marathi (or Bengali or Gujarati) society. (where society being a linguistic group).
6. I belong to Vidarbha (or Rajasthani or Punjabi) society. (where society means people from a particular area).

3.1 Meaning and Definitions of Society

From the above given definitions, it becomes clear that the the word 'society' in the everyday usage is used for different types of groups.



Notes Sociology is the science of society.

If the put the meanings of this word, what would happen to sociology as a science? Just to do away with this confusion, social scientists do not accept society as a grouping of humans. To define society, they believe that element to be its basis, due to which the members of a group fix themselves to be its society. This may be made clear by an example.

The members of the *Brahmin* caste call themselves to be its members. No *Kshatriya* is *Brahmin* and *Brahmins* is no *Kshatriyas* member and the reason for it is that *Brahmins* belong to a caste and have mutual relations. They have no relation with any *Kshatriya*. Therefore, they will not provide the membership to any Kshatriya. Thus, members of any caste will not allow any other person to become member of its caste. Thus, for the creation of a *varna*, there has to be a mutual relation between its members. Thus, to fix a member of a community, a group, national group, linguistic group, regional group or any such imaginary or real grouping. This way, one can say that all the human groups have such relations which give rise to the feeling of making groups. The compulsion of relations has been accepted by social scientists define society as the system of relationship between humans and human groups. The shape or speciality does not influence this definition. Therefore, this definition is proper for human's types of groups and present the real figure of the society.

Various social scientists have defined society in their own way. Some main definitions are given below:

1. **Giddings:** "Society itself is an organization, a total of formal relations which has mutual co-operation."
2. **Ginsberg:** "Society is a web of human relations."
3. **C.H. Cooley:** "Society is a complex structure of forms and processes which are alive because of interactions and increases it. Social system is organized in such a way that the impression on part affects the other."
4. **Lapiere:** "Society is not the name of human group, rather its a complex system of interrelations of humans of the group."
5. **Fairchild:** "Society is a group of humans, who cooperate for the satisfaction of their interests, compulsorily for keeping itself alive and its progress."
6. **MacIver and Page:** "Society is a system of behaviour and procedure, impact and cooperation, groups and classes, the rule of independence and control of human behaviours."
7. **Gillin:** "In a comparative way, society is the most stable unit which has normal self interest, land, normal ways, living and mutual cooperation, on whose basis they keep separate from outside."

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8. **Reuter:** "Society is an abstract word which realises the complexity of mutual relationship between two or more members of a society."

3.2 Characteristics of Society

Some characteristics of society are as follows:

1. **Society is an arrangement of relations, not a grouping of man:** Generally, a grouping of men is a addressed as society. Male and female society are also addressed as such. It is true that a society is formed by the union of human one by one but one or some persons are not the society but it is the arrangement of the relationship among many people. But one or some people are not society but it is an arrangement of various human relations.
2. **Society is flexible:** Flexible means which does not have fixed size and does not occupy space, which may not be touched. Relations are like that only, so a society is also of the same shape. We may see a grouping of members and people but not their relations.
3. **Society has equality and variety:** Society, however is the arrangement of relations. The development of relations depends on human consciousness, mutual contact and interrelations. One may not imagine a society without humans, whose equalities or interrelations give rise to society. This does not mean to say that society does not have any inequalities. It is true that in every society there is found some similarities and dissimilaritles. Some main equalities and varieties are given as under:
   (*a*) **Equalities in society:** Racially, humans have consciousness. All men are brainy, they understand each other and cooperate mutually. Their basic needs are equal. Their limits and base nature (such as self interest, anger, love, pride etc.) are all equal.
   (*b*) **Inequalities in society:** Besides these equalities, many inequalities too are apparent. Because of stratification, there are many groups and subgroups, having different institutions, social positions and roles. These inequalities become clear on the basis of age gap, sex, physical prowess, mental talent, qualities, personal choices etc. Crimes in a society, non-cooperation, conflict, competetion, suicide etc. also throw light on such inequalities.
   (*c*) **More equality than inequality:** In a society, as compared to inequalities, there are more of equalities, which are more effective. A society may not remain organized if inequalities increase. Thus, a society develops a control system so as to control inequalities in a society.
4. **Society has co-operation and conflict:** The human interactions may be divided into two-cooperative and non-cooperative. Every society, whether big or small, has both cooperation and non-cooperation. Cooperation and non-cooperation are found in the society in the following ways:
   (*a*) **Co-operation in society:** Cooperation means working together to attain common goals. Despite being the best living being, a man is the most helpless and insecure and the reason for this is the unlimited wants and needs. Due to limited power/ability, limited resources and instant gratification, it is not possible for a man to satisfy all his needs. That's why we find stratification, division of labour, specialization of labour and interde-pendence, different roles, situations, control behaviour, etc. Through its medium, all men satisfy their needs and stay safe.
   (*b*) **Non-Co-operation and conflict in society:** Every society tries to develop the feeling of cooperation between its members by developing equalities between them. But some still do not become fully social and the society is not able to control their base nature such as self interest, anger, pride etc. Such people prefer self interest over the social interest. Besides this, every society has factor which inspires the society to changes, leading to traditionalists and non-traditionalists. Theoretical, political, moral characteristics etc. are also responsible for non cooperation and conflict.

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(*c*) **Priority of co-operation over non-co-operation and conflict:** It is not possible to imagine a society totally free of non-co-operation and conflict and every society tries to minimise such feelings. If it is not done so, conflict will reach extreme levels, leading to destruction of the society and the whole human race. Thus, a society has more of co-operation than non-co-operation.

5. **Mutual consciousness:** Every society has consciousness about each other's existence, needs, boundaries, equalities and inequalities, compulsion of cooperation, work processes, groups and institutions between its members.
6. **Society is the area of human interactions:** Man is born in a society, spends his life and dies. His personality is developed in this society and is socialised and his situation and role is fixed. This way, all his actions and interactions are edited in the society only.
7. **Society is not an unbreakable society:** Though society is a system of relations, but these relations develop due to work styles, traits, mutual cooperation, groups and sub groups, control of human behaviour and independence granted to them. All these provide a design to society.
8. **Mutual Dependence:** No man may fulfil all his needs, fully independent. People come in contact and act together because of mutual dependence, leading to development of relations. This way, we find a dependent nature between humans.
9. **Society is a complex system:** The form of society is not simple, and it is not developed by one or two relations, which may include every kind of relations. A society has equality with inequality and cooperation with non-cooperation and conflict. A society has many groups and sub-groups. This way the form of a society is not simple but complex.
10. **Society is changeable:** Society is not inert but conscious. Geographical situations, population factors, industrial factors, economic factors, cultural factors etc. and the changes in them do not let a society remain static but it is forever changing.

3.3 Characteristics of Human and Animal Societies

A. The characteristics of human society

Following are the main features of a human society from the social psychological point of view.

1. **Human society is a machine:** Pareto says that just as a machine is made up of various big and small parts, a human society is also made up of various small and big parts which go by various names such as a unit, group, family, marriage groups etc. All these parts have a very important role to play in running the society and if any small part gets damaged, it may have a huge impact on the society.
2. **Human society is a social cultural system:** According to sociological theorists, human society have a special characteristics called culture which makes it unique *e.g.*, language, arts, literature etc. which proves that it has everything. **Kingsley Davis**, in his book *Human Society*, says that Human and animal societies may be differentiated on the basis of culture, due to which the mental level of a man is higher than that of an animal, language is refined and the element of society is higher'. He further says that 'the factor which indicates the incomparable nature of human society is that man is alone in possessing culture'.
3. **Human society is an organization of human relations:** Parsons says that A human society may be defined in terms of the total complexities of human relations. Till viable means are concerned, they are dependent on human relations. It is found from the Parson's statements that the study of a person's social relations in the whole system of a society has a great importance. This relation of a social system possesses source and resources. This means to say that this system in a society is formed by human relations for their sake only.

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4. **Human society is a biological unit:** Human society too has a biological base just as the animal society, so when biological need is to be gained, the body is cut open. Thus, human society too has reproduction, knowledge, hope, disappointment, fear etc. just as animals. The characteristics of human society from this view are given below:
    1. Humans have a well organized central nervous system.
    2. Humans can stand erect.
    3. Humans have a voice.
    4. They have other physical characteristics.

This means to say that humans have a better capacity of reasoning and understanding. A man has to look for artificial means to save him from extreme cold and heat.

B. The Characteristics of Animal Society

A society can be divided in two categories. First in the human society about which we have discussed. Second category is the animal society. Animals and other creatures form groups to fulfill their necessities. Due to this the elements of group life are developed in them. Thus, there is also a society and social arrangements among the animals. Social relations and hereditary systems are also found in them. Due to this, the nature of animal society is bio-social.

1. **Animal society is a bio-social system:** The proposer of this view is Professor K. Davis. He has symbolized the animal society as bio-social system. He was written, "Every creature forms such a social systems for the satisfaction of necessities who basis in hereditary". Kingsley Davis says that 'every animal society, for the fulfilment of its needs, arranges for itself a hereditary system'. This way, animal society may be divided into two.
    (*a*) **The society of single cell animals:** The protozoan society is the one in which each animal looks the same from a physical outlook. From the outside they look one organism only. Green algae, found in ponds, are such organisms. These do have the social traits of cooperation, division of labour and integration etc.
    (*b*) **The society of multicellular animals:** In such animals, one finds mental closeness instead of the physical one.



Example: Ants, reptiles, honeybees etc. constitute the society of multicellular animals.

Such animals have an inborn tendency for behaviour. **Gillin** write about them that "every ant or honeybee behaves as if it had an inborn knowledge about how to act". They do not require training their offspring behave as a human baby.

2. **Animal society has social behaviour:** Animals have such creative skills which are very apparent. For example, termites are known for their cleanliness and the securities of their nest whereas ants have division of labour. There are many known animal societies that have a habit of group task.
3. **Animal societies have a social life:** Animals too are aware of the importance of life. There are many animals that we have seen in indulging in group activities. For example, the barking of a pack of dogs indicates group behaviour. Animal society truly understands it is nearly impossible to satisfy its needs alone. That's why they have groups and organizations. They also understand that group efforts increase the work capacity, which makes the work easy.

From this view according to human society animal society also construct permanent objects. They build their residences, safety places like nests or other types of caves, holes, etc., and they live also.

Difference between Human and Animal Society

1. **Human society has both diversity and homogeneity:** Maclver and Page make it clear that human society has both diversity and homogeneity inherent in it. Giddings says that the society is based on the feeling of ethnicity which is limited to social relations only. This diversity

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is subordinate to homogeneity. The society has division of labour and people cooperate with each other. Thus, association and dissociation go side by side. The basis of diversity in the society, just as homogeneity is caste, colour, creed and sex etc. It is social similarity. Due to physical similarity, they come together collectively to live social life. Therefore, the basic difference between human society and animal society is that animal society live only on one basis that is similarity. Monkey, ants and mosquitoes have similar living, whereas human society is completely filled with diversity.

2. **The speed of change in human society is fast:** The rate of changes in human society is very fast. It is said that in human society, changes happen at every second. This change, through the medium of social institutions, vibrates the human culture and speeds them up. This way, human culture goes round and round. There is not a scope of change in the animal society as their life is managed by heridity. Physical changes also happen after a very long time. There is negligible changes among the animal and insects societies. Therefore from social point of view animal society is motion less, where as human society, changes are found every second. Ants have been moving in a line for thousands of years. There are many mediums for social changes in human life. To change human behaviour, there are many elements such as education, request, pressure, arrest and sentence, praise which may be changed accordingly. Animals have no such medium nor do they have a developed mind. Thus, a line may be drawn between the human and animal society on the basis of the speed of change.
3. **Human Society has culture:** One more point of difference between the human and animal society is that human society has culture whereas animal society is without culture. **Kingsley Davis** says it clearly "Animal society and human society can be differentiated clearly on the basis of culture. Human society on the basis of its culture is mentally higher than animal society as it has literature, arts, language and various other qualities." Human societies has many elements of culture such as traditions, ideals, values etc. and various institutions. Besides this, human society has eating habits, talking styles, styles of thought, arts, literature creation etc. which are not found in animal society.
4. **Human society keeps control over its sexuality:** Human and animal society differ also on sexuality. Humans control their sexuality whereas animals cannot. Humans have traditions such as marriage to satisfy their sexual urge and a man cannot satisfy it with anyone whereas animals do so at anytime and with anyone.
5. **Human society has language:** Language is the medium through which a man transmits his thoughts to others. Though animals too have the ability to speak but they cannot transmit their feelings. The reason for this is that the human jaw is balanced and the tongue is thin whereas animals have a thick tongue which they can't turn easily. The ability to speak is directly related to the development of the brain. This is the reason a person with less brian cannot understand a conversation on a proper way while a person with more brain can understand immediately. A man may easily make changes to his language whereas animals cannot.
6. **Human society has idealistic control:** Human society has got more feeling of being social as compared to animal society. A man is not as selfish as animal that he keeps his own selfish interests before those of others. This way, he is more social. Human society have elements such as ideals, committees, values, standards etc. which, through the medium of socialisation, narrow down a man for the social interests. These are the main medium to change human behaviour. Required behaviour and activities can be obtained in this medium. Ideal control can be taken in a person's liberty.

   Animal society is devoid of social and cultural heritage. The traits which are transferred from a generation to another are biological in nature and thus the environment cannot influence animal's behaviour. Neither socialization nor idealistic control can be taken. Davis correctly says that, **"This way, human society has not only elemental system but also a moral system**

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and normally they depend upon each other." Thus, human society has control over aim attainment.

7. **Human society has more mutual consciousness:** The lack of clear, stable, continuous and mutually impressive system is also the reason for the difference. The reason for the characteristics of social relations is mutual consciousness. What is meant is that animals establishing relations should look at each other, do mental actions and affect each other, then the relations would be helpful. This whole process is more clear in humans because of a more developed brain and as a result, the relations which are established are more clear and stable. But it is impossible for animals to do so. Due to the low level of mental power in animal society, it is impossible to have influential sensitivity of its corresponding relations. They have understanding to have relations, corresponding shown but there is a lack of influential situation because in this show off, there is lack of mental interval activity. Therefore, relationship among animal society is senseless. In human society, sensitivity is so developed that in a moment, corresponding social situation, elements of social level and other classifications are also acknowledged. This is the reason why mutual consciousness is better than in humans than in animals. This way, we may say that the differences between human and animal society are mainly cultural. That's why the man is called the replica of his culture.

Classification and Traits of Animal Society

Animal society has been divided into three classes:

(*a*) Male monkey society (*b*) Society of mammals

(*c*) Society of ants and insects.

(*a*) **Monkey Society's Traits:** Scientists believe that humans evolved from monkeys only. Animals without a tail are included in this category such as Chimpanzee and Gorilla. The following are noted of these animals:

1. **Ability to understand:** The structure of such monkey is akin to that of humans. They also have the ability to understand just like humans.
2. **Fixed state:** Every animal in this society has a fixed social position. Every group has its leaders whose orders are followed and obeyed by everyone.
3. **Close relations between male and female:** The male and female of this society have close relations because they have to stay together for a long time to bring up their offspring.
4. **More brain power:** All the members of this society, on the basis of a fixed language, try to make the other persons understand. They have more brain power too. Thus, their offsprings learn to catch their prey, to escape animals and to climb trees, very fast.

(*b*) **The traits of mammals:** The animals who breast feed their offspring are included in this category, such as dogs, cow, elephant, horse etc. But this is not a necessary condition. Some traits of such animal are:

1. **Lack of special difference between the male and female:** One characteristic of such mammals is that there is not such of a difference between the male and female, with reference to physicality. One may not easily differentiate between the two, from afar.
2. **Limited size:** The society of these animals has a limited size as their females do not give birth to a huge number of progeny.
3. **Zero experience:** These animals do not remember their past experiences so it is said that they have zero experience.
4. **Adjustable:** These animals have the ability to adjust to a particular ecology. In this types of creatures, both male and female creatures are found.

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5. **Stability in relations:** Such animals have a stability of relations between male, female and their progeny. Male and female stay together till such time, when the progeny is able to catch its prey.

(*c*) **Society of ants and insects:** Crawling ants, termites 'birds' etc. are included in this society. Their traits are:

1. **Group feeding:** Such beings live in a group and gather their food and feed in the same way only.
2. **Cooperation:** This society has a high level of mutual cooperation.
3. **Division of labour:** Division of labour is seen in this society. Ants have the division between the queen and the labourer ants.
4. **Knowledge of seasons:** These have a special knowledge of seasons and gather the means for there security. They have a special season for reproduction too.
5. **Dependence on ecology:** Their existence is dependent upon ecology. Even if some small change occurrs in ecology, it threatens their society.
6. **Survival of the fittest:** Only those animals survive here who are the fittest or are strong enough to survive.

Kingsley Davis, to differentiate between animal and human society, has divided them into three categories: (*a*) Mammals Society, in which he differentiates between mammals and insects. (*b*) Male monkey society, in which he differentiates between higher and lower mammals categories and (*c*) Human society, in which he differentiates between humans and animals.

Animals have society but no culture: Animals have society but no culture. A man has language and symbols by which he exchanges ideas, through the medium of language, which is the biggest difference between humans and animals. Due to this, he has knowledge and acquires cultures and transfers knowledge from one generation to another.

Actually with the help of language and symbols in every society men can source of experience right from childhood and new cultural organization's stability and continuity are possible. Animals learn by a trial and error method and their tasks are simple and they do not have the ability to learn from the experiences of the past generation. They do not have the ability to decide nor do they have values. Thus, it has been rightly said that though the animals have to society, they do not have a culture.

Self Assessment

Fill in the blanks:

1. ..... is the most important concept of sociology.
2. According to ....., "society is a complete web of human relations".
3. Animals have society but no .....

3.4 Rural Life

Meaning of Village: The meaning of the word implies the smallest unit of social organization. This word has been used in Rigveda, Mahabharata, Manusmriti etc. Some say that the village is that place where farmers were established and it is a cooperative society. The life of its members are mutually related and is different from other communities because of its characteristics. In short, it is that residence of human society which has every element of group life. Today the word 'village' is used and it looks very simple to understand its meaning, but in reality, it is very difficult to explain it.

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1. **Dr. K.K. Rai** says that, "Village is that community which is informal, primary of basic groups, less density of population and has agriculture as the main occupation".
2. According to a thinker, "A village community is the one which lives in a fixed geographical area and whose members have developed community feeling and have developed cultural, social and economic relations, which make it different from other communities."

Characteristics of Village Community

It is clear from the definition of village community that it is called village community because the people living in this community have some speciality which is not found in other communities.

Some characteristics of Indian rural life are:

1. **The basis of village community is family:** The family has a great importance in a village. The primary focus of Indian rural life is the family to which a person belongs. The responsibility of a community depends upon a family rather a person. The name of the family comes before that of the person. Family fixes and decides the behaviour of its members and in political matters too, the family reigns supreme.
2. **Family as a group:** The actual form of family process is seen only in a village community. In a village, such families have a majority which has a system of its members, based on a group organization, whose properties are under joint control, who stay together and who behave in a group manner. Generally, such families are known as joint families.
3. **Social system on the base of caste system:** A village community is divided on the basis of caste system comprising of *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras*. The members of every caste have a set place, status and task, which they do. As a result, a person and a family are responsible for their caste. If they go against the rule of their caste, they are punished and are sometimes expelled from it also.
4. **Community feeling:** In a village, the needs of every person are satisfied by other people only as different people are differently abled and help each other. This way, the feeling of unity is maintained. Thus, a village is a community and the villagers have a communal feeling.
5. **Jajmani system:** According to this system, every caste has its *Jajman* who are provided the services, and the service providers are called as *Parjan* or *Praja*. Such as, a barber provides barber facilities to his *Jajman*, washerman washes his clothes etc. In the same way, barber, washerman, priest has relations with some families to which they have been providing services for generations. In this system, father's profession passes onto the son in the same way as the property does.
6. **Belief in religion:** Most of the people in a village are farmers, who do not have any control over the forces of nature. Sometimes, he suffers because of drought and sometimes floods destroys his crops. Thus, he fears the wrath of nature. So, he starts to pray to forces of nature, so as to appease them. This leads him to a blind faith in forces of nature.
7. **Loneliness:** As compared to its western counterparts, the life of an Indian villager is very lonely. They do have contact with only closely lying villages or to one or two closely situated towns or villages.
8. **Main profession is agriculture:** According to census of 1971, the main occupation of 70% of Indians is agriculture which makes it the most important profession of India.
9. **Family as a unit of production:** The main work of villagers is farming. This does not mean that village people do not do other work. There are other work and small industries in villages. For example fishing, birds catching (poultry), work of blacksmith and goldsmith, production of fruits, skin industry, oil and honey industries etc. but these places are invisible. The whole production work is carried out by the members of the family. If some extra hands are required, a labourer is hired but the relation is not one of the hired and the hirer. One who hires also shares the work.

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10. **Importance of neighbourhood:** Villages are sparsely populated so the importance of neighbour and neighbourhood is immense, for security or for any other purpose. Neighbours are the closest companions who cooperated in the smallest of tasks.
11. **Lack of specialised labour:** Though the villagers are agriculturists. Therefore, it is essential for a farmer to know the everything of farming. For example, repairing of a hall, making ropes to dig well growing fruits and vegetables, etc. But all farmers are not aware of everything. They are no farmers. Same is the with their women, since they have to do so many tasks, they may not become experts. This is in contrast to cities which has many experts.
12. **Simple life:** Though village people work hard, they do not have much spare time even to think about enjoying their life. They eat simple and dress simple without any flashy lifestyle.
13. **Monotonous social life:** Indian villagers have fixed work to do without any outside distraction. Their daily lifestyle is nearly the same so, their lifestyle is monotonous and to some extent, boring.
14. **Public opinion is important:** Since Indian villages are sparsely populated, their society has less of variety and is unitary in character. People are related to each other and if not, they use terms of endearment to address each other. Requests of elders are acceded to. So, in a village, public opinion is important.
15. **Belief in tradition and religion:** Most people in India believe in religion, faith and traditions, more so the villagers, who are uneducated because of lack of means of education, so they remain backward. They have no contact with the outside world, nor have any expansive outlook been developed there. They do not trust anything new and treat traditions as the order of the divine. This is the reason they have extra faith on traditions and religion.
16. **More stable and peaceful social life:** In villages, because of religion, tradition and strict adherence to morality, there is a lack of romance. Marriage is one's religious duty. Due to lack of romance in village, the marital relations are stable. All the other relations be it brother-sister, mother-son, father-daughter are very strong. This results in a more stable and peaceful family life.
17. **Illiteracy, fatalism and low living standards:** There is severe lack of education in Indian villages. This lack of education leads them to believe in fate and thus, they are fatalistic. This leads to their low standards of living. Today, the literacy rate in villages is 14% to 28%.
18. **The low status of women:** The status of women in Indian villages is extremely and the responsibility for this lies with social structure, ideals and village institutions. Lack of education, child marriage, dependence on male members for their sustenance and denial of the right to divorce are the main factors behind it. Women are the base of the family on whom hinges the healthy development of the society. Villages lag behind in female education, resulting in the lack of development of children.

Concept of Urbanization: Urbanization is a pervasive process related to economic development and social change. According to some, it is the result of breach of social values. As a result of urbanization in India, no change came into Indian caste system, joint families did not change into nuclear families and religion did not become impersonal. According to M.M.A. Rao, the concept of breach was born in western countries and that's why the traditional urbanization in India is reexamined. Thus, its true that modern traditions are different from urbanization.

Rao has divided the study of cities into three, (*i*) Studies related to organizational approach, (*ii*) The study of cities in the context of history of civilizations and (*iii*) The study of cultures of cities in context of long traditions. In the context of the first one, we can refer to the outbreak of middle class and business organizations and role of religion. According to **Pirenne**, middle class and business groups are found in cities. **Kulange** compared ancient cities to religious communities. **Max Weber** gave emphasis on social activity and independent municipal government. Thus, the supporters of committee have seen the special stages and causes of the development of towns in different context.

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Factors for the development of Urban Life: Factors for the development of urban life are as follows:

1. **Fundamental factor was the surplus of food-stuffs:** Production of surplus food-stuff in villages is directly responsible for the growth of cities. The people living in town neither do farming nor live with empty stomach. The eatables of town inhabitants come from the villages. Due to this, whenever village people have production only for themselves, it is impossible to born a city. Town is possible when there is abundance of food stuffs in the villages. It is said true that whoever can grow pieces of wheat where one piece was grown has contributed in the development of a town. In ancient times, this surplus came from forced labour, slavery and taxation by the kings. Later on, with the new developments in agriculture, the production increased and in present times, production by some people only suffices for the whole population.
2. **Invention of means of transport:** When the means of transport were invented to transport the excess food grains to the countryside to the urban areas, to led to the development of cities. The invention of such means of transport such as bullock carts and boats contributed immensely to the development of cities.
3. **Favourable geographical conditions:** It was natural for cities to come up in areas with favourable geographical conditions such as moderate heat and moderate cold, with landform being plain. These were the places where people could settle down easily, with easy availability of food. This was the reason the first cities of the world came up in the valleys of Nile, Tigris, Euphrates and Indus.
4. **A form of social organization:** According to **Davis**, excess production or the increase in population never gave rise to new cities, nor it will. Along with these, it has to have a social organization whose speciality would be the class of officers, clerks etc. who would have nothing to do with agriculture, yet be able to procure food. This would be possible only if some people produce for all and some take a break from agriculture and settle down in cities. This way, "Agriculture makes possible cities, but culture, specially in the form of social organization—gives it a true form and makes it truly happen."
5. **Establishment of army camps:** Cities were established, on the basis of power, after the establishment of army camps as the areas of defeated people were occupied and the victors established camps and settled down. In the words of **Bergel**, "In short, it is believed that the earliest cities were the army camps established in the area of the defeated population."
6. **Attraction of the cities:** The attraction of cities became the main reason for their establishment. Education and business were the main attraction of the cities: Pataliputra developed because of Nalanda University and Dhaka developed because of business. Greek and Roman cities developed because of business and industry only.

Development of the Cities: After the growth of cities, many other reasons led to the development of cities, which are as follows:

(A) Urban Factors

1. Economic Factors
   (*a*) Development of the means of transport and communication
   (*b*) Favourable geographical condition
   (*c*) Progress in industry, business and commerce
   (*d*) High standards of living
2. Political Factors
   (*a*) Establishment of capital
   (*b*) Army camps
   (*c*) Security

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3. Religious Factors

4. Social Factors

(*a*) Entertainment (*b*) Educational facilities

(*c*) Social prestige and post

5. Psychological Factors

(B) Rural Factors

1. In India

(*a*) Pressure of land

(*b*) Destruction of rural industries

(*c*) Splitting of land holdings

2. In Western countries

(*a*) Progress in agricultural practices/art

(*b*) Usage of machinery in agriculture

(*c*) Agriculture on large forms and consolidation of lands.

The above given factors are explained below:

(A) Urban Factors

1. Economic Factors

(*a*) **Development of means of transport and communication:** The basis of cities are business and industry which cannot develop without the development of means of transport and communication, which are very important for transporting raw materials and finished goods. Mumbai, Kolkata and Kanpur are good examples.

(*b*) **Favourable geographical condition:** The progress of business and industry, on which progress of cities are based, is dependent on favourable geographical conditions. Availability of raw materials closely, favourable atmosphere contribute to the development of cities. Jamshedpur, Jharia, Raniganj are good examples.

(*c*) **Industry, trade and commerce:** The progress of industry, trade and commerce is directly connected to the development of cities. Start of a new industry affects business and commerce and to run them, more people are needed, this leads to increase in population which requires housing, fooding, clothing and other needed things. In short, thoughts turn towards citizen's social life *i.e.* city develops. Kolkata, Mumbai and Kanpur are its examples.

(*d*) **High standards of living:** One of the biggest attraction of cities are their high standards of living. The various means of earning money that are readily available in cities are not available in villages. Attracted by these too, the people shift to cities. In other words, various attractions of a city attract people not only from villages but from various countries of the country. Thus, cities are developed.

2. Political Factors

(*a*) **Establishment of capital:** The importance of a city is increased as and when it becomes a capital of many people related to set up come and settle here. The bureaucracy of the kingdom members of the assembly, parliament, armed forces etc. all come and settle here. As a result, the population increases and to sustain the needs of the increased population, the associated services develop, thus leading to the development of the city Delhi is a prime example.

(*b*) **Military camps:** The day a military camp is established in a city, the development of a city happens by itself. The families of soldiers too come and settle in a city and to fulfil

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their needs, business, industry and commerce increases and the city is developed. Meerut, Bareilly, Kanpur, Kolkata and Delhi are its examples.

(*c*) **Security:** Cities have better facilities for security of life and property which itself is an attraction. The police and the armed forces of a city develops the feeling of security in people which pulls people from the surrounding villages.

3. **Religious Factors:** Many cities are developed on the basis of religion specially in countries where religion is extremely important. For example, in India many pilgrimage centres have developed as important cities.



Example: Allahabad, Haridwar, Varanasi, Gaya, Puri, etc. are developed because of religion only.

To provide facilities for pilgrims, a large population is required which directly leads to the development of a city.

4. **Social Factors**

(*a*) **Entertainment:** For many people, the various means of entertainment that a city has, are its main attractions. Cinemas, clubs, musical evenings etc. held in a city give rise to a different form of business, industry and commerce. Only in Cinema, there is a trade of millions of rupees. This once again leads to an increase in the population thus leading to the development of the city.

(*b*) **Educational Facilities:** These are the main basis for the development of any city. Schools, colleges, universities and other means of higher education are found in colleges only. Every person depends on these facilities so as to develop his personality and they come and settle in such cities. Besides, the teaching faculty comes and settles down at these cities. These are followed by the business class. Thus, a city develops by itself. Aligarh and Roorkee are its examples.

(*c*) **Social Prestige and Status:** A city provides social prestige and status to a person. It provides the status of doctor, lawyer, engineer, barrister, judge and various political posts. This increases his social prestige also. Thus, one may say that a city provides full facilities for the development of a person's personal development, provides him status and expands his social prestige.

5. **Psychological Factors:** Psychological factors too play a big role in the development of a city. There are some people whose mental levels is in time with the city's environment and their personality finds full expression in such a place. Some people who have high expectation they all leave villages and come and settle down in cities, thus leading to its development.

(B) Rural Factors

1. **In India**

(*a*) **Pressure on land:** The speed at which the population of India increased and the village industries developed, there was no option left for a person to engage in agriculture. This increased the pressure on land and when it became to earn a living from land, the people left their villages and came to cities leading to their development.

(*b*) **Decline of village industries:** The village industries declined sharply after the arrival of the British. In the face of the industries of Manchester and Lankashire, the labourers engaged in village industries became redundant and they had no option but to settle down in cities. This too led the development of cities.

(*c*) **Sub-division and fragmentation of holdings:** Due to decline of village industries, laws of succession, breaking up of joint families, and personality, every person started demanding his share of land, which led to sub-division and fragmentation of land, and it became unfit for agriculture. Thus, many families found it difficult to make two ends meet and they moved to cities.

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2. **In Western Countries**

   (*a*) **Improved art of agriculture:** The form of rural factors in the development of cities in western countries is opposite to that of India. Due to the development of science, there was a revolutionary change in agriculture, food production increased and made it possible for a large number of people to come and settle down in cities.

   (*b*) **Use of machines in agriculture:** The role of machines was the most important one in the increase of agricultural production. Machines came to be increasingly used in this sphere, thus leading to a saving of time, freed a large number of people who came and settled in cities.

   (*c*) **Consolidation of land holdings and large scale farming:** The surprising increase in the agricultural production also happened due to consolidation of land holdings and large scale farming too. Large machines such as tractors came about and a small number of people could farm a large area.

All these factors collectivity contributed to the development of a city and proved to be helpful in developing them.

3.5 Comparison of Rural and Urban Life

It is not possible to draw a clear line between rural and urban life. Besides this, various characteristics of these two are interrelated. In short, a city is a place where people are engaged in various professions other than agriculture. It is that complete society which has more population which lacks the feeling of community living. Most of the social scientists believe that various characteristics of a city are various professions, ecology, population, progress, interactions and complexities. A city is that community where economic, social and religious complexities, dense population, formal means of control, personal competetion and conflict etc. are apparent.

The factors of differentiation between urban and rural life are:

1. **On the basis of population:** Rural people include labourers, artisans and agriculturists who all have a nearly identical life. Villages are not densely populated and people have nearly the same habits. Opposed to this, city has a number of factories on a small piece of land where thousands worker and the population is dense, comparising of people of all religious, caste, community, creed etc. whereas in a village, only those people stay who are its original inhabitants.
2. **The form of the family:** Joint families are usually found in villages where the elders are obeyed. The prestige of a family affects every member, and his place in various spheres of life is fixed by his background. Whereas, in a city, its more of nuclear family where a husband, wife and their children live. Here, only the advice of the elderly is taken which may not be necessarily obeyed. In such families, a person is more important than a family members are not too intimate. In villages, there is no status for a mother whereas in a city, both mother and father are equal.
3. **Marriage:** Marriages too are important in villages just as a family, as these are dependent upon the family. A marriage has a very important place in a village family, as it is not between a male and a female but between two families as they become one. Here, personal choice is not asked for but the marriages are fixed by the families, as these are based on traditions. Love and romance are not favoured. Marriages take place among one's caste only and child marriages are not uncommon.

   As opposed to this, in a city, before a marriage is solemnized, personal choices are asked for. Love and romance are common, rather love marriages are common and marriages happen only when a person becomes adult.

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4. **Neighbourhood:** It holds important place in a village. Because of less population, a person is fully acquainted with his neighbours. Neighbourhood acts as one large family. In a city, it holds no importance. Here, person is extremely busy in his profession that he does not have any idea about his neighbours.
5. **Religion:** Villagers are traditionalists where religion is extremely important and are slaves to religious and social mores. Every family and caste acts as a religious unit who are led by traditional practices. In the Jajmani system, the capitalist class exploits them whereas in a city, all these things are considered bad. Every urban person is free to choose his/her partner and their personal choices are heard out.
6. **Status of women:** Women don't have any importance in a joint family in a village. They don't have any independence and are dependent on the males of the family, for every needs. Pardah system is followed strictly and they are like slaves. In comparison, the status of women in a city is of high standard. They are not limited to a house only but work in offices and take part in all sorts of economic, social and political activities. They do not believe in pardah system and they are not dependent upon males and are free to do any work.
7. **Economic Life**
   (*a*) There are only two kinds of professions in a village, agriculture and cottage industry which induces no competetion and people cooperate in each other's profession.
   (*b*) Village life is pure and simple and villagers are able to fulfil their basic needs.
   (*c*) Economic disparity is less in villages, because of limited economic means, thus there is no class conflict.
   (*d*) Because of an inherent beliefs in religion and its practices, a great part of villager's income is spent on religious festivals.

The situation is totally different in cities where

   (*a*) Economic success is supposedly the biggest success of life, which fixes a person's place and his value. This is also the factors which fixes his social and political value.
   (*b*) The other characteristic of cities is profusion of professions. If a person fails in a profession, he may choose another one.
   (*c*) Various professions have various moneyed profits, thus dividing the society into two-moneyed class and the ones without it.

   Moneyed class generally exploits the non-moneyed class and it leads to a class conflict. In the present civilization, the history of cities is one of class conflict.
   (*d*) Thus, its clear that because of these two classes, there is a big gap between the living standards in a city.

8. **Social control:** Besides, we see that villages do not like artificiality. They are simple, having no personal interest and kind hearted people. There behaviours are very gentle. But in opposite, the construction of a town and its organization is based on artificiality. Every person like show off and are tip-top. They lie, betray everytime and at every step. Their most of work contains show off. Villages have primary relations which control social life, where there is informal control of family and caste at every step. These cultural values control a person's behaviour and stop him from doing wrong deeds. This way, these mores have great value in rural life. **Beesenj** and **Beesenj** write that "Mores is the king in a rural community and the mores control most of the behaviour". Besides, the family also compels a person to believe in these mores.

   In a city, social control is a problematic subject because of a large population and the less power of family and community. They are not controlled by informal institutions such as God and mores also. In their place are formal institutions such as law and police. Whenever a

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person, he/she may be free of these primary relations. Davis says, "Whenever he wants, by submerging himself into the sea of unknowns, he may free himself of the hard control of primary groups.

9. **Social outlook:** Village people have a very traditional outlook and do not desire social change. The outlook of urban people, because of the spread of education, becomes broad. These people support change. Village people are not interested in polities while urban people are active participants in it. Village people are fatalists whereas urban people are not so, who have a firm faith in their power and own self. On the onset of some problems, they keep on working hard to fight it.

10. **Economic life:** There is a great difference in the economic life of rural and urban people. Agriculture is the main basis of village economy. Scholars such as **Sorokin**, **Zimmerman** and **A.R. Desai** treat agriculture as the main factor to differentiate rural life from urban life. Simuns says that, "The two basic forms of livelihood have differentiated between rural and urban world."

    In the same way, the living standard of rural people is low and they tend to spend less than the urban people. Ross says that, "Rural life suggests saving while urban life suggests spending." Village life has nearly the same living standard for everyone while it fluctuates wildly in urban life.

11. **Cultural life:** There is a difference in rural and urban cultural life. Subtly looking, rural culture has a stability. **Najmul Karim** writes, "They appear stable but are not. Dynasty follows dynasty and revolution follows revolution. Hindu, Pathan, Mughal, Maratha, Sikh and British became rulers but rural communities remained as they were." Since culture is stable, its ideas also are stable. There is no newness in life. **Simuns** says, "Leaving aside some exceptions, there life follows the cycle of season."

12. **Social interaction:** Rural life has limited social interactions and has a narrow outlook. They look at any newcomer with suspicion. The situation is opposite in urban life where the outlook is broad. Urban people are exposed to countless people, who work together. This way they get new ideas which increases their knowledge.

    Rural life has cooperation but it is limited to family only. It has self interest inherent in it. Division of labour and specialisation depends upon cooperation. There is less competetion in rural life but not so in urban life. But there is more conflict in villages and that too for land but in urban life, it is due to economic disparity. This has been a major factor for the rise of cities.

13. **Social mobility:** It does not only mean migration but also changing of occupations. Rural life has less social mobility as compared to urban life. **Sorokin** and **Zimmerman** say that, "Rural community is like still water in a container whereas urban life is akin to boiling water. The speciality of one is stability while that of the other is mobility."

    The main reason for this rural stability is agriculture, which is born of traditions and people do not want to break it. This is the reason that the son of a farmer does the agricultural work and the son of a Brahmin disposes educational and religious works. Religion, traditions and control over primary problems block social mobility. In urban life, since no traditions are followed, people easily leave an occupation and pick up another. In urban area, the son of a Brahmin also does the work of a cobbler. Here a person has no difficulty to change his occupation. Generally, many occupations are followed by the members of a family. They have a broad outlook. In cities, social mobility is increased due to the effects of politics, religion and education but these have very less effect in rural life.

14. **Social disintegration:** It refers to a situation when there is a balance in the means of social control. Values, traditions and ideals are not in balance and people do not work according to

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it. Since rural life is based on traditions, there is no personal disintegration and thereby no mental conflict. Alcoholism, suicide, prostitution are not seen in villages. There is less familial and social disintegration as compared to urban life.

In towns and cities, these habits can be seen in daily life. The main reason to adopt such habits is to get free from mental tension and its consequences. Therefore, in urban area, personal as well as social and family dissociation are often found. The types of family dissociation of divorce, separation are rarely found in villages, whereas in urban area, this can be seen very easily.

The problem of widow-marriage are often found in villages. Based on custom and orthodoxity, the ideology and mentality of the villagers become orthodox and they acknowledge widow-marriage a curse. The situation of widow is thinkable in villages. They are considered to be **unholy**. They are prohibited to take part in any celebration. Thus, their conditions are very harsh. Their lives are miserable. But in cities the form of economic dissociation can be seen in abundance. Poverty, unemployment, begging and in economic situation, due to depreciation economic problems occur due to which social life of the people is dissociated. They cannot adjust themselves in the society.

15. **Social stratification:** For the post and responsibility, proper steps are necessary in every society. Due to thses steps, society is divided in several classes. The concepts of class and caste are different in villages and cities. First reason is that there are lesser number of social classes in a villages as compared to a city, which may have numerous classes. **Bogardus** says, "In a city, one may find people dying of hunger, besides rich people but in a village, there is no such big gap. In cities, millionair and high-profile officials do not come in contact with low-class people but in villages it does not happen. There is always a coordination between the low-class people and high-class people. In a village, everybody knows each other but is not possible in a city. The ties of caste and class are loose in a city but are very stringent in a village. The status of Shudras is extremely pitiable."

The situation of Shudras is described by Mahatma Gandhi as, "Socially, they are worse than leppers and economically, worse than slaves. Temples are out of bounds for them and they can not use public facilities. Looking at them is considered a crime. High-caste Hindu lawyers and doctors do not want to work with them and Brahmins do not want to preside over their religious functions."

Thus, we see that social stratification is very strict in villages but not so in cities. The outlook of cities is broader.



Did u know? "Grameen" is the Hindi translation of the English word "Rural" which means related to a village. And "Nagariya" is the Hindi translation of "Urban" which means related to a city.

3.6 Community

Man cannot live alone. He is related in many ways to his fellows to form a group. But it is not possible for man to become the member of all groups. He establishes relations only with those people who reside near him in a definite locality. It is natural that people who reside in a particular area for a considerable length of time develop social likeness among themselves. They develop common social ideas, common traditions and customs, sense of belonging together. This fact of social living and common specific area gives birth to community.

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Definition of Community

Various thinkers have defined community in their own ways. According to Dawson and Gettys,

"A community is a unit of territory within which is distributed a population which possessed the basic institutions in their simple and more specialized from by means of which a common life is made possible."

According to Lumley, a community may be defined as the local aggregation, who have same and different interests and for whose fulfilment are there different institutions. Maclver and Page say that whenever the member of any group small or large live together in such a way that they share, not this that particular interest but the conditions of a common life, we call that group a community.

Primary Elements of Community

The primary elements of community are as under:

(*i*) **Definite locality:** Locality means a community occupies a territorial area permanent or changing. The people belong to their locality and develop "we" feeling with each other. Manzer writes that, "A society which lives in a definite locality is a community". Davis says that," Community is a small localized group under which come all the facets of social life". Thus, a community is always situated in a regional area. Mostly are established in proper way and bounded by their local land situation. The importance of the concept of community lies is that it stresses on social coordination and medieval relationship of geographical region. Due to civilization, in local houses and social relation whatever change is seen, however in local area there is no doubt in the superiorness in the basic symptoms.

(*ii*) **Community sentiments:** The community sentiment is the social coherence. Due to living in a certain land area, 'we' feeling comes in the mind of people. The 'we feeling' called community feeling. Which the people inculcate within themselves. This sense of "We", belonging together and to the residence is the real sentiment of community. Hence, a common way of life of people along with its awareness on a common territory is a community.

(*iii*) **Common life:** One of the elements of community is that there is always common life *i.e.* common customs, common language and common cultural ecology. There are no ups and downs and inequality in community.

(*iv*) **A Common system of rules:** Ginsberg attracts our attention towards another element of community by saying that we should be the organizational part of a community. He says that a society is surely an organization and to control the behaviour of its members, there has to be common system of rules.

Similarities between Society and Community

There are the following similarities between a society and a community:

1. Both the society and the community have mutual consciousness.
2. Both the society and the community are versatile.
3. Both the society and the community are self developing.
4. Both the society and the community have social relations.
5. Both the society and the community are composed of people.
6. Both the society and the community have different groups.

Differences between Society and Community

The differences between society and community are as follows:

1. Society is a web of social relationships. It includes every relationship which established among the people. This social relationship may be direct or indirect, organized or unorganized, conscious or unconscious. But community consists group of individuals.

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2. Society is abstract. It is a network of social relationships which cannot be seen or touched. On the other hand, community is concrete. It is a group of people living in a particular area. We can see this group and locate its existence.
3. Society is wider there can be more that one community in a society. Community is smaller than society. There cannot be more that one society in a community.
4. Every community is society but every society is not a community.
5. Community Sentiment or a sense of "we feeling" is not essential in a society; community sentiment is indispensable for a community. There can be no community in the absence of community sentiment.
6. A definite geographical area is not necessary for society. It is universal and pervasive; but, a definite geographical area is essential for a community.
7. The society was created earlier and the community came later on.
8. A man spends all his life in a society whereas he spends only a small part of it in community.
9. In a community, common interests and common objectives are necessary. People in a community live together for achievement of common interests and common objectives. On the other hand, common interests and common objectives are not necessary in society.
10. Society involves both likeness and difference. Both, common and diverse interests are present in society. But, likeness is more important than difference in a community.

Is Monastery a Prison or a Community?

Is monastery a community? For this we have to weigh on the scale of the necessary elements of community, such as a definite locality, a human group and a feeling of 'we'. All these are found in a monastery, so we may treat it as one but some people have objection to it as they feel that in it, normal life is limited and banned, so it is not a community. But this objection is not valid as in every community, normal life is limited by the laws of the community so a monastery is a community.

Is Caste a Community?

Though, we find the feeling of 'we' in a caste but it does not exist in a definite locality and it does not has a normal life. The members too are scattered all over. The feeling of 'we ' is also not that strong. The customs of a Bengali Brahmin would be different from that of a Kashmiri Brahmin. A Punjabi Brahmin would have a greater affinity with a Punjabi Vaishya than his Bangali Brahmin. Thus, it is not proper to call a caste a community.

Is a Refugee Group or Immigrants a Community?

A refugee group or immigrants may be called a community because they speak one common language, help each other through thick and thin, have common customs and wherever they settle, they have formed a community.

Neighbourhood and Community

A neighbourhood is definitely a community. It is established on a definite locality, has the feeling of 'we', and has a social life. In fact, it has the most intensive feeling of 'we'. It is a part of the family whom a person gives the maximum importance. It is a primary unit of the community and may be called as little community. It puts impression on a person's personality, style of living and normal life.

The form of neighbourhood in a village and a city are different. In a village, the neighbourhood is an important stage of normal life but comparatively, its importance is less. But in a city, the neighbourhood loses its importance as there are no basic relations also. So it may not be called as a community as there is no communal feeling.

MacIver on Community

Defining a Community, **MacIver** says that it is that area of social life in which there exist unity to some extent. According to him, locality and community sentiments are the bases of community.

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1. **Locality:** A community always occupies a territorial area. Even a nomad community, a band of gypsies, for example, has a local, though changing habitation. At every moment its members occupy together a definite place on the earth's surface. Most communities are settled and derived from the conditions of their locality a strong bond of solidarity. The importance of the conception of community is in large measure that it underscores the relation between social coherence and the geographical area. Whatever modifications in the relation of social bonds and territorial abode have been introduced by civilization, yet the basic character of locality as a social classifier has never been transcended.

The elements of a locality are:

A. **Concentrated population:** The concentration of population is an important element of a community. The densely populated places are like those places on the earth which have some distinct geographical conditions, but this is not always so. Many communities have some centres for social activities. If it is a little community, it is not variable and if it is a large community, it is extensive and variable.

B. **Local conditions:** Local conditions too affect a community. Human conditional classics express the paradigm of human adjustment because humans create a communities inside the ecology found inside a village or a city. A section of social scientists believes in the importance of the factors such as natural fauna and methods of farming, animal husbandry and environmental conditions. They believe that the physical ecology affects social life. Every community builds its own ecology according to its needs. In every community, the above mentioned process takes place with the increase in the age of the new generation. The differences between various communities of different places are a result of variable complex system of factors. All these combine together to bring the community closer and keep it organized.

C. **Outer form of community:** Every community expresses its form. All the cities in a localized area cannot be called a nation because it has a main city, a capital and from a functionalist viewpoint, there are specialized areas and cities which have a network of contacts. A city is not a collection of families; rather it is a system or a paradigm which comprises people, professions and specialized units.

D. **The structure of community as a form of natural development:** Just like an organization, the paradigm of a community is not pre planned rather it is decided by those powers that arise when some people come in close contact. These powers are like conflict for competition and cooperation for economy. This develops the local form of a city. Besides this, a city has a physical setting or a physical design which may be called as special form of a community. The modern economic and technological developments have affected the physical designs of larger cities which may be fractionally understood as a naturally developed community.

   Generally, it happens that when we make a building for the social activities of a group, they do not use it. In the same way, when we cover a large area of a forest or a mountain for the entertainment of the public, it so happens, either it ignores them or destroys them.

2. **Community sentiments:** Community sentiment is a major prerequisite for the existence of any community. In primitive societies it never existed that people occupied specific local areas which lacked the social coherence necessary to give them a community character. For example, the residents of a ward or district of a large city may lack sufficient contact or common interests so as to instill conscious identification with the area. Such a 'neighbourhood' is not a community as it does not possess a feeling of belonging together and lacks community sentiment. Thus locality, though a necessary condition, is not enough to create a community. A community, to repeat, is an area of common living. There must be common living with its awareness of sharing a way of life as well as the common earth.

"Man's community spirit is humanistic". These words are opposed to selfish.

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Community sentiments have three basic elements which are as follows:

1. **The feeling of pride:** The word 'we' gives rise to such a feeling of pride in humans that the question of division does not arise. Whenever and wherever we find common interest between people, this feeling of pride is there and it may also be seen in community life.
2. **The feeling of role:** In the feeling of role, every man feels he has to enact a role and in the give and take in a community life, he has to finish his function.
3. **The feeling of dependence:** Man is dependent upon the community in order to ensure his survival. This gives rise to the feeling of dependence in him which results in the feeling of physical dependence.

3.7 Association

An association is a group of people organized for a particular purpose or a limited number of purposes. 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 organization with a view to secure a specific end or specific ends." **Giddings** says that, association is the symbol of organization of social life in which the education of social legislation is given. In this connection, **Maclver** and **Page** write that, "We define association as that organized group which has been created to satisfy common interests."

An association comprises of following four things— (*i*) It is a group of people, (*ii*) It is organized, (*iii*) It satisfies common interests and (*iv*) There are some laws for performing the tasks of the association and it has feelings of cooperation also.

State, college, court, factory etc. are all examples of association which were established to fulfil certain common interests.

Characteristics of Association

The essential characteristics of association are as follows:

1. **A group of people:** An association is created or formed for the attainment of the objectives. Without people there can be no association. Hence, a group of people is an essential condition of an association.
2. **Common interests:** An association is not a mere collection of human beings. It consists of those individuals who have some interests in common.
3. **Established on purpose:** An association is based on co-operative spirit of its members. People work together to achieve some common purposes. It gives opportunities to its members to work together to achieve some common purposes.
4. **A definite organization:** An association is formed of those individuals who are organized in order to fulfil some specific interests. So, an association is known as an organized group.
5. **Social rules and regulations:** The organization of an association rests upon a particular set of laws. These laws are necessary for regulating the conduct of members belonging to an association. The members of an association follow these rules and regulations.
6. **Voluntary membership:** The membership of an association is voluntary. It is not compulsory. People voluntarily join in an association for the achievement of their desired objectives. They can also withdraw their membership according to their own wishes.
7. **Temporary in nature:** An association may be permanent or temporary in nature. Some associations like the state, family, etc. are permanent. Some associations are organized for a very temporary period. For example, the Flood Relief Association is a temporary association.
8. **Formal relations:** The relations between the members of an association are mutually formal since it has to function under a set of rules . Thus, members maintain only that much relations

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which would suffice for the purpose. Besides, many people are members of various associations and it is not possible to maintain close relations with all the members.

9. **Means and not an end:** An association is formed to satisfy some interests and a man tries to satisfy his interests through it only. So, one may say that it is a mean and not an end in itself.
10. **Name and symbol:** A special characteristics of an association is its name and symbol with which one having a different one. These names and symbols give us an indication of the purpose for which a particular association has been formed. For example, the name and symbol of **The Life Insurance Corporation of India.**

Self Assessment

Multiple Choice Questions:

4. Rural community is that group of people which stays in a certain ..... area.
   (*a*) social (*b*) geographical
   (*c*) political (*d*) familial
5. Villagers are .....
   (*a*) hard working (*b*) behaviouralists
   (*c*) fatalists (*d*) all three
6. According to Ross," Rural life teaches one to save whereas urban life teaches one to .....'
   (*a*) cash (*b*) save
   (*c*) spend (*d*) change
7. In a society, both organization and ..... are found.
   (*a*) disintegration (*b*) coordination
   (*c*) feeling of "we" (*d*) localization

Sociological Importance of Association

1. **Development of personality:** It is possible to develop personality by association. It is the duty of man to develop himself both physically and mentally for the betterment of society. Then only he may become an important part of the society. An association provides the elements such as brotherhood, cooperation etc. which develop his personality. The committee like Sanatan Dharma tries to increase the religious feeling. Due to this, a complete development is possible in a person.
2. **Division of labour:** An association works on the principle of division of labour. This leads to an outbreak of specialization, which is an important element for progress.
3. **Social organization:** An association is an important part of society. If it keeps on playing its part, social set-up is maintained thus leading a society to attain its set aims.
4. **Cooperating to finish the task of the association:** Every member joins an association with the purpose of attaining one common purpose, so they cooperate in every possible way.
5. **Attainment of goals:** Associations are formed for the purpose of attaining the goals of social people so any member may join it to attain his own goals.
6. **Development of good qualities in people:** An association is formed on the feeling of goodwill and cooperation. This leads to the development of good feelings in people which is necessary for the progress of the society.

Types of Association

Associations are of following types:

1. Economic Associations—Labour Associations, Business Associations

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2. Political Associations—Congress, BJP
3. Religious Associations—Brahm Samaj, Ramakrishna Mission
4. Educational Associations—Shiksha Mandal, Sociological Society
5. Entertainment Associations—Clubs, Sports Associations
6. General Welfare Associations—Adivasi Kalyan, Harijan Sevak Samaj.

MacIver and Page also have divided the associations on the basis of interest, which are given in the table below:

Interest	*Associations*
I. Non Specialized	Class and Caste Organizations, Sex Groups, Age Groups, Patriarchal Family etc.
II. Specialized	
(*a*) Secondary	
1. Economic Interest	Business, Industrial, Financial, Agricultural, Employment
2. Political Interest	State-Municipal Parties
3. Technical Interest	Technical Institutions and Associations for Behavioural Problems
(*b*) Teacher's Interest	
(*c*) Primary (cultural)	Schools, Colleges, Study Groups
1. Social Contact	Clubs
2. Health and Entertainment	Sports, Dance, Gymnasium
3. Sex and Reproduction	Family
4. Religion	Church, Temple, Monastry
5. Beauty Interest, Arts, Literature	Lalit Kala Kendra
6. Science and Philosophy	Science Clubs

Association and Community

Association is that grouping of people which is organized for the attainment of a particular interest. A definite locality is not necessary for it. The feeling of cooperation is enough and the feeling of "we' is not required. Thus, it becomes clear that association is not a community. It is just an organization of the latter. **MacIver** and **Page** make it clear when they say that," An association is not a community rather it comes under a community. "A comparison between association and community;

The Analogy between Association and Community

1. Both association and community are a group of people.
2. Both association and community are material.
3. The feeling of cooperation is important in association whereas this feeling is extremely important in community.

The Differences between Association and Community

1. An association is established after careful planning whereas community is not planned, it is born of itself.
2. An association is formed whereas community is developed.
3. An association is formed to attain certain goals whereas community embraces the whole life, it is established for certain self interest and the whole life is spent in it.

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4. The membership of an association is voluntary whereas that of a community is compulsory.
5. An association is temporary whereas community is permanent.
6. The feeling of "we" is mixed with the feeling of self which is forgotten as soon as our self interest is satiated whereas in a community, this feeling is selfless.
7. Association is a mean whereas community is the end.
8. An association is a part of a community which may have many such associations whereas a community fulfils its needs through an association and uses it as a mean.

An Association is not a Community

Maclver and **Page** seem to be correctly saying that, "Association is not community; rather it is an organization under a community." In comparison, the area of a community is extensive and its examples are—village, city, nation etc., whereas the examples of an association are educational association, business association etc. Thus, it becomes clear that association and community are not one and the same thing but association comes under community.

The Difference between Community and Society

The social relations, which are abstract, are formed in a society only. Thus, a society is also an abstract but its speciality is that it has got a variety of people. The organization of these people is called a community. These people can be seen. Therefore, a community is static. It is clear that people living in a certain land area, filled with 'we' feeling, community organization of people living simple life is called Community. When we discuss the relation not only in people but also the relation between them which is not seen is called society, therefore, a society is **hidden**. A society is not a community and a community may not be a society. They have basic differences which are given as follows:

1. A society is not settled at any fixed geographical area whereas the basis of a community is a fixed geographical area.
2. A society does not have any communal feeling but has both cooperation and conflict. Communal feeling is life of community and it cannot survive without the feeling of "we".
3. A society is a web of social relations whereas community is an organization of people.
4. Social relations are abstract as they are invisible whereas a community is concrete.
5. A society is more extensive and most of the communities come under it whereas the growth and development of a community begins after the society.
6. The development of various communities is possible in a society and a society may have people of various communities. One community will have one society only.
7. The geographical limits of a society are not fixed whereas the geographical limits are extremely necessary for a society as it is the main basis of its growth and development.

Distinction between Association and Society

The points of difference between society and associations are as follows:

1. Society is a system of social relationships whereas an association is a group of people.
2. Society is almost permanent. It will exist as long as man exists. But association may be transitory.
3. Society is abstract. It cannot be seen or touched. But association is concrete.
4. Society is marked by both co-operation and conflict whereas association is based on co-operation alone.
5. Society develops by itself, but associations are artificial. They are deliberately formed by the people for achievements of some definite interests.

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6. Membership of society is compulsory. Man cannot live without society. On the other hand, membership of an association is voluntary. Man may live without being a member of any association at all.
7. The aim of society is general. It comes into existence for the general well being of the individuals. But the aim of association is particular. An association is formed for the pursuit of some particular purpose or purposes.
8. Society is formed naturally but association is an artificial organization.

3.8 Institution

Man is a social animal who lives and prospers in a society. Being a social animal, he has some interests which may be divided into common interests and specific interests. Common interests are satisfied by a community and specific interests are satisfied by an association. The social organization that satisfies both these interests is called an institution. **Barnes** explains an institution as such a creation or machine which is used by human society to organize, direct and activate various activities for satisfaction of human needs. The examples of institution are family, marriage, state etc.

In the words of **Maclver**, "An institution is a fixed organization which follows a special interest or follows common interests in a special way."

According to **Cooley**, "An institution is that continually moving settled organization, received as social heritage, which satisfies some apparent needs or interests."

According to **Edwood**," Institutions imply those conduct and behaviour which have been accepted, serialized and established by the power of the society."

Bogardus says "A social institution is a structure of a society that is organized to meet the needs of people chiefly through well established procedures."

According to **Gillin** and **Gillin**," A social institution is a composition of creative cultural paradigms which has a fixed stability and which satisfies the present social needs."

From the above given definitions, it becomes clear that institutions are the forms of procedures which are recognized and accepted by society and govern the relations between individuals and group. **Gillin** and **Gillin** have mentioned certain characteristics of institutions:

(*i*) Unit in the cultural system, (*ii*) Greater permanence, (*iii*) Well defined objective, (*iv*) Cultural equipment, (*v*) Symbol and (*vi*) Tradition.

Characteristics of Institution

Based on above given definitions, special characteristics of an institution are:

1. **System of rules:** An institution is a system of rules; not a grouping of men and that is its basic identity. These rules are seen in the form of customs, dogmas, doctrines and laws. Gillin states, "institution is an important unit of cultural system."
2. **Abstract nature:** An institution is created by rules and doctrines, where we spent our lives but we cannot see them. Thus the nature of an institution is abstract.
3. **Group acceptance:** Any system of rules is called an institution only when it has the sanction of the whole group. For example, a constitution is such an institution.
4. **Well-defined objective:** The objectives of an institution are well defined and practically useful. The objective of every institution is to control the behaviour of a particular group and minimize the chances of mutual conflicts. These objectives are so stable that their usefulness is maintained even after the arrival of new generations.

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5. **Stability:** An institution is more stable than an association and a community and this is so because any system of tasks becomes an institution only when its stability has been certified. After this, such behaviour becomes a part of culture and any sort of change in it is not considered proper. This is the reason why despite a lot of economic and social changes, it is very tough to bring changes to an institution.
6. **Symbol:** The objectives of an institution become clear by its symbols, which may be physical and non-physical. For example, a marriage is an institution, which is solemnized by various rituals.
7. **Group event:** Though initially, the idea of an institution germinates in the mind of an individual, it becomes one only when a lot of people believe it to be in their interest. Due to this incorporation of group efforts in the development of an institution, is known as group event.

Examples of Institution

The various examples of an institution are marriage, constitution, hereditary laws etc. whereas political parties, a shop or municipal corporation are not an institution because they are group of men. A marriage is a system of various rules which is used to establish a family. We may belong to a family but not to a marriage. Thus, marriage is an institution and family, an association.

We are Members of an Association, Not an Institution

Maclver and Page say that we are members of an association, not an institution. This statement is very helpful in differentiating between association and an institution. This statement clears that there is a static and an unstatic base of everything. An organization becomes static because some people develop it and in addition, it is unstatic because this organization kept stabilize by many laws and work procedure. Maclver further says that if we treat certain things as an organized group, it is an association and if we treat it as a mode of work, it is an institution. Association makes us realize membership whereas institution realizes the means or the mode of a work. From above discussion, it is clear that in the form of static animal, a person can be a member of a committee not of an organization. Organization makes the work of a person simpler and personalize with some laws and indicates the work procedure. The following examples will make it further clear:

1. A family is an association where everything is organized, in a systematic manner, by rules. The work of a committee is arranged by several customs, domestic rituals, the law of succession and marriage system. Thus, customs, domestic rituals, laws of succession and marriage-system are different organizations come under a family. Thus, it is clear the laws of heredity and the process of marriage keep a family organized.



Caution A family may have members as a form of association but it is not possible to make it a member of institutions.

2. The other example is a college which is a concrete structure as it has students, teachers and other staff who fulfil their needs as its members. Along with this, it has an abstract form also which are a set of rules and various traditions. The first form is an association while the second one is an institution. It is natural that we can be the members in the form of a committee. The law of Examination-system or discipline is the system to make our work easier only, we cannot be the member of it. In the same way, Govt. is a committee in the form of an organization of any administrative officials, whereas constitution and code of conduct are the two main organizations of this committee. We can be a member of Govt. as an administrative officer but not a member of the constitution and code of conduct. It is clear from these examples that a committee is an organization whereas an organization is a solution (source) or working process.

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Differences between Institution and Association

The main points of difference between institution and association are the following:

1. Institutions are constituted of laws, rules and regulation whereas associations are comprised of human beings. So, an association represents human aspect while an institution represents a social condition and behaviour.
2. Institutions are abstract and have no form whereas associations are concrete and have form.
3. Institutions are primarily evolved. It grows naturally. But associations are formed out of necessity.
4. Institutions are concerned with collective interests whereas associations are concerned with self interests.
5. Institutions are relatively more permanent whereas associations are not as permanent as institutions.
6. Institution is a procedure of working. It refers to the organized way of doing things. But, an association is an organized group.
7. Association denotes membership whereas institution denotes modes or ways of service. We are born and live in association, but we act through institutions. Institutions give life and activity to association.
8. An association possesses a distinctive name whereas an institution does not possess particular namely. It is based upon a symbol, which may be material or non-material.

Differences between Institution and Community

1. Institution is an organization of rules, traditions and usages while a community is a group of people.
2. Institution is a structure of society to fulfil some specific needs while a community is a group of people living in a particular locality and possessing common sentiments.
3. Institution is an abstract while community is concrete.
4. Individuals are not the members of institution while they are the members of community.
5. Every institution is concerned with one particular aspect of life whereas community is concerned with social life as a whole.
6. Institution is based upon the collective activities of human beings whereas community is based on mutual relationships.
7. Institutions are born in a community whereas a community grows by itself.

3.9 Social Group

Human beings are social by nature who can never survive in isolation. They live in groups such as family, clan, tribal community, etc. These groups are known as natural groups of them. The reason why the human beings are social is that they are gregarious by nature. They are fond of group life. Apart from this, they form groups consciously with a view to satisfy their various needs. Thus they live in groups, natural arid artificial. They form these artificial groups consciously and continuously with the help of the fellow beings. Due to their circumstance and nature, they have always lived in groups.

A group means different things to different persons. Some people say that a group is a number of units of anything in close proximity to one another. Thus, a number of persons working together or sitting face to face in a single room or bus or railway compartment may be regarded as an example of groups. According to some other people, a group consists of individuals who do not know each

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other at all a group also implies any aggregation of human beings. But judging from the strict sociological point of view, the different versions of groups do not give us a correct idea about what a social group means.

Definitions of Group

The various definitions of a group are as follows:

1. **Maclver** and **Page**: "Any collection of human beings who are brought into human relationship with one another."
2. **Ogburn** and **Nimkoff** hold the view that, whenever two or more individuals come together and influence one another they may be said to constitute a social group.
3. According to **Newcomb**, "In group, there are more than the minimum number of people who share a certain ideal and whose social tasks are closely tied together."

The definitions given above makes it clear that a group is a collection of people who put impression upon each other. Social standards are found in a group of members. This should be kept in mind that a group is not only a troop of people. It is essential that they should make impact on each other. Two factors work here. Firstly, the social relations should be mutual and secondly, they should be conscious of each other.

Classification of Groups

Different sociologists have classified social groups in different ways. According to C. H. Cooley, there are two types of social groups. They are:

(*a*) Primary group whose relation is direct, intimate and personal.

(*b*) Secondary group whose relation is indirect, less intimate, impersonal and formal.

(A) Primary Groups: The groups which have relation of face-to-face are called Primary Groups and the groups which are indirectly related are called secondary groups. Family, neighbours, etc. are the best examples of primary groups. Coolay has opinion about primary group that they are full of association and interpersonal co-operation.

They decide men's social inclination and basic ideals. He wrote clarifying this, "For primary groups I mean to say those groups whose main characteristics is face-to-face close relations and feeling of co-operation. These groups are primary in many ways but mainly in this meaning that they are primary to build the ideals and a person's social nature. Close relations result is to mix-up in general completion of individuals so that at least for multipurposes a person's ego is general life and aim of group. The conclusion derived from this definition is there is a close relation between each other on members of group and they express the tendency of co-operation. They are related mutually through emotional way. These groups are united in a natural way. These organizations are formal. "

From Psychological view they are very powerful. A person's sociolization and his character and personality are moulded in these. Family, community and adult groups are training centres of a person. In primary groups foundation of person's attitude, habits, wish of harmony, his self-angle of view, emotions, values etc. is kept. These are the birthplace of social ideals. The seeds of culture are shown in them and they prosper here only. There is feeling of mutual trust of members and solid faith exists in them that basically they all are equal. In this there is mostly a co-operation among them. From being close and informal of relations the behaviour of members are controlled directly and very effective way.

In primary groups Cooley has assumed three as main—Family, Play groups and Neighbour. Human nature is clarified in these groups. Mainly two characteristics of these three primary groups. First, these groups are found everywhere whether Asia or Europe, whether civilized society or uncivilized. Second, they build the personality of a person. Every person passes through these three groups during his life. After passing through it only his personality builds up.

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Cooley has considered the primary groups as most important. Same experiences are required for evolution of these ideals. Because these ideals work as same experience of a person so these ideals are previsualized in approximately same way. For example, service, dedication, independence etc. primary ideals are found generally in all societies. These are earned through the medium of primary groups.

Examples of Primary Groups

The examples of primary groups are:

1. Family
2. Play group of children
3. Neighbourhood or community group of elders.

Maclver and **Page** have mentioned the following examples of primary groups:

1. Family
2. Play Group
3. The Group of Friends
4. The Gossip
5. Partnership
6. The Local Brotherhood
7. The Study Group
8. The Tribal Council

Characteristics of Primary Groups

The characteristics of primary groups are as follows:

1. **Limited size:** The main characteristic of primary groups is its small size. The character of the groups tends to change with its size. The increase in the size of the groups has a negative effect on the intimacy of the members. Physical proximity provides an opportunity for the very development of primary groups. Eating, playing, studying together are the symbol of closeness.
2. **Similar background:** The members of a primary group must have more or less the same background. Each must have something to contribute, to give as well as to take. The person who is too far above or below it, disturbs the process of group participation.
3. **Limited self-interest:** Members of the group sub-ordinate their personal interests to the interests of the group. The common interest of the group is strong enough to control individual interests.
4. **Identity of ends:** The identification of end is connected with the fusion of personalities within the group. They work together for the attainment of their common ends without disagreement. They look at the world through the same eyes. Such groups are characterized by direct co-operation between its members. The members do not act independently nor even interdependently, but all participate in the same process. Work is essentially a mode of sharing a common experience. Thus its members work directly and in co-operation with each other to achieve their common interests.
5. **Personal relationship:** Kingsley Davis says, "The primary relationship is a matter of persons; it exists because of the person, not despite him". This means the relationship in primary groups is personal and disappears if the particular person disappears from it. Here, communication is very quick and effective. Direct or face-to-face contact helps easy communication between the members.
6. **Stability of the group:** A primary group is relatively a permanent group. It is one of the main features of primary group. The longer the group remains together, the deeper are the contacts between its members.

Why Primary Groups are regarded as Primary?

Primary groups are primary from both the viewpoints of time and importance. Time, because a child is compelled to live in these groups right from his birth and for many years, his family is the

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basis of his life. After growing up, he becomes a member of a neighbourhood and a play group. From the viewpoint of importance, these groups are primary because a person right from his childhood becomes a member of these groups and they impress his behaviour the most. It won't be wrong to say that whatever a person is, because of these groups only. On the basis of importance these are primary because a person is a member of these primary groups right from childhood and starting period. For this reason, in place of other groups, these groups affect the life of a person extremely. In Cooley's own words, "They are primary from various view points, but mainly for this reason that they are the base in the ideals and social nature of person."

Significance of Primary Groups

Primary groups are important not only from the individual point of view, but they are equally important from the viewpoint of society. Underlining their importance, **Broom** writes that primary group is the most important link between a person and society. It provides him emotional security and through its means, he attains his higher goals. The significance of primary groups are as follows:

1. **Development of personality:** The primary group, particularly, the family, is the chief moulder of the human personality. The quality of behaviour that a child picks up during its childhood in primary groups finds expression in adult life. Primary groups mould our opinions, guide our affection, influence our actions and determine our loyalties.



Notes Cooley has called primary groups as 'the nursery of human nature.'

2. **Provide adaptation:** A child, first of all, comes in contact with the family, play in neighbourhood. From them he learns habits, ideals, values etc. This way, he does not face any problem in adapting to society.
3. **Provide patronage:** Primary groups, keeping in mind a person's abilities and interests, fix his goals and this way, they provide him maximum patronage.
4. **Provide mental satisfaction:** Members of primary groups discuss all their problems, happiness, bitterness, anger etc. and become emotionally close to each other, which in turn, provides them mental satisfaction.
5. **Development of human values:** It is from a primary group that a child learns conduct, behaviour, sympathy, co-operation etc. and is humanized by it. As **Cooley** says, "Humanization of the animal instincts is the biggest service rendered by the primary groups."
6. **An agent of social control:** Primary groups not only provide security to the members but also control their behaviour and regulate their relations. For instance, family, peer group or friend group control most of the activities of their members.
7. **Increase the ability of a person:** Primary groups increase the workability of a person. The members of a primary group discuss their problems and try to work out their solutions, thereby increasing their abilities.
8. **Provision of stimulus:** The primary groups not only provide happiness to its members, but they also provide a stimulus to pursue their interests. Everyone feels that he is not alone pursuing the interests but there are others who are along with him.
9. **Emotional Security:** Primary group makes such environment in which a person feels safety from the emotional point of view. In modern physical societies, where there is increasement in artificiality and show off, such environment is required. Primary group keeps a person safe emotionally by promising to support in happy and sorrow events.
10. **Transfer of culture:** Primary group, keeps the knowledge about various ideals, values, conduct, behavour etc. safe and helps in their transfer from person to person and even from generation to generation.

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11. **Helps in socialization:** Primary group teaches the art of living in a society to its members. Its members learn about various facets of life and society. Thus, it is said that a primary group helps in socialization.

Conclusion: From above discussion, we conclude that by keeping relation in primary group, the people are benefitted more rather by doing their work independently. In this, people feel safe. When any problem comes to them, they get help from the other persons. Intermixing in contacts and internal-work in members can be due to the membership of primary group. There is functional importance of it. It comes at the first position in a person's experience, and it is a main unit of society. It is the first form of every type of social life. Living in a group, a person prepares to get success in struggle of life.

(B) Secondary Group: Rober Vir Stead says, "All those groups are secondary which are not primary". Accordingly to Cooley, it is a group in which there is a lack of intermixing, primary and semi-primary features. No direct contact is seen in the members of secondary group. They have indirect impact on each other and coordinated by different environmental processes. Political parties, Labour union nation etc. are the examples of secondary group. In comparison to primary group, either there is no emotional boundation or very less. Composition of secondary group organized intelligently. A person born in a primary group, but as he grows, he becomes related to secondary group. Main feature of secondary group is that there is lack of internal relation.

Secondary groups are defined by impersonal, emotionless and impermanent interactions. Interactions are often based upon tasks or reciprocity, such as the temporary relationship between salesperson and customer. Numerous employees within a large corporation, or a university with thousands of students can be considered as a secondary group, as these interactions would be impermanent, have a specific function, and interactions will often be anonymous. Cooley never used this term himself to describe these interactions; the term "secondary group" is used by other sociologists and stemmed from his classification of the relationships between members of primary groups. These groups are characterized by anonymous, impersonal, and instrumental relationships, have become much more numerous. People move frequently, often from one section of the country to another and they change from established relationships and promoting widespread loneliness. Young people, particularly, turn to drugs, seek communal living groups and adopt deviant lifestyles in attempts to find meaningful primary-group relationships.

Thus, we see that secondary groups are not natural like primary groups but display artificiality. The behaviour in these groups is very formal.

Examples of Secondary Groups

1. Entertainment Groups: Clubs
2. Business Committees: Business Organizations
3. Cultural Groups: Caste, Class, Nation
4. Political Groups: Legislative Assemblies, Parliament
5. Biological Groups: Sex, Species
6. Sudden Groups: Crowd, Audience.

Secondary Group: Characteristics

1. **Big size:** Its size is very big. Big size means the number of its members is more.
2. **Indirect relation:** In primary group, both direct and indirect relations are found.
3. **Impersonalized relation:** In this group, relation among the person is impersonalized. It is also possible that members of this group may meet regularly.

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4. **Lack of dense relation:** Size of secondary group is found large. The types of relation in this group are temporary and for short period.
5. **Specialization of predicate:** The formation of this group is keeping for some special purpose.
6. **Diversity in purposes:** Different types of purposes are found in the persons of this group.
7. **Intentional establishment:** This type of group is established knowingly and intentionally.
8. **Formal Relations:** Formal relations are formed in this type of group.
9. **Emphasis on competition:** Number of persons is large and lack of intermixing is found, in this situation and "we feeling" does not develop and competition feeling is developed.
10. **Local distribution:** Here no deep relation is found. They have physical distances.
11. **Living for short period:** This group lives for short period. In comparison to primary groups, its life is short. The contact of the members of this group is temporary.

Secondary groups Represent a Cold World

The meaning of the secondary groups has made it clear that they lack the warmth, intimacy and emotions of the primary groups. In these groups, a person cares for his self interest and is not ready to share someone's joys or sorrows. These people have a kind of coldness in their behaviour so **Landis** has called them as the representatives of the cold world.

When a child from a rural background goes to a city, his parents think that the child is entering a cold world. The reason is simple as there is a primacy of primary groups at his home. Its reason is clear that in villages there is a priority of primary controls and primary relations, in village his life is spent in primary groups like playgroups, friends-groups, family, neighbour. Where the persons are well known to each other, share their comforts-sorrows with each other, control the behaviour of each other and show love, co-operation and prosperity to each other. Rural people are generally warmer than the city dwellers. Thus Landis is right when he calls secondary groups as the cold world, which is what the rural parents feel when their child goes to the city.

Importance of Secondary Groups in Society

The importance of secondary groups is as follows:

1. **Help in social change:** Change is the law of nature and no society can progress without change. Primary groups, by stopping changes, block the progress of the society but secondary groups encourage changes.
2. **Develop the merits of people:** Today's era is one of specialization and division of labour and a person has to be an expert in his chosen field. Primary groups provide general knowledge but the specialized knowledge is provided by secondary groups only. Thus, by providing the special knowledge, these groups develop the merits of people.
3. **Fulfilment of needs:** In today's complex world, the needs of a person are so varied that primary groups are unable to fulfil them and this is done by specialized secondary groups only. Thus, the fulfilment of needs of modern world is possible only by secondary groups only.
4. **Social control:** Today, our life to a great extent is controlled by secondary group. It becomes a necessity for the labourer to join the other to protect his rights and fulfil his interests. The secondary groups have entered almost all the parts of our life-political, economic, commercial, educational, religious etc.
5. **Encouragement of social mobility:** In a secondary social group, the positions of people are fixed, according to which, his rights are fixed. This position is fixed on the basis of his merits and abilities and any change in these also change his position in the society.Thus, a secondary group, by encouraging a person to change his position, encourage social mobility.

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Distinction between Primary and Secondary Groups

1. **Difference in physical proximity:** Primary group is characterized by close physical proximity. Members of primary group must be physically close to one another and personally known to each other. On the other hand, physical distance is characteristics feature of the secondary group. Members of the secondary group are scattered over a large place and therefore, they cannot live in close proximity.
2. **Difference in size:** The size of the primary group is very small because it includes a small number of people. Small size of a primary group helps its members to develop personal relations among themselves. Secondary group on the other hand, is large in size. It may contain a large number of people and they are scattered all over the country. Due to its large size, the members do not have personal relations among themselves.
3. **Difference in relationship:** Primary group and secondary group differ from each other regarding the nature of relationship. The relations among the members of a primary group are face-to-face, direct, close, intimate, personal and permanent. But the relations among the members of a secondary group are touch and go type, indirect, less intimate, short, formal and impersonal.
4. **Difference in goals:** The aims and proposes of the members of primary groups are same and the persons take others interest as their own. But in secondary groups, the aims and purposes of the members are not same. The members of the secondary groups have different aims and they are always busy in their own business.
5. **Difference in type of co-operation:** In the primary groups, the co-operation among the members is always direct and intimate. The members directly co-operate with each other, participate in same discussions, and take common decisions. But in secondary groups there is only indirect type of co-operation among the members because their functions are based on the principle of division of labour and specialization of work.
6. **Difference in structure:** The structure of primary groups is very simple and rigid; the primary relations are guided by some rigid and informal means of customs, traditions, modes and norms. But the structure of secondary group is very complex and flexible.
7. **Difference in means and ends:** Primary group is characterized by the primary relationship and this is not as a mean to an end but an end itself. This relationship is voluntary and spontaneous. On the other hand, the secondary relationship is considered not as an end in itself but as a mean to an end.
8. **Difference in membership:** The membership of the primary groups is permanent and compulsory, because man lives, grows and dies within it. No one can deny the primary groups membership. But the membership of the secondary groups is temporary and voluntary.
9. **Difference in nature of control:** Primary groups control the behaviour of the members through informal means such as customs, traditions, folkways, modes, norms, beliefs, suggestions, religion, art, literature, praise, reward, humour and satire etc. Secondary groups, on the other hand, control the behaviour of its members by some formal means of social control such as law, police, court, jail, army and the like.
10. **Difference in position:** In primary groups, the position or status of a person is fixed according to his birth, age and sex. But in secondary groups the position of a person is determined by his roles.
11. **Difference in the development of personality:** Primary group is concerned with the total personality of a person and it develops his whole personality. Secondary group on the other hand is concerned with a particular aspect of personality and it develops only that aspect.

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12. **Difference in personal activity:** Lastly, the members of primary groups are personally active and help each other whenever the need arises. But the members of secondary groups are mostly inactive members of the group.

Conclusion: Though, there are differences between primary and secondary groups, they are not permanent in nature because the nature of group itself is not stable. The changes happening in the society affect the groups also. Today, in a family itself, self interest is important.

Characteristics of Social Groups

Following are the important characteristics of social group:

1. **Plurality of individuals:** Social group consists of people who have mutual relations. Social interaction is the very basis of group life. Hence, mere collection of individuals does not make a group. The members must have interaction. Without individuals there can be no group.
2. **Division according to work:** The different members of a group perform different tasks and provide completion to it. The various tasks according to the needs of the individuals and different organizations of the group are divided among the individuals depending on their abilities. Just as different doctors take care of different parts of the body.
3. **A definite structure:** Every social group has a definite structure where the positions of its members are fixed and it has a functional division of tasks. The higher and lower position of the members depends upon the nature of their tasks. Just as all the doctors are the members of a group but their positions differ on the basis of their specialization.
4. **Sense of common interest:** The interests and ideals of groups are common. In fact men not only join groups but also form groups for the realization of their objectives or interests. Forms of the groups differ depending upon the common interests of the group. Hence, there are political groups, religious groups, economic groups etc. It is true that a man becomes member of group to fulfil his needs but after becoming member of group he shows faith in his rules or work system and behaves according to them. Members of group do not give importance to existence of groups. Groups are powerful. So a person behaves according to these rules and attempts to fulfil his needs through this medium.
5. **Membership is voluntary:** A person is a member of one or more than group but his membership of a group depends upon his choice and interests. Whichever group he feels would be able to satisfy his needs better, he becomes its member only.
6. **A definite procedure:** Every group has certain unwritten ideal rules which are to be followed by its members. Thus, a group has a definite procedure. The members are controlled by these rules which minimize the chances of conflict.

Functions of Social Groups

Social groups are said to provide the nutrition of human life as they are very helpful to fulfil its needs. Human life is not possible in the absence of these groups. They provide stability to human society and culture. Socialization of any person is done through medium and these provide better means of effective social control.

According to **Ogburn** and **Nimkoff**, "Those tasks come under groups which are related to help, co-operation, intimacy and imitation." The work of any social group is its importance as these works are related to fulfilling the needs of humans. The important functions of social groups are as follows:

1. **Satisfaction of instincts:** Man is a social animal who wants to be a member of a group. He has animal instincts too. His basic instincts make him a member of a group so as to satisfy his needs. A group by satisfying his instincts develop his personality.
2. **Development of a social personality in children:** A human child, at birth, is akin to an animal's progeny. He becomes a social being by the process of socialization which adjusts him to his culture. This brings stability to the society and develops human behaviour. Family;

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neighbourhood and the play group develop the personality of the child and further build a society and organize it. The group introduces a person to his social and cultural environment and teaches him to adjust to various conditions.

3. **Means of social control:** Social groups are the first means of social control which control human behaviour in a better manner and is successful in both formal and informal ways. Such groups have the feeling of power and a man has faith in it and works according to its rules. If a man does not behave by the rules, the group compels him to do so by means of rewards and punishment.
4. **Helps in social organization:** Social structure is inseparable from organization. A group has a fixed structure, on whose basis, it has a fixed organization. The social organization is divided into two—position and task. Since the members work according to their position, the group stays united. A society is divided into small groups so if the groups are organized, the society is organized.
5. **Development of cultural traits:** On the one hand, social group develops cultural traits and on the other hand, it helps to create and develop culture itself. A man has uncountable needs which he has to satisfy through cultural traits only. Needs and inequality in cultural traits lead a man to new discoveries and inventions. The group also helps in transferring these cultural traits from one generation to the next.

Basis of Group Formation

A man is a social animal and lives and works in a group but it is not known as to how many groups he will be a member of. The number of the groups depends on his needs and the nature depends on the mutual relations. On the basis of his birth, he is a member of a family and due to his residence; he is a member of a neighbourhood, village or city. Common interests make him a member of a play group and faith, same class and same office are the basis of the creation of different groups. **Robert Viersted** has presented a long list of such groups. Until and unless the feeling of "I" does not change into "We", a group may not be formed. A group develops the feeling of "We" in an individual. Thus it becomes clear that the groups are created on the basis of equality which develops the feeling of "We" which helps in developing and sustaining a group.

Difference between Group and Society

1. The society is an abstract concept whereas a group is a concrete one.
2. A society is based on social relations whereas the group is based on the number of people.
3. A society develops naturally whereas a group is created.
4. The membership of the society is compulsory whereas it is voluntary in case of the group.
5. A society may be both organized and unorganized whereas organization is the basic condition of a group.
6. A society does not have any fixed goals which are normal whereas goals of a group are fixed.
7. In a society, both co-operation and conflict are there whereas in a group, co-operation is a compulsory condition.
8. A society is permanent whereas a group is temporary.

Difference between Group and Institution

1. A group is a collection of people whereas an institution is a system of rules.
2. A group is created whereas an institution develops naturally.
3. A group is unstable whereas, comparatively, an institution is stable.
4. A group is concrete whereas an institution is abstract.

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Difference between Group and Community

1. A group is created whereas a community is born and develops naturally.
2. In a group, a person satisfies his specific needs whereas in a community, he satisfies his normal needs.
3. The membership of a group is voluntary whereas it is compulsory in a community.
4. A group has an unstable nature whereas a community has a stable nature.
5. A group is a part of a community whereas a community is a total unit.

In Group and Out Group

Sumner has divided the society, based on human behaviour, into In Group and Out Group.

(*i*) **In Group:** Clarifying the conception of In Group Sumner has written that in In group a person expresses the feeling of "We" to specific group or when a person **points** the group inspired by feeling of 'I' or 'My' etc. that group is the In Group of that person. In this way all members included under 'My' or 'We' build the group that is the In Group of those persons.

A person gives due importance to group welfare towards In Group. So a lot of sympathy is found between the members of In Group. Main reason for this is progress in feeling of 'Group Ego'. The players of a College are inspired by the feeling of In Group. For this reason, in comparison to players of that College these players build a separate In Group.

The persons included in In Groups have a special place for understanding love, unity, mutual unbreakable trust. In this way we can call In Group as 'We Groups' also. Sumner has written giving importance to this point that We Group or In Group are the groups whose members use the word 'we'. Here all members are related to peace, arrangement, rule, government and industries. All outer members are related to Out Groups with war and looting, instead of doing amendments by agreement.

(*ii*) **Out Group:** Groups lack of 'We feeling' and 'Sympathy'. The way in which In Groups members have very friendly behaviour and excess sympathy among the members of In Groups. Opposite to that they keep the feeling of opposition, antagonism, irony, **fear**, suspicion, disgust, jealousy etc. and express the feelings to them.

MacIver's view point for Out Group can be described in the form of enemy countries or families, labour unions or owner unions, political parties etc. In this way the main reason for contradictory behaviour is that there is no affect of stereo-types of any type to the members of Out Group. These groups are considered classified and external. They have been assumed in the form of segment. To develop the feelings of social distance, group and classes, hatred behaviour to Out Groups is considered. For Out Groups always feeling of depression is prevailing. In this way concept of group is developed by concept of In Group.

Thus, it becomes clear that Sumner made this classification on the basis of human behaviour and one may study group behaviour based on this. That's why Gillin and Gillin write that, "This classification is very helpful to understand group conflicts. It is used to understand the root cause of various problems. It is used to understand socialization, cultural change, social control and social problems."

Distinction between In Group and Out Group

1. There is feeling of "We" in an In Group whereas it is lacking in an Out Group.
2. There is closeness and intimacy among the members of In Group whereas these are lacking in an Out Group.
3. There is a high degree of sympathy and sacrifice among members of In Group whereas a show is made of these feelings in an Out Group.

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4. The members of an In Group share each other's happiness and sorrows whereas in an Out Group, the outer form of happiness and sorrow is displayed.
5. In Groups may be large whereas Out Groups may be small, depending upon the situations.

The Work of Group

Groups are important in a society as they provide stability to culture. A society may not be imagined without a group. Thus, it becomes necessary for a man to stay in a group for attaining his personal, social and cultural needs. As a thinker has said," a man is not born in a physical world filled with things; rather he is born in a physical world filled with people and groups and the set behaviour of a group towards a man is his own. By reacting with these people and groups, the man progresses towards humanity and socialization *i.e.* becomes a social being." Whether these groups are simple or complex, their membership satisfy a man's needs and purposes.

Gouldner has made clear the importance of social groups on the following three bases:

(*i*) Social groups satisfy the basic instincts of a man.

(*ii*) Social groups, by socializing a man, help him become a social animal.

(*iii*) Social groups develop the feeling of "We" in a man bring stability to a society.

The importance of social groups is made clear by the following points:

1. **Satisfaction of the basic instincts:** Every man has certain basic instincts which have to be satisfied. Food, sex and security are such basic instincts which may be satisfied in a group only. A man may not satisfy these needs alone.
2. **Socialization of a man:** When a man is born, he is only a biological animal who is changed into a social animal by the process of socialization. This work is done by social groups. Social groups, by inspiring a man to behave according to situations, make him eligible for adjustment for social life. Family is the first school of man, living within which, he learns the rules of the society.
3. **Social control:** From the start of life to its end, social groups, conspicuously or inconspicuously, maintain a control over his behaviour and also maintain equilibrium between the members of a group.
4. **Development of culture:** Social groups contribute to the stability and development of culture. In a group, a man faces many problems and he invents many things to counter these, thus developing the culture. Social groups help in transferring the culture from one generation to the succeeding, thus maintaining the continuity of culture.
5. **Basis of social organization:** Social organization is possible only when the social structure is divided into small units. Social groups are those small units of a society which, by mutually relating to each other, build a systematic society.

Shifting Reference Individual

One thing in the context of reference group is that a group stays as reference group for some people for a long time, but with the passage of time, it takes the place of a long standing reference group, either due to the creation of a new group or due to some desired changes in the present group. For example, a school is a reference group for the students but with the opening of a new school with better standards, it loses its pre eminent position to the new school. Therefore, new school becomes the contextual group of the students. In increasing social change situation, changed referenced group plays an important role.

Concept of Reference Individual

Merton has made clear the concept of reference individual, just like reference groups. Referance individual is that person which we want to become. Suppose a boy wants to make as a professor 'A' then in this situation, professor 'A' is his referenced person. He is the best person in his chosen field

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and position. Some people like his style so much that they want to become like him. The example would be the idolization of film stars as people copy their styles.

Reference individual may also be of two types

1. **Positive Reference Individual,** whom we like and wish to become;
2. **Negative Reference Individual,** whom we do not like and do not wish to become like him. For example, the boy of that village or locality is notorious for this ill-work, is negative referenced for the children of that locality, because all parents tell their children not to do so.

Partial Reference Individual

For more clarity on the concept of 'Reference Individual', we need to address the subject of partial Reference Individual'. Generally, we are not impressed of all the areas of a reference individual's life or personality. We are impressed only by those qualities which we lack in our own personality. Such a reference individual is our 'Partial Reference Individual'. For example, we can consider a referenced person by impressed with the knowledge and wisdom of a teacher, but unifluenced by the dress, pronunciation and standard of living of teacher or we can underestimate this part of the personality. Therefore, a teacher will be partially referenced only, not completely referenced.

Merton has described two types of reference individuals, first **Normative Type** and second, **Comparative Type.** The member of normative type reference group, a person wants to become the member of a group after his norms. In the comparative type reference group, the person first compares his group to the other one and then wants to become its member.

Sociologists have also focused on another aspect of reference needer concept. Reference individual affects the behaviour paradigms of people in a normative way. The people who look up to the reference individual are called as Referent Individuals. Reference and referent individuals are complementary salutations. They are not dichotomous but are dependent and complementary to each other. The mention of one immediately brings the other, to mind.

Consequences of Reference Group Behaviour

After the selection of the reference group, socialization inspires a person to keep on trying till he attains the membership of his desired group. He keeps on doing this functional task for progress. Once, he becomes the member of this reference group, he doesn't have any difficulty in adjusting to it as he has already practiced this kind of behaviour.

Thus, we see that reference group behaviour proves functional to us in three ways. Firstly, it helps us to attain our goals because it becomes our goal to attain the membership of our reference group and we keep on trying for it. Secondly, it makes our behaviour flexible and makes our personality ready for change so that we may be able to adapt ourselves to any situation. And thirdly, it inspires us to the spirit of competition and it leads to the selection of able individuals and the society remains organized.

Besides these functions, there are certain dysfunctions also of reference groups which unsettle a person. For example, in a closed society, if a person of low caste makes an upper caste as his reference group then upper caste people would not accept him as one of their own and his own caste people would not consider him as an active member. This will result him becoming a **marginal man,** both practically and mentally and his personality may disintegrate. This is the reason why **sanskritization** has not been fully accepted in India. In the same way, in an open society, if a person's needs are satisfied, he won't be able to fully embrace the new group nor would he be able to forget the values of the old one.

3.10 Social Status

Social status refers to the position of a man in relation to social relations. When we say that the status of a person is good or bad, we refer to the order of his social relations. Every society has a

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system of division of roles to which a person is connected. Every work has a power and respect related to it, by which a man's position is clarified.

Various definitions of social status are given below:

1. According to **Ogburn** and **Nimkoff**, "The position of a man either in a group or in the order of relations, is his social status."
2. **Lapierre**, "The situation of a man in a society is his social status."
3. According to **Kimball Young**, "In a society or a group, a man has to perform certain tasks with which are attached some amount of power and prestige. This amount of power and prestige is his social status."

The situations of a person in a society or group, under a social system, is called social status.


Task Give your ideas on the results of Reference Group Behaviour.

Classification of Social Status

Ralph Linton classifies social status into two—Ascribed and Achieved.

Ascribed Status

It is also known as the alleged status. There are many statuses that a man gets on account of his birth and his ability does not have any hand in it. Such statuses are on account of age, sex dichotomy, birth, genealogy, family, caste etc. These are some situations which present a position to a person and are known as ascribed status. These bases are described below:

1. **Sex Dichotomy:** It is the main basis of social position. From times immemorial, there has been a difference between males and females. Since, a female is the weaker sex, in every society their position has been considered inferior to that of the males. In some societies, the female is considered unclean because of her menstruation and even denied religious work. In India too, they are considered inferior to males, fit for only soft, homely chores and reproduction. This way the body structures of males and females make them different.

   The difference is also due to some social and cultural reasons. In our country, the females of Garo, Khasi and Nair families are the head of the family and lead it in religious tasks. Today, with the spread of education and the progress of science, the situation is changing.
2. **Age Difference:** This also helps to fix the position of a person in the society. Every society respect elders. It is believed that youngsters have the physical ability while the elders have the wealth of experience. So, to perform the best work, the responsibility is given to people who have a judicious mixture of the above two qualities. Such people are aged between 30-35 years of age.

   Besides this, in estimation the situation of a person, customs and traditions contribute a lot. We can give an example of Eskimos. Old people are ill-treated. Due to lack of eatables, other persons can kill them. **It is considered a moral work.** Thus, we find that age discrimination is also a deciding factor of the situation.
3. **Kinship:** Some positions in a society are bestowed on the basis of kinship and a few examples are uncle-nephew, father-in -law, son-in-law etc.
4. **Birth:** It also plays a huge role in fixing a person's position. The position of children born in the families of a rich man and a poor would be entirely different. The children of prime ministers are always tagged as VIP.
5. **Caste:** It is another important factor to fix the position of a person. The position of a child born in Brahmin and Kshatriya families would always be higher than that of child of a Dalit family. Even 60 years after independence, this situation has not changed.

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6. **Race:** It is a biological notion. On the basis of body structure, the world population has been divided into three types—Caucasoid, Mongoloid and Negroid. Today racism is a big problem and blacks are considered inferior to whites.
7. **Adoption:** It is a social ceremony. The child who is adopted attains the status of the son/daughter of a family. It is prevalent in Hindus but not in Muslims.
8. **Class:** It is an open system. **A** man gains the class of his parents. If he is good, he becomes the best and if he is useless, he becomes the worst.

Achieved Status

The status that a person achieves on the basis of his personal abilities is known as achieved status. The people who are brave, expert and patient achieve important positions in the society. For example, Lal Bahadur Shastri rose from humble beginnings to become the prime minister of India. The bases for achieved status are as follows:

1. **Education:** It is the bases of achieved status. Educated people get more respect in society as compared to uneducated ones. For example, all jobs, administrative ones and the normal ones, all have a minimum educational qualification.
2. **Training:** Training is another factor for achieved status. Doctor, engineer and a teacher are its examples. It may be both formal and informal.
3. **Wealth:** It also provides a high achieved status. Moneyed people have a higher status than people who are not rich. But it is also true that for some people, this dictum is not correct. For example, thinkers and scholars.
4. **Occupation:** People having a higher occupation are considered superior than the ones with a lower occupation. For example, labourers have a very low status in any society.
5. **Political Authority:** People who have political power are considered higher than normal people. In a democracy, members of the ruling party are superior than members of the opposition.
6. **Physical Strength:** Physical strength plays a major role in deciding the status in a backward society, especially tribal ones. But today, its importance is going down.
7. **Achievements:** If a man achieves distinction in education, arts, sports etc. his status becomes higher in a society.

Distinction between Ascribed and Achieved Status

1. Ascribed status is presented by the society whereas achieved status is earned on the basis one's abilities and talent.
2. The bases of ascribed status are ideals, values, traditions etc. whereas those of achieved status are personal abilities and qualities.
3. Ascribed status shows the normal situation of a society such as mother-father, brother-sister etc. whereas achieved status shows special qualities such as doctor, professor, engineer etc.
4. The bases of ascribed status are comparatively stable, such as a caste whereas the bases of achieved status keep on changing such as wealth, education etc.
5. For ascribed status, a man doesn't have to try, he gets it easily whereas for achieved status, a man has to make efforts.
6. It is fixed on the basis of age, sex -dichotomy, family, kinship etc. whereas achieved status is fixed on the basis of education, wealth, training etc.
7. Ascribed status is uncertain and is not clear in the rights area. For example; the rights of parents are not clearly defined. In comparison, achieved status has clarity as rights are very clearly defined, for example, prime minister, principal etc.

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8. Ascribed status is the first one in a person's life whereas achieved status comes later in a person's life.
9. Ascribed status provides mental and social security to a man whereas the basis of achieved status is through competition and conflict, so there is always a feeling of fear and insecurity.
10. Ascribed status is found in primitive and simple societies whereas achieved status is found in present day industrialized and progressive societies.
11. It is not necessary for co-ordination to be found between ascribed status and its related work whereas in achieved status, there is co-ordination between the two.

Relation between Ascribed and Achieved Status

The relations between the two kinds of status are as follows:

1. Ascribed status fixes the intended means and limits of achieved status.
2. Achieved status, sometimes, brings fluctuation to the structure of ascribed status.
3. For ascribed status, some training is required just like achieved status.
4. For maintaining the responsibility of relationship such as kinship, one has to be expert, tactful and at his best behaviour. Only people with good values can transfer the same to their children.
5. Ascribed status provides a feeling of security to a person whereas it is found lacking in achieved status.

Both these status are important for the society as ascribed status designs the outlines of a person's social status and achieved status builds his character. **Davis** says that, "The position of a society should be that the physical outlines of statuses be fixed by ascribed status (or by alleged posts) and a man should be left free to achieve certain special statuses."

Self Assessment

State whether the following statements are true or false:

8. An association is a community.
9. A community is permanent.
10. We are members of an association, not of an institution.
11. Ascribed status is provided by the society.

Determination of Status

Status is a relative term which expresses a person's respect in a particular group. It is directly related to the social level of a person. But, many a times, the status is fixed on the basis of a person's character besides the respect. If a person has high moral character and has some special qualities, his status is higher. Status is also judged by his clothing, living standard and personal behaviour. Every society has different scales, symbols and elements to judge a person's status. Before judging someone's status, one should adopt for the following elements:

1. Ancestral heritage provides high or low status to a person. This too depends on several factors such as legality, illegality, family prestige and the period of residence at a particular area. It is also determined on racial background (such as Negroes, Indians, Caucasians etc.) and ethics or national background (such as British, French etc.).
2. Wealth is a trusted barometer of status. In modern capitalism, wealth accepts the more functional work. Ancestral heritage, national derivation, religion and complexion are other criteria which compete with wealth in fixing status. The source of wealth is another factor of

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status if a person has earned money through illegal or unfair means, status is low as compared to the status of wealth through legal means.

3. The functional usage of a person is also another barometer of status. His class division is decided on the basis of the work done by him in a society.
4. The type and amount of education is also a deciding factor of status .In some societies, there is a huge gap between educated and uneducated people. A college degree is a symbol of status and its importance further increases if it is earned from a prestigious university and in a better class.
5. Religion is another factor for status which is indicated by the outlook towards God, of the people, of any particular society. Though some people have tried to reduce the importance of religion in determining status, they have not been successful.
6. Biological values are other factors of status. Sex is an important criterion in this regard. Males are considered superior to females. On this basis only, in European society, females are treated as weak, idiots, sentimental, religious and ignorant whereas males are treated as reasonable, benevolent, brave and progressive.
7. Age difference is an original factor of status. For example, elderly have more prestige than children. But the situation is different in different societies. In some, elder people have more prestige while in some, youth have more prestige. Thus, age difference may not be the only factor of status.

Transfer of Social Status

There is very close relationship between status and a person as they are based on a person and contribute actively to it. The status and the person are explained as separate factors. A man is a social animal and the status is the values espoused by a person in a particular society. The transfer of status can be explained by well known illustrations. A headman, husband and father represent the social status of a family. A president, prime minister and priest are adorned with subjective merits such as power, intelligence and qualifications by which they achieve high status. The transfer of status happened due to their own efforts.

Social Role

At the time of describing social fundamental conditions, Psychology of social relations, we have seen that it is necessary to have mutual perception and action which affect one other mutually. Mutual inkling and perception we mean that glance of each other works. What is work? How do we decide them? are some questions about which we should think in detail.

For social relationships, there has to be a system of interactions and tasks. In every society, each and every person has some tasks which he performs in the interests of the society and is dependent upon his power and prestige. The task that he performs is his work and makes his position. The work and position are so closely related that they cannot be separated.


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The work of a man makes us realize his position and his social position gives us knowledge about his work.

Generally, the work that a person performs or his behaviour is called his role. **Linton**, defining role says that," This word is used to depict cultural paradigms related to special situations. Under it, we include those feelings, values and behaviours which are provided to a persons by the society, under special circumstances." **Kimball Young** says that," Whatever a person does or makes others do is known as work." Making clear the meaning of role, **Seargent** says that," The role of a person is a

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form or paradigm of social behaviour, which he considers appropriate in a particular situation, as per the expectations of his group."

Thus it becomes clear that roles are those paradigms which are connected to society by status. Roles are mutually connected just as the behaviours of various people. It is not that a person performs a role for some time and then gets rid of it. There are various roles which are hidden in his thoughts and acting style. Any person is a member of a society and its agent who, during socialization is committed to learn all social roles. It is expected of him that, throughout his life, he will, by accepting his social role will play it.

Characteristics of Role

The various characteristics of a role or task are as follows:

1. A task means completion of behaviours which a man is expected to complete after attaining a social status.
2. A task is fixed by the rules of a special culture *i.e.* the society approves the task.
3. A task is always in the context of the status.
4. Every person is expected to perform a task for two reasons. One, the man behaves according to the social values and second, social organization is maintained.
5. The role of every person is in different areas and different people perform different roles.
6. The nature of every role is not the same. Some are key roles which have more responsibility and labour inherent in it and some are general roles which are maintained easily.
7. Roles vary according to time. As a man keeps on adjusting to society and culture, his role keeps on attaining maturity.
8. Every man performs his role according to his interests, feelings and qualifications.
9. Every role demands a particular kind of behaviour from a person, thus a person performs different kinds of behaviour in the society.

Inter-relationship between Status and Role

In every society and group, there are different roles and activities of a person to which he is connected. His power, prestige, position and status depend upon his role. His status and role are so close to each other that they may not be separated. His role acknowledges his status, which in return acknowledges his role. Situation and work are the two tools of an object or we can say, two wheels in the form of society. As one wheel has no importance without another, in the someway like society in the form of train (cart) we cannot understand them separately. Situation and work are the two sides of one object or say in this way that two wheels of vehicle compared to only one society. In this way, without second wheel, there is no existence of first wheel, in the same way for vehicle compared with society we cannot understand them in social structure and situation and work have relation with each other in each situation without second, first one cannot be clarified. One cannot be explained without the other. **Ely Chinoy** says that, "Status and role are two sides of the same coin. Status in relation to other posts is a post and a role is behaviour which is expected of a person at a particular status." In short, **Linton** writes that, "A role is not done without status and a status is not possible without a role."

Difference between Status and Role

There are differences also between status and role. A status is only a status. Every society and group has different statuses and a man lives at different statuses. He has as many statuses as the number of groups he is connected to. A role is the behavioural aspect of a status. Statuses are accepted but the roles are presented. A role is the way by which a person completes the bases of a status and enjoys its facilities and special rights. Whatever a person at a particular status is his role. Thus it becomes clear that a person performs different roles at different statuses and the difference may be

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gauged by the concept of role only. For example, the prime ministership has many duties and responsibilities inherent in it and the one, who attains this role, performs it in different ways. A status may have different ways of performing the roles. **Robert Viersted** says that a role is the dynamic part of status but both are mobile. Status is cultural and role is behavioural.

He says that though status and role are co-related but one cannot exist without the other. When a mother teaches a child at home, she plays the role of a teacher though her status is not of that type. But without it, social life cannot exist. Roles are naturally inherent in a society. If a man does not perform his social role, an uneducated and general society will not survive. Though such a society has lesser number of roles as compared to a complex society, they are more arduous in nature.

Roles may be changed on demand in exceptional societies and cultures where roles are created. For example, in a primitive society, the economic needs may be satisfied by the simple role of give and take whereas in a complex and economic society, roles are divided and every role demands specialization.

Basis of Determination of Status and Role

The various bases of determination of status and role are as follows:

1. **Kinship:** In a society, men are related in many ways and the most important is the one which relates men by blood and may be called as kinship. According to **Charles Winick**," Those socially approved relations come under kinship which are accepted by the society and based on relations." Kinship fixes a person's status and role.



Example: The son of a poor person is called poor while that of a king is called a prince.

In the same way, under the caste system, the status of a person is fixed as and when he takes birth in a family.

2. **Age Difference:** Every society provides a status to every person but his age is kept in mind. This age is related to his mental experience. A normal person may be given a less important status but for more important posts, he has to attain a certain age. For example, the statuses of children, youth and elderly have different prestige and statuses, thus their roles too are different.
3. **Sex Difference:** The tendency to distribute different posts and related roles on the basis of male-female is found in every society in the world. There are many roles in a society which a female may not perform or may lack the qualification thereby such roles are given to males. In a matriarchal society, the status of females is better than the males. **Maclver** writes about matriarchal societies, says that, "Matriarchal societies may be defined as the ones in which the control of the family is centralized in the hands of either the wife or the mother." But majority of sociologists do not believe so and say that if it were so, some remnants of such societies would have been found. Except for some tribal societies in India, the majority of the families here are patriarchal.
4. **Religious Knowledge:** Some societies treat such people as very important who have religious knowledge. The social status of such people is very high in such societies. When bestowing such posts, a person's age, sex or economic condition is not cared for. But today, the importance of such posts is going down in progressive societies. Only in some backward castes, religious knowledge is the main factor for fixing the status.
5. **Wealth:** In the present day societies, wealth or economic prosperity is the main factor for deciding a person's social status. **Karl Marx** said that, "The status of a person in a society is fixed by his economic position." In capitalist societies, the persons who control the means of production have a higher status. As and when a person's economic condition deteriorates, his level goes down in social stratification. Thus, we see that wealth is an important factor in fixing a person's status and role.

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6. **Race: Davis** says that, "A person has the qualities of his race, thus he may be given a status on the basis of these racial qualities." In USA, Negroes are given a lower status from birth as compared to White people as it is believed that they belong to a lower race. Illegitimate children are looked down at. In India too, the status of Brahmins was the highest and they had the best tasks while the status of the Shudras was the lowest and they did very menial tasks.

Sociological Importance of Status and Role

1. Statuses and roles together create the social system.
2. Statuses and roles bring division of labour in a society, resulting in the simplification of social tasks.
3. They help in social control as they have related social rules and paradigms inherent in them and a man is expected to behave according to these.
4. They socialize a man and he learns to behave according to them.



Caution Statuses and roles guide a person's activities and tell him how to act and behave in a particular status.

5. On their basis, we can forecast a person's behaviour.
6. The performance of roles completes functional requirements in a society which provides continuity and stability to it.
7. Statuses give birth to the feeling of consciousness and responsibility in a person.
8. A society has both high and low statuses. They inspire a person to try which leads to his progress.

3.11 Summary

- The word 'society' holds the central importance in sociology understanding which would be very difficult without understanding the word. Sociology is the science of society and society is its most important concept.
- Giddings—"Society itself is an organization, an association, a total of formal relations in which co-operating people are mutually connected."
- Kingsley Davis makes it clear, "The human and the animal society may be differented on the basis of culture. Human society is mentally superior to animal society because of its culture. It has many qualities such as literature, arts and language."
- Dr. Kaushal Kumar Roy says that, "A village is that community which has close relations, informal, predominance of primary groups, less density of population and agriculture as the main occupation."

3.12 Keywords

Supreme—Mainly, Uppermost

Competitor—One who competes

Congenial—Filled with love, with a clean heart

Untouchable—One which may not be touched.

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3.13 Review Questions

1. What do you understand by society? Mention its characteristics.
2. Mention the characteristics of human and animal societies and make clear their differences.
3. What do you understand by rural life? Mention its characteristics.
4. Making clear the meaning of urban life, compare it with rural life.
5. What do you understand by community? Make clear the ideas of Maclver about it.
6. Explain organization or association in detail.
7. Define association and mention its characteristics.
8. What do you understand by a group? Mention its different types.
9. Explain In Group and Out Group.
10. What is social status? Explain its different types.

Answer: Self Assessment

1. Society
2. Ginsberg
3. culture
4. (*b*) Geographical
5. (*c*) Fatalists
6. (*c*) Spend
7. (*a*) Disintegration
8. False
9. True
10. True
11. False

3.14 Further Readings



The Concepts of Sociology—*Radhika Goyal, Surabhi.*

Introduction to Sociology—*Virendra Prakash, Pachsheel Prakashan*

The Concepts of Sociology—*R.N. Sharma and R.K. Sharma, Atlantic Publishers*

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Unit 4: Social Institutions

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Objectives

After studying this unit, the students will be able to:

- understand marriage and its different types or kinds;
- understand family and its social importance and functions;
- understand kinship and its usages.

Introduction

Bertrand Russell says that, "Marriage is more solemn than the coming together of two people (male and female). It is an institution that by giving birth to children develops a society whose importance is more extensive than personal ones." The form of this institution is different in different societies such as marriage of one male to one female, marriage of one male to many females, marriage of many males to one female and marriage of one group of males to a group of females. In the same way, the selection of a life partner by kidnapping, by sale, by service or by barter. This institution is very important and very interesting.

To establish a family, there is a system in every society, to have a stable relationship (which includes sexual relationship also) between one or more male and female. This is known as marriage which is a required cultural element of a society—primitive or modern, because it is that means on whose basis is established the basic unit of a society—the family.

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4.1 Meaning and Definition of Marriage

Marriage is the socially accepted way of the fulfilment of sexual needs of males and females, procreating and providing care of the offspring. In other words, marriage is that institution in which the sexual relations between males and females are systematized by socially accepted norms for the purpose of establishing a family, giving birth to children and taking care of them. In truth, marriage is the main institution that stabilizes a family.

Bogardus, defining marriage says that, "marriage is the institution that makes possible the entry of males and females in the family way."

Edward Westermarck says that marriage is a relation of one or more men to one or more women which is recognized by custom or law and involving certain rights and duties both in the case of the parties entering the union and in the case of the children born of it.

On the basis of the above given definitions, it may be said that marriage is that socially accepted institution, under rules and traditions, which regularizes the sexual relations between two or more males and females, whose purpose is to establish a family and provide a basis for bringing up children.

General Aims of Marriage

Generally, a marriage has different purposes in different societies. But still, there are some universal purposes which are found normally in every society:

1. **Fulfillment of sexual urges:** After hunger, the main need of a man is the fulfilment of sexual urges. In every society, marriage is the main aim of society to fulfil these urges. A man may satisfy these urges without marriage also, but then there would be no limit to immorality in a society. Is escape such a situation, every society, through accepted means, tries to satisfy sexual urges of a man by marriage.
2. **Procreation and the upbringing of children:** Generally every society treats procreation as the main purpose of marriage. A man wants the fulfilment of his hopes through his children. Along with this, his line is extended only by his children. Though, children are born out of wedlock too, but such children are not accepted by the society. The main problem after the birth of such children is how to bring them up as such children too need a residence and a family. Thus, marriage fulfils this needs.
3 **Other social and economic purposes:** A man has some other social and economic purposes besides sexual urges too, for which he requires some or the other type of organization. The first base of such an organization is family, which is established by marriage only. In other words, the one social purpose of marriage is that it maintains the existence of society and culture. In the same way, marriage has economic purposes also. For example, many tribes marry so that the wife would share the work in the fields/agriculture.

4.2 Types or Kinds of Marriage

A marriage has two kinds or types: (1) Monogamy and (2) Polygamy. Polygamy may be of three types– (a) Polyandry, (*b*) Polygyny and (*c*) Group Marriage. All these are described below:

1. **Monogamy:** Monogamy is that marriage in which one female or male marries one male or female and does not marry till his/her partner is alive. Some scholars are of the view that it would be proper to call such a marriage as monogamous one where a person has only one husband/wife and widow/widower does not marry after the demise of the partner. But, normally, monogamy is when a person doesn't marry when his/her partner is alive.



Example: The society which has an equal ratio of males and females, generally, has monogamous marriages.

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2. **Polygamy:** Polygamy is of two kinds:

   (*I*) **Polyandry:** Polyandry is one when a female is married to more than two males. In other words, a woman having multiple husbands is the symbol of polyandry. There is very less prevelance of such marriages in India. Only some tribals have the prevelance of polygamy . These are formed in Tian, Kusumb, Kota, Kummal, Toda of Nilgiri mountains and Jaunsar-Bavar of Dehradun.

Characteristics of Polyandry

1. In polyandry, one female is married to more than one males.
2. These husbands may or may not be brothers *i.e.*, males belonging to a clan may also marry in such a manner.
3. Every brother has right over the wife but the rights of the eldest brother are the most.
4. In a matriarchal society, the female selects her husband and lives with each for some time but when she is living with one, other husbands do not have any right over her.
5. The family which has more than one female, every brother has the freedom to establish sexual relations with the wives his brother also.
6. In the reproduction matters, the rights of the eldest brother or the first husband is more than the other brothers or husbands.

Reasons for the Prevalence of Polyandry

There may be two reasons for its prevelance:

1. One reason for the prevalence of this practices is the lesser number of females in comparison to males. Thus, it becomes impossible for every male to acquire a female. Thus, more than one male marry one female, though scholars do not ascribe to this view.
2. Majority of people believe poverty to its reason. The life in some states is full of conflicts that it becomes impossible for a person to establish a separate family. Thus many males get together to establish a family.

Kinds of Polyandry in India: The reasons for polyandry in India are:

1. **Adelphic or Fraternal Polyandry:** When more than one brothers get married to a single woman it is adelphic or fraternal polyandry. Such marriages happen in *Todas* of Nilgiri and *Khas* tribals of Jaunsar Bavar. A brief introduction of these two is as follows:

   (*a*) **Toda:** When a Toda male marries a women, all his brothers, even these who are born after the marriage are considered her husbands. They may be real brothers and even belong to a clan. Earlier, husbands belonged to different clans also. When the woman becomes pregnant, the eldest husband performs a ceremony–*Pursutpimi*– by bow and arrow and becomes the father to the child. When she becomes pregnant for the second time, the second husband is the father and the cycle goes on.

   (*b*) **Khas:** Here, when the elder brother marries, his wife becomes the wife of every brother, even these born after the marriage. If the younger brother marries, after growing up, his wife becomes the wife of every brother. According to the social custom of Jaunsar Bavar, *Dastur-ul-Aml*, no younger brother is allowed to keep a separate wife. Though the wife belongs to every brother, elder brother has the highest right over her. There is another social way of becoming a father. According to **Frazer**, the eldest son is the son of the eldest brother, the second son is the son of second brother and so on. **Dr. Majumdar** writes that if a family has three brothers, the eldest one is addressed by the children as *Bari Baba*, the second one as *Dangar Baba* and the third one as *Bhedi Baba*.

Since male is the head of the family and the women and the children live at his house, such marriages are called as patriarchal polyandry.

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2. **Non-fraternal Polyandry:** Here, it is not necessary for the husbands to be brothers. A woman may choose a husband from outside the family also. She goes and lives with different husbands, in turns, who establish sexual relations with her. When she is with a husband, others do not have a right over her.

Non-fraternal polyandry was prevalent among the Nairs of Malabar till the start of the 20th century and known as matriarchal polyandry because the power with the women. Normally, a Nair girl would be married to many Nambudiri boys. After marriage, the girl would remain with her family and allowed husbands to stay with her at her discretion. The father did not have any right over the children or the wife's property and the wife had all the rights.

Advantages of Polyandry: The qualities of polyandry are as follows:

1. Due to the lesser number of women, this form of marriage may solve the problem of bride price.
2. If the number of men was more than the women, polyandry may easily solve this problem.
3. Polyandry performs an important task in poverty stricken areas. Many husbands married to a single wife solve the problem of her up-keep.
4. The status of women in such marriages is better.

Disadvantages of Polyandry: The disadvantages of polyandry are:

1. Lesser number of children in such marriage is its main disadvantage.
2. The number of girls born in such marriages is less than the number of boy whose natural result is that polyandry perpetuates itself.
3. The third disadvantage is the reduction in female fertility which leads to population problems.
4. From a physical outlook, polyandry leads to the growth of general diseases in women.
5. From a social outlook, due to polyandry, instances of divorce increase.

(*II*) **Polygyny:** The marriage of one male to two or more than two females in polygyny. Due to economic problems, polygyny is found in lesser number of Indian tribes. In earlier times, it was found in Hindus. It was found in religious classes and kings etc. At present, it is found in Muslims. Besides, it is seen in tribes such as Nagas, Gond, Bainga, Khas and Lushai etc.

Reasons for the prevalence of Polygyny: The reasons are as follows:

1. The primary reason for polygyny is the lesser number of males in society, though majority of anthers do not subscribe to this view.
2. One reason for polygyny may be the choice of woman also. Due to the hardships of tribal life, she might want more women in the family.
3. Another reason for polygyny may be economic also. In the mountainous and plateau regions, life is hard and many people are required for hard labour. This form of marriage brings in more women in the family as labour.
4. The other reasons for polygyny may be the want of children, more prestige because of the number of wives and the prevalence of higher sexuality in males.

Properties, Benefits or Features of Polygyny: Following are the qualities of this traditions

1. Many women can care and look after the children more.
2. Sexual immorality does not spread in a sexy person as they get several women in his family.
3. The children born through polygamy are healthy because only powerful and rich people are polygamy.

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Disadvantages of Polygyny: The disadvantages are as follows:

1. The economic load on the family increases manifold.
2. The status of women in polygyny is very low.
3. More number of females in the family leads to increase in conflicts and fights.

Group Marriage

Some scholars believe that at the start of human life, there was nothing called marriage and people lived in a state of promiscuity. In other words, at that time they had full freedom in sexual matters. After this, the concept of Group marriage started where the males of one group married the females of another group and they were free to establish sexual relations with everyone. This form of marriage is found in the tribals of Australia. Here, the women of one clan are supposedly the prospective wives of another clan and they use the word 'father' for these males who may be the prospective husbands of their mothers. Such marriages are not found in any society in India.

Prohibitions Regarding Marriage: To make marriage institution stable and regular, marriage related prohibitions and laws are found in every society, either it is tribal society or a modern civilized society. Following are its some main prohibitions.

1. **Incest Taboo:** Though close relations original through marriage but such relations are taboo among closeblood relatives . Thus, its clear that marriage and sexual relations are taboo among such relatives. This rule is known as incest regulation. This rule is applied to father-daughter, mother-son, brother-sister etc.
2. **Endogamy:** It is that rule by which a person has to marry in his group only. This group may be his caste, subcaste, race, tribe, village and sometimes clan. Defining endogamy, **Folsom** says that, "Endogamy is that rule by which a person has to marry among his caste or his group. Though this does not allow marriage among close blood relatives."

Endogamous rules are found among Hindus, Muslims and all tribes. Hindus are directed to marry in the some Varna and caste. Muslims have Shia and Sunni as endogamous group. Tribes also are endogamous groups. Some tribes are caste-endogamous. Such as, '*Tartharol*' and '*Tivaliyal*' among *Todas* are endogamous groups. In the same way. '*Ujle Bhil*' and '*Maile Bhil*' among Bhil tribe follow endogamous rules. The reasons for endogamy depend upon the circumstances of various groups.

Example: The reasons for endogamous rules are the fear of unknown people, illiteracy, wrong traditions and lack of means of transport. The caste system is the main reason for endogamy.

3. **Exogamy:** It is the opposite of endogamy, according to which a person is directed to marry outside his group. This group may be caste, subcaste, village, clan or totem group. Tribals don't marry among their clan or totem group since they consider such members to be brothers and sisters. Totem exogamy rules are universal in Indian tribes whose violations is an unpardonable crime. *Lushai* and *Kuki* tribes allow clan exogamy. As opposed to this, violation of clan exogamy in *Khasi* tribals is akin to destruction. Some way, the *Mundas* of Chhota Nagpur and some other tribals the rule of village exogamy. Hindus follow clan exogamy.

Self Assessment

Fill in the blanks:

1. …… is the institution that introduces males and females to family life.
2. Marriages generally are of two types–monogamy and …….
3. ……is that rule by which a person has to marry within his caste and group.

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4.3 Family

The history of human society is the history of family as it is found at all levels of cultural development. **Charles Cooley** believes family to be that primary group where the social life and ideals of children are created . This way, it is also the basic means of socialization. A child is born in a family which by developing qualities in him, develop his social behaviour. It also introduces him to ideals, faiths and values. It plays an important role of social control.

Meaning and Definition of Family

Elmer, in his book *Sociology of Family*, writes that the word 'Family' is derived from the Latin word 'Famulus' which has father, mother, children and even slaves. This definition of family is not very clear. The scholars are not one on the meaning of the family. It will be made clear by the following definitions:

Ogburn and **Nimkoff** say that the somewhat stable organization of a husband wife, with or without children or a man or woman with a child is called a family.

MacIver and **Page**, by stressing on the tasks and purposes of a family say that Family is a group, defined by fixed sexual relations which explain the reproduction of children and bringing them up.

Burgess and **Locke** say that, A family is a group related to marriage, blood ties and adaptation, which creates a family, and who interact with each other, do their social work as husband-wife, mother-father, son-daughter and brother-sister, family creating a culture and secure it.

In the words of **D.N. Majumadar**, "Family is a group of people, who stay in a house, are related by blood and have the feeling one in the sense of place, self interest and duty."

In real, family is a permanent organization established by female-male sexual relations. The features of a family can be clear from the following description.

Chief Characteristics of Family

The main characteristics of a family are:

1. **Mating relationship:** A family is born of marriage relations of a male and female. It is accepted by the society and the children born of sexual relationship are also accepted by the society and because a life long part of the family.
2. **Some economic system:** Every family has some economic system which takes care of the needs of the family. Earlier, in agricultural economy, family was the unit of production *i.e.*, all the members were engaged in agriculture. In the present society, though members of the family earn at different places, they spend large part of their earnings in the family.
3. **A system of nomenclature:** Every family has a system of nomenclature which helps identify the members of that family. This name may be both matrilineal or patrilineal.
4. **A common habitation:** Every family has a common habitation. Such habitation may be both matrilocal residence, such as in Garo, Khasi or Nairs etc. or patrilocal residence, such as in present societies. Today, neolocal residence too have developed where every new family shifts to its habitation.
5. **Universality:** The association of family is the most universal of all social associations and organizations. There is no society or social system which doesn't have a family. Actually, every natural man is part of a family and will remain so in future too.
6. **Formative influence:** A family has formative influences on its members. Thus, **Cooley** believes a family to be primary group and the nursery of human nature.

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7. **Emotional basis:** Family is based on many basic human instincts. In a family, a man loves his family who is tied by the feelings of love and duty. Children love each other and respect their parents. This is the reason that members of a family are ready to help for each other at any cost.
8. **Central position in the social structure:** Family is the first and physical unit of social structure. A man's birth, development and socialization starts with a family only. The spread of families creates a whole nation. **Aristotle** defines a community as the totality or organization of families.
9. **Limited size:** The size of a family is limited as its members may be only those who have real or imaginary blood relations. The children who are born in a family or are adopted by one are the part of the family. This way, the size of the family is limited.



Notes Family is that primary institution where social life and ideals are created.

10. **Unlimited responsibility of the members:** Members of a family have unlimited responsibility as may not easily gauge what a person's duties are. Apart from family, in other committee role of a person is defined and limited, but in a family it is defined overall. For example, a girl is the daughter of a family but after the death of her mother, she takes on the role of a mother for her younger brother and sisters.
11. **Social regulation:** For the security of a family, a society makes and implements various laws, taboos and traditions. Modern societies have such laws that a man can not marry or divorce according to his whims. For example, Special Marriage Act, 1954, in India, ensures that a marriage would be valid only both the parties have no living partner. Polygyny is banned.
12. **Its permanent and temporary nature:** Its last characteristic is its temporary and permanent nature. It is temporary as an association as it may be broken by death, jail, desertion and divorce. Or the other hand, as an institutions it has a permanent nature. This makes it clear that it has been present in one former the other right from primitive lines.

4.4 Social Importance and Functions of a Family

Importance of a family in society or in life of a person is really uncommon. **Elmer** says that though man is making inventions, he has not been able to invent any organization better than a family which may be given the basic works of a family. The following points makes it further clear:

1. **Biological Functions:** The Biological functions of a family may he divided into three:
   (*a*) **Satisfactions of sexual desires:** The important function of a family is regulation of sexual desires. The people who satisfy their sexual desires outside a family are not respected. Sexual desires are easily satisfied in a family only.
   (*b*) **Reproduction:** Another important function of a family is reproduction. Though it may be done outside a family, such children are illegitimate. A society exists and maintains its continuity through reproduction only.
   (*c*) **Perpetuation of race:** A race is perpetuated by family only as a family extends itself through its children. A family is the system by which a human race survives.
2. **Physical Functions:** The physical functions of family are:
   (*a*) **Nurturing of children:** Nurturing of children is the task of a family. When a child is born, it is helpless which is provided security by a family which keeps it alive.
   (*b*) **Physical care:** A family takes the physical care of its members. It contains the care of old, looking after the physically unfit and look after the new born baby and the mother.

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(*c*) **Provision of food, shelter and clothes:** A family provides food, shelter and clothes for its member as all three are important for their survival. A family arranges for all of them.

3. **Economic Functions:** The following are the economic functions of a family:

   (*a*) **Determination of inheritance:** Every family has a system which decides who shall inherit the family property. For example, in a patriarchal family, son inherits the family property while in a matriarchal family, it depends on relations with the mother.

   (*b*) **Productive unit:** In the agricultural era, family was an important productive unit. Today too, many families are engaged in cottage industries. Under it, all the members of the family are engaged in inherited occupation. For example, all the members of a rural family are engaged in agriculture.

   (*c*) **Provision of income and property:** Every family has some source of income, in whose absence its economic needs may not be satisfied. Every family has some property also which is also looked after by the family.

4. **Religious Functions:** A family provides religious education to its members. A child in a family follows a particular religions. This develops moral and religious qualities in him. The tribals of Andaman Islands teaches its members religion and magic by which to treat various social problems.

5. **Political Functions:** A family has political functions also, more as in simple societies. In tribal societies, the political functions is done by the headman. **Dr. Majumdar** says that in Indian joint families, the 'Karta' is the real ruler of the family, its judge and jury and decides family quarrels. In real, he is the political head as he represents the family in social, religious and community festivals and gatherings.

6. **Educational Functions:** The values and ideas prevalent in a society are first taught to a child by the family only. The other educational functions of the family is the preschool teaching of a child.

7. **Cultural Functions:** A family is a means of keeping culture alive as it teaches its members the ways of life, moral and religious traditions, ideals etc. All these are transferred from generation to generation and the cultural exists in a society.

8. **Psychological Functions:** A family provides psychological functions and security to its members. The children are provided the patronage of the father, the love of mother and intimacy of brothers and sisters. This helps in their psychological development and provides them psychological security. Children of broken families are devoid of psychological security and develop into criminals.

9. **Miscellaneous Functions:** Some other functions of a family are:

   (*a*) **Transmission of human experiences:** A family transfers human experiences from generation to generation. If every generation has to start from zero and invent everything from start, then man would forever remain primitive only. This transfer of human experiences makes the development of civilisation easy.

   (*b*) **Means of recreation:** A family also provides means of recreation for its members, without any payment, by way of interactions between family members. In family, children's unclear voice, their entertaining activity, wife-husband love, joke, etc. are the best source of entertainment of the members. For backward or poor societies, where general public cannot utilize means of external entertainment like cinema, club etc., family also becomes the centre of entertainment which gives healthy entertainment without money. In the same way, festivals both social and religious become events for a family's recreation.

   (*c*) **Functions of social control:** A family has importance in social control functions. A family controls the behaviour of its members through various means. This subject will be discussed in detail later on.

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(*d*) **To impart social status:** A family imparts a special social status to its members. It depends on the family whom will its members talk to, whom will they marry and do what kind of occupation. The children who took birth in the Tata or Birla family, their social status will be different from those who have taken the birth in a labourer family.

Thus, the discussion given above makes it clear that family has various functions. One thing to remember is that modern circumstances has brought about important changes to these functions which would be discussed later on.

4.5 Kinds or Types of Family

(*a*) **On the basis of nomenclature:** 1. **Patrilineal family—**In such families, children carry the name of the father. Indian Hindu families belong to this category. 2. **Matrilineal family–**In such families, children carry the name of the mother. Nair families of Malabar belong to this category.

(*b*) **On the basis of marriage:**

1. **Monogamous family:** Here, one male is married to one female. Such families are considered best in civilized societies.
2. **Polygamous family:** When a male or a female marries more than one partner. Such families are of two types.
   (*i*) **Polyandrous families:** When a female marries more than one male, the resulting family is polyandrous family. The *Khas* tribals of Jaunsar Bavar are its example.
   (*ii*) **Polygynous family:** when a male marries more than one female, the resulting family is polygynous. Gond, Naga, Bainga tribals are its examples.

(*c*) **On the basis common habitations:**

(*i*) **Matrilocal family:** When the boy goes and settles down at the girls's family, after marriage. Nair, Khasi, Garo are its example

(*ii*) **Patrilocal family:** When the girl comes and settle down with the boy's family, after marriage. Indian Hindu families, Kharia, Bhils are its example

(*iii*) **Nuclear family:** In modern times, young couples make their own families such families are called nuclear families.

(*d*) **On the basis of numbers of members:**

(i) **Primary family:** This is the smallest form of the family. It contains married couple and their unmarried children and no one else.

(*ii*) **Joint family:** If some basic families stay together, have close relations, have food together and work as one single economic unit, it is joint family.

(*e*) **On the basis of power:**

(*i*) **Matriarchal family:** The families in which the family power resides with the females, are matriarchal families. Such families are Nairs of Malabar, Khasi and Garo tribals.

(*ii*) **Patriarchal family:** (1) The families in which the power resides with the males, are patriarchal families. Such families are Hindu families.

Family as an Important Agency of Social Control

The importance of family as an agency of social control is unmatched. It is the creator of the behaviour of its children and members. This education only makes the child an ideal citizen. A man becomes great or criminal due to family's education. **Prof. Hayes** tells some ways by which a family contributes to social control–(*a*) By its work everyday; (*b*) Comparing the tasks and the said word; (*c*) Comparing said in front of and behind the neighbour; (*d*) Relating its happy experiences; (*e*) By telling reality

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about needs and wants and to do work, keeping in mind the interests of others. The role of family in social control becomes somewhat clear. The following explanation makes it further clear:

1. **Regulation of sex behaviours:** Family is the main institution which controls and regulates human sexual behaviour. The basic need of a man is sex which has to be satisfied. A family satisfies this urge in a social and lawful way. People who do not have a family turn to prostitution. Such people are not respected by the society, nor are they given any social responsibility. Sexual relations outside the family are considered illegitimate. Thus it becomes clear that the family regulates sex behaviour.
2. **General supervision of family members:** A family supervises its members generally. Every member of the family is aware of the fact that his behaviour should not be like other members. If some persons tries to do something unacceptable, other members stop him from doing so. That way, the family contributes to social control.
3. **Control through socializations:** A family which is the main institution of socialization. A child is born in a family which controls him lifelong through the process socialization. In a family, a child develops from a biological being to social animal. Experiments have proved that children who do not have families, do not develop social skills. It is the family that makes him social. After taking birth, a child learns some behaviour then parents or other members improve and regularize his behaviour. For example, when child copies a wrong habit then he is prohibited from doing so. Generally, when he sees elders saying abuses or bad words he also copies them, at which mother or father scolds him.
   From this he fears to repeat same thing. In this way if, any child learns theft on the basis of imitation then family only corrects this habit. In the same way, knowledge of traditions, systems, ideals, customs etc., prevailing in the society is gained through socialization process in family which becomes an integral part of his personality and helps in social control. The prevalent ideals, traditions, values etc. are taught to a child by socialization only. These help in social control. The child not only learns them but also makes them inherent in his behaviour. This way, a family helps in social control.



Did u know? The family is the means to keep culture a live.

4. **By developing social qualities:** A family develops social qualities in its members, helping them become ideal citizens. These social qualities are as follows:
   (*a*) **Love:** A family is filled with love where every body loves each other. If someone loves a child more, it gives him more love. This way, love develops between a husband and wife in a family. This familial love is changed to social love which helps in maintaining a system and peace in the society.
   (*b*) **Co-operation:** It is the basic condition of a society . It maintains a system and peace in the society. A person gets the knowledge of co-operation in the family only. Members of a family work together and develop a feeling of co-operation. This feeling later helps in social control.
   (*c*) **Sacrifice of self:** A family teaches the quality of sacrificing of self. Mother-father, husband and wife are ready to take on the world for each other and the children. History is filled with such examples. Baber died for his son Humayun, Bharat left the kingship of Ayodhya for his brother Ram. This feeling helps in social control as such a person is ready to sacrifice for society, nations, world and humanity.
   (*d*) **Adjustment:** Family teaches the quality of adjustment to a child. The members of a family have to adjust to new situations. When a girl marries into a family, the members have to adjust to this situation. Same way, the child learns adjustment and adjusts to social laws and rules. This situations is extremely important for social control.

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(*e*) **Obeying of orders and performance of duties:** A child learns obeying of orders and performance of duties from his family. Parents perform their duty towards their children and towards each other. Young children obey the orders of elders. Child observes all this and develop such qualities which helps him to become an ideal citizen. Whatever relations exist in India are maintained by following orders. A family makes a person mentally ready to accept such orders.

(*f*) **Obligation:** A family develops the feeling of obligation in the child. There are many families which has elderly members. Family members take care of him and take up his responsibility. A child observes this, learns obligation which helps in social control.

5. **By educational functions:** A family through its educational functions, helps a member to become responsible citizens which helps in bringing peace to the society. **Cooley** believes family to be the primary group of the society which changes a child into an ideal citizen, as he learns the first lessons of citizenship from his mother's kisses and father's embraces. This nursery of citizenship changes the child into an ideal citizen. This way, every family gives the education of mental control to its citizen.
6. **Marriage related control:** A family implements marriage related controls to its members and decides when to marry, whom to marry and how to marry. It also tells the age to marry. Joint families prefer young marriages whereas modern family prefers late marriage. It also fixes the choice of partners. A family only decides whether the couple should marry in a court, temple, church or has a traditional wedding. For example, a traditional Hindu family does not prefer a court marriage whereas some families consider is the best. Thus, it becomes clear that by implementing marriage related controls, a family helps in social control.
7. **The pivot of economic structure:** A family is the pivot of economic structure and in this way is an important means of social control. A family decides the economic life of its members. Who inherits the family property and who gets what is decided by the family. The family decides the division of labour on the basis of its members' age, sex and physical ability. Males work outside the house whereas the women do the household work, children study and do light work. This develops the feeling of responsibility in children. Besides this, the family also decides on the type of profession/occupation. In small and simple societies, this work of the family holds special importance, though the situation is quite opposite to it in modern societies.

Changes in the Familial Structure in Modern Time

As is known, change is the law of nature and the society and its different parts are the parts of the same nature and this law of nature is implemented on all its parts. The basic unit of society is family and it is not free of changes also. If we look at human history, one would say that a family has been with us throughout but its form has also kept on changing. In modern times, this change is revolutionary as it is industrial era.

Earlier the family was in the agricultural era and its ideas, values, traditions were not as they are now. Industrialization has brought huge changes, affecting the family. This has impacted its power of social control. In other words, the social controlling ability of a family has gone down. The changes are made clear in the description below:

1. **Changes in family functions:** Earlier, a family was complete. Its primary and secondary needs were satisfied within it only. Food was grown at home, cloth was sewn at home only and everyone used to eat together. But today, every work, especially the economic ones are performed by special associations such as restaurants, laundries, schools and colleges, hospitals. In short, the work of a family have been taken over by outside and specialized associations and institutions.
2. **Changes in the size of the family:** Traditionally, people used to think that the number of children in a family was God's gift and man had no role in it. This thought is changing now. Scientific education, methods of birth control and delayed marriages have reduced the birth

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rate drastically. Today, an ideal family has two children besides the parents. As **Hodard** writes, today's couples would rather have a Baby Austin (a small car) than a baby (child) because a baby would saddle them with responsibility whereas a Baby Austin would increase their comfort.

3. **Changes in the co-operative basis of the family:** Though, members of a family still co-operate with each other and it would remain so, the form of co-operation has changed. Today, an elder brother would help his younger brother in standing on his feet, but spending his income in feeding him is out of the question.
4. **Functions of the family are being taken over by the state:** Today, many of the secondary functions of the family have been taken over by the state. The state performs (*a*) co-operating and (*b*) controlling functions for the family. In co-operating tasks, the state provides social facilities such as housing, medical and educational facilities, employment etc. Controlling tasks include fixing of marriageable age, regulation of marriage and handling the problems related to divorce.
5. **Changes in marriage and sex relation:** Today, the number of delayed marriage, intercaste marriage and love marriage is increasing. Today's youth wants to marry only after standing on its feet. The ties of caste are crumbling. Earlier, widows and divorcees were looked down upon but today, the society has a more tolerant attitude. In marriage related talk, life partner is selected by bride or groom instead of their parents or guardians. The society used to treat monogamy as an ideal form of marriage. Today, the element of romance and incidents of remarriage and divorce are increasing.
6. **Change in husband-wife relationship:** Earlier, in a family, the husband was worshipped as God whatever he might have been. This nature is changing now. Today, the nature of a family is changing from one of ownership to one of co-operation. The husband is the head of the family only in name and the rights of the wife are equal to that of the husband.
7. **Changes in the status and rights of the woman, children and the youth:** Earlier, the status of woman as a daughter, wife and a mother was pitiable. But today, the situation is changing. The children were abused and shouted at, but now their voices are heard and opinion taken into consideration.
8. **Lessening of blood relations:** Earlier, blood relationships were maintained immaculately. But today, these ties have lessened. A person, as soon as he marries leaves his fraternal home and lives separately with his partner. This has resulted in the disintegration of joint families too.

Future of the family: Is the Family Breaking Down?

Going by the present trends of increasing divorce rates, reduction of family size and its stability, and the induction of romance have left many scholars worried about the future of the family. They say that the family is breaking down but it's a non scientific view. But the family is the basic fact of society which can never go out of existence. The onset of the industrial change brought revolutionary changes to the society but it coped well with it. In the same way, every part of the society is adjusting to the new changes. Since family too is a part of the society, it will adjust well to changes though initially, there might be some difficulties which may be called as disintegration. But actually, it is not disintegration but a part of adjustment. **Ogburn** and **Nimkoff** say that the family has a very adjusting nature and it has survived the various upliftment and downfall of the society. **Burgess** and **Locke** forecast," Going by its history of adjustment and looking at its task of affection, it would be safe to forecast that the family will live-for personal satisfaction and the development of a man."

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4.6 Kinship

Social man is not alone in a society from birth to death, he is surrounded by many persons, that is, he has relations with many persons. But among these, those are related importantly who is bounded by marriage or blood relation. For on near, deep or unknown, soft or hard types of relation also take place in this, but it should be remembered that all these relations are the consequence of social internal-activity. Thus, due to social inter-activity, those who are special and prominent by society relation. In the Dictionary of Anthropology, "Kinship are those relations approved by that society which may be proximate and based on blood relations." The socially approved relations have a very wide area so these may be divided on the basis of closeness and intimacy.

Types of Kinship

Kinship is of two types which are mentioned below:

1. Affinal kinship and
2. Consanguineous kinship.

1. **Affinal Kinship.** Under **Affinal Kinship** not only husband-wife by marriage relation, but also the members of these family. When a person get marriage then possibly it is found that marriage institute make relation with not only between two male-female but related with these two other persons have also been related. For example, after marriage a man is not only a husband, but also a brother-in-law, son-in-law, uncle, aunt etc. In the same way a women after marriage is besides a wife, also a daughter-in-law, sister-in-law etc. Among these relations, only two persons are the base, For example: Jeeja and Sala (Brother-in-law), son-in-law, wife-husband etc. Thus, all relations related to marriage are called Affinal kinship.
2. **Consanguineous Kinship.** Those people come under blood-related kinship who are related to each other on the basis of blood. For example, Parents and their children, or between two brothers and sisters relation. It should be remembered that, in blood-relation Kinship, blood-relation can be both real and virtual. In other words, blood-relation can be established not only biological basis, but also on sociological basis. For example, where polygamy marriage system is applied, it is impossible to identity whose children are who on biological basis. Therefore, in that case, sociological fatherhood is given priority in comparison to biological fatherhood. In Today tribes of Nilgiri polygamy marriage system, a special culture called 'Pursutpimi' decides a social fatherhood. The person who presents bow and arrow to a pregnant lady in her fifth month of pregnancy is called the father of all her children until another person does not give the same present. Before the origin of Christian religion, according to Jerman law, a child cannot be a part of his/her family unless his/her father accept him as his son with some social traditions. In tribes of Australia, women of a family is considered the coming wives of other family, therefore, the people used the word 'Father' for all those men. In the sameway, often in every society, there is a tradition of adoption of child. Mother-son or women relation are established with the adopted children which is not a real blood relation but based on estimated blood-relation.

Categories of Kinship

On the basis of near and distant relationships, kinship can be categorised into three types—1. Primary kinship, 2. Secondary kinship and 3. Tertiary kinship.

The persons who are directly and physically close to one another are called primary kin. According to **S.C. Dube**, there are eight such relations. They include husband-wife, father-son, father-daughter, mother-daughter, mother-son, younger-elder sisters, younger-elder brothers, and brother-sister.

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The secondary kins are those persons who are related through primary kin. Those who are primary kins to our primary kins are our secondary kins. Persons such as father's father, mother's father brother's daughter, father's sister, sister's husband are some of the secondary kins. The number of secondary kins is 33.

The tertiary kins are those persons who are the primary kin of the secondary kin. These kinds of kins include husband's brother's wife, wife's brother's wife, and brother of sister's husband wife of brother-in-law. There are 151 types of tertiary kin. This type of kin are also called distant kin.

Thus, quadra, penta, etc. relations extended description is possible. **Murdock** concluded with deep study that nearly 33 secondary and 551 tertiary relations can be of a person.

Kinship Terms

Different words are used for different relations are expressed for the relationship of one person with another. However, in every society, separate words are used for different relations, is not correct. Morgan has divided these kinship terms into two categories–(1) Classificatory, and (2) Descriptive.

1. **Classificatory kinship terms** apply to more than one relation or to a kin group. For example, among kuki clans, the term 'Hepu' is used for father's father, mother's father; mother's brother; wife's father, wife's brother's son. In the same way, among Karadjeri clan, father, father's brother and grandfather's brother are all designated by the single term 'Tablu.' A difficulty arises here. When more than one relation is designated by a single term, will it not cause some difficulty? Some arrangement or the other is therefore made regarding designations of this type, so that a specified person may be separated from the group. For example, in Hindu society, the name of the person is also added for a distinction among relations of different types as Kailash mama, Ramu chacha, etc. If the person designated is present, mere looking at him serves the purpose. Classified noun-arrangement is found not only in ancient society but also found in modern society. For example, the word 'Uncle' in English is used for all maternal and paternal relations. In the same way, the word 'Cousin' is used for all brotherhood relations.
2. **Descriptive kinship terms** are those which describe the speaker's exact relation with the person addressed. For example, 'uncle' is a classificatory term, whereas 'father' is a descriptive term. Nowhere in the world and in no society, are classificatory or descriptive kinship terms used exclusively. Descriptive kinship terms are more in use in civilized societies, while classificatory kinship terms are more in use in primitive societies.

4.7. Kinship Usages

In the system of kinship, there is inclusion of many types of behaviour patterns. Our special connection is with a person, the matter does not end here. For example, *A* and *B* are husband and wife mutually. On the basis of relation, there would be a pattern or special form of their behaviours. It cannot be possible that pattern of behaviours of these two has to be same as that of mother-son. The basis of some relations is devotion and respect while some of love and some of dearness. The relation with parents is of devotion and respect, with wife relation is of love, while with younger brothers-sisters relation is based on dearness. Wife's brother—sister's husband or elder sister's husband—sister-in-law's relation is not only relation but a 'sweet relation'. So it is clear that in kinship system relation or behaviours of two relatives would of which kind, about this matter there are some rules and traditions. This is called Kinship Usages. These traditions which are very rare and main we would described here.

Avoidance

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It means that two kins, normally of opposite sex, should avoid each other. In almost all societies avoidance rules prescribe that men and women must maintain certain amount of modesty in speech, dress and gesture in a mixed company. Thus a father-in-law should avoid daughter-in-law. The purdah system in Hindu family in the north illustrates the usage of avoidance.

The *yukaghir* tribals have a rule that the daughter-in-law should not look at the face of her father-in-law or her husband's elder brother and nor should the son-in-law look at the face of his mother-in-law or father-in-law. If they have to communicate, they should ask others to do so. In Ostyak, the father-in-law should his daughter-in-law till she becomes a mother. The purdah system in Hindu family in the north illustrates the usage of avoidance. In the Bukau tribals of New Guinea, the father-in-law and mother-in-law completely avoid the son-in-law. If father-in-law wants to do work sitting in front of son-in-law then father-in-law has to cover his face. If by chance, son-in-law sees the mouth of father-in-law then father-in-law is so much ashamed that he runs towards forests. In Australian tribes, prohibitions of such types are hard. There it is prohibited even to hear the name of mother-in-law through his own ear than to see son-in-law and take to him. At disobeying these rules, there can be marriage-breakup or son-in-law is expelled from the village and sometimes he is given punishment of death. In African *Julu* tribes, son-in-law never meets his mother-in-law and if at anytime mother-in-law passes near him then also son-in-law spits anything which is in his mouth at that time. Daughter-in-law or son-in-law call the traditions of mother-in-law–father-in-law as parent-in-law taboos. Seeing this prohibitions from outerside that followers of these traditions would be very tense or have struggleful relationship but in reality it is not so. The members of certain tribes accept that these type of prohibitions are meant only to express the respect to the relatives. This rule is stricter in some Australian tribes where the son-in-law cannot even listen to mother-in-law, leave aside seeing her. The violation of this rule may even lead to divorce.

Such avoidance rules are known as parent-in-law taboos. On the face of it, these taboos suggest a tension and conflict among the relationship but it is not so. Some tribals easily accept that the rules display respect for elders.

Tylor suggests that these rules developed because of matriarchal societies where the son-in-law came to live with the girl's family after the marriage. The rules relating to father-in-law developed in the patriarchal societies. But some scholars do not accept this theory. Some matriarchal societies such as *Hopi* and *Juni* tribals do not follow this rule and some patriarchal tribals of Australia avoid the son-in-law not the daughter-in-law.

Frazer suggests that these rules came about as a means to regulate sexual relations *i.e*. avoid incest. He says that some societies are so strict that they do not allow a brother and sister to sleep in the same room. He cited the example of the *Veddas* of Sri Lanka to illustrate this.

Freud tried to understand it from a psychological point of view and said the purpose of these rules was to stop the sexual attraction between different relatives. **Lowie** said that the difference between the social and family background of the two families was the cause behind these rules. According to Radcliffe-Brown, that there are some relations, which if allowed to get intimate, may lead to envy and malice which would be fatal for healthy family life. Thus, these rules were formed. **Turney High** says that the rules were forms to maintained peace in the family.

As per opinion of **Radcliffe -Brown**, there are certain relations in kinship which become so close that there can be developed a feeling of jealousy or malice in other members of family which would be proved to be harmful to healthy familial life. So these relatives are kept very far. Mother-in-law, father-in-law, son-in-law, daughter-in-law are relatives of such type. So **Turney High's** statement is that it is understood necessary to keep away mother-in-law from son-in-law and daughter-in-law from father-in-law to maintain familial peace.

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Caution The purdah system or covering the face of the daughter-in-law in front of elders is a normal rule among the Hindus.

Joking Relationship

A joking relationship involves a particular combination of friendliness and antagonism between individuals and groups in certain social situations. In these situations, one individual or group is allowed to mock or ridicule the other without offence being taken. The usage of the joking relationship permits to tease and make fun of the other. **Radcliffe-Brown** says that, "Joking relationship is that relationship between two individuals where the traditions give freedom to one party to make fun of the other without any offence being taken."

If the sexual relations are avoided in the Avoidance rule, such relations are given full freedom in the joking relationship. Relationship between brother-in-law and sister-in-law are a case in point. This relationship increases during festivals such as Holi.

Self Assessment

Multiple Choice Questions:

4. A family gives mental peace and ..... to its members.
   (*a*) housing (*b*) sleep
   (*c*) security (*d*) weapon
5. A family is called the main institution of ..... .
   (*a*) group (*b*) socialization
   (*c*) ideals (*d*) love
6. Today, joint families are ..... .
   (*a*) uniting (*b*) socializing
   (*c*) disintegrating (*d*) all three
7. The rule of family is very important in the ..... system.
   (*a*) kinship (*b*) grouping
   (c) social (*d*) political

In some societies, the joking relationship extends to destruction of property of others. In Malenesia, a nephew has the right to destroy his uncle's property and it is expected of the uncle not to take any offence. **Rivers** believes that joking relationship has been evolved due to marital relationship between first cousin-maternals, which was a common thing in starting period. According to his opinion imagination of evolution of an organization from other organization is very easy but it is very difficult to certify it. Some societies have such relationship between the grandson and the grandmother. In Arapahi society, whoever among the sister-in-law and the brother-in-law gets up earlier may pour down water on the other. They may also kiss each other. Radcliffe-Brown says that such relationships have a symbolic meaning.

Teknonymy

Teknonymy is the practice of referring to parents by the names of their children. This practice can be found in many different cultures around the world. The word Teknonymy comes from Greek language and the credit for this goes to Tylor who based it on the statistical method and come to the inference that this was the practice in the matriarchal society. The woman was the head of the family and the husband was considered an outsider and he was not included in the primary kin but was included among the secondary kin. Thus, he was not referred directly but is referred to through

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children whom he sired. In a traditional Hindu family wife does not directly utter the name of her husband but refers to her husband as the father of so and so.

According to Tylor there were at least 30 tribes which followed this practice prominent among which were Bechuana of South Africa, Kro of Western Canada and Khasi of India. Frazer found the prevalence of it in Australia, New Guinea, Malaya, China, Northern Siberia, Bantus of Africa and Northern British Columbia. According to **Lowie**, this list of Frazer is not exhaustive. He includes the tribals of Andaman, Lanka, Fiji, Malaysia and America. Joking-relationship directs towards mutual equality and brings two relatives close to each other between which there was a possibility of marriage-relationship earlier. Husband's younger brother—sister-in-law or sister's husband—wife's sister's Joking relationship evolved at the base of same possibility. According to **Radcliffe-brown** symbolic meaning of joking relationship is that related persons show the friendship or dearness even through the medium of beating or fun. Familial life should not reject their importance to keep itself active, if relations of this type are not to be misused.

In *Hopy* society, a lady calls her mother-in-law as 'grandmother of someone' and father-in-law as 'grandfather of someone'. In this way male persons also call their mother-in-law–father-in-law. Husband and wife also call themselves through medium of children. Related to evolution of tradition of medium calling Tylor's principle was not accepted by Lowie. His statement is "Why tradition of medium calling is used for ladies not from gents, its explanation is not possible on the bases of principle of matriarchal family. The tribes of Australia, Malayasia etc., being patriarchal and matriarchal the tradition of medium calling is found. In reality, popularity of this tradition happened due to different reasons in various societies. In some societies reason for its popularity is poor situation of females (for example in Gold tribe); in some societies due to poor situation of males and in some societies for every type of relative separate words or lack of nouns, this tradition became popularized. In Hopee society, a woman calls her mother-in-law as grandmother of so and so and father-in-law as grandfather of someone. Husband-wife also calls each other through children. The origin of Teknonymy, Luis has not accepted the principle of Taylor. The trend of Teknonymy why used for even a lady, its explanation is not based on Taylor's mother-ruling principle. The trend of teknonymy is found in father-ruling tribes of Australia and Malaysia. In real, this trend started for different reasons. In some societies, it is due to the decreasing situation of women (as in Gold tribes), in some societies, due to low level of men and in some societies due to the lack of different works (as in Hopee tribes).

Avunculate

It refers to the relationship between a man and his sister's children, particularly her sons, that prevails in many societies. The term is derived from the Latin avunculus, meaning "uncle." It typically involves for the maternal uncle a measure of authority over his nephews (and sometimes his nieces), coupled with specific responsibilities in their upbringing, initiation, and marriage. These children, in turn, often enjoy special rights to their uncle's property, often taking precedence in inheritance over the uncle's children.

Many societies that emphasize avunculate relationships also prefer cross-cousin marriages. In such societies, the ideal marriage unites the opposite-sex children of a sister and her brother—the sister's son and the brother's daughter—thus resolving property and inheritance issues by keeping them within the kin group. Many avunculate cultures trace descent through the female line, a practice known as matrilineality, although some trace descent through the male line (patrilineality) or through both lines (bilateral descent).

In some societies, an arrangement known as avunculocal residence obtains, in which boys leave their natal homes during adolescence and join the household of one of their mother's brothers. Girls in these cultures generally remain in their mothers' homes until they marry, at which time they move to their husband's household. Hence, a long-established avunculocal joint family might include a married couple (or cowives and their husband), their unmarried daughters and preadolescent sons, and the husband's nephews and their wives, preadolescent sons, and daughters.

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Task What do you understand by Avunculate?

Amitate

The usage of amitate gives special role to the father's sister. Here, the father's sister is given more respect than the mother. Dr. Rivers mentions various tribes who have this practice. In the Backs Island, a person respects his paternal aunt more than his mother who has the right to choose his life partner. It is also found among some tribes of South Africa.. Among Todas, the child gets the name not through its parents but through the father's sister. Naming the child is her privilege. In some tribes, last rites are also performed by the paternal aunt. According to **Chapple** and **Cooney**, this practice maintains the social interactions between those relations which have the possibility of dying after marriage.

Couvade

The usage of couvades makes the husband to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from the active work, takes diet and observes some taboos which are observed by his wife. In this situation husband has to take food in the same way as taken by pregnant lady, he is also arrested in the same room as pregnant lady lives for some days after delivery. Consequently, the way as a pregnant lady is considered as infected in the same way husband is not touched. In some tribes, there is a rule that the pain felt by a pregnant lady at the time of pregnancy and she cries, in the same way husband also experiences those hardships and cries also. This is not enough, pregnant lady follows the rules, same rules are followed by husband also. So in *Khasi* tribes, husband like his wife cannot cross a river upto the birth of child or does not wash the clothes.

The sociologists are not one on the meaning of this term. For some, it is practiced to ward off evil spirits which may otherwise harm the child. Some say that by this practice, the husband displays his responsibility. Some others say that he does so to show his sensitivity towards his wife. According to **Malinowski**, the usage of couvade contributes to a strong marital bond between the husband and wife. **Dr. S.C. Dube** says that the person, who undergoes such torment as his wife and displays it publically, gets the right of becoming the father of the child. It is not necessary that he be the biological father of the child. Among the *Todas*, this tradition is followed by the presentation of bow and arrows." In the same way, couvade is the social custom of displaying fatherhood.

4.8 SUMMARY

- Every society has a system to establish and stabilize a family, which has some essential relations (which include sexual relations also) between a male and a female. This is known as marriage.
- Bogardus defines marriage as, "Marriage is the institution which makes possible the entry of a male and a female into familial life."
- The history of human society is the history of family as it has been with human life right from its start and is found on every level of cultural development.
- A family is a nearly permanent organization based on the sexual relations between man and woman.
- A social man is never along in a society as he is surrounded by many people, right from birth till death.
- Kinship system may contain those relations recognized by society which may be guessed and based on blood relations.

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4.9 Keywords

- Maternal—Law of uncle–nephew relationship; Nephew
- Kinship—Relationship; Relatives

4.10 Review Questions

1. What do you understand by marriage? Mention its normal purposes.
2. Explain various kinds to marriages.
3. Define a family and explain its specialities.
4. Throw some light on the tasks and social importance of family.
5. Explain various kinds of family.
6. What do you understand by kinship? Make it clear.
7. Explain various rites of kinship.

Answer: Self Assessment

1. Marriage
1. Polygamy
3. Intermarriage
4. (*c*) Security
5. (*b*) Socialization
6. (*c*) Disintegration
7. (*a*) Kinship

4.11 Further Readings



1. Concepts of Sociology—G.R. Madaan, Radha Publications
2. Sociology—Dharmendra Kumar, Tata McGraw Hill
3. Basic Elements of Sociology—J.P. Singh, PHI Learning Pvt. Ltd.
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Unit 5: Political System

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Objectives

After the study of this unit, the students will be able to:

- Understand the meaning of political system;
- Understand Pressure Group in Indian Politics;
- Understand Power, Authority, Legitimacy and the Elites;
- Understand political parties, caste and polities in democracy.

Introduction

Political system is related to various classes and organizations, such as political parties, pressure groups, interest groups, election machinery, means of expressions of democracy. Communal and non-communal groups, intellectuals, bureaucracy and elites etc. These organizations determine the form of political system of a country. The political system inspires the public to take part in political process.

In India, an ancient and diverse society is being modernised under the democratic political system. There is an introduction of political institutions, values and ideas in the segmented infrastructure of India's social framework. Political centres are being established in non-political social system like India and various groups of society are being absorbed in administrative system. Due to the tendency of growing politicisation the villages, societies, class and sects which are aloof from political system so far, they are getting close towards it.

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5.1 Meaning of Political System

The words 'System' is a very elaborate which contains all kinds of formal and informal processes, interactions, activities, values, structures, discipline, etc. The political system is a subsystem of the social system.



Notes According to **David Easten**, Political System is the name of those interactions, through which the values for the society are right fully fixed.

The political system receives input from the system through its sub-system and converts it into output. This work is compulsory and authorised.

The concept of 'Political System' encompasses the similarly of organic and mechanised systems in political life. This concept attracts our attention in a limited way but away from the traditional meaning of government, its institutions and informal work. It also includes the dynamic processes of politics, its members and real behaviour of impersonal group'.

We are familiar with the fact that besides parliament, council of ministers and the judiciary, there are many informal structures—political Institutions, labour unions and other institutions which are not political—trade bodies, farmers organizations, journalists organizations, religious groups, caste groups etc.—which influence policy formation, making of laws and other such decisions. This is also a fact that public vote, its faith and opinions, ideologies and economic policies too influence the political decisions. Besides this, we are normally familiar with the fact that each of these elements not only influence the governments decision and is also influenced by such decisions, but also simultaneously influence each other. All these influenced behaviour lead to a support of a stable and organized political management. At some time, due to the behaviour of some of these elements, it may lead to 'tension' which may further lead to 'trouble' then agreements established which resolves the 'tension' and the 'trouble' vanishes. All these elements, which are woven like a web make a political system more complex. The concept of political system helps these influential elements to find some organized lines and regulations.

Indian Political System

When we think about 'Indian Political System', it means what is the form of the government, what are its aims, how are policies being formed, what are the elements that influence the formation of policies. Upto what limit the participation of the public in political work and what are the values, outlook and the nature of the public? In political system neither the terms are analysed nor plain constitutional laws are available. Indian political system is taking new turns everyday, new milestones are being achieved and this would surely improve the nature of the political system.

Determinants of Indian Political System

The economic, political and social elements present in society determine the form of 'Political System' to a large extent. Some determinants of the Indian Political System are as follows:

1. **Indian Constitution:** The written Constitution of India unites the country's population and various cultural groups into one. Through the use of adult franchise, constitution makes the people active partners in the political system. Constitution makes it clear that the parliamentary and the federal administrative systems only would be allowed in the country.

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The right to important change in the form of administration is vested with the public. The source of power of the government would be the people only.

2. **Preamble to the Constitution:** The Preamble is not a legally senctioned part of the Constitution. It defines the nature of our political system. The makers of the preamble have provided a voice to the basic ideals, beliefs and inspirations of our political system. If the political system is the body, then the preamble is the soul, the preamble is the basic framework on which the entire political system stands as an edifice. The preamble is the key to understand the political system.
3. **The British Legacy:** The influence of the British rule on Indian political system is visible all around. During British rule, all the important decisions, relating to political and developmental, were made in accordance to the law. During this period, I.C.S. officials were the important pillars of adiministration. After independence, the workload of the changes and the implementation of policies of the new political system, was assigned to government services only. All the political and economic activities were conducted by the government officials and the bureaucracy. Which can be called as the British legacy.
4. **The Problem of Unity:** The basic problem before the makers of our nation was the problem of unification *i.e.,* the establishment of a new political central point and the creation of a nation by the composition of all the variations into a single unit. **Nehru** made it very clear when he said that unification of India is the main target of his life. This is the reason for the political unity of India, the role of a national government and the compromise between various groups and minorities were given the highest priority. This problem of national unification laid the foundations of a centralised political system.
5. **The Principles of Inclusion and Agreement: Granville Austen** has written that the makers of Indian Constitution relied on two principles in its creation. One that every decision should be taken by agreement, not on the basis of majority. Second, understanding the spirit of compromise *i.e.,* listening to minority or various ideologies. The partition of the country and the creation of Pakistan had made it very clear to the leaders that the imposition of the majority view, won't be good for the new democracy.
6. **Modernisation:** Modernisation is the main nature of the present time and politicisation is its main driving force. Modernisation has affected our society and this process has led to an improvement in the political system. New education, government jobs adult franchise and the expansion of the system has led to changes in the society based on the outdated ideas of caste and community. Besides the rich and upper castes the people belonging to poor and depressed castes also started getting organised, they started dreaming big and they became adversaries in the political system. As a result of elections all the societies and their groups became active partners in the political system.
7. **Secularism:** In India, religion has exercised a tremendous influence on the political system. India was partitioned on the basis of religion, and after the creation of Pakistan, there are followers of Sikhism, Parsi, Jain, Christains, Buddhism and Islam are present in the country. Thus, the character of the political system had to be secular.
8. **Caste:** According to **Harold Gold**, "Instead of being a base for politics, the caste is an element that affects it". Castes have started getting organised based on their numbers, they have started influencing the results and they create the 'base' for different political parties. In deciding their candidates, the parties now look at the caste numbers, how many groups are their in a caste and the influence of caste leaders. According to **M.N. Srinivas**, "With reference to the numbers, the big castes have become pressure groups at the district and state level".

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Vaughan C.Furer opines that in the Indian political system, castes are that source of power which can not be ignored.

9. **Regionalism:** Regional problems affect political system. Regional problems give rise to political agitations. The problems of distributions of river waters, border problems etc. are the results of narrow mentality. If these problems persist and become serious, then the constitutional system becomes weak.
10. **Language:** One language joins the various elements and parts of a political system. The lack of a common language gives birth to the ideologies of separation in a system. One language signifies a nation and if there is a lack of an accepted language, then sometimes agitations may be launched. Thus, Hindi has been proclaimed as the national language.

Forms of Indian Political System

1. **Prime Ministerial System:** The makers of the constitution wanted to establish a parliamentary system, but despite the constitutional provisions, the system slowly transformed into a prime ministerial system. In the past, the magical personality of **Nehru** made the prime minister the centre of the political system. In the same manner, the socialist policies of **Mrs. Gandhi** gave a magical increase to the post of the prime minister. The election of January, 1980 was vertically the nomination for the coveted post. This way, in present times, India too has, in accordance to the worldwide trends, accepted the prime ministerial system as part of the system of council of ministers.
2. **Principally Socialist System:** The makers of the constitution did not make it in the lines of any particular ideology such as communism, socialism or capitalism but slowly its face turned into a socialist alone. Today, the government, through its five years plan, is progressing steadily towards democratic socialism. Its purpose is to achieve a casteless and a division less society. The whole system is utilising its energy in rebuilding the country economically, by stopping the exploitation of the poor and providing special privileges to the underprivileged. Special schemes are being launched for the weaker sections such as women, labour class and children.
3. **Practically a Capitalist Economic System:** Years after independence, India followed the path of 'mixed economy', which meant a controlled and regulated economy. It was touted as different from the capitalist one, which would lead to a socialist framework. 'Mixed Economy' meant planning, regulation and concession to private business. Congress leaders kept on harping on 'different outlook', 'cooperation', 'ahimsa' and 'peaceful ways', besides declaring that it was a party of all ryots and zamindars, labour class and the businessman alike. This form of economy was a different model, in the sense, that it did not dig the graves of private business, like socialism, so the business people supported it. Besides this, the presence of foreign moneys in our economic system is another factor. The foreign investment, especially American, is increasing in Indian business. According to **Chattopadhyay**, the system adopted by India is, in reality, a capitalist one only, in the longer run.
4. **The Unitary tilt of Federal Structure:** The Indian constitution has been designed in such a way that it has a federal structure having a massive unitary tilt. The reasons for this are: The personality of **Nehru**, and after him, **Indira Gandhi**, the domination of one party, both at the centre and the states, economic planning and the availability of economic means with the centre. In this situation, the centre acquired all the rights to planning in all subjects, and the states meekly acquisced to follow these orders.

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5. **Secular Arrangement:** Though there is no mention of secularism in the original constitution, yet it has become the main focus of our political system. Religion is not a criteria for participating in politics nor is their any discrimination on its basis in administration. Person belonging to any minority can aspire to the highest posts.
6. **Domination of one Party:** India has a multiparty system where one party enjoys complete domination and the other parties are weak as compared to it. Thus, it may be called as a "multiparty system dominated by one party" system.
7. **Democratic and Open Political System:** The public holds the reins of the political system. Elected representatives run the government. Politics is not a special right of any one particular group and there is no discrimination between people. People have a right to choose any one to their representative and their political system they like. Adult franchise was accepted and everyone was provided opportunities for self-development.

   Our system is open which does not contain any ban or limit on anyone. India accepted those ideals, from both western and socialist countries, which suited it. From Soviet model, we took the concept of economic planning and the concept of welfare state from Britain. We accepted the good practices prevalent in the world and that has been our speciality.
8. **Devaluation of Political Institutions:** After Nehru, the devaluation of political institutions started taking place. The place of people's welfare has been taken the place of group welfare. The meetings of the assemblies and the parliament, are unable to ponder over policies and subjects. Rather, they have become battlegrounds of abuses. The expenditure on elected representatives is increasing and their political utility is constantly decreasing.
9. **A mixture of Traditions and Modernity:** Our system is a mixture of traditions with modernity, where election is a modern concept whereas the influence of caste and religion on it is traditional. The dignity of man is traditional and public welfare is a modern concept. Federalism is a recent concept but the idea of a centralised federation is an old one. Parliamentary concept is traditional but the prime ministerial system is a modern one. The concept of fundamental rights is a traditional whereas policy guidelines are modern.
10. **Defection:** It refers to a change in the party or loyalty. In the Indian political set up, an MP or an MLA may switch to any party other than his own, as and when he wishes. It has become a common right in our set up that any elected representatives may change his party, and become independent, make a new party or to vote against his own party without resigning.
11. **Politics of Instability:** The politics of instability is the emerging trend of our system. In it, violence, public rallies, agitations, strikes, curfew have become the accepted norm. The effect is that the governance becomes weak, power vacuum is created and a situation arises where undesirable elements take advantage of the situation.
12. **Dependence on Bureaucracy:** The administration plays a huge role in Indian system. The bureaucracy stabilises the country at times of political change. The political leaders consult the bureaucracy in high level policy decisions. Besides this, it also wields tremendous influence on the Indian public. In the rural arena, public treats the patwari, tehsildar, village level worker, supervisor and the local leader as the tangible form of the government. In such areas, the police and the police inspector wield the greatest influence. The villagers do not initiate anything, rather they think that doing all the developmental work is the duty of government officials.
13. **The Government as Centre Point:** In India, the whole politics revolves round the government only. **Rajni Kothari** says, "Opposition means the opposition of the government, whether it be inside a party or outside it, whether ruling party is Congress or any others".
14. **The Combination of Traditional and Modern Pressure Groups:** Various pressure groups are active in Indian political system. Traditional groups such as caste, religion, race, regionalism etc. affect politics in their area of influence. The organization of political parties

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and elections show the influence of these traditional groups. Caste groups, today are known as "kings without a crown".

15. **Non-Accountable Opposition:** It has been a speciality of opposition in India that it considers non-accountability as its primary function. It considers streets and alleys as its work area instead of the assembly or the parliament. Oppositions are always in the hunt for forming their own government through unconstitutional rather than constitutional means.
16. **Judiciary: Form and Outlook:** The judiciary has been formed from the members of higher middle class. They come from a very small social group. In the words of justice **V.R. Krishna Aiyar**, "How are our judicial workers are selected?—from lawyers–who come from middle class or the landlord class. The psychology of our judiciary is traditional. It is the supporter of status-quo and against change, whether it is sudden or slow."
17. **Groupism:** In the Indian context, groupism is most apparent. Congress has had to always face groupism from within. Today, every party, be it BJP, JD, Akali Dal, Congress, AIADMK etc., is facing groupism. Every party faces this problem.

All this goes on to show that a new system is being created in India. The old system, where every caste or a group had fixed work, rights and respect, has been destroyed and in its place, thousands of groups have been provided a chance to participate/be a part of the government, elections, political parties and bureaucracy. The isolation of villages from national life has been removed and a new democratic system has been created.

5.2 Pressure Group in Indian Politics

Pressure groups are important in the political system. There was a time when those groups were looked at as immoral. **Frederic** writes that these were looked at as deplorable, whether by students of political sciences or by lowest members of the society. They were looked as evil forces which weakened the political system or could disturb the representative government. The word 'lobby' was treated negatively and it was treated as a symbol of corruption, cheating and a bad influence. But in modern times, pressure groups are considered a part and parcel of the political system.

Pressure Group: Meaning and Definitions

'Pressure group' has been called by different names such as Interest Groups, Non-Governmental Oraganizations, Lobbies and Informal Groups etc. There is surely a difference between a pressure group and other groups. All organizations are not pressure groups and neither the pressure groups nor the interest groups are the same. There are hundreds of interest groups in every society and country. But when they become politically active, to influence politics, they become 'pressure groups'.

According to **Odegaard**, "Pressure groups is an informal organization of such people who have one or more than one purpose or interest. They try to influence series of incidents, especially one in the area of public policy or governance, so that their interests can be protected and grown." In the words of **Myron Weiner**, "By pressure groups, we mean that organized group, outside the political system, which tries to influence the nomination or posting of officers, the direction of public policy, its implementation and its agreement."



Notes Pressure groups is a medium through which people with normal interests try to influence the public incidents.

According to this meaning, any such social group which tries to influence both, the administrative and parliamentary representatives, without making an effort to do so, come under the category of

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pressure groups. They become active whenever their interests are threatened or they want them to be fulfilled immediately. Otherwise, they remain inactive as an interest group.

On the basis of definitions given above, the main points of pressure groups are as follows:

1. Pressure groups influence the policy creators for their own interests.
2. Pressure groups are related to special purposes.
3. These groups are not political nor do they take part in elections.
4. These have been called as unknown empires. They become active whenever their interest are threatened.

Importance of Pressure Groups

1. **Pressure Groups for the Expression of Democratic Process:** Pressure groups are supposed to be a means of democratic expression. Its acceptance is required for the implementation of special policies or their opposition.
2. **Pressure Groups as the Collection Agents of Information for the Government:** Such groups play an important yet non-governmental role for collecting information for the government. They collect facts, conduct research and inform the government about various difficulties.
3. **Pressure groups as an influencing group on the government:** Such groups also exist as a society which wields enormous power and they can easily influence a government for their self-interest and its fulfillment.
4. **Pressure groups as holding the reins of the government:** The nature of centralisation is increasing in every government and powers are accruing to the government. Pressure groups, due to their power, limit such activities.
5. **Maintenance of Balance Between the Society and the Government:** Due to pressure, a balance is maintained between society and the government and it prevents the rise of a single power.
6. **As a means of expression between people and the Government:** Pressure groups coordinate between national interests and personal interests. These groups also act as a means of expression between the government and the citizens.
7. **The work of legislation outside the assembly:** Pressure groups help the elected representatives in policy creation. Because of their specialisation and cognition, they provide special advice to them. This help is so useful that they are now referred to as the legislature behind the legislature.

Self-Assessment

Fill in the blanks:

1. Regional disputes affect the ..... system.
2. In India, politics revolves around ..... .
3. Pressure groups are compared to ..... empire.
4. Pressure groups are also called as ..... groups.

Pressure Groups and Political Parties

It is difficult to distinguish between political parties and pressure groups in Indian political scenario. India has a multiparty political system, and the numbers of political parties is so vast that they become instruments of group politics. But still, there is a difference between a political party and a pressure group—political parties take part in electoral process whereas pressure groups do not;

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political parties have limited aims and they work in legislatures whereas pressure groups work outside the legislatures. **Hermann Pfiner** states that, "Where political parties would be weak in ideology and organisation, the situation would lead to a rise of pressure groups, where these pressure groups would be powerful, it will weaken the political parties and vice versa."

The Techniques of Pressure Groups

1. **Means of Advertisement:** For the fulfillment of their self-interest, the creation of goodwill in their favour and for strengthening the outlook towards them, these pressure groups use press, radio, television and other powerful media.
2. **Publication of Data:** Pressure groups publish facts so that they may influence policy makers in their favour.
3. **Organizing Seminars:** Today, pressure groups organize and host seminars, meetings and various talks to raise opinion and to discuss matters. Here, the important functionaries of the executive and the legislature are invited where they try to influence them.
4. **Active in the Lobbies of the Legislature:** Pressure groups, through their agents and lobbyists, remain active in the assemblies, where they try to influence its members.
5. **Bribery, Dishonesty and other Techniques:** Pressure groups do not shy away from bribery and other such means for attaining their aims. At other places, they resort to use honey traps too.
6. **Lobbying:** It means "influencing the government." It is a political technique. A lobbyist is a middleman between a pressure group and the government. Through it, these groups try to influence policy makers and attain their aims.
7. **Interest in the Nominations of the Members of the Legislatures:** Pressure groups get such people nominated as candidate of political parties in electoral process, who may be helpful to their cause in the future.
8. **Demonstrations:** Pressure groups also resort to various demonstration media. Today, they may use strikes, rallies and various other forms of demonstrations.

Pressure Groups in Indian Politics

The conclusion of the three researchers on Asian Politics (Kahin, Park and Tinker) applies to India also, that, "Interest groups have been clear expressions in the politics of western countries, whereas this has not happened in non-western countries." Interest groups have not developed in India, unlike USA, though Corporate and Business Organizations are active as such groups. But, the interest groups of other, because of their middle class leadership, are not able to actively influence the decisions of political processes. It shows the gap between the political ability and the demands of interest groups due to weak economies in India. The expansion of pressure and interest groups in Indian political system, is due to universal Adult Franchise, increase in political rights, special rights of the public and the sponsored and organised programmes in economic and social sectors.

Kinds of Pressure Groups

On the basis of **Omond** and **Powell** model, the active pressure groups in India, can be divided into four types:

1. Institutional Pressure Groups
2. Associational Pressure Groups

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3. Non-associational Pressure Groups
4. Anomic Pressure Groups.

Pressure Groups in India

Institutional Pressure Groups	*Associational Pressure Groups*	*Non-associational Pressure Groups*	*Anomic Pressure Groups*
1. Congress Working Group	1. Labour Unions	1. Communal and Religious Associations	1. Sikh Student Federations
2. Congress Parliamentary Board	2. Business Organisations	2. Caste Associations	2. Naxals
3. Chief Ministers Club	3. Agricultural Associations	3. Linguistic Associations	3. Navnirman Committees
4. Central Election Commission	4. Student Associations	4. Gandhian Associations	4. Sarvodaya and Tarun Sena
5. Bureauacracy	5. Workers Associations	5. Young Turks	5. Gana Sangram Parishad
6. Armed Forces	6. Communal Associations	6. Syndicates	6. Akhil Assam Sangh

1. **Institutional Pressure Groups in Indian Politics:** Institutional pressure groups are active in political parties, assemblies, armed forces, bureaucracy etc. These have formal organisations, which are active independently, having active support of various organisations. Besides expression of their aims, they also represent the interest of various social organisations. These social pressure groups wield enormous influence, in a developing country like India, due to various reasons. Congress Working Committees, Congress Parliamentary Board, Chief Ministers Club, Central Election Commission, Bureaucracy and the Armed Forces may be included in such institutional electoral groups.
2. **Associational Pressure Groups in Indian Politics:** In the expressions of the interests of the associational pressure groups are specialised organisations. The main among these are commercial organizations and agricultural organizations.
3. **Non-associational Pressure Groups in Indian Politics:** Non-associational pressure groups unofficially express their aims. These are not organised and include religions organizations, caste groups, Gandhian groups, language groups, syndicate and young turks under the category of such traditional pressure groups. Muslim Majlis, VHP, BMAC, Jamiat-E-Islam-E-Hind, Jamiat-E-Islam are some such groups. VHP tried to pressurise the policies of the UP Govt. and the Centre on the issue of Ram Janambhoomi. The reason for BJP's rise in UP is due to the support of VHP. Jain Societies, church, Vaishnav Societies, Naiyar Seva Samaj, VHP etc. come under this category. All these have their own schools, colleges and hostels. They always work towards to maintain their separate identity. Majority of minorities organizations have the same structure.

   Many Gandhian organizations such as Sarvseva Organization, Sarvodaya, Bhoodan, Khadi Gramodyog Organization etc. are such organizations.
4. **Anomic Pressure Groups in Indian Politics:** Anomic pressure groups are a speciality of developing countries and they cannot be called an aberration in Indian context. Anomic groups resort to non-constitutional means for attaining their interests. Their means include

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violence, political assassinations, riots and other forms of violence. Anomic actions include corner meetings, rallies in streets and alleys, strikes, protests, non-cooperation, destroying/ destruction of public property, self immolation, disruption of transport etc. Such groups express their dissatisfaction besides affecting the inputs and outputs of the government, they influence the rule-making, rule application and rule adjudication. These groups pressurise the government to implement or alter a particular policy. The reason for the rise of such groups is attributed to the fact that the government ignores the legitimate demands of the people and political parties do not completely represent the demands of the people. When the peaceful demands are not met, anomic groups resort to unconstitutional means.

After independence, many important decisions were taken under pressure from such anomic groups. This resulted in the partition of Madras, Bombay and Punjab states. New states were created in East India. Hindi supporters lanuched agitation against English language and Hindu priests protested against cow slaughter. Naxalism arose in Bengal and attracted the attention of the government against land reforms, its distribution and increase in the wages of daily workers, through violence, murder and mayhem.

Special Features of Indian Pressure Groups

'Politics of Scarcity' by **Prof. Myron Weiner**, is a scientific work which explains the politics of pressure in India. After Weiner 'Business of politics in India' by **Stanley Kochanek** presents a micro study of role of business pressure groups in India. Thus, according to **Weiner** and **Kochanek**, given below are some special features of pressure groups in India.

1. Traditional pressure groups such as caste, religion, community and regional groups are playing a decisive role in Indian polity. Majority of political parties organise their followers on the basis of caste and community only. Caste organisations can be said to be 'King without crown', in India, today.
2. Political parties keep control over such pressure groups. Their leadership is in the hands of political leaders who can be called the 'political power behind the parties'. But it is also a strange fact that leading business interest groups are free of political control.
3. Some political parties have also created armed and secret para-military force for the attainment of their political goals.
4. The role of pressure groups is crystal clear in the creation of public policy, immediately after independence.
5. For the past few years, the policies of the Central Government have started influencing the states of the federation, and the states have started to try and put united pressure.
6. When the governments of United Front and other non-congress parties were installed, encouraged pressure groups in support of their demands. These demands included, more universities, establishment of iron and steel industries and oil refineries and nearby all the states agitated for them and encouraged the demonstrators.
7. The organised pressure groups present in political parties tried to rock the boat of political system only. Groups present in both ruling party and the opposition have challenged the working style of the majority government only.
8. The dependence on foreign help and foreign technicians have led to foreign lobbies pressurising for policies of the government.
9. The associational and anomic pressure groups do not shy away from non-constitutional means such as group violence, strikes, non-cooperation etc.
10. Generally, pressure groups try to influence the administrators instead of policy creation.

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11. In India, the public perception is against the working style of pressure groups. The providing of guidance to policy-makers by the pressure groups, is not considered good. It is also accepted that once the government to accedes the demands of such groups, then no further decisions can be taken for public interest.

Thus, it may be inferred that non associational pressure groups are the most powerful in India, and in these too, the influence of the 'caste' is the most. After it, comes the number of Institutional Pressure Groups. In Associational Pressure Groups, only FICCI may be considered the most powerful one.

5.3 Power, Authority And Legitimacy

(Concept of power: Power in democracy and rights to all**)**

All movements, relations, activities, systems and every act in society is an expression of power. Pareto, Max Weber and other social scientists have defined power as the main requirement of human life. It is a compulsory requirement of social and political life. The study of power has become the main subject of study in political sociology. **Kautilya** equates power to punishment-power. He says, **"The main basis of human life is the power to punish."** Power as control is necessary in a society for security, peace, justice, freedom, civility and its progress. It is inherently required for social system, without which any kind of social system can not be imagined. The society may be divided into two—the ruler and the ruled, on the basis of power lies with the rulers and it is used on the general public or the ruled. The rulers rule on the basis of power only. There is another thought about power, that makes it seem like an unwanted thing. The statement by **Lord Acton**, "Power corrupts and absolute power corrupts absolutely", creates a bad feeling about power, in our minds. The reality is that power is absolutely necessary for social system, and it cannot be imagined without power. Only on excessive use of power and its misuse may be connected to corruption.

Meaning and Definition of Power

Normally, the word 'Power' has many connotations, some of which are physical power, spiritual power, moral power, animal power, body power and mental power. In the prevelant usage, power stands for violence, terror and annihilation. In this context, **Robert Dahl**, rightly points out that, "The main difficulty in the study of power is that it has many meanings." Various social scientists have defined power as follows:

According to **Horton and Hunt**, "The ability to control the activities of others is power."

Max Weber, "Normally we call power as the ability of man or a group to impose their will, even in the face of apposition."

Parsons treats power as the generalized capacity of the social system, whose purpose is the fulfillment of social interests. Thus, Harton and Hunt and Max Weber, define power as the inalienable ability of a man or a group thereof, according to which, the powerful man imposes his will on others. Parsons treats power as a means of fulfilling group social interests.

Bierstedt says, "Power is the ability to use force, rather than actually using it."

According to **Maclver,** "Power is the ability to control, influence and direct men or the behaviour."

Pifer and **Sherwood** say, "Power is the ability to order."

According to **Margentho**, "Power includes those elements in itself, by which control is created and maintained on others."

According to **Goldheimer** and **Schills**, "The ability of a man by which he influences the behaviour of others for his own interests, defines his power."

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Thus, it is made clear by various definitions that a man has many goals in his life, which he tries to attain. To achieve the target, he uses his power as a source and influenced the behaviour of others and tries to change them according to their wishes. Power is the capacity to influence and control the other people. In reality, power is a word for many words or group of words which means that it has many form and several elements live in it. For example, when it is said that the ruler of a country is very powerful or that he has got certain powers, it does not become, clear what are the forms of power that he has. It also becomes necessary to make it clear, what is the source of power, who are the subjects, what is its extent, how does he use it, what are its instruments and how does it influence its behaviour.

According to different definitions, the salient features of power are given below:

1. It is necessary to have people for power. Things and thoughts are not power in themselves. To convert them into power, people are required, who treat these things and thoughts as worthy and in return, they are ready to follow it.
2. Power can be permanent only when it is logical and based on public acceptance and public interests.
3. Power succeeds in case of being opposed by others.
4. Power does have some aim/goal.
5. Power may have many forms, such as brute power, political power and impact.
6. Power is found in all human societies.
7. Power is not only earned but also, it is organized and empowered.
8. Power is the name of human ability.

Sources/Bases of Power

Every powerful man or group receives power from some source. The reasons and sources for Napoleon, Hitler, Abraham Lincoln, Lenin and Gandhi were different. Power does have many sources, some of which are:

1. **Knowledge: Knowledge is supposed the first source of power**. It develops the talent of a person and from which he receives power. A knowledgeable person tries to attain his various goals in an organised manner. This develops his personality and he becomes powerful. The power of leadership, power to resist, decision making power, and the power to express himself are various facets of power. Thus, knowledge is accepted as an important source of power.



Societies have two main groups on the basis of power—Rulers and Ruled.

2. **Possessions and Achievements:** These are the outer sources of power, which may be of many kinds. Wealth, physical property, ownership and other physical comforts come under financial achievements. Social achievements include popularity, place, status and social level. Power is gotten through them too. Political achievements are also a source of power. It includes local, regional, national and international successes. The important thing in this context is that property and possessions may be the source of power, but it is neither the only source nor the influential source of power. A man, without property, can influence other people and it is not necessary that he will influence other, just because of possessing property.
3. **Organization:** It is one of the main source of power, as the saying also goes, "Unity is strength." The institutions are powerful whose organizations are strong. Labour

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organizations, Business organizations, Political parties etc. are powerful because of their organisations. From the outlook of power, state is the most powerful organization due to its strength. The institutions which succeed in competitions are the ones whose organizations are strong and high-level.

4. **Form:** Many a time, the form of power also introduces it and gives rise to the thought that the strength of an organization is directly proportional to its form and size. If the organization of a big sized institution slackens, it starts becoming weak. As opposed to this is the fact that the small size of an institution, leads it to becoming strong, as its organization would be very strong.
5. **Self-confidence:** It is also an important source of power. If someone lacks self-confidence, he cannot be powerful. A person who is wealthy, knowledgeable, respectable in political and social spheres, cannot be powerful if he lacks self-confidence. It is said that, ultimately, the power of the sword depends on self-confidence only.
6. **Authority:** It is another source of power. Authority is legitimate power. Many a times, weak people are hoisted onto the highest authority and with due passage of time, they become powerful. That's why it is said, "Chair teaches everything."
7. **Thoughts and Actions:** The thoughts and actions of persons and institutions also, are a source of their power. The thoughts and actions of Mahatma Gandhi made him powerful. Satyagraha, Non-violence, Swadeshi, Non-cooperation, Quit India movement etc. made him powerful in India.

Example: "Freedom is our birthright". This made Tilak very powerful during his times.

8. **Circumstances:** Many a times, power is bestowed to an institution or a man, by the circumstances of the time. The increase in the powers of Hitler, Mussolini and Lenin were due to the circumstances. These leads to an increase or decrease in power. In this context, **MacIver** says, "The workability of power decreases or increases due to various circumstances, in which it has to work."

Kinds of Power

Power is multifaceted. Scientists have explained its many forms, some of which are given below:

Goldheimer and **Schills** describe three kinds of power:

1. **Strength:** When a person influences the behaviour of others on the basis of physical power, then this power is known as strength.
2. **Dominance:** When a powerful person affects the behaviour of others by his will power *i.e.*, people behave according to his will, this is known as dominance. Dominance may take the form of an order or a request.
3. **Manipulation:** When a powerful person does not express his will and yet compels other person to act according to his unsaid will, it is called manipulation.

Max Weber describes four kinds of power

1. **Coercion:** When a person used his power unlawfully, it is known as coercion.
2. **Legal Power:** When a powerful persons uses his power in a legal way, it is known as legal power.
3. **Traditional Power:** When a person receives his power in a traditional manner and people follow his orders according to traditions, it is known as traditional power.

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4. **Charismatic Power:** When the orders and will of a powerful person are followed due to his speciality, trust and faith in his abilities, that kind of power is called charismatic power.

Bierstedt has explained power on different basis

1. On the basis of visibility, power is divided into two parts visible and invisible.
2. On the basis of coercion, power is divided into coercive and non-coercive power.
3. On the basis of formality power can be formal and informal.
4. On the basis of the usage of power, it may be divided into direct and indirect.

Some other forms of power are as follows:

1. Power, on the basis of its flow and direction, it may be one faceted, two faceted or multifaceted.
2. On the basis of centralisation, power may be centralised, decentralised or expansive. In a centralised scenario, it is the domination of central polity, in decentralisation, the power is given to independent or semi independent local bodies. The outlook of expansive power seems to be unclear and weak as in public power.
3. On the basis of regionalism, power is international or connected to particular region.
4. On the basis of the amount and influence of power, different states are known as great, medium or mediocre powers.

Thus, it is clear that there are different forms of power such as personal, associational, elite, organizational and un-organizational.

Power in a Democracy

Now the question arises, in a democracy, what is the form of power, where does it reside, who uses it and in whose interest. To know this, it becomes necessary to know what is democracy. The word 'Loktantra' is the Hindi translation of the English word 'Democracy' which means 'Power of the people'. Abraham Lincoln, the earlier president of USA, calls it of the people, for the people, by the people.

According to **Lord Bryce**, "Democracy is that form of governance where the state's power is not vested in any particular section or sections but the members of the whole society."

According to **Dysee**, "Democracy is that form of governance, in which the ruling class is comparatively a big part of the whole society."

According to **Sealey**, "Democracy is that form of governance where every person has a stake."

From the definitions given above, it becomes clear that democracy is that form of a state, where the dominant power vested in the public and they use it to elect a government of their choice and keep a final control on political matters. We may make clear the relation between democracy and power on the following points:

1. In a democracy, the power is vested in the public (people). They are the real sovereign. During elections, the public used their voting rights to elect thier representatives, and uses their power through these representatives only. These people make the laws and implements them. The public uses its power to form a government, controls it and may even dismiss it. In other words, in a democracy, the source of power of a user is the public.
2. In a democracy, the distribution of power is equal as all are considered equal. No one is differentiated on the basis of religion, birth, sex, caste and property. **Hernshaw** states that, "A democratic system is the one in which the idea of equality is the most powerful idea and the concept of equality is popular." In democracy, everybody has got the right to exercise his choice to elect a government. Rich, poor educated, illiterate, rural or urban, everyone's vote is equal and the political power is inherently presents.

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3. In the democracy, the power and the politics is based on the acceptance of the public. Public expresses its acceptance through elections. The government which the public does not want, is defected at the electoral hustings.
4. In order to provide legitimacy to power, in a democracy, elections are held from time to time and power is gained through them only.
5. The misuse of power in a democracy may lead to a revolution.
6. In a democracy, power is used in the interests of the public. This involves the interests of both the minority and the majority, increase in their interests and their welfare.
7. In a democracy, the ruler uses his power within the limits of the constitutions, not by his choice.

Presently, every ruler tries to show himself as be-all and end-all of democratic power. In a democratic arena, the idea to the ruling power being non-democratic is considered so abhorrent that no person or ruler dare call himself non-democratic. It has become a worldwide phenomenon. Even if wars are fought today, they are done so in the defence of democracy. Second World War was fought on this slogan only. This slogan of democracy has become a scale to measure the legitimacy of the ruling system and constitution, legislature and elections have become its symbols.

The critics of democracy though principally, in a democracy, the power may be vested in the people, in actuality, it lies in the hands of just a few. The public is not involved in the government nor is it interested in governance. Elections are fought to be won and it is an indicator of the preference given to particular individuals for a particular post. Despite these shortcomings, elections in a democracy, the chances of misuse of power is very little.



Did u know? Power is vested in the public, in a democracy.

Power in Totalitarianism

Totalitarianism is opposed to democracy, where man is minuscule and the state is considered supreme and the whole power is invested/inherent in the state. Its purpose is to have total control over life and providing uncontrolled and unfettered power to the state. It fully supports the total control of the state over every aspect of human life whether political, economic, religious and cultural. Explaining this ideology, Mussolini said, "Everything is under the state, nothing is against or outside it. Due to giving the full rights and power over every aspect of life to the state, it is called the totalitarian ideology."

Prof. Sebane explains totalitarianism as,. "No political parties, labour unions, industrial or business organisations can be formed without permission of the government in such a system. Nobody can do any work or any business. In the lack of orders from it, there can be no publication or no public meeting. They fully control the education and also religion means of enjoyment are changed into means of advertisement and in this way, the state control over man's life and its activities, and that person can't claim anything of his own."

Communism, Fascism and Nazism are all totalitarian but it used mostly for Nazism due to its activities. This ideology gained the most ground between the two world wars. Nazism as a form of totalitarianism gained ground in 1922 in Italy under Mussolini and in 1933 in Germany, under Hitler. It became popular as Fascism in Japan, Spain, Porlugal and Hungary and as communism in USSR, China and East European countries. The relation between power and totalitarianism can be described as follows:

1. In totalitarianism, the state is considered as omnipotent, immortal, omnipresent and omniscient. It considers a state as the march of God on earth. According to this, the highest

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power should be vested in a person or a party or he should be given freedom to work according to his own free will. The tendency to oppose such a polity or even thinking against it should be considered as sin, and which should not be and cannot be tolerated. Its supporters say that state can never be wrong. In it, the state maintains total control over radio, press, cinema, theatre and arts and literature etc.

2. Totalitarianism is opposed to democracy. Thus, it does not believe in the power of the people. In a democracy, the power goes into the hands of idiots and unqualified people which harms the country. According to it, no serious business is conducted in the parliament and it is just a drain of time and money. Thus, it believes in the authoritarianism of any one single individual. According to its proponents, the world is still not ready for democracy, that is why the latter is dying an unnatural death.
3. Totalitarianism rejects intelligence and believes into natural instincts of man. Reason and intelligence are the impedients in the progress of man. That's why man should work according to his natural talents and instincts.
4. Totalitarianism believes in extreme nationalism. It gives rise to an aggressive and narrow nationalism and dictatorial instincts.
5. Totalitarianism does not believe in moral values and principles. According to it, there are no moral values in polity and a belief in truth destroys a state.
6. Totalitarianism is the enemy of religion. This ideology, by bringing religion under the state, makes it inactive. Many tactics were employed in USSR, Germany and Italy to suppress religion. **Spender**, writes "USSR, tried to finish religion, Mussolini tried to make it inactive and Hitler tried to bring it under control."

Thus, it is clear that totalitarianism believes in the unfettered powers of the state. It is against human freedom, liberalism, democracy, religion and morality. The ideology of totalitarianism was accepted as it gives rise to a feeling of nationalism and is able to solve social problems. Its critics say that it is the victory of animalism over humanism, and its worldwide acceptance would take humanity from civilisation to uncivil times. It makes man into a slave of the state which is all powerful. It stops the development of arts, literature and culture. It is an inhuman philosopy which doesn't have any place for intelligence, reason and morality. It opposes peace and supporter of war and emperialism. Besides opposing democracy it is a faulty ideology of past and it cannot be accepted as satisfactory alternative for democracy.

Authority

Man not only lives in society but also he influences others during living together and gets influenced himself by others. By influence, we mean influencing the policy of others. Influence means a man changes another person according to his will or getting some work done. It has two forms: 1. Power and 2. Authority. If a person uses power or threatens to use it, in getting his work done, it is power. When the power is accepted legitimately, it is authority.

In every organised society, basic elements of authority are present. Any organised society has three types of people: 1. Normal people, 2. People who have responsibility besides having authority, through which they carry out their responsibility and 3. Main administrators. Thus, from authority's view, a group is formed in a way where all these three elements are present.

According to **Max Weber**, authority in a society is specially based on economic bases, yet these economic reasons can't be the sole reason for fixing authority. Authority stays with those who are economically strong and control means of production. That's why, capitalists try to exercise their right over means of production and the services of labourers and, the labourers, in turn, vie for more rights on the basis of their labours. A capitalist tries to buy the freedom of labourers, on the basis of authority only and he exercises a special type of authority over him. But such type of authority

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is loosing steam in modern times. By still, in economic spheres, private property and the means of production have a role to play in fixing authority. In short, in economic life, a stable and institutionalised economy presents authority and rights to the special group of the society. Based on this authority, this group maintains its dominance over other groups and grabs a better positioning.

Meaning of Authority

There are many definitions and explanations of authority but all these are related to power, influence and leadership. When power is legitimised, it is authority. According to **Bierstedt**, authority is different from power. Authority is the institutional right for the use of power, but it is not power in itself. Authority is related to post or position whereas power is related to man. Authority is always institutionalised. Thus, it is particularly, considered valued. Authority is a legitimate power, whose orders are followed as a matter of personal choice. For example, the right of Principal, President, Prime Minister, Major etc. all come under authority, because the authority and the power which they have, are granted to them by constitution and by the law. Thus way, power and authority are the two different forms of influence. Authority maintains responsibility in a society. It is not only active in political field but in social and economic life too. Authority is institutionalised power.

Beach says that authority is the logical right to influence and direct the execution of work by others. Authority is not accepted because it is granted by those in authority. Its real basis is those subordinates or those who are directed and their acceptance. Authority is power along with its normal acceptance. According to a report of UNESCO, authority is that power which is accepted, respected, known and logical.

The specialities of authority are as follows:

1. Authority is the form of power and influence.
2. In authority, power is accepted constitutionally.
3. Authority is institutionalised power.
4. Authority is related not to any person but to status.
5. Authority can be seen in every sphere, whether it is social, economic or political.
6. The power in authority is deemed logical by law, morality, religion and other cultural values.
7. Authority is the right to give orders and it flows from higher level to lower one. Behind authority lie the lawful power of organization or system. Those in authority are supposedly the symbol of inherent power. MacIver calls it the magic of policy.
8. Though authority is formal according to the law, but in actuality the successful implementation of orders is dependent upon the acceptance of the subordinates. When these subordinates, accept the orders, based on their understanding and ability, the situation gives rise to authority.

Sources or Types of Authority

On the basis of legality, **Max Weber**, describes three kinds of power:

1. Legal authority
2. Traditional authority and
3. Charismatic authority.

Now, let's explain these three types:

1. **Legal Authority:** One form of authority is legal authority. There are many posts created by the state, in accordance with the law, which have a special authority attached to them. Thus,

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people who occupy such posts, they attain the authority along with the posts. For example, whenever any person is appointed as principal of a college, he can exercise all the authority attached to the post. This type of authority or its source, does not add to the personal prestige of the person. Rather, it is included in the rules of authority. Legal authority limits the authority of the user, outside which he cannot use it. It is clear that there is a difference between a personal authority space and his personal space. The rights of a principal which a person enjoys are totally different from the rights that he enjoys in his family as a father or a husband. In today's complex and industrialised societies, legal power is not distributed equally, but is divided into higher and lower layers. In other words, the speciality of complex societies is that they have high and low authorities on the basis of legality.

Whenever there is any system of laws based on fixed principles, and armed with administrative and judicial powers, and is legal for a regular group of people, it is legal authority. In legal authority, the appointment of the users of authority is through electoral process, they themselves are to tie to the laws and are directed by it. The laws only fix the limit of bureaucracy, ban the activities of authority and separate the personality of an officer from his authority. It is expected that every thing should be written with pen and paper.

2. **Traditional Authority:** This kind of authority which is related to posts accepted by traditions is traditional authority. Its legality is based on traditions. There are many such posts in a society, which have been there for a long time, whose existence is due to traditional beliefs. The authority which a person acquires by attaining such posts, it is traditional authority. The people who follow the orders of such an authority, are convinced by the saying that, it has always happened so. The person in authority has a special right to take personal decisions. Thus, one way, traditions are followed and on the other, the personal dictatorship of the person giving orders is also vested in it. A love for the past compels people to follow such orders. The powers given to the leaders of a 'Gram Panchayat' in Indian villages is a form of traditional authority only. This way, the role of father and the husband in a family, leader of a clan, rights of owners over slaves in feudal traditions and the unfettered rights of a king over his subjects, are all examples of traditional authority. The orders of father, pancha, owner or a king are not followed because they have legality, but because they have followed for a very long time. It has been the traditional way. Legal authority is limited and fixed according to legal laws, because such laws are crystal clear whereas traditions and social laws are not so clear and fixed. This is the reason why traditional power is not fixed and limited like legal authority. The area of authority of a principal, its start and its end, are generally fixed but not so in the case of a husband or a father and is rather difficult.

3. **Charismatic Authority:** By charisma, we mean some special qualities in a man, different from the ordinary. These qualities may be actual and imaginary too. In charismatic authority, people bow their heads in front of people with special qualities and obey their orders too. The legitimacy of this authority is inherent in the special qualities of a person and devotion to him. People are in awe of such people because charismatic qualities are not found in normal people and people treat such persons as being invested with divine powers. The legitimacy of such authority is inherent in magical powers, divine powers and worship of leadership. The source of such trust lies in the demonstrated power, victory and success of person which have been in the welfare of his followers. In this authority, the political power is not through laws or traditions rather it is gained through imaginary divine power and inspiration. In the absence of proofs, this kind of authority may finish too. This authority is illogical. It does not believe in established convenants, that's why it is revolutionary too.

A person can only be a charismatic leader only if he proves that his powers are due to special qualities, divine messages etc. The followers of such people are not tied to any law or traditions, rather they are tied to the decision of the leader only.

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This way, this ideology is neither traditional nor based on laws, but is based on some charismatic features. It is limited only to those people who possess such features. To possess or own these features, a person has to slog and it does take a long time to do so. The person who displays these qualities shows that these are all god given and can easily sway other people to do his bidding. People bow down to his power and authority. Magicians, military leaders, religious leaders, messiah, leader of a party are some examples of people possessing these qualities. These were inherent in Mahatma Gandhi, Jawaharlal Nehru, Subhash Chadra Bose, Napoleon, Swami VivekaNand, Indira Gandhi etc. What nature they possessed were absent in normal people. So people have natural love and affection in their hearts towards them. Usually these natures are supposed to be equivalent to divine power or a part of him. There is no limit of authority and as per the opportunity, it may change into traditional or any other sort of contitutional authority.

Limitations of Authority

The use of authority cannot be unlimited as there are certain limitations on it. Some such limitations are given below:

1. Natural limitation—No authority has the right to deny a person his natural freedom to live his life the way he wants.
2. No authority may exceed or be swayed from its declared aims and ideals.
3. All systems are connected to cultures, values, traditions boundations and moralities of which they cannot violate.
4. It also can't violate its own laws, policies constitutional plannings and programmes.
5. There are workers of various unions, who deal with collective bargain and thus limiting authority.
6. Presently authority is limited by international laws and bodies too.
7. Authority is used by humans and these human capabilities determine boundaries too.

Legitimacy

Power or authority is directly related to legitimacy. When a power is legitimate, it is authority. The meaning of such legitimacy is discussed below:

Meaning of Legitimacy

Legitimacy refers to that state when people believe in power and authority and their activities are within and based on established covenants of law. **Dolf Stermberger** makes it clear further and says, it is the foundation of authoritarial power. It makes it clear to the government that it has a mandate to rule and the ruled accept it.

According to **Lipsett**, "Legitimacy refers to that ability and capacity of the system by which it is made clear that present political institutions are the best."

Jean Blondell says, "Legitimacy refers to that limit, upto which people accept it naturally, without any question—the more the area of cooperation and acceptance, more is the legitimacy."

Kuhn Alfred says, "Legitimacy is the acceptance of an agreement between the ruler and the ruled. In its earliest form, it is an agreement, under which people follow the orders of the government, in return for being out of the jail or plainly alive."

These various definitions make it clear that legitimacy is that acceptance or agreement, which is granted to a political systems. If any political institution does not have it, then it can not survive for long. The fear of power can not sustain it for long. In other words, the legitimacy has to be borne out of people's trust that the present political arrangement is better than the others. It is according to

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their mental values and satisfaction of their laws. If it is there an account of people's fear, then it is not legitimate. It should be voluntary and based on belief and values.

Characteristics of Legitimacy

A few characteristics of legitimacy are as follows:

1. **The Ability to Develop a Special Trust:** First and foremost, the legitimacy depends on the fact that how much people trust it. If some people, through bloody revolution or non constitutional means, acquires power and authority for their own limited interests, then this authority is not naturally accepted by the people. But it may be acceptable if the people believe that it is in their interest. This may bring in legitimacy to such an authority. For this, it becomes the responsibility of the authority to create such an interest.
2. **Influential: Lipsett** says that the legitimacy of any authority depends on the kind of influence it wields. It should also be an effective influence on the citizens. **Kautilya** says, "Increase in the interests of the needy and punishment for the underserving is the duty of the state." Thus, it becomes the necessary work of the authority to leave its mark and influence on the society it rules.
3. **Dependance on Values:** The legitimacy of a polity also depends on the values of the public. When this polity is based on the universally accepted values and the trust of the public, it gets their acceptance. If democracy is well entrenched in a society and someone usurps power using non-constitutional means, then it has to face numerous difficulties in acquiring legitimacy.
4. **Legitimacy Transforms Power into Authority:** Legitimate power is authority *i.e.,* when any power becomes or acquires Legitimacy, then it becomes authority. If any institution or system compels people to accept it on the basis of force and fear, it acquires power but not authority. If it fails the test of reason or logic, then it cannot be said to be authority. Thus, legitimacy is that quality which transforms power to authority.
5. **Legitimacy is Dependent upon a Broad Acceptance:** The legitimacy of any system is dependent upon a broad acceptance of the general public, rather than a few of them. This broad acceptance should not be based on pressure of fear, but it should be based on reason, logic, trust, values and thoughts of the general public. Thus, legitimacy is not connected to a few elite, but the acceptance of the public at large or not.

In short, when people trust a system that it's for their own good, then they provide it with legitimacy. It is based on a very broad acceptance of the public. The system should be based on the values of the public. Such acceptance transforms power into authority. **Lipsett** writes, "Group social system becomes legitimate or illegitimate, on the basis whether it is coordinated with the values of the public at large or not."

Types of Legitimacy

Main types of legitimacy are given below:

Sternberger describes two types of legitimacy:

1. **Numinous Legitimacy:** This kind of legitimacy is found in the case of divine pharaoh and in Jesus, the son of god.
2. **Civil Legitimacy:** The political legitimacy of a civil government derives from agreement among the autonomous constituent institutions—legislative, executive, judicial-combined for the national common good; legitimated government office as a public trust, is expressed by means of public elections. Aristotle's polis, economic guild of medieval period and

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constitutional systems, etsc., come under this category. In this the adiminstrative systems are measured on the scale of election again and again.

The German Sociologist **Max Weber** identifies three sources of political legitimacy—Traditional authority, Cognitive legal authority and Charismatic authority.

Robert Dahl describes two types of legitimacy on the basis of government

1. Governments that maintain a system of propriety and
2. Government whose propriety is weak and they become a symbol of excessiveness.

Importance of Legitimacy

The history of the development of ideology of legitimacy is a long one. Its meaning has changed from that of ancient times with the development of civilisation, culture and politics, the oppressive powers because weak and non-oppressive features of powers such as influence, leadership and authority started gaining in strength. Power, whether oppressive or non-oppressive, which combined with legitimacy, increases in strength and influence. But when it is not legitimate, it is looked at with suspicion and their limits increase tremendously in the context of influencing human behaviour. Power, influence and political legitimacy are the only tools, by which, the powerful are able to exercise some control over the public. **Dahl** says that political leaders are always busy in trying to transform their actions into legitimations. This way only, they are able to reach a power of authority. In other words, legitimacy is the only way in which influence may be transformed into authority.

The progress of any political system depends on its legitimacy, but in democracy, its importance is supreme. Democracy is the rule of law and is based on the acceptance of the public. That's why it needs legitimacy the most. Sheer force and oppression must be used the least as more usage of it leads to an authority losing its propriety. It becomes fatal for its futures is the reason why political system are always on the lookout for legitimacy.



Note Lipset says"stability of any democracy is dependent not only on its economic progress, but on its capacity, talent and legitimacy."

Self Assessment

Multiple Choice Questions:

5. Non-associational groups are the ..... influential in India.
   (*a*) least (*b*) medium
   (*c*) most (*d*) all three
6. According to ....., the basis of human life is the power to punish.
   (*a*) Weber (*b*) Pareto
   (*c*) Durkheim (*d*) Kautilya
7. ..... is supposed to be the first source of power.
   (*a*) Knowledge (*b*) Art
   (*c*) Movement (*d*) Morality
8. Who said this—Democracy is for the people, of the people, and by the people.
   (*a*) Mahatma Gandhi (*b*) Abraham Lincoln
   (*c*) Nehru (*d*) Karl Marx

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5.4 The Elite

In the 17th century, the word 'elite' was used for special and best things. After this, it was used for crack military units or the nobility. This word was first used in Oxford Dictionary in 1823 CE, for social groups. But this word was not used extensively in Europe in the 19th century. It was not used in Britain or USA till 1930. **Pareto** was the first one to give it some conceptual importance when he first expressed the term, "Circulation of Elite".

This concept of Pareto is his main contribution in the field of Sociology. Every society is generally divided into two parts the high and the low. The upper class has power and on this basis, it controls authority. This class is powerful and influential and most of its members are intelligent, smart, expert and capable. That's why this group is in authority, grab all the top post and basically maintain a control over society. This group is called 'ELITE' by Pareto. This group is also called special group and the best group.

The Concept of Elite

Many social scientists such as Pareto, Mosca, Bottomore, Laswell, Schumpeter, C. Wright Mills and Karl Mannheim have written extensively on the concept of elite. This theory is based on the difference in abilities of various people. According to **Pareto**, elite are the people who are at the top in their particular field.

Every society has difference of status and stature. All societies are divided into two main groups the ruling minority and the majority of the ruled. This first group is the best or the elite. The second group is that of the ruled which is called as Mass, otherwise also called as public or group. Says **Pareto**, if we start giving points to the activities of man in a society, then the people getting the most marks will be elite. For him, the top minority that rules, struggles for power, takes decisions and influences political conditions by its programmes and actions, is the elite group.

Gaetaro Mosca uses the terms 'Elite' and 'Mass' in a special way. He says, "From the early society, where the cultural difference was in its infancy, to the most modern and powerful societies, every one of them has two class—the ruler and the ruled. The first class or group is a minority in numbers, monopolises power and authority, and enjoys its fruits. This group is respected by the society for its talents. This group is made up of many social groups. This is 'ruling elite' or 'political group'. This group consists of people who are at top political positions and they influence political decisions. There is no fixed concept and structure of elite in any society. Its membership keeps on changing continuously, according to social needs, political struggle and competition. Sometimes, people from the masses also gain its membership, and sometimes a new group of elites takes the place of the existing group, through a revolution. The second group or class which is in a majority, is controlled and directed by the first one, sometimes by law, or by violence or by its own free will."

Mosca says that though the elite group is in a minority, it rules over majority because of its unity. This group has certain features so as to command respect of the society. Thus, both Pareto and Mosca has used elite-class for such group which uses political power directly or he is such situation that can influence political power . In addition, they also accept that the formation of political elite or ruling elite is done by special social groups.

According to **Pareto**, the elite group is made up of military officers, religious heads, businessmen and rich people.

H.D. Lasswell has described elite groups in a political manner. He says, "Political elite is the composition of various heads of different political bodies. This group contains the top political leadership which gives rise to various leaders, to which they are responsible within a fixed time frame."

Raymond Aron too uses the word 'elite' for the ruling minority.

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Bottomore describes the concept of elite in detail. He says that the concepts of 'elite' arose, historically, from the end of feudalism and the start of modern capitalism. From that time only, this group has become the owner of most of the property and the national income. To maintain its economic profits, it has been able to create a unique culture and a way of life.

According to him, "Generally the use of the term elite is done for those business groups, who are at a high position in the society (for any reason)."

Bottomore too, like Mosca, uses the term 'Political Class' for those groups who use political power and are always emerge in political struggles. He says, there is only a small group of elites in political class, which is made up of the people who use their political power in a fixed time. Thus, he uses the word 'elite' not only for people using political power but has explained it also.

C. Wright Mills has used the word Power Elites in place of ruling class. He includes economic, political and military concepts to make up the word 'elite'. These institutions occupy pivotal positions in the society, are united and reject public control. Power elite is not accountable for its actions directly to the public or to any body who represents public interests. He writes, "These people who adorn the posts that give orders".

Thus, from the above definitions, it is clear that elite is a group of people which is politically, socially and economically different from the society in the sense that it occupies higher positions. Ruling class, power elites, intellectuals, managers, military officers and senior bureaucrats constitute this class. Elites are the minority in any group who exert tremendous influence in polity due to their public posts, powerful social grouping and better educational background. These people use their political means to attain their wanted goals. The ruling elities have many means such as proper authority, power to punish, respect, party friends and sanctions. They can attain majority by the use of political apparatus such as money and political workers.

Characteristics of the Elite

Elite are the leaders in every area of activity. Mosca in '**The Ruling Elite**', C.Wright Mills in '**The Power Elites**' and Bottomore in '**Elites and Society**' have explained the Elites. On the basis of these books, we shall describe their characteristics.

1. **Upper Class Minority:** The members of elites are always in a minority in every society because these are powerful, influential, rich, clever and skillful and such people are less in number in every society. Even in a democracy, this minority forms the ruling class. These are elected through elections but powerful and rich people are succeed in election.
2. **United:** Since members of this class are less in numbers, they are united and are very concious of their interests.
3. **Influential:** The members of this class are socially, economically and politically influential. If they are in the ruling class, they influence authority and various decisions overtly and if they are not, they influence it covertly. These decide the political direction of their country and select means for attaining their interests. These people are at the centre of authority and are treated by the masses as their saviours.
4. **Distinct Interests:** The interests and needs of the elites are different from those of the masses and hence can easily be distinguished in the society.
5. **Distinct Culture:** The culture, too, of elites is very different from that of the masses. Their style of living, manner of speaking, behaviour, clothes, food habits and lifestyle, all are distinct which makes them easily recognizable.
6. **Continual Changes in Elites:** Elite group is never static. It goes through a continuous cycle of rise and fall. Once corrupted or on removal from authority, the upper loses its pre-eminence and the best of lower class takes its positions. In a democracy, elites keep on changing with every elections. Sometimes, new elites take up the places of the old elites due to revolutions.

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Types of Elites

Different writers have mentioned various kinds of elites. Some of them are as follows:

Pareto has divided the society into elite class and non elite class. He further divides elites into two—ruling elite and non-ruling elites. Non-ruling elites contain scientists, intellectuals and engineers. **Maric Colabinsca** divided the elites of France into—Rich class, Feudal class, Armed Aristocrasts, and the Religious Priests.

C.Wright Mills mentions three kinds of elites in USA—Corporation Heads, Political Leaders and Military Chiefs.

Bottomore describes three kinds of elites which are Intellectuals, Managers and Bureaucrats.

Mosca-Elites are the ruling class and contain the ruling elite and the sub-elites *i.e.,* the new middle class such as managers, white collared workers, engineers, scientists and intellectuals.

Pareto presented ideas on the concept of elites. He emphasised the psychological and intellectual superiority of elites and said they were the highest accomplishers in life. Later writers, inspired by Pareto, presented their own ideas and studies on elites.

Pareto mentioned elites in the context of social stratification and termed it as an element of social inequality. For him, any society is stratified into high and the low on any basis. The higher placed have the reins of authority in their hands. Such people are the rulers and are called the elites. The other class is the one which is ruled and these are not in a position of authority. He divides elites into two parts.

1. Governing Elite and
2. Non-governing Elite.

Those people who are directly or indirectly connected to administration, are included in the governing elite. These people are seated on the top posts and play important roles. Non-governing elites contain those people who are not connected to administration, but they occupy such important posts in society which influences it. The top position holders of the armed forces, business class and the religious elite are included here. Pareto has mentioned elites in all areas such as political, economic and intellectual.

5.5 Political Parties in Democracy

Political parties are the main political institutions in a democracy. **Edmund Burke** says that the party system, whether it is for good or bad, is indispensable for independent governance. In a democracy, governance is in the hands of elected representatives who are connected to one party or the other. Political parties are the base of democracy and are responsible for making of public opinion, its articulation and right direction. They make people conscious of governance, present public with political literature at the time of elections and make them realise their political duties. That's why it is said that "No democracy without parties."

In modern times, political parties have taken up the role of a lifeline. They are apparent in every political scheme. Political parties are an important part of administration. **Eptar** opines that political parties are those institutions which group various interests in a political scheme and presents them as demands and make them the basis of their political activities. They are as important as constitution and constitutional bodies through which any government implements its decisions. The parties establish political purpose, shape and the road that it takes.

At one time, political parties were treated as a conspiracy against the state. Its probable reason goes back in time. In Britain, supposedly the birthplace of political parties, some patriots formed an informal party and tried to gain a majority in parliament against the king. This was considered a conspiracy against the country. Till the 18th century, this feeling was present in every country but in

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the last 200 add years, a lot of changes have in the people's outlook towards political parties and their activities. Today, political parties have morphed into such an institution that they are considered as the source of progress of political activities.

Meaning and Definition of Political Party

Generally, a political party is an organisation of people who have special goal, ideology, belief and ideals. This organisation is united and has a single unified doctrine. **Edmund Burke** says, "A political party is an organisation of such people who come together on the basis of ideology, agreed upon earlier, and are tied together by collective efforts to work for the interests of the general public."

According to **Gatill**, "A political party is a group of those citizens who work as a political unit and whose purpose is to control the government, through their votes power, and the coordination of their normal policies."

According to **Gilchrist**, "A Political Party can be defined as an organised group of citizens who act as one, politically and who want to control the government, in the form of a political unit."



Notes In the words of Leeock, "By a political party, we mean an organised group of citizens who work as a political unit."

From the above given definitions, it is clear that on the basis of ideology, a political party is an organised political group whose purpose is to take part in political battles.

Essential Characteristics of a Political Party

The basic elements or characteristics of a political party, on the basis of definitions given by **MecIver,** Gilchrist and Burke, are given below:

1. **Organization:** An organisation is of extreme importance to a political party. A party can not be formed until people having common ideas about different subjects and problems come together as an organisation. The power and strength of a party is dependent upon its organisation. They take part in elections and emerge victorious on it only, grab authority and implement their policies.
2. **Unity of Ideology:** A political party can work as an organisation only when its members are united on some common ideologies. The lack of unity of basic questions will lead to erosion of cooperation. Established institutions which lack a common ideology can not be called a political group. There may be differences of opinions between its members, which may easily be solved by mutual talks. A party forms its policy based on this common ideology and implements it after attaining power. Parties advertise their ideology, present their candidates before the public and try to gain their support.
3. **Belief in Constitutional Means:** It is necessary for a party to transform its ideology, policy, ideas and programmes in a constitutional manner. They should gracefully accept the verdict of elections and voters.



Caution Parties that believe in armed rebellion and un-constitutional secret means are not political parties. They are armed militia.

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4. **A Wish to Govern:** The sole purpose of a political party is to get to the seat of power and authority and to implement its ideologies and policies. Parties that do not take part in electoral practices are not political parties.
5. **National Interest:** A political party does not work for any one particular class, caste, religion or division, rather they work for the whole country, keeping in mind, the interests of both the majority and the minority. That's why Burke says that political parties are the organised political grouping for the increase in national interests.

In short, we can say that political parties are such institutions which has a common idea on a problem, use constitutional means to transform their ideas, they wish to govern and whose purpose is to increase the national interest.

The Role or Importance of Political Parties in Democracy

Political parties are indispensable for democracy and are its foundation. **Prof. Mariam** says, "The work of political parties is the election of officers, run the government and criticise it, political training and act as the medium between the government and the common man."

Prof. Munro opines that political parties should fix the political problems for the common man, thus letting them know what the problem is and what does the party think about it. They should elect their representatives, who may be groomed as fit candidates to run the government. Besides this, they should also fix group and permanent political responsibility and by educating public, thus making them politically concious.

According to **Patterson**, "Political parties are helpful in the development and maintenance of national unity, coordinate between various parts of the government, they struggle for economic interests because the interests of various business organisations can be made through its platform and help in electoral process."

Lowell mentions two main functions of political parties:

1. They help in the voters working unitedly and
2. They fix problems for their ultimate solution.

Thus, it becomes clear that the role of political parties is very important for the success of democracy. The establishment of political parties in a healthy political completion is the acid test of democracy. It becomes only when parties exist in a spirit of healthy competition and the expression of free public will.

Some thinkers believe that political parties are the root of all that is rotten in politics. They believe in a partyless democracy. Mahatma Gandhi, Jayprakash Narayan and Vinoba Bhave are some such thinkers, but a partyless democracy can at best be an ideal situation. The role of political parties in a democracy are as follows:

1. **Selection of Candidates and Fixing of Programmes:** Political parties elect their candidates, put them up in elections, ask public to vote for them and try to make them victorious. They also help their candidates monetarily and fix their programmes for the future. If there were no political parties, then elections in the huge states of today would become nearly impossible. **Pfiner** says, "Without political parties, the whole electoral process would lose its meaning or it would destroy political system only by employing impossible policies."

   Parties fix welfare programmes for the general public as many people do not know what their interests are. Voters normally do not know the candidates personally, they vote only for the political parties they belong to.
2. **The Fulfillment of the Responsibility of Programme Implementation:** Parties keep their candidates committed to set policies. They control and cajole their candidates to fulfill their promises. It is possible that a winning independent candidate may forget his promises but

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this does not hold for a candidate of a political party. Independent candidates only have destablised the government in India.

3. **Government Formation and Conduction:** Political parties, after winning the elections, form and conduct the government. They select capable candidates, train them and ask support for them. In the presidential form of government, the President select his minister, designates from his party who helps in running the government. In a parliamentary government, the party commanding majority selects its prime minister who forms his cabinet. This way, the formation and conduction of government, in both the forms of governance, is done by political parties. The system which lacks any political party would be nearly impossible to run.
4. **Control Over Government:** The party which is not able to form a government, due to lack of a majority, they become a vocal critic of the party in power and keep a control over it so that they do not forget public interest. In the absence of an effective opposition, the ruling party may become dictatorial.
5. **Raising the Consciousness of the Public Opinion:** One of the main tasks of any political party is to bring political consciousness to the public and to make it aware of problems. They also introduce them to the reasons and solutions to these problems.

   Through constant advertisement, they make the public conscious and their purpose is to make themselves popular so as have a go at the political power. And for this, they use the media such as press and newspapers and other popular media. Lawell says, "Political parties are the agents of political ideas." Parties create public opinion too. **Bryce** says, "These parties go a very long way to educate, formulate and organize public opinion." The way tides keep the waters of the sea fresh, same way political parties keep the brain of a state fresh.
6. **Political Training:** Political parties perform the task of training the public about various informations and the fault of parties in power, but in such political training, the feeling of a party is supreme. In India itself, the news of Bofors scam was broken to public by the opposition only. But this only a small task of the political parties. This work of training the public is done more effectively in a developing country rather than a developed country.
7. **Alternative to the Government:** When a party is unable to run the government or is unseated in the parliament, the opposition parties present a viable alternative. Countries such as Britain, which has a dual party system, parties in opposition form a shadow cabinet, which are ready to handle the reins of the government as and when the time comes.
8. **The Relation Between the Administration and the Public:** The basic ideology of democracy maintains a relation between the administration and the public and its biggest means are political parties. The parties in power advertise the policies of the government and try to mould public opinion in its favour. The opposition parties highlight the follies of the government. On the other hand, they take the problems of the public before the different departments of the government and try to get them solved.
9. **Coordination Between Different Departments of the Government:** For the proper functioning of the government, there has to be perfect coordination between its various departments. In a parliamentary form of government, one party administers the administration and the executive can have its favourite laws passed. On the other hand, the administration keeps control over the executive, criticises its policies and can remove it by a vote a no confidence. This way, political parties coordinates between administration and the executive. Thus, the political system is important because it helps democracy, a symbol of strong government, means of training public opinion and helps to discipline, organise and consolidate national unity.

Merits of Party System

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The following are the merits of the party system:

1. **Favourable to Human Nature:** Just like nature, the nature and behaviour of different people are also different. Some are liberals while some are not. Some are revolutionary and rebellious. These variety of different natures can only be expressed by political parties only. This is the reason that political parties suit human nature.
2. **Necessary for Democracy:** A political party is a necessary part of democracy, the success of which is in serious doubt if there were no parties around. Political parties conduct democracy, and make it successful by taking part in the electoral process and forming governments. This way, they are the keepers of democracy.
3. **Strengthen the Administration:** Party system strengthens and provides power to the authority and the administration. In democracy, government is formed by majority. Because the members of a party are united on the issue of administration policy, they provides strength to it. If every member of the public works individually, then such a government will neither be stable nor will a accountability be fixed. This way, administration becomes very difficult. That is why, a party system becomes a necessity. **Pfiner** opines, "Without an organised party system, the electorates will lose their sting or will accept such destructive policies that it will destroy administration itself."
4. **Medium of Educating People:** Political parties are an important medium in educating the public. These parties use newspapers, declarations, write ups, radio and television media to educate the public to advertise the public and also present a forum for its opinions. This helps in public getting a chance to participate in the task of creating the future of the country. Says **Bryce**, "Parties keep the heart of a country active; before elections, there happens give and take of ideas and the electoral process becomes a platform to describe and discuss the problems faced by the country and invites criticism." **Pfiner** says, "Political parties work in a way that every citizen becomes aware of the whole country, which is nearly impossible due to paucity of time and size of the country."
5. **Control Over Administration:** The political party system keeps a control over the government which curbs its free will. **Lowell** says, "The presence of a recognised opposition keeps an effective check on the freedom of the administration." Because of this freedom, it may lead to rebellion. Due to opposition parties, this rebellion is also curbed, as when in the times of lack of confidence in the ruling party, they are always ready to step in. Laski says, "Political parties are the most effective means to curb the rise of dictators in any country."
6. **Creation of Best Laws:** Administration, which makes laws for the country of both ruling party and the opposition. The laws presented by a ruling party are considered by the opposition from every angle, and if any faults are found, immediately presented to the government for its rectification. This helps in creating best laws for a state.
7. **Organisation of Public Opinion:** In a democracy, it is natural to have different views on problem. Political parties centralise these different views and present them as a unified whole. Any problem elicits 'yes' and 'no' from the public appears itself. Thus, due to the efforts of the parties, various views are coordinated and public opinions are organised and published.
8. **Discipline:** Party system is based on organization and the discipline in the organization is the basic requirement of both the ruling party and the opposition, which further leads to an increase in their standing and respect. If the party system is mature, there is less public upheaval in the country.
9. **National Unity:** Political parties are always active in coercing the public opinion in its favour. No party may hope to attract the public opinions if it possesses a narrow outlook. Thus, parties always pick broad and those ideas which concern the nation, to debate. Patterson

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accepts, "National parties are responsible for developing national unity and maintaining it." **Burke** calls political parties as organised political groups for the growth of national interests.

10. **Social and Cultural Growth:** Political parties are always engaged in the social and cultural growth of a country. Before government, **Mahatma Gandhi** was engaged in the upliftment of Harijans, eradication of alcoholism, provide proper social status for women in society etc. By establishing libraries, study centres and speaking forum, they help in the growth of culture of a country.

Lord Bryce says, "Parties clean up the brain of a country in the same way as waves clean up the waters of a gulf of sea." **Laski** writes,"Because of parties, the sentimentality of the public does not become the law. Such parties are the biggest roadblock of dictators as they provide a forum to the public for expressing their trust and reason."

Demerits of Party System

The party system is not free of demerits too. Pope opines that in a society that lacks political parties, there can be no expression of public opinion. **George Washington**, too, says that political parties are the biggest enemies of popular rule. **Rousseau** says that real public opinion cannot be expressed in a country where political parties exist. The demerits of the party system are mentioned below:

1. **Roadblock in the Development of Democracy:** Democracy is the supporter of personal freedom but political parties exploit this freedom and become roadblocks of democracy. The members of the parties have to drop their personal views and support that of the party publically. This way he becomes a part of a powerful machine, always going along with it, **Leecock** says, "Political parties finish those individual ideas and independence which are supposedly the base of democrat rule." Not only normal public but also the freedom of public representatives is curbed and they have to support and express the party view in parliament, assemblies and other public form. Says **Gilbert** "I've always voted on the call of the party and never thought about my outlook."
2. **Loss in National Intrests:** Because of the party system, the public often forgets the larger public interest. The members of the parties too have to give the first priority to the interests of the party. Generally, policies are formed from the outlook of the parties rather than national interests. **Marriatt** says, "The growth of party worship covers up devotion to the country." The growth in tendency for more votes leads to forgetting of national interests and priorities by the political leaders and the party managers."
3. **Ignorance of Best People in Administration:** Because of the political party system, a country loses the services of its best citizens. Political parties select such people who blindly follow its policies, but the best people are unable to do so, leaving their ideas behind. Thus, qualified people are ignored, non-qualified people grab important positions in administration, leading to a fall in administrative standards.
4. **Immoral Politics:** Party system corrupts democracy and leads to a fall in social standards. Members of a party fall down to the lowest levels to attain power, post, respect and pelf. They mislead the public, tell lies and hollow promises, to gain their votes. They distort facts for personal gains. Political parties are responsible for the fall in morality in India today.
5. **Encouragement to Corruption:** Members of parties resort to unfair means to gain victory in elections. Casting of bogus votes, booth capturing, capturing voters, distributing money and liquor and enticing voters by money are some ways to entice voters. Once the elections are won, the supporters are given permits, license, quotas and tenders as rewards, through which they gain unduly. The money that is spent in the elections is collected from companies and big businesses as donations. This process gives rise to corruption in a party system.

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6. **Encouragement to Difference:** Political parties encourage differences instead of eradicating them and introduce a bad element in social life. Not only administration, the villages, towns and society are divided into supporters of different political parties. They are jealous of each other and trade various charges. **Bryce** says, "Political parties not only divide the assemblies, but they also divide a country into two parts, jealous of each other." Beni Prasad says, "Political parties extend the divisions in a society."
7. **The Wastage of Time and Money:** Because of the party system, even small and inconsequential topics get debated endlessly, in the assemblies. Parties oppose just for the sake of opposition, thus leading to wastage of time and money. This is done by the upheavels in the political system and regular elections.
8. **Lack of Favourable Laws:** In assemblies, one party is in majority and one is in minority. Hence, party in power, frames laws favouring itself and the country is left bereft of laws that favour it.
9. **The Centralisation of Authority in Political Parties:** Even in political parties, the authority and power is in the grip of some few powerful and rich people. These people conduct and control the parties and their supporters.
10. **Distribution of Misleading Political Education:** Though the political parties are supposed to be the best means of distribution of public education but in actuality, they do not do so. Instead, they distort facts, use flowery language and try to fool the public by hallow promises. They present falsehoods as cardinal truths and vice versa.

Despite these demerits, political parties are very necessary for a democracy. Though these are like thorns in a bunch of flowers of democracy, they have to be tolerated as the success of democracy is dependent upon it. For making democracy successful, its faults have to be removed. **Lowell** says, "The collection of information whether the political parties are good or bad is akin to finding out whether air or tides are good or bad."

5.6 Caste and Politics

The establishment of modern political institutions in traditional Indian society is a surprising speciality of Indian politics. At the start of political modernisation in India, an idea developed that adoption of democratic values and western political institutions would lead to the end of the traditional casteist institutions but after independence, the influence of caste went on increasing continuously. In comparison, the role of caste has decreased in society and religion, its increasing influence in polity, has been accepted by politicians, political scientists, bureaucracy, central and state governments.

Some experts are of the view that after the establishment of democratic and representative institutions, the caste system should have disappeared in India. Some other experts thought that caste system work as traditional power and is a roadblock in the development of political development and modernisation. But, such beliefs are not generally true. The most important fact in this context is that—firstly, no social apparatus can disappear fully, thus the raising of the question that is caste vanishing in India, loses its meaning. Secondly, caste system does not stop modernisation or social change, rather they play an important role in giving it impetus. The caste and community groups play the same kind of role in local and state level politics in the same way, the pressure groups work in western countries. Today, Indian politicians are in a state of confusion. At one level, they talk of eradicating caste differences and at other level, they are experts at garnering votes by dividing the society on the basis of caste.

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Traditional Meanings and Nature of Caste

Though caste system is found in some form or the other, all over the world, it being present as a serious social problem in Hindu society is its speciality. Muslim and Christian society were also not left untouched by it. It is a very ancient system. It meant to divide society into different classes on the basis of profession. Generally it is accepted that caste system was born in vedic times. Brahmins were responsible for vedic and religious work. Kshatriyas were responsible for the security of the country and administration. Vaishyas looked after agriculture and business while shudras brought up the rear, pondering to the whims of the first three. Initially, these bonds of the caste system were not rigid and were based on the profession and not on birth. Slowly, it acquired rigidity and became totally based on birth and the transmigration from one caste to another became impossible. Fundamentally, the caste system was useful. Since, it was based on the division of labour, it brought in an element of expertise in economic activities. Sons learnt the intricacies of a profession from his father and later used to take it up. So, this system brought in an element of brotherhood in a caste and a community. Members of a caste were well acquainted with each other and used to share each other's lives.

According to Ghurye, the six characteristics of caste system are:

1. Each of the small segments or groups or castes is a well developed social group, the membership of which is based on birth.
2. Castes can be graded and arranged into a hierarchy on the basis of social superiority and inferiority. Brahmins remain at the top and untouchables remain at the bottom.
3. Commensality refers to restrictions on eating and drinking. Every caste imposes restrictions on its members with regard to food and drink.
4. Under this system, every caste imposes restrictions on its members with regard to social intercourse. Every caste abides by well established customs and well defined norms of interactions.
5. The choice of occupations is not free; every caste is associated with a particular kind of occupation, which its members are bound to follow.
6. Endogamy is the main principle of caste system or in other words caste is an endogamous group. Every caste or sub-caste compels its members to marry within its group, so as to maintain purity of blood. Any violation of this led to excommunication from the caste.

Caste in politics: An outlook of **Rajni Kothari**

Rajni Kothari has explained in detail, the role of caste in politics, in his book, "**Caste in Indian Politics**."His belief was that this question is generally asked. Is caste system finishing in India? The notion behind this question is that caste system and politics are opposed to each other. A better question would be, what so the impact of caste system on politics or what is the form of politics in a caste ridden society? People who complain against casteism have not able to understand the nature of either politics or the caste system. The Indian public is divided and organised on the basis of castes, so politics has to use caste system, whether it likes it or not. Finally, the presence of caste in politics means the politicisation of caste. In the words of **Kothari**, "By pulling caste system into its area of influence, politics tries to use it for its own ends. At the other end, this way caste system gets a chance to participate in the political system of a country." Political leaders use caste organizations to reach their ultimate goal of authority, and they get a readymade organization in the form of castes which helps in political organization.

In the context of interactions between politics and caste system, **Kothari** has presented three forms of caste system:

(*i*) The Secular Aspect

(*ii*) The Integration Aspect and

(*iii*) The Aspect of Consciousness.

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(*i*) **The Secular Aspect:** Kothari has tried to look at the secular aspect of caste system in a expansive way. Nearly everyone has tried to look at some aspects of caste system such as marriage, untouchability and the ways and means to maintain the unique position of the aforesaid caste. But very few looked at how groupism and the competition is maintained in a caste, how every caste is trying forever to attain respect and authority. There were two forms of this secular aspect of a caste—one, the ruling aspect *i.e.,* caste and the village Panchayat and the second was the internal groupism within a caste, and tie-ups and competitions with other caste in the village. Earlier, these castes were tied to the Panchayats and the king or the Zamindar (landlords), which have now been replaced by parliament and the assemblies, and the national government in place of the king.

(*ii*) **The Integration Aspect:** The other form of the caste is the integration aspect *i.e.,* tying up of a person to the society. The caste system fixes the place of a man in the society, by virtue of his birth. The profession and the economic position too are fixed on this basis. However big or a high statured a person might be, he starts connecting to his caste and later develops a commitment to it. This commitment develops into larger commitment for democracy and the political system. This way castes become ties that bind. Within democracy, various groups compete for power leading to various castes tying up together for attaining the ultimate goal-power and authority.

(*iii*) **The Aspect of Consciousness:** The third form of caste system is the aspect of consciousness. This way, some so called lower castes try to hitch themselves to powerful groupings. The respect commanded by Kshtriyas has led to other castes belonging to this 'varna' in different parts of the country. Same way, some castes laid claims to being brahmins. The position of castes may also change as a result of changes in political, economic and social positions.

Taking about politicisation of castes, **Kothari** says, "This has led to old society coming closer to new political system." He has divided this process into three:

(*i*) **The competition of power and influence remained limited to higher castes only:** When the old society of India came closer to new system, then the competition of power and influence came first to the established, respected high castes.

(*ii*) **Groupism Within a Caste:** In this round, along with the competition between various castes, different competitive groups are also formed within a caste. Groups are formed behind competing leaders.

(*iii*) **The Relaxing of ties of Caste and Politics Getting an Extensive Base:** In the third phase, the political values acquired prominence and the attachment to castes lessened. On the other hand, the change came to society via education, new crafts and urbanisation. New traditions of physical progress increased.

Kothari's conclusions about politicisation of caste are as follows:

1. Due to it taking part in modern political system, the caste were influenced by isolationist nature, later on caste coordination took place and this helped in political organisation.
2. By taking part in modern politics, an average man's outlook changed and he realised that caste and community alone are not going to help much in today's time.
3. Whichever caste is numerically big, they don't remain united, there are differences in sub castes and small size castes can not even win an election on its own. That's why in electoral, groups containing various different castes have to be formed.
4. Because of it coming into politics, the caste ties become loose which gives rise to new tie ups.
5. Today, people complain about increase in casteism in politics. It is thought that education, urbanisation and industrialisation that led to loosening of bonds of caste and community, they are getting stronger once again due to politics and that it would lead to fractures within

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the society. This would lead to weakening of the secular democracy in the country. But **Kothari** says that in actuality, the mixture of caste and politics leads to new unexpected results. This leads to politicisation of caste rather than politics getting coloured by castes. It is not politics that gets caste ridden, it is caste that gets politicised. Politics has put caste in a new place that is leading to a change in its old form.

6. Though modern and today's political leaders may turn up their noses at caste system, it has led political power to those groups who were deprived of it.
7. Organizations are formed on the basis of castes such as Kshatriya Sangh, Kayastha Sabha etc. Caste systems taking part in politics in India have played the same role as played by different interest groups in western countries.
8. Due to castes and communities taking part in politics, it has led to rise of national spirit, isolationism has ended and it has led to political unity.

The Interactions Between Caste and Politics: Based on Principles

There are four theories about the relations between caste and politics which are as follows:

Firstly, Indian social system has been organised on the basis of caste and politics is the expression of social relations. Social organization fix the outlook of political system.

Secondly, caste is taking on new forms due to the influence of politics. Under democratic politics, the political activities use caste matrix in such a way that the concerned groups garner support for themselves and make their position strong. The society which treats caste as its most important organization it is only natural that politics uses this organization to become organised itself. This way, when we say casteism in politics is actually politicisation of politics.

Thirdly, in India, politics revolves around caste and caste is the most important political party. Politicians in India organise casteist organisations for the reason that their support may lead them to political pinnacle.

Fourthly, organised castes take part directly in politics and this way, castes have become 'political power' in casteist Indian society.

Self Assessment

State whether the following statements are true or false:

9. In a democracy, political parties can be said to be main political institution.
10. There is no requirement of a organisation in a political party.
11. Caste system, in one form or the other, is found all over the world.
12. One of the main elements to influence voters is personality.

Characteristics of Caste Politicisation

The characteristics of caste politicisation are as follows:

1. Caste is the tie that binds people. Caste groups and caste panchayat have given rise to caste aspirations. The organisations that arose to finish caste, themselves morphed into new castes such as Lingayats, Kabirpanthis and the Sikh bodies.
2. Education, urbanisation, industrialisation and modernisation did not finish caste system, rather it infused unity into them and gave them a political direction.
3. The role of dominant caste may be explained in politics. If any caste is dominant in a state then it becomes an dominant influence in state politics.

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4. At the start of 19th century only, caste groups became interested in politics while the British laid the foundation of a strong administrative system. Caste organizations first of all registered their names with the census department, for gaining social respect. Later on, they passed several proposals, for safeguarding the interests of their members. Some castes asked for reservation in educational institutions for better educational facilities.
5. At the time of elections, caste organizations by passing proposals declare their support to political leaders and parties, try to protect their interests.
6. Caste that plays a dominant role at local and state level politics, does not do so at the national level.
7. The relations between caste and politics are progressive, not static.

Role of Caste in Indian Politics

Prof. Menon says, "After independence, the influence of caste in politics in India, has increased over the years." **Morris Jones** writes, "The importance of politics for caste and the influence of caste for politics has increased as compared to earlier times."

The role of caste in Indian politics is as follows:

1. **The Important Role of Caste in Decision Making:** Caste organizations in India, play an important role in social and political decision making. For example, reservation for scheduled castes and tribes have been provided in the constitution, these castes put pressure on the government that these facilities be extended for a few more years. Other castes want an end to reservations and that it should be based on socio-economic status or they should also be included in the reserved list so that they too enjoy its fruits.
2. **The Decision Making in Political Parties on the Basis of Caste:** In India, every political party, before the nomination process, all decisions are taken on the basis of castes. In every constituency caste arithmetic is kept in mind.
3. **Voting on the Basis of Castes:** During electoral process, casteism is used as a means. In which ever constituency a nominee is contesting, casteism is raked so as to garner votes.
4. **Caste Representation in the Cabinet:** The concept of caste has grown so big in Indian politics that at the time of cabinet formation this caste has been accepted even at state and village levels.
5. **Caste Pressure Groups:** According to **Mayer**, "Caste organizations have morphed into pressure for political importance." Such caste pressure groups, for attaining their selfish interests, try to influence policy makers.
6. **Caste and Administration:** The system of reservation on the basis of castes is prevalent in the parliament and in the state assemblies. It is also there in government services and promotions, besides reservation in Engineering and Medical colleges. It is also believed that bureaucracy at the local level, before taking any decisions, get influenced by local caste leaders.
7. **Caste in Local Politics:** According to **Michael Braecher**, the influence of caste is more on state level rather than at central level. Though no state is left untouched by it, it is more evident in Bihar, Tamil Nadu, Kerala, Andhra, UP, Haryana and Rajasthan. In Bihar, Rajput, Brahmins, Kayastha, and Bhumihar are the main competing castes. The reason for the success of Communists in Kerala are Ezvah Caste. The competition between Kammas and Reddys in Andhra. Maharashtra is the story of competition between Marathas, Brahmins and Mahars. Two castes-Patidars and Kshatriyas, are the two influential castes in Gujarat. Jats and Rajputs are the main adversaries in Rajasthan.

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Political System in Simple and Primitive Societies

State: Different forms of state organisations may be seen in primitive societies. Some tribal societies are such that the state organisations are like a family or a household. The Swazi state of Africa is such an example. On the other hand, some tribes are based on military pattern. The **Ashanti** tribe of Africa is one such example. Some tribes are such that where religious organizations work as a state. Such states are Polynesia and Chayenne Indians. In the end, there are some states which are developed on the lines of Western Europe and are known as Nation States.

Primitive Law: Laws are those rules which have got the power of society or the state behind it. Police, Courts, Jail, Lawyer, Judges are the helps in administrating the law. In this sense, there is a lack of laws in primitive societies. Their the law is based on, an eye for an eye, blood for blood principle. There the hurt person or the clan itself take revenge for crimes. The characteristics of primitive law are as follows:

1. In a primitive law, it is the primacy of criminal law.
2. The spread of law is not based on area but rather on blood relations, clan and relationships.
3. The laws in simple and primitive societies cannot be isolated from moral laws.
4. In primitive societies, personal crime can't be separated from public crime.
5. Primitive laws are a mixture of religion, morality and traditions.
6. To follow the law is not the responsibility of any one but it is the responsibility of the whole society.
7. In primitive societies, criminal intention does not carry much weight, crime is the one which is committed, either knowingly or unknowingly.

Justice: During administering justice in primitive societies, witness, proofs, intentions, compensation, punishment, self help and collective responsibility are looked at closely. In fixing crime, proof and witness are important. Witness are made to take oath and for proof, the accused has to go through rigorous tests. The tribal councils hold court and there are many forms of punishment such as fines, compensation, physical punishments, death sentence, excommunication and expulsion from the caste or the society. There is a system of jails in Uganda. There is a system of compromise between the accuser and the accused.

Government: We find instances of democracy, unitary form and divine forms of government in primitive societies. Besides this, there are local governments too, which comprise of caste councils and village councils where the caste head was the sole authority. For his help, there are tribal councils. Some tribes had heriditary heads while some had elected ones.


Task Throw light on the role of caste in politics.

Voting Behaviour: Means to say which elements influence voting patterns in electoral patterns. Which terms positively influence voting and which ones nullify it. At second level, it is studied which elements influence a person to vote in favour of a particular candidate or a party. This way, it can be studied both before and after the elections. The study of voting behaviour is fraught with many difficulties. **Firstly,** the area of one voting behaviour is different from voting behaviour at another place, that's why, one can't reach any conclusion on the basis of study at one place only. **Secondly**, in a country like India, with a lot of variety, the voting behaviour cannot be studied on the basis of just some inputs, hence the problem arises of which areas and which elements should be studied. **Thirdly,** the main problem arises when the people who are interviewed, some do or are not able to give correct answers and the people who are capable, do not do so knowingly. Thus, study of voting behaviour requires a huge amount of time, money and labour.

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Elements that Affect Voting Behaviour: In elections, the tendency to vote is more in men than in women, literates more than illiterates, lower income groups than higher income groups and socially backward groups than socially forward groups. The tendency to not vote is more than in less politically conscious people or who are not equipped with means of communication. On the basis of explanation of various general elections, the elements that affect voting patterns have been studied extensively. The elements that affect voting behaviour are:

1. **Casteism:** It is the main element to affect voting behaviour. The areas most affected by it are Bihar, UP, Haryana, Punjab, Rajasthan and Kerala.
2. **Economic Scenario:** The economic condition of the general public also affects voting behaviour. Normally, if the economic condition is good, the vote votes for the ruling party, otherwise against it.
3. **Leadership:** It is another main element to affect voting and this can be used to study the results to elections held in India so far. The reason for the win of Congress in the first three general elections was the personality of Nehru. In the elections of Atal Bihari Vajpayee was the reason for BJP's and NDA's win.
4. **Wish for a Strong Government and Political Stability:** Indian voters generally wish for political stability and a strong government. This is the reason why before 1977, Congress kept returning to power.
5. **The Ideology Programme and Policies of Political Parties:** Indian voters to some extent, are influenced by the ideologies, programmes and policies of various political parties. They like positive ideology and programmes as contrasted to negative ideology and programmes.
6. **Tendency of Regionalism:** Some areas of India are influenced by regionalism. Examples are Akali Dal in Punjab, DMK in Tamil Nadu etc.
7. **Situation of Language:** The element of language also plays an important role in voting behaviour. In the elections of 1966 and 1971, DMK garnered votes on anti Hindu plank.
8. **Success in War:** Success and defeat in a war also affects voting.
9. **Effects of Feudalism:** Feudalism also affectes voting but its influence is getting lesser day by day.
10. **Economic Means:** These also affect voting behaviour but the elections of 1977 proved that it is not a reliable element.

The politics of revolution and movement too affect voting behaviour. The effect of electoral advertisements is felt more on non-committed voters rather than on parties and candidates. Voters vote for a winning candidates as they do not want their votes to be wasted. Rural voters look for their favourite candidates whereas urban voters look at the parties and the questions being raised by them. Some new elements from a special background, rose so that elements like casteism, regionalism and feudalism were suppressed, such as a need to maintain and nurture democracy in India and opposition to the excesses of the rulers. The public proved that they can resort to 'peaceful uprising against the excesses of the ones in authority.

Till now, it was thought that Indian voter because of illiteracy, poverty and various other reasons has been denied the right to vote but such a view can only be expressed by those who have a superficial knowledge about Indian voter and who have not studied voting behaviour in India properly. Despite it being illiterate and poor, the Indian voter has always voted according to logic and reason.

In 1977, the public voted Janata Party to power with a lot of enthusiasm and very high hopes. But this government could not exhibit its unity and capabilities. The public rightly thought giving reins of power of the country to such a rag-tag group of people, who had no discipline and groupism was rampant, against would not be interested of the country. Thus, this government was deposed. Indian public neither supports dictatorial nor does it support directionlessness in a government. After

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1980, the Indian has started being swayed by so called "regional parties". After the elections to the 8th Lok Sabha, it has become clear that Indian voters has started voting in different lines in both the Lok Sabha and the Assembly elections.

5.7 Summary

- 'System' is a very wide word which contains all kinds of formal and informal activities, interactions, constructions or structures, values and attitudes. Political system is a sub-system of the social system.
- According to **David Easton**, Political system is the name of those interactions, a medium through which the value for a society are fixed rightfully.
- Pressure groups have an important place in political activities. There was a time when pressure and interests groups were looked at in a bad light but in modern times, pressure and interest groups are thought to be a active supporter of democracy.
- Pareto, Weber and other scholars have described power as one of the main basis of social layering. Power is one of the main requirements of human life. It is a necessary requirement of his social and political life.
- Political parties are supposed to the main political part of a democratic set up. A political party means such an organisation whose main purpose, ideology, idea and political aim is unitary and it is united and organised.

5.8 Keywords

Reasonable—Fit, appropriate, suitable

Elite—Upper group, Rich class

Heriditary—One which is coming from father to son.

5.9 Review Questions

1. What is a political system? Discuss the elements which fix it.
2. Describe the outlook and form of Indian political system.
3. What do you understand by pressure groups? Discuss their importance.
4. What do you understand by power? Describe its sources.
5. What do you understand by authority? Describe its sources and types of authority.
6. What do you understand by Legitimacy? Explain its specialities.
7. Make clear the concept of 'Elite Group' and describe its specialities.
8. What is a political party? Throw light on its necessary elements and characteristics.
9. Describe the role of political parties in a democracy.
10. What do you understand by caste system? Explain its politicisation.

Answers Self-Assement

1. political
2. government
3. unknown
4. Interest Groups
5. (c) most
6. (d) Kautilya
7. (a) Knowledge
8. (b) Abraham Linclon

9. True
10. False
11. True
12. True.

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5.10 Further Readings


Books

1. Principles of Sociology—*Radhika Goyal, Surabhi.*
2. An Introduction to Sociology—*Veriendra Prakash, Panchsheel Prakashan.*
3. Principles of Sociology—*G.R. Madaan, Radha Publications.*
4. Sociology—*Dharmendra Kumar, Tata McGraw Hill.*
5. Sociology—*Sepher, Richard T and Robert P.Lam, Tata McGraw Hill.*

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Unit 6: Educational System

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Objectives

After studying this unit, the students will be able to:

- understand the meaning, definition and types of education
- understand the role of education in social control
- understand education in India and modernization of education
- understand decentralization of power in political process, panchayati raj, pluralism and national integration

Introduction

From the earliest times, man has accumulated knowledge. Every new generation has always received knowledge in the form of social inheritence from old generation and some it collects on its own. Knowledge expanded on transfer and the power of learning of men in every generation. This continuous series of knowledge is education by which man has made mental, philosophical and social progress. Education has lifted man from the level of animals and made him the best cultural being. **Confucius** says, "Lack of knowledge is a night without the moon and the stars." The purpose

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of education is to get the light of knowledge so as to do away the darkness of the night. Lack of education would be both lack of knowledge and science. The transfer of knowledge and cultural inheritance is done by educational institutions. In other words, "The institutes which transfer knowledge and socio-cultural heritage are called educational institutions. **Philips** says, "Education is that institution whose central element is collection of knowledge."

Family, sports-groups, castes and business groups also do the informal work of providing education. In modern times, the work of imparting education lies with educational institutions such as college and universities and they do so in a formal manner. These provide education in a direct and planned way. Now let us know the various meanings and definitions of education.

6.1 Meaning and Definition of Education

In a narrow sense, education refers to bookish knowledge and the ability to read and write. In a universal sense, education refers to all kinds of collections of knowledge and the overall development of humanity.

Durkhiem says, "Education is an activity done by aged people for those people who are not able to enter in social life. Its purpose is to develop the physical, mental and moral faculties of children which are necessary for his integration with environment and the whole society." This way, he treats education as a means for a human's physical, mental and moral development and integration with environment. The work of granting education has always been done by the aged people and the older generation.

Bogardus, defining education as the transfer of cultural heritage writes, "Receiving cultural heritage and the meaning of life is education."

Samuel L. Eby, defining education as the activity to accept social values, writes that, "Education is such a social action which is directed by people of the society, which accepts the sanctioned social values."

According to **Mahatma Gandhi**, "By Education, I mean an all-round development of body, mind and spirit of a child."

According to **T. Rayment**, "Education is that activity of development according to which a man learns to integrate with his physical, social and philosophical environment, right from childhood to old age."

According to **Prof. Pestalozzi**, "Education is natural harmonious and progressive development of man's innate powers."

G.H. Thomson writes, "Education is a harmonised form of the effects of outer atmosphere by which there is an improvement in a man's habits and behaviour *i.e.*, by which there is development of the best features of a man."

From the above definitions, it is clear that education is an institution whose purpose is to develop mental, philosophical, social and physical qualities in a child so that he successfully harmonises with the whole environment. Educations develops the inner and outer features of a man. It transfers knowledge and cultural heritage from one generation to another.

Objectives of Education

Objectives of education, according to **Gillin** and **Gillin are**:

1. To give knowledge for reading and writing, language, grammar and arithmetic.
2. To give knowledge to understand complex culture.
3. To produce social harmony in children.
4. To train for economic harmony.
5. To contribute to improvement and growth in culture.

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Education in the Primitive and Modern Societies

There is a difference between the style, forms, purposes and means of education in primitive and modern societies. There was a strong relation between education and culture in the primitive society. In such societies, the purpose of education was not giving of bookish education but to establish harmony with society and culture. There were no specialized educational institutions that provided education. It was done by family, neighbourhood, group and other informal means. It was given through oral directions, folklore, folk songs, music and mutual talks and this work was done primarily by family members only. One way of giving education was by learning by doing. Children used to learn following their seniors. Elderly too taught children by suggestions, punishments, criticism and laughter etc. The purpose of education was to teach moral laws and religious activities. Primitive education was not extensive but was limited to just some people and some sections only. In India, only the twice-born castes had the right to education, read and write. One way of education in primitive societies was by "Learning by observation". **Melinowski** says that on Trobianda Island, children were trained sexually in early age by looking at their parents engaged in sex. One another way of getting education was through social festivals, prohibition of food relations and other such prohibitions. Through these medium, he becomes familiar with different ways of social behaviour. In such societies, there was no specialisation of education, though there were several tasks such as religious and magical activities and medicinal work which was done by a few special people. But still, there were no educational institutions, like modern societies which provided a formal education in different subjects or professions.



Notes The purpose of education was to accept light of knowledge to drive away the darkness of unenlightment.

But in modern societies, due to industrialisation, there has been a change in the form of education. Today, education has become all encompassing and is available to all castes and sections of the society. The education is provided, in a formal way, by educational institutions. Education has started getting specialized. Today, there are different institutes which provide education in medical, law, business and economics, science and technical subjects. The influence of religion and morality has reduced in education and it has become secular. Today, it has become available to various groups rather than personal. It has started become done in a written manner. Educational institutions provide education right from primary level to University level. **Bottomore** says, that in the primitives societies, the subject of education was more scientific than literary.

Supporting Institutes of Education: Gillin and **Gillin** have described some supporting institutes of education such as Press, Radio, Television, Cinema etc. After the establishment, it becomes possible to publish books. Education becomes readily available to people through the medium of books.



Example: Today, big libraries have been established which can be called as vaults of education.

6.2 Forms of Education

The different types or forms of education are as follows:

1. **Personal and Group Education:** When a person is taught singly, it is called personal education and when many students are taught in a class, it is called group education.
2. **Direct and Indirect Education:** When a teacher teaches a student any subjects, it is direct education. In indirect education, the taught does not gain anything from the teacher, he just follows other students, but gets educated through stories and other such indirect means.

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3. **Formal and Informal Education:** Today, educational institutes provide specialised education, right from primary school to universities, in a formal manner. In modern societies, education is provided formally only. Informal education is provided by family, neighbours and caste organizations etc.
4. **Normal and Special Education:** When education is provided for normal knowledge, not for some specialized purpose, it is called normal education. On the other hand, knowledge provided in special subjects, it is special education such as Medical, Law, Industry and Engineering.
5. **Negative and Positive Education:** It is called prohibitory education and decisive education. When education is provided with a fixed purpose in mind, it is decisive education and when it is provided without any fixed purpose, it is prohibitory education.

Social Functions of Education

Bogardus says that education is important in the personal life, it has two major social functions to play:

(*i*) Education, by educating a man, increases his mental capacity. In other words, education drives away illiteracy in a society.

(*ii*) The second important social task of education is do away with the misconceptions, by developing the understanding of different cultures. This increases the social acceptance and freedom from tension and clash between different cultures.

Social thinkers say that education maintains strength in a society and brings unity to the value system. **Durkheim** mention that education transfers the ideal laws and value system of a society from one generation to another. No social system can survive with lack of unity. It connects people to group life. In industrial societies, educational institutions teaches cooperation to members of the society to such people who are not members of their family, friends or relatives. By respecting rules of the school, a child learns to respect the laws of the society. This way he develops the habit of self-control. **Parsons** treats schools as a *Focal Socializing Agency* which acts as a bond between a family and the society. A school teaches children to select a role in their future life. **Davis** *and* **Moore** believe education to be part of the process of social layering. Through systematic education only, fit and talented people acquire the important parts in a society. Many reveal the relation between education and economy. They believe that expansion of industrial economy has expanded formal education. Educational institutions provide trained and educated manpower to industry. Marxists believe that education fulfills and protects the interest of **Capitalistic Ruling Class**, providing trained manpower to them so that they earn more profits. In a capitalistic society, education transfers ideology to the ruling class and makes it lawful.

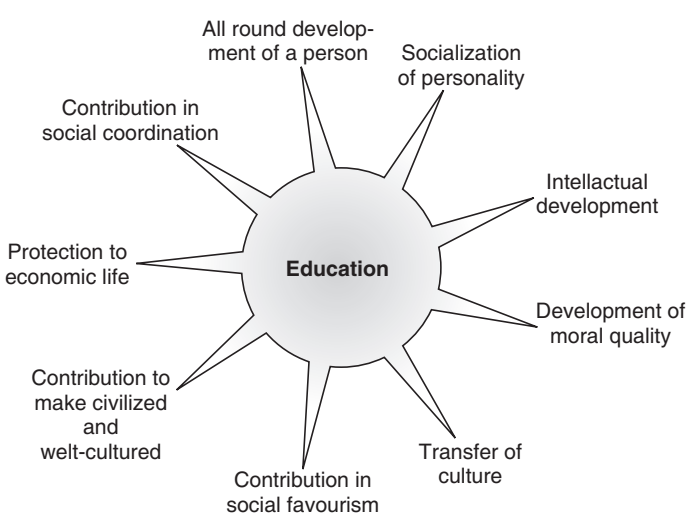
6.3 Role of Education in Social Control

One of the main functions of education is to maintain social control. The other forms of social control can be strict to a man, they can punish and pressurise and may work with a feeling of revenge but education produce logic and reasoning in a man, providing him with the power of self-control due to which he keeps in mind the rights and wrongs of any action and abides by social rules and laws. The social work of education which help in maintaining social controls are:

1. **Socialisation:** The purpose of socialisation is the acceptance by a man of knowledge and society and to make it a functioning unit of the society. The personality of a man is developed through this process only. One can not expect a person with disorganized personality to behave according to a society. A man is provided knowledge of a society's values, standards, rules, laws, ideals etc. by education only. By obeying the rules fixed and accepted by the society, is the social control, unity and uniformity maintained.

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2. **Mental Progress:** One of the main jobs of education is the development of human knowledge and brain. Long back **Helvetices** said, "Man by birth is ignorant but not without brains, it is education that makes him so." This quote is from the time when education gave conservative directions in ancient and primitive societies and a man had to accept them without reason or criticism. But, in today's scientific and technological age, it is not so. Today's education is based on reason and science. It develops human brain, opens the doors of knowledge and makes a man contemplative. It is expected of a knowledgeable and wise man that he should know the difference between right and wrong and behave in a socially apt manner. Education leads to development of virtue in a man. Knowledge is necessary for both social progress and social control.
3. **Development of Moral Qualities:** Education develops moral qualities such as cooperation, tolerance, compassion, truthfulness etc. Lack of compassion and a good moral character, leads a man to develop animal instincts. He becomes ruthless, compassionless, tyrant and characterless. In such a situation, it becomes a challenge for a society to control such a man. A moral man is the one who is committed and true to his words. This way, education by developing moral qualities and the building of his character, helps in social control.
4. **Transfer of Cuture:** One of the main tasks of education is the transfer of culture from one generation to another. Human society can never progress without the transfer of culture. The knowledge earned and learnt, experienced by our ancestors is collected as social heritage. Ideals, values, set of beliefs and skills, art, literature and philosophy are the elements of culture that are transmitted to the successive generations. In order to become an active member of a society, every man learns his culture and internalises it. By following cultural traditions, values and ideals, he contributes in maintaining the social system. Education introduces him to the normative order of the society, by learning which, he tends to behave according to his culture.
5. **Helps in Social Adaptation:** Another important task of education is the help it provides to man in adapting to the situations and the surroundings. A man, in his life time, many new situations and problems. Only the person who adopts himself successfully to such situations emerges a winner. Here, once again, education plays a very important role. **Bottomore** believes that the task of education is to prepare environment for a child. **Durkheim** says, "Education, through the medium of language, religion, morality and social beliefs and spreading of normal social traditions, teaches a child to spend his life in a society." This way, education makes a man adopted to society and situations, thereby preventing social disintegration and helps in social control.



Work (Importance) of Education

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6. **Contribution in Making Man Cultured and Civilized:** Another task of education is to make man into a cultured and civilized being. It raises a man from the level of animals and makes him the best being. Uncivilised man is like an animal who can not differentiate between right and wrong. A society of uncivilised people can not progress because no law abiding and orderly system can be established there. "Might is right" is prevalent there. Such a society is lawless and without any semblance of control. Hence, education only makes an man civilised enabling him to lead a controlled life.
7. **Patronisation of Economic Life:** Education patronises human's economic life also. Present education is being made into more and more industry friendly. Today, knowledge for the sake of knowledge is not sufficient. Now a days, education, by providing business knowledge and training, enables a man to fend for himself and his dependents. Today, the education that does not make a man fit to earn his living, is considered incomplete. Economic problems are the biggest human problems. By ridding humanity of this problem, can education really make it independent. No society can progress in the lack of economic patronisation. A society beset with economic problems starts to disintegrate and it becomes very difficult to control it. Thus, it is clear that education plays a leading role in the economic patronisation of humanity.
8. **Helps in Fixing the Rights and Status of Man:** Education increases knowledge and expertise which further helps in modernisation. Only an educated person can become a doctor, engineer, judge, lawyer etc. A man attains high position in a society because of education. Besides the status, he gets many rights also. Educated people play a special role in social control.
9. **Helps in the Overall Development of Personality:** Education plays an unprecedented role in the development of personality. Whatever may a man be, leaving aside the physical unit, is the result of socialisation and it is, education, whether formal or informal, plays a very important role. The society where a man's overall personality is developed, and where they work, keeping in mind, the socially accepted norms of behaviour, it goes a long way in attaining social control.

This way, in a broad sense, education is a very important means for the development of personality. By it, new generations learn the social ideals. It only fixes the status and directs and decides the rights. In modern societies where formal education has become important and the teachers have become an important business group, it has become a means of social control. It also gives, birth to the feeling of discipline and self-control. The importance of education can be exhibited according to the diagram given on the former page.

Some Social Aspects Related to Collective Education

The main aim of education is to unification and procedure organization in society and spiritual, mental, physical and moral development of a person. Presently, there are several problems related to group education, some of which we describe here.

1. **Disparity:** Education has deepened disparity in the society. Rich class have got more chances and facilities than the poor ones which have very less or none. This is because today's education is very expensive. There is a huge difference between the incomes of the educated and the illiterate. **Bottomore** says rightly, "without a doubt, education has either increased the distance between the rich classes and the rest of the society and has done so by transmitting either one of the languages or common culture." Indeed, we see the children of high and middle class attend English medium or public schools whereas children of poor or low class attend normal government schools. The students of English medium schools go into quality for competitive exams such as IAS, IPS etc. Thus, its clear that education is responsible for

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creating disparity in the society. Today, education has become a status symbol. Instead of normal public welfare, it caters to the interests of a special class only.

2. One of the problems of education is that it is closely connected to social standardisation. Educational disparities are closely connected to such standardisation. Disparities based on sex, caste and religion are generally connected to the level and standard of education. In many societies, women get lesser chances at education than men. In USA and Africa, black people in comparison to whites and in India, minorities as compared to higher castes, have got lesser opportunities at education.
3. The purpose of education is to teach language, religion, mortality and social traditions to children and to make them capable of a social life, but today, it is fast becoming a medium of transmission of national values, specific religious and political interests. For example, in 1964, it was proclaimed by law in Britain that in daily programmes in schools, group prayers, religious, discourses and Christian traditions would be stressed upon. In communist countries the social and political ideas of Marx are stressed upon. In India, the whole concept of basic education is based upon the social ideas of Mahatma Gandhi, which itself was inspired by Hinduism. In USA, the purpose of education was the spread of capitalist values and ideas and opposition of communist ideology. This way, many a times, education becomes the medium of the spread of self interests rather than moral values.
4. One problem of education is the unprecedented increase in the number of students and increasing student indiscipline and dissatisfaction. Today, when an educated person finds himself unable to earn a decent living, it gives rise to dissatisfaction which is expressed in the form of strikes, mob violence and indiscipline in general. This creates an atmosphere of violence, tension and clash in the society.
5. In present times, politics has entered education. Many students and teachers are members of one party or the other. Political leaders too are using educational institutions as a mean to fulfill their political agenda. As a result, education is getting away from its basic purpose and educational institutions are becoming an arena of political rivalry.
6. Another problem of education is the tension between the teacher and the student. The lack of any dialogues between the teachers and the students has led to social and mental distancing of the two. This has led to a loosening of control of the teachers on the students. Students have become more indisciplined for fulfillment of their demands, they resort to the use of disruptive movements. Today, their role models are politicians, administrators and film stars instead of teachers. Today's education has created a problem of character.
7. Another problem of education is that it is treated as a medium of entry to economic life whereas its real purpose is the overall development of personality. Normally in an economically prosperous country, a person, after education, easily gets a chance to engage either in business or in a job but in a poor country, it is a very difficult task to land a suitable job. This results in a person losing all hopes, directionless, lack of interest in education and an increase in indiscipline. Today's education is neither providing economic security nor able to create moral values.
8. One last and very important problem of education is the lack of education in teachers. If the future generations and the awakers of the nation—teachers are stuck with problems and mental tensions, then they can not contribute to society what is expected from them. This is seen generally in India. Presently, the teachers experience a sense of isolation. They find themselves from the rest of the society which gives rise to a feeling of separation. Its main reason is the ignorance of teachers by the society and a life affected by the social problems.

   Today education has become a formal institution only. With an increase in the student-teacher ratio, teachers can not establish a personal relation with the students. As a result, he can not play a decisive role in the personality development of a student. Thus, it becomes necessary

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to have a look at educational system from a sociological perspective and an effort made to do away with the problems affecting it.

The following reforms are required in education system to remove the aforsaid problems:

1. There should be a transformation in the examination system in the present formal education.
2. Students and teachers should be brought closer so that the teachers are able to exert moral pressure and control over the students.
3. There should be reforms in the education so that it is able to socialise students according to the new ideals of independent India.
4. Moral and religious ideals should be mixed into education. It should not remain focussed only on economic purpose, rather it should give birth to philosophical qualities too.
5. The purpose of education should be to do away with the differences on the basis of language, colour of skin, religion, caste, community etc. and it should be connected with social and human welfare.
6. Education should be public-oriented. It should not be limited to a social class, rather than state should make it possible to reach it to every eligible person.
7. Education should not be limited to bookish knowledge, rather than it should be connected to practical life also.
8. The student-teacher ratio should be decreased.

Applying these reforms will, hopefully, do away with the ills of education and it play its rightful role in social control.



Caution Education should be kept away from politics. This area should be left for experts without any interference of political leaders.

Education and Culture

In the common cultural heritage of India, the National Educational Policy (NEP) is considered important area regarding the educational system. To promote cultural and moral values, a scheme sponsored by the centre has been implemented, under which governmental agencies, educational institutions, panchayati raj institutions, registered committees, public bodies and non-profit organizations are helped for:

1. Promotion of cultural and moral elements in schools and informal educational systems.
2. Providing service time training to teachers of dance and music, arts and various other skills, as education and culture have a very close bond. Education is a very powerful medium in transmitting culture from generation to generation. It is through its medium only that various elements, schools and standard of culture are transmitted to new generations. Thus, the maintenance of cultural heritage and its transmission to children is extremely important.

6.4 Education in India

The percentage of educated people in India is very less as compared to other countries. In England, Russia and Japan, nearly 100% of the population is literate. The percentage of literacy in Europe and USA is between 90 to 100, whereas in India, the percentage of literacy in 2001 was 64.8%. According to census 2001, a literate person is one who may read or write any one Indian language. A person can not be considered literate if he can read a language but can not write it.

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After the constitutional amendment of 1976, education became the joint responsibility of the centre and the states. Though the pattern and structure of education is decided by the states, responsibility for its form and its quality lies with the centre only. According to the NEP of 1986 and the working Plan of 1992, it was mentioned to provide free and compulsory education of satisfactory quality, to all the children upto the age of 14 years, before the start of the 21st century. According to the government's commitment under Common Minimum Programme (CMP), six per cent (6%) of the gross domestic product, would be spent on education 50% of it would would be spent on primary education. In the 10th Plan, this expenditure was fixed at ₹ 43,825 crores whereas in the 1st Plan, it was ₹ 153 crores only.

Primary Education: In 2002-07, 65.6% of the total Central Plan Expenditure was fixed to be spent on primary education. It was committed in NEP that before the start of the 21st century, all the children upto the age of 14 years would be provided free and compulsory education which would be of satisfactory quality. It is worth mentioning in this context, that according to the 86th constitutional amendment, free and compulsory, primary education for children in the age group 6-14 years has been accepted as a right. As a results of this awakening,

1. After independence, the percentage of students between the age group of 6-14 years, getting admitted to schools has increased steadily and reached 87% and 50% respectively.
2. The girl students and those from Scheduled castes and Tribes has also seen a significant increase.
3. The number of primary and upper primary schools has also increased from 2.23 lakhs in 1950-51 to 7.97 lakhs in 2000-01.

To attain the goal of universalisation of education within a set time period, National Primary Education Mission has been established. It is hoped that it would play a significant role in this national effort universalising education. India is one among a few developing countries which never spared and expenditure during economic reforms. The central and the state governments have all accepted their responsibilities. In the 10th 5-Year Plan, it is proposed to spend ₹ 43,825 crores on Education. The Education Department of the Government of India, in order to attain its goal of providing primary education to all, is running an informal educational programme, from 1979-80 for the children between 6-14 years, who for any reason, remained outside the formal educational pattern. These programmes are being run in 28 states and union territories.

Nutritional Food Support Programme for Primary Education: On 15th August, 1995, a National Programme was started to provide support to primary education, in the form of nutritional food, in order to promote it. The purpose of the programme was to ensure admissions of more and more students, attendance in class and to inspire students for education, besides providing nutritional food for primary students. Under the programme, every government school, local body school or government aided school were provided means to ensure food for the students of Class I–V. The outreach of this programme was 10.57 crore children in 5.78 lakh schools in 2003-04. For this fiscal year, a sum of ₹ 1,375 crore was allotted.

Education for Female Equality: From the time of independence, the Government of India has been running various programmes and policies, so as to do away with differentiation on the basis of sex. These programmes have specially been strengthened by the NEP of 1986 and the acceptance of amended NEP of 1992. In this NEP, it has been proposed to patronise the interests of women. In it, it has been said that to ensure participation of women in the development process, education is the most important goal. After independence, due to government and non-governmental efforts, there has been a worth mentioning increase in female literacy rate. In 1951, the number of literate females in India was just 7.3 per cent which increased to 54.76 per cent in 2001.

Secondary and Higher Education: There has been a significant increase in secondary education between 1950-51 to 2001-02. (1) The number of secondary institutes increased from 7,416 to 1.33 lakhs. (2) The percentage of girls at secondary level, increased from 13.3% to 67.8%.

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The country is also progressing in the field of higher education. At present, there are 185 universities, 42 deemed universities and 5 institutions providing higher education. The number of colleges in the country is 11,100. The number of students in the universities in 74.18 lakhs whereas the number of teachers is 3.42 lakhs.

Education for Scheduled Castes and Scheduled Tribes: In the NEP of 1986 and in the amendments done to it in 1992, it has been declared to do away with the inequalities in the country and to provide equal educational facilities for all. For this, it has been proposed to be on the lookout for special needs of people who have never got an equal right in the field of education. These include scheduled castes, scheduled tribes and educationally backward minorities. Some important programmes for them are:

1. Rules for the opening of primary schools have been relaxed. Now, a school would be opened within a kilometer of a population of 200, instead of 300.
2. Tution fees has been abolished in all the government schools upto the upper primary level and in most of the students, the students belonging to scheduled castes and tribes have been provided with textbooks, uniforms, school bags etc. free of cost.
3. The main programmes of Education Department such as Universalization of Education, Operation Black Board, Informal Education, District Primary Education Programme are being run in areas having a majority of scheduled castes and tribes people, on a priority basis.

Education of Minorities: According to amended working plan of 1992, two new programmes were started in 1993-94 and these were (1) Intense regional programme for the educationally backward minorities. (2) Economic Help Programme for the modernization of Madarsa education. The purpose of intense regional programme for the educationally backward minorities in the area of their influence, was providing basic educational structure and educational facilities.

Adult Education: In 1988, the National Literacy Mission was established to provided reading and writing workable knowledge to 8 crore illiterate between the age of 15 to 35 years. Later, its goal was increases to 75% literacy, and the year 2007 was fixed for educating those who could neither read nor write. The places where there was no facility for informal education, children between the age of 9-14 years were also included in this. The most important thing in this mission is that it is at its zenith now. Till now, this programme was implemented in 587 districts, Post-literacy programmes have been established in 259 districts. Compulsory Education Programmes have been established in 85 distt. This literacy mission is now being concentrated in four Hindi speaking states—Bihar, MP, Rajasthan and UP, where illiteracy is high of the people who come for this programme are 60% females, 22% scheduled tribes and 13% scheduled castes people.

Literacy: At the time of independence, the literacy rate was 18.33%. In 2001, it happened for the first time that the number of literates was more than that of illiterates, whereas India's literacy rate was 64.84%, the share of males was 75.85% and female literacy rate was 54.16%.

Kerala holds the number 1 place in India, whereas 90% of the population was literate in 2001, and the second spot goes to Mizoram with 88%. The literacy rate increased from 62.66% to 73.47 between 2000 to 2001 in Tamil Nadu. Between 2000 and 2001, the literacy rate in Rajasthan too increased, commendably, from 38.55% to 61%. In the same period, it increased, in UP from 41.6 to 57, in Bihar, from 38.5 to 47 and in MP, from 44.2% to 63%. Himachal Pradesh was at third place, during this period, when literacy rate went from 63.9% to 77%. In Maharashtra, it increased from 64.9 to 77% and in Gujrat, it increased from 61.3% to 69%.

6.5 Education and Modernization

In the last few pages, we have discussed education at length, and now, it would suffice to say that there is a close relation between education and modernisation. Some people treat modernisation as

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a process while others treat it as not result. In order to understand the changes in traditional societies or the changes in the western societies due to industrialization, some thinkers gave rise the concept of modernization. On one side, they kept traditional societies and on the other they kept modern societies. Modernization does not show or depict the changes in one area or one direction only, rather it is a multi-directional process. Along with this, it is not tied to any values, yet sometimes its meaning means goodness and wished for change.

Definitions of Modernization as given by various scientists are given below:

Marrion J. Levy has defined Modernization as technological growth. "My definition of modernization is based on the used equipments to increase the effects of the inanimate sources of power and to increase its effects. I do believe that both of these elements to be the base of continuum." It is clear from the definition that Levy has accepted the root sources of power such as petrol, diesel, coal, hydro power, atomic power and the use of machinery as the forms of the basis of modernization. The usage of root power and the machinery will decide the modernity of a society.

Yogendra Singh says that generally, modernization is understood "to be fashionable." He takes modernization to be a cultural continuity that contains reasoning powers, overall outlook, scientific, world view, humanity, industrial progress etc.

Daniel Learner, in his book, '*The Passing of a Traditional Society*.' *Modernizing the Middle East*' has accepted the western model of modernization, whose qualities are mentioned below:

(*a*) Increasing urbanization

(*b*) Increasing literacy

(*c*) Increasing literacy, through the use of various means such as books radio, newspapers etc. increases the participation of educated people in meaningful dialogue.

(*d*) Through the use of above mentions, the capability of a man increases, the nation profits economically and leads to an increase in personal income.

(*e*) It helps in progress of the specialities of political life.

According to **Dr Raj Krishna**, modernisation points towards such a civilisation which has, besides urbanization and literacy, vertical and geographical mobility, higher income per person and higher level of economic level, different from the starting level.

According to **C.E. Black**, "modernization is a result of mental work in which it is believed that a society can be changed and should be changed and changed is required. In modernization, a person has to coordinate according to changing work of institution due to which there is an increase in knowledge of a person and hence, consequently he make control over the environment."

Dr. S.C. Dube in '*Modernization: Its meaning and Models' (1964)* and '*Modernization and Education*' (1969), has expressed his thoughts on modernization. He has tried to depict the process of modernization in the context of India in his book, '*Contemporary India and Its Modernization*'. He believes modernization to be free of values. He also believes that there is no fixed model for it. We have adopted democracy in politics, secularism and socialism, as the West has accepted, and also accepted Russia and China as models for an equalitarian society. As a result of modernization, reason, participation, progressiveness and a feeling for others has increased in men. He includes, mainly, three things in it.

1. The use of root power for the solution of human problems.
2. Complex organizations are created, as a result of group activity, rather than personal ones.
3. It is necessary to bring changes in culture, society and behaviour to run such complex organizations. He believes education to be a powerful means for modernization because it increases knowledge and brings changes in values and perceptions which are very necessary to reach the goal of modernization.

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M.N. Srinivas has expressed his thoughts about modernization in '*Social Change in Modern India*' (1966) and '*Modernization: A Few Queries*' (1969). He does not treat 'Modernization' as a neutral word. For him, the meaning of the word is nearly always taken to be 'goodness'. The word used for the changes in a non-western country due to its direct or indirect contact with any western country is modernization. He includes, increasing urbanization, literacy, increase in income per person, adult franchise and the development of reason in modernization.

From the discussions above, it is clear that education is a powerful medium for the modernization of a society. **S.C. Dube** believes that in India, tradition and modernisation are present in contrasting forms. Tradition has opposed development programmes. Conservatism and casteism have acted as a roadblock to a national outlook. Secularism has been opposed the idea of holy. Religion and its practices have come in the way of development of reason. Tradition wants established posts whereas modernisation wants the posts that are earned. There are many roadblocks in the way of modernization in India and illiteracy is the main reason. As the education will increase in the country, the speed and tempo of modernisation will also increase, besides increasing the participation of the public in it. Increase in literacy also increases modernization.



Example: Transport, rail, roads, radio, newspapers, administration, development programmes have given an impetus to modernization in India.

The speedy development of the means of education and communication are not only bringing physical and cultural changes in villages, they are also giving rise to new values, relations and wants. Today, rural areas are not the centres of rigidity, they are also changing with time. This has been made possible by the spread of education and modernization.

Education as a Component of Social Change

Education plays an important role in the development of social change. It contributes to the requirements of a person and the society. Besides this, it also helps in the spread of ideas which are in the interest of wanted social changes. Education and social change are connected very closely to each other. In the context of education, there are two main factors that come up:

1. Spread of new ideas
2. Internalisation of these new ideas.

1. **Spread of New Ideas:** It is important from the outlook of social change, that such ideas should be circulated and spread which contribute in preparing an atmosphere of change. Examples are the popularisation of children welfare, health security and population control measures. This helps in bringing necessary changes to such areas. If we wish a change in social system or a new technique, then it becomes necessary to prepare an atmosphere for them by spreading new ideas in education.
2. **Internalisation of New Ideas:** In popularising new ideas and techniques education becomes more relevant when its form is in live with social traditions and when members of a society start understanding clearly the benefits that it entails. New ideals become more relevant when they are internalised by a society. Such ideas are not internalised till the time people do not understand their relevance. Thus, the main responsibility of education is to make clear the gains of new ideas to the public. Such ideas become successful only when people understand how and what gains will be made. If we wish our country to move in the direction we want and our development programmes to succeed, then the education has to moulded according to the needs of the society. This would lead to wanted social changes.

Problems Related to Universalisation of Primary Education

The provision of free and compulsory education to children upto 14 years of age, before the start of the 21st century was made in the National Education Policy in 1986 and the Working Plan of 1992.

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It was fixed in common minimum programme to spend 6% of GDP on education and 3% of it was to be spent on primary education. But, till the year 1997-98, only 3.6% was spent on education whereas it is around 20% in developed countries. The main problems in universalizing primary education is the provision of money and physical means. The school buildings are lacking in numbers and the means to acquire required furniture are not available. Other problems to make rural societies understand the value of educations. Illiterate parents of children do not understand its relevance. They just understand that once the child becomes educated, he will go away from them. Anotehr major problem is rural poverty. Parents think that a child is more useful working in the fields or tending to domestic animals. One another problem is that children who are studying in a school, they get homework in which their parents are unable to help them. For this reason, a child gets behind in the class and leaves education midway. The lack of competency level and committement of teachers is another problem. Lack of jobs of eduated is another indirect reason. Today, we see lakhs for educated people unemployed and on the lookout for proper jobs. So, parents think it useless to send their children to school.

Universalising primary education is very strenuous. At present, education has become 'all encompassing' rather than 'compulsory'. The New Education Policy now concentrates on free meals, free uniforms, free books and talent spotting. Out of 15.5 crore children in the age group of 6-14 years, nearly 80% go school. Now, the parents of nearly 3 crore children are to be convinced to send them to school and convincing the parents of nearly 74% children to let them study at least up to class V, is a really tough job. On 26% children are able to finish their education.

To do away the problems in universalizing education, both the teachers and learners have to be inspired and work real hard. The work has to done on a war level, only then it will succeed.

The Role of Society and Interference of State in Education

Society is a regional concept. Some people live in a society, some live their whole life, some for fulfilling some purpose etc. A society is self dependent and satisfies various needs of its members. It satisfies social, economic, religious, educational, and political needs of its members and plays an important role in different areas of its members life.

A society tries to make its children civilised by the means of education. Their abilities are developed so that they are able to satisfy their needs, earn their livelihood and develop their personalities. In ancient times, production work was done on the level of families only. Some people were engaged in agriculture and some in small scale industries. Every work was done by hands as there were no factories. A child got cultural education from his family besides professional knowledge professions were related to castes and the child get expertise from his family. Slowly, the form and nature of education started changing, science developed, the importance of group education in place of personal education started gaining ground. Responsible people of the society and some welfare institutions took on the responsibility of educating children. It would suffice to say that people of a society provided it leadership and accepted this responsibility. As education spread, the need for universal education was felt. The state started to positively interfere in education and educational institutions were set up at the state level. Policies related to education were formulated, and suggestions were provided for improving education. In present times, the role of state in education has increased. It ranges from appointing teachers to managing government and non-governmental educational institutions. Thus, it becomes clear that in a vast country like, the work of educating 32 crore people in the age group of 6 to 35 years, with have to be done by joint efforts of the society and the state.

6.6 Political Processes

There is unanimity among the experts of political science that the state and the government are the most important political institutions. The three parts of the government executive, legislature and

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judiciary are the three main institutions. The central government, the state government, administrative machinery, public services, political and economic processes are all important political institutions. Besides these, other institutions which influence and implement the government policies and programmes are also included in political institutions.

The different forms of government (such as democracy or socialism) have different types of values and political institutions. Elected legislature, responsible executive, independent judiciary, self governance at local level etc. are necessary for a democracy. But it cannot succeed just by establishing such institutions, some other conditions are needed too. Democracy could not succeed in some newly independent Asian and African countries because the conditions needed for its success were lacking there. **Nehru** used to say about Indian society that, it was restlessly growing political society. The belief needed for implementing decisions was lacking initially which became lesser and lesser with the passage of time. The new politics of political competition morality its first prey. The bureaucracy did not exhibit required sensitivity to the changing circumstances. In actuality, political institutions are the means to acquire ideal and values of governance. The foremost thing is the required environmental in a country.

Self Assessment

Fill in the blanks:

1. "Illiteracy is like a night without the moon and the stars", has been said by .....
2. Education is an institution whose purpose is to develop mental, moral, social and ..... values in a child.
3. The percentage of educated people in India is very ..... as compared to other countries.

Political Process

The government machinery is very large and complex in modern societies and this size attracts our attention towards this most important factor of political process. It has many important branches and parts, some of which are legislative processes, administrative and judicial processes. All these processes combine to form the complete political processes. The political processes in different countries has different forms, so various political scientists have termed the study of various facets of governance as the study of political processes.

Political processes can be divided into various parts, where parliamentary, presidential or majority and its working is included in executive process. The creation, organization, policy making processes and economic processes are included in legislative process. Judicial process includes the organization of judiciary, its rights area and administration of law. Election process includes the styles of nomination and elections, right to vote, and forms of representation.

Shils has divided the new non-western countries into five different groups, which traditionally are:

(*i*) **Political Democracy**—These are those countries which have independent executive, legislature and judiciary, different interest groups, political parties and means of communication, such as Japan, India and Israel.

(*ii*) **Patron Democracy**—These are those countries which have accepted the formal features of a democratic states such as universal voting rights, free speech, writing, freedom to form organizations. The positive features of democracy its leaders who wish to turn their country into a democracy. Such countries have weak administrations and centralisation of powers in the executive. Independent judiciary has not been established. This is the situation in some African countries.

(*iii*) **Modern Oligarchies**—This present in those states where the control is in the hands of bureaucracy or group of armed force officers, where democracy has been suspended or does not exist at all.

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(*iv*) **All Encompassing Oligarchies**—These are those states where the administration is centralised in the ruling groups and the nature of the state is all encompassing. The style of administration is a kin to the Soviet model. This can be called as Bolshevism.

(*v*) **Traditional Oligarchies**—This is normally non political or hereditary. It is based on traditions rather than law or constitution. The admission in to the ruling group is based on blood relations.

According to **James E. Coleman**, non-western countries have three common specialities: (1) The features of the social, economic or political processes is mixed in such countries. (2) Lack of unity in the society and (3) There is a big gap between modern sub-societies and traditional majority. Lucien Pie has studied political processes different from the western political processes in his work, '*The New Western Political Processes*'. Though there are lots of differences in non-western societies they have many similarities too and the main ones are:

1. The difference is not made clear between political, social and personal relations in such societies.
2. The political parties in such societies adopt a specific outlook representing a special way of life.
3. The rate of admissions of elements for political roles is very high. The spread of popular politics results in an increase in the number of organizations taking part in the political process.
4. The number of interest groups having a special role is comparatively low in a non-western process.
5. Leaders with charismatic personalities play main roles in such societies.
6. The political processes work for the profit of political agents.



Did u know? The three main parts of a government are the legislature, the executive and the judiciary.

The Nature of Democratic Machinery in Traditional Societies

The nature and processes of political system in non-western societies are as follows:

1. **The Coordination of Traditions and Modernity:** Traditions and modernity are supposed to opposed to each other, but it is not so in actuality. Relationship between the two is possible. Such a coordination has been established in non-western societies including India as it has become a requirement. These countries, instead of putting an end to their traditional politics, are trying to modernise it. According to **Rudolf** and **Rudolf**, "ancient traditions have been democratised in India." Today, there are serious problems of coordination when there efforts being made to adopt modern political systems in place of traditional ones. To solve these problems, efforts are being made to decentralise power and establish democratic institutions at both local and national levels. Efforts are being made to coordinate the two. **Rajni Kothari** writes, "In India, the ancient and complex society is being modernised in the garb of democratic system." India has lasted some success in this endeavour.

   The traditional elements of such politics can be seen and local levels, villages, castes, such castes, small political groups and the behaviour of local leaders all work due to these elements, whereas the modern systems of such countries may be seen in their constitutions, judiciary, parliamentary exchange, administration, high standards of political parties and newspapers. This way, one may take a look at both traditional and modern political in such countries.

   Non-western societies are constantly trying to close the gap between the two and they have had some success in it. Today it is required to more fast in this direction.

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2. **Lack of Procedure for Political Change:** The acceptance of political changes or procedure for political change is the basic rule of democratic system, but majority of non-western countries are found lacking in it. The changes in most Asian and African came from the barrel of a gun. Foremost example is the recent change in Pakistan. This reason leads to establishment of military rule. Japan, India and Sri Lanka are exceptions to the rule, where the process for political change have been established which further strengthened the democratic systems. This lack of such a process leads to challenges to the legality of ruling groups, leading to controversy. Such controversies hurt the workability of political systems.

3. **Principally Socialist Systems:** Non-western countries have bitter experience of economic exploitation and calorial terror. After independence such countries declared socio-economic justice to be their goal and moved on the path of planned economic development and democratic socialism. But these beliefs in socialist ideology and systems are just declarations only. **Gunnar Myrdal** writes about Indian political system in his work '*Asian Drama*', "The declarations about socialism are spoken very loudly and publicly, but there is a lack of faith in implementing these declarations." This observation about Indian system is a serious and bitter truth about non-western political systems.

4. **Capitalist Economy in Behaviour:** Though majority of non-western countries are declared socialist countries, but by the end of the 20th century, these countries have specially embraced capitalist economy whose two main features are—first, private ownership of production systems and secondly, stiff competition in economic areas. By the end of the last decade of the 20th century, capitalist economy, in the name of market economy, liberal economy or global economy was accepted. The number of multinational companies in such countries have increased. It is hoped that liberal economy coupled with competition will speed up the economy and provide it with impetus, leading to speedy economic development. There are many doubts also in such context which are not without any basis.

5. **Lack of Effective Leaders and Leadership**: Such countries lack in extensive political organisations that may provide leadership to all groups, classes and interests of public society and by accepting a normal policy on national subjects may inspire them to work unitedly. This resulted in electoral reforms and expansion of voting rights which led to political parties coming to power but these parties did not gain any political or administrative experience which was necessary Sri Lanka and Israel are the only exceptions in this regard.

6. **Lack of a Healthy Party System:** Democratic system is possible to control on the basis of party system. The number of parties should be limited in a democracy. Such parties should be organized on the basis of ideology and there should be healthy competition for political power between different parties. Most non-western countries lack such elements in party system. The parties in such societies face partition, disintegration and destabilization when a political party is born in such a society, there is always a possibility of disintegration or break-up. This way, there is no stability in political parties and there is no clarity in the political picture.

   There is always a situation of groupism in political parties which are always active to establish their supremacy in politics and organisation. This is a curse in non-western societies. There is a huge difference in the practice and sayings of political parties, leading to a loss of trust and faith in the general public.

7. **The Huge Difference in Word and Deed of Leaders:** There is a huge difference between word and deed of leadership. They talk very loudly about socialism and behave they strongly regarding capitalism. This is the reason why all the reforms regarding law and the status of public have remained on paper only and there is a huge difference in the behaviour of the poor and privileged.

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8. **The Politics of Movements:** The politics of movements have had a influence in such countries strikes demonstrations, hunger strikes, lockdowns etc. are used to pressurise governments. In a federal setup like India, even the state governments resort to such tactics to pressurise central government. Such tactics are a hindrance in the socio-economic development of such countries.

9. **The Increasing Power of Money and Corruption in Politics:** Massive corruption is the hallmark of politics in such countries where corrupt politicians, upper bureaucratic class and big business form of triad which indulges in corrupt practices for their interests and are roadblocks in the progress of the country. The fact of the matter is that corruption exists at every level in such countries.

10. **Criminalisation of Politics:** Criminalisation of politics is the saddest fact about those countries. It is present in most of the states, whether more or less, and it is increasing every day. Initially, politicians used criminals to ensure win in elections or other political gains. Later, these criminals realised their importance and they jumped into politics. Today, one can finds these criminals in the executive and the legislature itself. Terrorists are able to bend a government for their demands and politicians stay out off from the general public.

11. **The Amalgamation of Social, Economic and Political Process:** It is a defining feature of non-western countries. Most of these countries are mainly rural, percentage of literacy is less, income per person is less and lack of basic requirements. The process of modernisation is also very slow. The difference between rural and urban life can be easily seen and felt. The process of economic reforms too is very slow and the political and administrative institutions display a mixture of traditional and modern ideologies.

12. **Centralisation of Decision Making Process:** Such countries have centralised their decision making process. Because of various castes, religion, languages and cultures, the narrow feeling of regionalism is very strong and different units clamour for separation from the federation of demand more autonomy. This has led the central to increase its control, thereby more centralisation.

13. **Clear Imprint of Western Political Systems:** Non-western countries bear a clear imprint of western political systems. Parliamentary systems, independent electoral processes and independent judiciary are all such examples. Majority of countries in Asia and Africa are following the British model of politics. Countries such as India and Malaysia too are following such models.

14. **Importance of Religion in Political Process:** Religion is very importance in the politics of non-western countries and it used freely for attaining political gains. This has led to the development of communal feeling, leading to tensions between various religious groups. Many such countries have declared 'secularism' as their avowed goal though the establishment of a secular state is possible only in a secular society. In reality such a situation is still very far and secularism is such countries is still a half baked idea.

15. **Problem of National Unity:** The process of national unity is connected to the political process and the political development can only be understood in political context only feelings of caste, language, religion, region give rise to narrow regionalism only.

    Most of the non-western countries lack national integration. People of different castes, religions, languages and cultures reside in such countries who give priority to the interests of their group over national unity, and consider it to be the highest. This makes balancing the two very difficult. These groups keep on continuously demanding more freedom and outonomy, which proves dangerous for national unity. Examples are the revolt of Nagas in India and the mountainous tribes of Burma.

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The problem of national language too has posed a challenge to the unity of the country, besides the tensions between various religious group. Thailand, India, Indonesia and Philippines are a few examples of countries facing this problem.

16. **The Lack of Coordination between the Government and the Public:** It is found in non-western countries as the ruling class is influenced by western outlook and represents urban areas whereas the outlook of the public is traditional and lives in rural societies. This leads to a lack of understanding of the aspirations of the common man by the ruling class which otherwise claims to work for his benefit only. This creates a gap between the ruler and the ruled, though some countries are trying real hard to reduce this gap. Examples of such countries are India and Sri Lanka.

17. **Administrative Problems:** The organisation and the form of the administration is unitary in non-western countries, some of whose common features are:

   (*i*) Bureaucrats in such countries focus more on other subjects rather than productive work. The administrators prefrences more gives on administrative processes instead of attaining goals whereas the demand is in the opposite direction.

   (*ii*) Public services have been turned into a solution of unemployment. The unemployed people are piled into government services which puts under load on the government treasury.

   (*iii*) There is a huge gap between public aspirations and the reality, due to prevailing conditions in such countries, where means are less and the goals are more. It results in passing of such laws which can not be implemented. The administration looks and acts differently.

   (*iv*) The size of bureaucracy is huge in such countries and it is insensitive to the public. The control of administration is not very effective. There is generally a situation of power-lessness and the bureaucracy becomes all powerful. Administrative responsibility is not effective.

18. **The Problem of Stable Leadership:** There is a problem of stability of local governments in many Asian and African countries, after they attained independence. There is always a danger to national independence and unity. Dissatisfied parties, groups and people are always a danger to the stability of a government. The roots of democracy are not strong in such countries and there are constant civil wars. This is the reason for military rule in many of such countries. Democracy can not develop in such countries. From 1996 onwards, India too is experiencing a situation of political instability and there are no indications of becoming free of this menace in future also. Japan too, in 1993, experienced this instability at the time of partition of Liberal Democratic Party. Other countries too are showing such signs.

19. **Continuous Lack of Economic Equality:** Most of the non-western countries lack economic equality. Political leaders, their agents, senior government officers, leading industrialists, scientists and technocrats are loaded with economic means. Leaving aside some countries such as Japan, Israel and some middle eastern countries, most of the non-western countries have more than 50% their population living below or close to poverty line. Development and growth should have brought in social equality and justice and leaving aside some exceptions, most of the non-western countries are far away from social equality and democracy has not been established and integrated.

Most of the non-western countries have a very low level of economic and political development as compared to the developed countries of the world. Japan is the only exception which is, today, considered a developed country. India is also an exception in non-western countries, as the roots of democracy go very deep here. Because of Communism, China is also an exception, though it is not pure communism of Marx and Lenin. In the present world, China is on the road to economic liberalisation.

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Most of the non-western countries threw off the yoke of colonialism and attained independence after the IInd World War. During colonialism, they were exploited to such an extent that their economy was very backward at the time of independence.

6.7 Decentralization of Power and Panchayati Raj

According to democratic principles, the power is vested in the people. In actuality and for all practical purposes, the power is concentrated in some limited institutions and political elite. Same is the case with India. After independence, new constitution was implemented, general elections were held on the basis of universal adult franchise. Members of Parliament and Assemblies were elected. Executive, legislature and judiciary were organized. Central and state governments were activated. Five year plans were formed and community development programmes were started. Millions of rupees were spent but the public did not benefit as it was imagined. The reason for this was that decisions were taken by just a few powerful people and the development plans had no participation of the common people. The best of plans could not speed up the development. The decentralisation of power was found as the solution. It was thought that by granting decision making power to the representatives of the people, by lefting them decide on development schemes and ways of implementation, it would lead to decentralisation of power. The country moved towards democratic decentralisation. Panchayati Raj institutions were established in villages and municipal areas and corporations for the towns and cities.



Notes India is a nation of villages. The progress and development of India depends upon the progress and development of its villages.

The constitution makers of India were also aware of this facts thus it was directed in the constitution that, "the state would take steps for the creation of Gram Panchayats granting them those power and rights so that they will be able to work autonomously." The basic previews of our democracy is that common people participate in decision making and be responsible to run their own house. The future of democracy depends on the fact that how alive is our connect with the rural folks? In other words, Panchayati Raj is the only apt plan for rural India. Panchayats are the back-bone of our national life.

Concept of Panchayati Raj

The history of Panchayats in India is very old. An ancient times, mutual problems were solved by them only but soon it went into oblivion under British rule and their work passed into the hands of the state. After independence, state governments have started looking a new at establishing Panchayats. The credit goes to **Nehru**. He used to say, "The rights should be given to the rural people. Let them work even if they make a thousand mistakes. We should not fear for them. Panchayats should be empowered."

Nehru had unwavering faith in democratic means. The first community development programme was started in 1952. It was understood that public would take an active part in it but it was a failure, with the result that instead of trying themselves, the public looked towards the government.

A study group was appointed in 1957, to study this programme, under the chairmanship of **Balwant Rai Mehta**. The group told the government that the basic fault with this programme was that public did not participate in it. He further said till the time, local leaders are not given responsibility and rights, the political and social goals enshrined in the constitution can not be attained. The group proposed in its report that Panchayati Raj Institutions should be started immediately to attain the

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goals of democratic decentralization and ensure the success of community development programmes and called it 'Democratic Decentralization'.

Thus, for ensuring the participation of the public in the welfare programmes, 'Panchayati Raj' was established with three tiers - Gram Panchayats at village levels, Panchayat Samiti at Block levels and Zila Parishad at district levels.

Implementation of Panchayati Raj, its Problems and Difficulties

The first Panchayati Raj was inaugurated in distt. Nagaur, Rajasthan on 2nd Oct, 1959 by **Pt. Nehru.** Immediately after, if was done so in Andhra Pradesh and other states and by 1963, it had covered whole of India. For decade, the system was satisfactory but later on it was'nt so.

The basic element of Panchayati Raj is participation of the public and it can be called the base of democracy only when their organisation and work is done democratically. In many of the states, especially northern ones, many problems cropped up. In some state, the government did not conduct the election of, Panchayati Raj for around a decade.

Thus, it was thought an government level to give Constitutional status to Panchayats so that they will be able to work properly and the elections to them are held regularly. The first effort was made in 1989 but the Constitution Amendment Bill could not be passed in the Rajya Sabha, but the 73rd Constitutional Amendment Bill was passed in 1993 that gave local self governance to the Gram Panchayats.

73rd Constitutional Amendment Act, 1992

The 73rd Constitutional Amendment Act, passed in 1992, came into force on 24th April 1993. It was meant to provide constitutional sanction to establish "democracy at the grassroots level as it is at the state level or national level". Its main features are as follows:

Composition—Gram Sabha: All the seats in a Panchayat shall be filled by persons chosen by direct election from territorial constituencies in the Panchayat area. The electorate has been named Grama **Sabha** consisting of persons registered in the electoral rolls relating to a village comprised within the area of a Panchayat. In this way representative democracy will be introduced at the grass roots.

3-Tier System: PART IX of the Constitution envisages a three-tier system of Panchayats, namely, (*a*) The Gram Panchayat at village level; (*b*) The District Panchayat at the district level; (*c*) The Intermediate Panchayat which stands between the village and district Panchayats in the States where the population is above 20 lakhs.

Procedure of election: The Chairperson of each Panchayat will be elected according to the law passed by a State and such State Law shall also provide for the representation of Chairpersons of Village and Intermediate Panchayats in the District Panchayat, as well as members of the Union and State Legislature in the Panchayats above the village level.

Reservation of seats for Schedule Castes and Scheduled Tribes: Article 243D provides that seats are to be reserved for (*a*) Scheduled Castes, and (*b*) Scheduled Tribes. The reservation shall be in proportion to their population. If, for example, the Scheduled Castes constitute 30% of the population and the Scheduled Tribes 21%, then 30% and 21% seats shall be reserved for them respectively.

Out of the seats so reserved not less than 1/3rd of the seats shall be reserved for women belonging to Scheduled Castes and Scheduled Tribes, respectively.

Reservation for women: Not less than 1/3rd of the total number of seats to be filled by direct elections in every Panchayat shall be reserved for women.

Reservation of offices of Chairpersons: A State may make provision by law for similar reservation of the offices of Chairpersons in the Panchayats at the village and other levels.

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These reservations favouring the scheduled castes and scheduled tribes shall ceases to be operative when the period specified in Article 334 (at present 60 years *i.e.*, upto 21-1-2010).

A State may by law also reserve seats or offices of Chairpersons in the Panchayat at any level in favour of backward classes of citizens.

Duration of Panchayat: Every Panchayat will continue for five years from the date of its first meeting. But it can be dissolved earlier in accordance with the procedure prescribed by State Law. Elections must take place before the expiry of the above period. In case it is dissolved earlier, then the elections must take place within six months of its dissolution. A Panchayat reconstituted after premature dissolution (*i.e.*, before the expiry of the full period of five years) shall continue only for the remainder of the period. But if the remainder of the period is less than six months it will not be necessary to hold elections.

Qualification for Membership: Article 243F provides that all persons who are qualified to be chosen to the State Legislature shall be qualified to be chosen as a member of a Panchayat. The only difference is that a person who has attained the age of 21 years will be eligible to be a member (in case of State Legislature the prescribed age is 25 years-Article 173). If a question arises as to whether a member has become subject to any disqualification, the question shall be referred to such authority as the State Legislature may provide by law.

Powers, Authority and Responsibilities of Panchayats: State Legislatures have power to confer on the Panchayats such powers and authority may be necessary to enable them to function as institutions of self-government [Arts. 243G-243H]. They may be entrusted with the responsibility of (*a*) preparing plans for economic development and social justice, (*b*) implementation of schemes for economic development and social justice, and (*c*) in regard to matters listed in the Eleventh Schedule (inserted by the 73rd Amendment). The list contains 29 items, *e.g.*, land improvement, minor irrigation, animal husbandry, fisheries, education, women, child development, etc. The 11th Schedule thus distributes powers between the State Legislature and the Panchayat just as the 7th Schedule distributes powers between the Union and the State Legislature.

Powers to Impose Taxes and Financial Resources: A State may by law authorise a Panchayat to levy, collect and appropriate taxes, duties, tolls etc. The law may lay down the procedure to be followed as well as the limits of these exactions. It can also assign to a Panchayat various taxes, duties etc. collected by the State Government. Grants-in-aids may be given to the Panchayats from the consolidated fund of the State.

Panchayat Finance Commissions: Within one year from 25th April 1993, *i.e.*, the date on which the Constitution 73rd Amendment came into force and afterwards every five years, the State Government shall appoint a Finance Commission to review the financial position of the Panchayats and to make recommendations as to—

- The distribution between the State and the Panchayats of the net proceeds of taxes, duties, tolls and fees leviable by the State which may be divided between them and how allocation would be made among various levels of Panchayats;
- What taxes, duties, tolls and fees may be assigned to the Panchayats;
- Grant-in-aid to the Panchayats.

The report of the Commission, together with a memorandum of action taken on it, shall be laid before the State Legislature. These provisions are modelled on Article 280 which contains provisions regarding appointment of a Finance Commission for distribution of finances between the Union and the States.

State Election Commission: Article 243K is designed to ensure free and fair elections to the Panchayats.

Article 243K provides for the Constitution of a State Election Commission consisting of a State Election Commissioner to be appointed by the Governor. Powers of superintendence, direction and

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control of elections to the Panchayats, including preparation of electoral rolls for it shall vest in the State Election Commission. To ensure the Independence of the Commissioner it is laid down that State Election Commissioner can be removed only in the same manner and on the same grounds as Judge of a High Court. The State Legislatures have the power to legislate on all matters relating to elections to Panchayats.

Bar to interference by Courts in electoral matters: As under Article 329, courts shall have no jurisdiction to examine the validity of a law, relating to delimitation of constituencies or the allotments of seats, made under Article. 243K. An election to a Panchayat can be called in question only by an election petition which should be presented to such an authority and in such a manner as may be prescribed by or under any law made by the State Legislature.

Elections of Panchayats: The supervision, direction and control of preparing electoral rolls and all elections of panchayats lie with the State Election Commission. A State Election Commission may be appointed for this purpose.

The sub-articles of 73rd Amendment Act would be implemented in states only, but not in hilly areas of Darjeeling in West Bengal and some states of the North east. The states have to arrange for panchayati raj according to this amendment . The system of panchayati raj, as done under the 73rd Amendment are given as under.

Panchayati Raj Institutions of India: Gram panchayats are local self-governments at the village or small town level in India, headed by a sarpanch. As of 2002, there were about 265,000 gram panchayats in India. The gram panchayat is the foundation of the Panchayat System. Panchayati Raj in India has a four-way structure, *i.e*. Gram Sabha or Village Assembly, Gram Panchayat, Panchayat Samiti, and Zila Parishad.

Gram Sabha or Village Assembly: Gram Sabha constitutes the lowest level of Panchayati Raj. Each village with a population of 200 or more has a Gram Sabha. A group of very small villages have a common Gram Sabha.

Composition of Gram Sabha: A Gram Sabha consists of all the adults, i.e. voters (persons above the age of 18 years) living in the area of a Gram Panchayat i.e., village or a group of small villages. It has been now recognized as a legal body.

Functions of Gram Sabha: The main functions of Gram Sabha are to review the annual accounts of Panchayat. Discuss audit, administrative reports of the Panchayat and schemes for Panchayat works. Discuss the tax proposals and accept community service and voluntary labour. The members of Gram Sabha elects the members of Gram Panchayat. In one year, at least two meetings of the Gram Sabha are held. In its first meeting, the Gram Sabha considers the budget of the Gram Panchayat. In its second meeting, it considers the reports of the Gram Panchayat. A Gram Sabha elects the members of its Panchayat and also it's Chairperson. It is a real grassroots level institution. The states have now tried to ensure a continued operation of all the Gram Sabhas in their areas.

Gram Panchayat: A gram panchyat consists of between 7 and 17 members, elected from the wards of the village, and they are called a "panch". All the voters living in the area of the Panchayat elect its members directly. In fact, members of each Gram Sabha elect the members of the Panchayat, with one-eighth of seats reserved for female candidates. To establish a Grampanchyat in a village, the population of the village should be at least 500 people of voting age. lt is the executive committee of the Gram Sabha and is the most important unit of rural local self-government.

Composition: The membership of a Village Panchayat is between 5 to 31. In most of the states, a Village Panchayat has 5 to 9 members. The members of the Panchayat are called *Panchas*. All the voters of a village elect them by a secret ballot. In every Panchayat, one third of seats are reserved for women. Seats are also reserved for persons belonging to Scheduled Castes and Scheduled Tribes.

Sarpanch: The Sarpanch (Mukhia) of the Panchayat is directly elected by all the voters of a village. Some posts of Sarpanch are now reserved for women, and some for persons belonging to Scheduled

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Castes and Scheduled Tribes. He calls the meetings of the Panchayat and presides over these. He has to call at least one meeting of the Panchayat in a month. The Panchas can also request him to call a special meeting. He has to call such a special meeting within three days. The Sarpanch has the responsibilities of

- Maintain street lights, construction and repair work of roads in villages and also the village markets, fairs, collection of tax, festivals and celebrations.
- Keeping a record of births, deaths and marriages in the village.
- Looking after public health and hygiene by providing facilities for sanitation and drinking water.
- Providing free education.
- To organize the meetings of Gramsabha and Grampanchayat.

He keeps the records of the meetings of the Panchayat. The Panchayat can assign any special function to him. The members of the Gram Sabha directly elect all members of a Panchayat including the Sarpanch.

Method of Working of a Panchayat

A village Panchayat carries out its work by passing resolutions. The Sarpanch convenes and presides over the meetings of the Panchayat. He exercises control over its administration. The Panchayat functions through four or five committees. The Sarpanch is a member and President of each committee. The other members of committees are elected by the Panchas from amongst themselves.

Quorum and Method of taking decisions

A majority of members of the Panchayat constitutes the quorum. Consensus or majority takes all the decisions. Sarpanch can cast a casting vote in case of a tie.



Caution Every village would be divided into the number of words (areas) equal to number of members to be nominated.

Power and Functions of Gram Panchayat

A Village Panchayat works to satisfy the needs of its area in respect of the following matters-the upkeep of public places, sanitation and drains, wells, water pumps, springs, ponds and tanks for the supply of drinking water, washing and bathing ghats, burial and cremation grounds, public building, public places and streets, relief for the poor, matters of public health and sanitation. It also organizes the celebration of public festivals other than religious festivals. It tries to improve of the breeds of animals used for agricultural or domestic purpose. Maintenance of public gardens, playgrounds or recreation parks, organization of games and sports, supply of sports material and holding of tournaments. It establishes libraries and reading rooms. It also registers the sales of cattles. It develops agriculture and local industries besides maintaining a grain fund for the farmers and lending them seeds for sowing purposes. It constructs, repairs and maintains buildings of public utility. It has the power to make necessary rules. It can levy some taxes and collect some fees. It also earns income from Panchayat property. It also has the power to settle small disputes among the people of the village.

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Panchayat Samiti

Panchayat Samiti is a local government body at the tehsil level in India. It works for the villages of the Tehsil that together are called a Development Block. It is the link between the Gram Panchayat and the district administration. It is the second and middle tier of the Panchayati Raj. In different states it is known by different names. Madhya Pradesh calls it the Janapada Panchayat, Assam the Anchalik Panchayat, Tamil Nadu, the Panchayat Union Council, and U.P. the Kshetra Samiti. The Taluka level body is known in Gujarat as the Taluka Panchayat and in Karnataka as the Taluka Development Board. Its most popular name however, is Panchayat Samiti. It is created at the block level. Each block consists of the areas of several Panchayats.

Membership of Panchayat Samiti: It is composed of ex-officio members (all sarpanchas of the panchayat samiti area, the MPs and MLAs of the area, and the SDO of the subdivision), co-opted members (representatives of SC/ST and women), associate members (a farmer of the area, a representative of the cooperative societies, and one of the marketing services), and some elected members. One member of the Panchayat Samiti is elected for a population of 15000. The samiti is elected for five years and is headed by the chairman and the deputy chairman.

Reservation of Seats: In every Panchayat Samiti, seats are reserved for women and persons belonging to SCs/STs and OBCs. One-third of all seats are reserved for SCs and one-third are reserved for women belong to SCs.

Meetings and Tenure: The term of each Panchayat Samiti is five years in all states. A Panchayat Samiti usually meets at least six times in one year. There cannot be a gap of more than two months between its two meetings. A meeting of Panchayat Samiti is either ordinary or special. The date of every meeting is fixed by the Chairman of the Panchayat Samiti and in his absence by the Vice-Chairman.

Chairman and Vice Chairman of the Panchayat Samiti: In its very first meeting, each Panchayat Samiti elects two of its members as Chairman and Vice-Chairman. Chairmanship of at least l/3rd Panchayat Samitis are reserved for women members. Likewise, some of the offices of Chairman are reserved for members belonging to SCs/STs. The tenure of the Chairman is for 5 years. The members of a Panchayat Samiti can remove the Chairman by passing a resolution supported by a 2/3rd majority.

Quorum: Quorum means the minimum number of members who must be present in a meeting of the Panchayat Samiti. It case the presence is less than the minimum required, the meeting of the Panchayat Samiti cannot take any decision.

BDO/BDPO: A Block Development and Panchayat Officer and a term of Block Extension officers who are specialists in various fields help every Panchayat Samiti in its work.

Powers of a Panchayat Samiti: The powers of a Panchayat Samiti are:

- Implement schemes for the development of agriculture such as development of animal husbandry, agriculture, fisheries etc.
- Establishment of primary health centres, programs for rural health, sanitation programs and primary schools.
- Supply of drinking water, drainage, construction/repair of inter-village roads and culverts on such roads and other means of communication.
- Development of cottage and small-scale industries and opening of cooperative societies.
- It establishes the community information centers, recreation centers, youth organizations, mahila mandals, farmer clubs and libraries.
- It promotes the co-operation by helping the establishment and strengthening of industrial, irrigation, farming and other cooperative societies.

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Funds of a Panchayat Samiti: Their resources consist mainly of a share in the land or local fee and duty on transfer of property, community development grants and funds allotted by the State government or Zillah Parishad for various schemes.

Zillah Parishad: Zillah Parishad is a local government body at the district level in lndia. lt is the third and the top tier of the Panchayati Raj System. It operates at district level and looks after the development and the administration of the rural areas of the district. Its office is located at the district headquarters. It is also known as Zilah Panehayat in several states like Uttar Pradesh. It is a legal body which has the power to acquire, hold and dispose of property. It can enter into contracts.

Composition: Members of the Zillah Parishad are elected from the district on the basis of adult franchise for a term of five years. Zillah Parishad has minimum of 50 and maximum of 75 members. There are seats reserved for Scheduled Castes, Scheduled Tribes, backward classes and women. Approximately 50,000 people elected one representative. Councillors chosen by direct election from electoral divisions in the District and the Chairmen of all the Panehayat Samitis form the members of Zillah Parishad. The Parishad is headed by a President and a Vice-President. MPs and MLAs whose names are registered as voters in any constituency of the area of Zillah Parishad are also its members.

Reservation of Seats: In every Zillah Parishad some seats are reserved for SCs/ STs, OBCs, and women. The ratio of reserved seat is in proportion to the population of SCs/STs. l/3rd directly elected seats are reserved for women. In the case of OBCs, one seat is reserved in case their population, in a district, is 20% or more of the total population.

Chairman and Vice Chairman: The main function of the Zillah Parishad Chairman is to preside over the meetings of the Zillah Parishad. He exercises administrative supervision and control over the chief executive officer and other officials of the Zillah Parishad. The Zillah Parishad can assign him any duty. He supervises the financial administration of the Zillah Parishad.

Quorum for Meetings: The majority of total membership of a Zillah Parishad is the quorum for its meeting.

Meetings: The Zillah Parishad meets once in three months. Its special meeting can also be held whenever requested in writing by l/3rd of its members. The Chairman has to call such a special meeting within 15 days of receipt of such a request.

Committees of the Zillah Parishad: The Zillah parishad functions through a number of standing committees. Each committee is in charge of a specified subject. The members of these committees are elected from amongst the members of the Zillah Parishad. The Chairman of the Zillah Parishad is a member of all the Standing committees.

Functions: The functions of a Zillah Parishad are:

- Provides essential services and facilities to the rural population and plans and executes the development program for the district.
- Supplies improved seeds to farmers, informs them of new techniques of training, undertakes construction of small-scale irrigation projects and percolation tanks, and maintain pastures and grazing lands.
- Sets up and runs schools in villages, executes programmes for adult literacy and runs libraries.
- Starts Primary Health Centers and hospitals in villages, runs vaccination drives against epidemics and family welfare campaigns.
- Construct bridges and roads.
- Executes plans for the development of the scheduled castes and tribes. Runs ashramshalas for adivasi children. Set up free hostels for scheduled caste students.

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- Encourages entrepreneurs to start small-scale industries like cottage industries, handicraft, agriculture produce processing mills, dairy farms, etc. Implement rural employment schemes.
- It constructs roads, schools and public properties and takes care of public properties.
- They even supply work for the poor people (tribes, scheduled caste, lower caste).
- Setup and maintain warehouses, trains the farmers, land reclamation and conservation, development of Irrigation, water utilization in an optimum way, rural electrification, development of animal husbandry, development of cold storage facilities, small scale and cottage industries, spreading of education, celebration of national festivals, encouragement of small savings and to perform such functions as may be given to it by the state government.

Sources of Income: The sources of income of a Zillah Parishad are:

- Taxes on water, pilgrimage, markets, etc.; and
- Fixed grant from the State Government in proportion with the land revenue and money for works and schemes assigned to the Parishad.

All received monies constitute a fund called the Zillah Parishad Fund. These funds are kept in the government Treasury or Sub-treasury or in a bank. The Secretary of the Zillah Parishad signs all order of expenditure or cheques against the Zillah Parishad Funds.

74th Constitutional Amendment, 1993: The system of self-rule in town areas PART IXA which has come into force on 1-6-1993 gives a constitutional foundation to the local self-government units in urban areas. In fact such institutions are in existence all over the country.

Some of the provisions are similar to those contained in Part IX, *e.g.*, Reservation of Seats, Finance Commission, Election Commission etc.

This part gives birth to two types of bodies:

(*i*) Institutions of self-government [Art. 243Q], and

(*ii*) Institutions for planning [Arts. 243ZX and 243 ZE].

Institutions of self-government, called by a general name "municipalities" are of three types:

- Nagar Panchayat, for a transitional area, *i.e.*, an area which is being transformed from a rural area to an urban area.
- Municipal Council for a smaller urban area.
- Municipal Corporation for a larger urban area.

Article 243Q makes it obligatory for every state to constitute such units. But if there is an urban area or part of it where municipal services are being provided or proposed to be provided by an industrial establishment in that area then considering also the size of the area and other factors, the Governor may specify it to be an industrial township. For such an area, it is not mandatory to constitute a municipality.

Composition of Municipalities: The members of a municipality would generally be elected by direct election. The Legislature of a State may by law provide for representation in a municipality of (*i*) persons having special knowledge or experience in municipal administration, (*ii*) Members of Lok Sabha, State Assembly, Rajya Sabha and Legislative Council, and (*iii*) the Chairpersons of Committees constituted under CI. (5) of Art.243S. The Chairperson shall be elected in the manner provided by the Legislature.

Wards Committee: For one or more wards comprised within the territorial area of a municipality having a population of three lacs or more it would be obligatory to constitute Ward Committees. The State Legislature shall make provision with respect to its composition, territorial area and the manner in which the seats in a ward committee shall be filled.

Other Committees: It is open for the State Legislature to constitute Committees in addition to the wards committees.

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Reservations of seats for Scheduled Castes and Scheduled Tribes: As in Part IX reservations of seats are to be made in favour of the Scheduled Castes and Scheduled Tribes in every municipality.

Reservation for women: Out of the total number of seats to be filled by direct elections at least 1/3rd would be reserved for women. This includes the quota for women belonging to Scheduled Castes and Tribes.

Reservation of offices of Chairpersons: It has been left to the State legislature to prescribe by law the manner of reservation of the offices of the Chairpersons of Municipalities.

All reservations in favour of Scheduled Castes and Tribes shall come to an end with the expiry of the period specified in Article 334.

It is permissible for a State Legislature to make provisions for reservation of seats or offices of Chairpersons in favour of backward classes.

Duration of Municipalities: Every municipality shall continue for five years from the date of its first meeting. But it may be dissolved earlier according to law. Article 243Q further prescribes that before dissolution a reasonable opportunity of being heard must be given to the municipality. Elections to constitute a Municipality shall be completed before the expiry of the period of five years. If the Municipality has been superseded before the expiry of its term, the elections must be completed within six months of its dissolution. A Municipality constituted after its dissolution shall continue only for the reminder of the term. But if the reminder of the period is less than six months, it shall not be necessary to hold elections.

It has been provided that no amendment of the law in force shall cause dissolution of a Municipality before the expiry of the five years term.

Qualification for membership: Article 243V lays down that all persons who are qualified to be chosen to the State legislature shall be qualified for being a member of a Municipality. There is an important difference. Persons who have attained the age of 21 years will be eligible to be a member. While the constitutional requirement is that for election to the State legislature of a State, a person must have attained the age of 25years [Article 173].

Powers, authority and responsibilities of Municipalities: Legislatures of States have been conferred the power [Art. 243W] to confer on the Municipalities all such powers and authority as may be necessary to enable them to function as institutions of self-government. It has specifically been mentioned that they may be given the responsibility of (*a*) preparation of plans for economic development and social justice, (*b*) implementation of schemes as may be entrusted to them, and (*c*) in regard to matters listed in the 12th schedule. This schedule contains 18 items, *e.g.*, Urban Planning, Regulation of Land Use, Roads and Bridges, Water Supply, Public Health, Fire Services, Urban Forestry, Slums etc.

Powers to impose taxes and financial resources: A State Legislature may by law authorise a Municipality to levy, collect and appropriate taxes, duties, tolls etc. The law may lay down the limits and prescribe the procedure to be followed. It can also assign to a Municipality various taxes, duties etc. collected by the State Government. Grants-in-aid may be given to the Municipalities, from the Consolidated Fund of the State.

Panchayat Finance Commission: The Finance Commission appointed under Article 243-1 (see Chapter 18 under Panchayat Finance Commission) will also review the financial position of the Municipalities and make recommendations as to—

- The distribution between the State and the Municipalities of the net proceeds of taxes, duties, tolls and fees leviable by the State which may be divided between them and how allocation of shares amongst various levels of Municipalities.
- The taxes, duties, tolls and fees may be assigned to the Municipalities.

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- Grant-in-aid to the Municipalities
- The measures needed to improve the financial position of the Municipalities.
- Any other matter that may be referred to it by the Governor.

Elections of Municipalities: The State Election Commission appointed under Article 243K shall have the power of superintendence, direction and control of (*i*) the preparation of electoral rolls for, and (*ii*) the conduct of all elections to the Municipalities. State Legislatures have been vested with necessary power to regulate by law all matters relating to elections to Municipalities.

Bar to interference by courts in electoral matters: The courts shall have no jurisdiction to examine the validity of a law, relating to delimitation of constituencies or the allotment of seats made under Article 243ZA. An election to a Municipality can be called in question only by an election petition which should be presented to such authority and in such manner as may be prescribed by or under any law made by the State Legislature.

Committees for (*a*) District Planning and (*b*) Metorpolitan Planning: Apart from giving constitutional recognition to Municipalities the 74th Amendment lays down that in every State two committees shall be constituted.

- At the district level a District Planning Committee [At the district level a District Planning Committee [Article 243 ZD].
- In every metropolitan area a Metropolitan Planning Committee [Article 243 ZB].

The composition of the committees and the manner in which the seats are to be filled are to be provided by a law to be made by the State Legislature. But it has been laid down that—in case of the District Planning Committee at least 4/5th of the members shall be elected by the elected members of the district level Panchayat and of the Municipalities in the district from amongst themselves. Their proportion would be in accordance with the ratio of urban and rural population of the district.

In case of Metropolitan Planning Committee at least 2/3rd of the members of the committee shall be elected by the Members of the Municipalities and Chairpersons of the Panchayats in the Metropolitan area from amongst themselves. The proportion of seats to be shared by them would be based on the ratio of the population of the Municipalities and the Panchayats in the area.

The State legislature would by law make provision with respect to (i) the functions relating to district planning that may be assigned to the district committees, and (ii) the manner in which the Chairperson of a district committee may be chosen.

The Committee shall prepare and forward the development plan to the State Government. In regard to the Metropolitan Planning Committee which is to prepare a development plan for the whole Metropolitan area the State Legislature may by law make provision for:

- the representation of the Central and State Governments and of such organizations and institutions as may be deemed necessary,
- the functions relating to planning and co-ordination for the Metropolitan areas,
- the manner in which the Chairpersons of such committees shall be chosen.

The development plan shall be forwarded to the State Government.

Addition to the duties of the Finance Commission under Article 280: This part adds one more function to the duties cast on the Finance Commission appointed by the President under Art. 280. The Commission will make recommendations in regard to the measures needed to augment the Consolidated Fund of a State to supplement the resources of the Municipalities in the State on the basis of the recommendations made by the State Finance Commission.

Twelfth Schedule (Article 243W):

1. Urban planning including town planning.
2. Regulation of land use and construction of buildings.

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3. Planning for economic and social development.
4. Roads and Bridges.
5. Water supply for domestic, industrial and commercial purposes.
6. Public health, sanitation conservancy and solid waste management.
7. Fire services.
8. Urban forestry, protection of the environment and promotion of ecological aspects.
9. Safeguarding the interests of weaker sections of society, including the handicapped and mentally retarded.
10. Slum improvement and upgradation.
11. Urban poverty alleviation.
12. Provision of urban amenities and facilities such as parks, gardens, playgrounds.
13. Promotion of cultural, educational and aesthetic aspects.
14. Burials and burial grounds, cremation, cremation grounds and electric crematoriums.
15. Cattle ponds; prevention of cruelty to animals.
16. Vital statistics including registration of births and deaths.
17. Public amenities including street lighting, parking lots, bus stops and public conveniences.
18. Regulation of slaughter houses and tanneries.

6.8 Pluralism and National Integration

There are many variations in traditions, dresses, food habits, living, art etc. in India. Different regions have different rituals people are following special traditions, even the people the same area have the different customs. People of the North and the South, rural and urban, Hindus and Muslims, traditional and modern, have entirely different dress codes. Food habits are also very different as some caste and religious groups eat meat while others are vegetarians. This difference is now found in members of the same caste grouping too.

Nowadays may people do not believe in any banishment in their food but eat nutritious food. There are many different ways of catering are used in different regions because may varities of cereals and pulses (edibles) are grown throughout the country. We can also see the differences in **art**, **music** and **dance** of different regions. There are many different types of tradition famous in each region. Here, difference can be easily traced in the art of temples, mosques, churches and stupas. This is also true, if we compare music and dance of different regions. The thought related to belief, moral goodness of people are different in different regions, and we can see many differences in marriage and other banishment. Hundreds groups of people live in this country whose living methods are different from each other.

Unity in diversity does not mean the kind of evenness that comes from cultural and racial similarity. It is unity in spite of great differences, in other words, unity in diversity. A unique feature of our country is that all the major religions of the world such as Hinduism, Islam, Christianity, Buddhism, Sikhism and Jainism are practiced here. There are great variations in costume, food habits and social customs. In this context, Sir **Herbert Ridgely** writes that, "In reality, India has got a different character and personality and this unity is seen from Kashmir to Kanyakumari, despite practical differences in religions, languages, traditions and society. This unity can not be ignored." Writing about India's Unity in Diversity, **C.E.M. Joad** says, "For whatever reasons, the coordination among ideas and castes, the ability of Indians for unity and diversity has been a unique gift of India to the human race." **Nehru** once said about India's unity, "People coming to India used to get impressed by India's diversity though they could not see its unity, which has been its greatest element. Indus

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Valley Civilization of 5 to 6 thousand BC, developed in the North and spread to the South. Uncountable castes, winners, pilgrims came to India and impressed its life, culture and arts and became one with it. These contacts transformed India but its soul remained the same. This became possible as the roots of unity went deep, which were accepted by newcomers also." It becomes clear from the statement that unity in diversity has been present in India from ancient times which impressed the visitors so much that they too mixed their variety into this unity.

There is variety in culture, dance and music too.

Self Assessment

State whether the following statements are True or False:

8. The speciality of Indian culture is 'Unity in Diversity'.
9. Our religious pilgrimages are the symbols of our religious unity.
10. The controversy of language helps in National unity.
11. Only one kind of costume is popular in India.

National Integration

The concept of National Integration has been seen in many forms such as states from the political and administrative angle, culture, language, festivals and traditions from socio-cultural angle and being united mentally. Thus, some people see national unity as static way and some explain it as metal boundation in unstatic way.

Defining National Integration, **Ghurye** states, "It may be defined as psychological and educational process, which includes unity, strength and the development of the feeling of connectivity between people, having a feeling of citizenship and love for the country." He accepts it as a process in which, along with mental and educational process, the feeling of unity are found towards the country, organisation and faith are present. These kind of people accept themselves to be the citizen of a nation. The feeling of cohesion is foremost for it as it builds them in one thread.

According to **Brijmohan**, "We may define National Integration as that mental social process which is the attainment of nationally accepted goals by the collective efforts of various groups." As an unbehavioural way, national unification is an unstatic belief because in wishes and reality, there is always a backwardness.

Emotional union committee has said in its report, "The aim of national unification is to form such a mental ideology which inspires the people to be loyal for the country instead of group and give importance of the welfare of the country instead of party's selfishness".

This way, we can define integration as a mental and educational process. In integration, various groups sink their social, economic, cultural, linguistic, religious, casteist and regional differences aside and being imbued with the feeling of love for one's country work for national welfare. In a state of National Integration, every citizen forgets narrow interests and differences and become united. They feel that the whole country is one and all the citizens are our family members. This way, they treat the whole country as a source of inspiration.



Task Write a short comment on National Integration.

Cultural Pluralism as the Basis of National Integration

The diversities that have inspired and created "unity in diversity" have been explained below:

1. **Geographical Unity:** Whole India is one single geographical unit. Himalayas in the North and Indian ocean in the South fix its boundaries. It extends from Kashmir to Kanyakumari

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and from Assam to Gujarat. Pilgrimages such as Badrinath, Rameshwaram, Puri and Dwarka bind us all the natural boundaries of the country has borne love in our hearts. The belief "It is my mother and I am her son", has creased to be loyal and give sacrifice among the people of the country. The pronunciation of over the words like Bharat Mata or Hindustan gives energy in our body.

2. **Historical Unity:** History of whole of India has always been one. According to Historians, ancient India was populated by Dravidians who were attacked by Aryans. They conquered India and spread their culture to the whole country. From the Vedic Age, there have been different faiths, castes and sub-castes but unity and coordination have always been maintained here.
3. **Religious Coordination:** India is the birthplace of religions such as Hinduism, Jainism, Buddhism and Sikhism. There are differences within every religion but their adherents have been living together for thousands of years. On an upper level, there are differences in religions but they all have a common ability of basic principles such as philosophy, morality, truth, and ahimsa.
4. **Socio-cultural Unity:** From ancient times, a sense of unity has been displayed by the society and culture of India. Despite differences in family systems, ways of living and food habits, the celebration of socia cultural events and festivals has always been there. The festivals like, Holi, Raksha Bandhan, Dussehra, Ram Navmi etc. are celebrated everywhere. All the people worship Ram, Krishna, Hanuman, Sita, Laxmi, Saraswati, etc. India's people all have faith in philosophy, rebirth, life cycle, the concept of hell and heaven. Old traditions are still maintained. Outside influences too got assimilated here because of our tolerance. In present times, unity is maintained among different sections of the society which is further strengthened by democratic polity.
5. **Political Unity:** The whole country is administered by one central power. India was never under one single administrator except in the times of Ashoka and Akbar. British were the first to unit India as a Political unit, which fixed its geographical boundaries too. India emerged as one during independence movement, which is being maintained till now.
6. **Mental Unity:** The meaning of mental unity is that though people may belong to different physical areas, religious and traditions, they believe, themselves to be a part of India, ready to sacrifice themselves at its beck and call. This leads to creating a National Psyche. Prime examples are the Indo-Pak and Indo-China wars when the whole country stood as one.
7. **Unity of Castes:** Casteism is a divisional construct of Hinduism which has sub-castes too. Every caste has its peculiarities but their interdependence has kept them as one. India has always been a melting pot of various faiths, religions, castes and communities. India was invaded time and again but all these invaders became a part of it only.

The role of common economic interests has been a huge one in fastering national integration. Development programmes and Five Year Plans too have played an important role.

Invasion and pain too contribute to national unity. Some is the case with national consciousness. From ancient times, political system and people's aspirations have also contributed to it.

It is clear that India, from the ancient time is bounded on the basis of historical, geographical, social, cultural and casteism unification.



Did u know? Unity in Diversity is an important speciality of our country.

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Pluralism as an Obstacle to National Integration

There are many obstacles of national integration by way of pluralism. Few of those are maintained below:

1. **Regionalism:** This term also denotes separatism, localism or separation. According to **Webster Dictionary**, "Regionalism is a form of consciousness or affinity towards a sub-nation or semi national area which has common culture, background or interests."

   There have been many geographical, human-environmental, historical, cultural, economic and political reasons in India that gave rise to a feeling of regionalism. The four major factors that gave rise to it are (*i*) Problem of language, economic disparity and local leadership; (*ii*) Preference to local leadership over central leadership; (*iii*) Clash between centre and states over economic and political interests; and (*iv*) Violation of central power.

   Regionalism has led to communalisation of political parties. Inter regional clashes and clashes over language and economic and political interests have been its results. This has further led to regional ethnocentrism. Different regions have asked for more rights and autonomy, which is a danger for national integration.

2. **Linguism:** The problems of languages have further fanned the flames of separatism. A common language for a single nation has been a normal fallacy, that came from the west. The concept of "One nation, one language" came from the West because there, different linguistic groups were speaking one common national language spoken in a country. Before independence India never remained one single unit for a long period of time. The language of the elites was the administrative language.

   The problem of language happened after the arrival of the Muslims and the British. But this reorganization gave birth to border disputes. Telgu language in Andhra demanded for separate Telaugana state and in Punjab, Master Tara Singh demanded separate state for Punjabi's. For this, they threated to revolution, hunger strike and self burning. At last, Punjab was divided in two states Punjab and Haryana. Congress gave importance to vernacular languages during the freedom movement. It demanded the status of national language for Hindi as its Nagpur Session in 1920. It was accepted after as the national language with Devnagari script, after independence. A provision for the use of English where Hindi was not popular.

   The States Reorganization Commission recommended the creation of states on linguistic basis, as a prerequisite for national integration. States such as Kerala, Gujarat, Mysore, Madras, Maharashtra and Andhra Pradesh were formed as a result. But it gave rise to further complications. The province of South wanted to use English in place of Hindi. Therefore, to show their dissatisfaction, strike and massacre took place in Southern provinces and on 13 October, 1963, trains were stopped in the leadership of Annadurai, travelled without tickets and where Hindi were taught, people went on strike and black flags were shown to central cabinet ministers and burnt language legislative bill. Pamphlets and posters were destroyed written in Hindi and painted with coaltar.

   In 1963, the bill to make Hindi the National Language was presented in the Parliament and it was opposed by DMK's C. Rajgopalachari and Swatantra Party. This led to incidents of arson and strikes in Southern states, which further led to agitations in Northern states.

   These incidents prove that the problem of language led to the problems of hate, tension and conflict in every state.

3. **Communalism:** The tension between different communities too is an obstacle to national integration. According to police records, there were minor reasons behind communal tensions such as breaking of idols, cow slaughter, throwing colours on Muslims, throwing stones on religious processions etc. Communalism is a gift of the British. The policy of **Divide** and **Rule** led to the partition of India, besides riots, slaughter and blood letting. For this reason

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only, Muslims in India are looked at with suspicion. According to **Prof. Dayakrishna**, Muslims never showed any inclination to be a part of India's past whereas Hindus accepted secularism and new changes to their laws and customs to their socio-familiar life.

4. **Casteism:** It is also on obstacle to national integration. When a caste thinks itself better to other castes and ignores the others interests. In present times, various castes have formed national organizations and votes for a person of their caste only. **Rajni Kothari** in his book *Caste in Indian Politics* and **Rudolf** and **Rudolf** in their book *Modernity in Tradition* have explained the role of caste in politics. Different castes have clashed for political power, for example, the conflict between Jats and Rajputs in Rajasthan and between Eghvas and Muslims in Kerala, etc. Every caste generally for their members and self protection, takes support of politics and tries to take protection of legal, political and economic interest by sending their members to Legislative Assembly and Parliament. Due to this, casteism took place.
5. **Religious Prejudices:** Many religious are practised in India but sometimes one sees clashes between them on trivial issues, most of the time between Hindus and Muslims. Hindus were called 'Kafir' by Muslims, who, in turn, called-them as 'Invaders or Foreigners. The clashes started when Muslims conquered India and forcibly converted the majority Hindus. This way, religions prejudice act as an obstacle to national integration.
6. **Extremism and Terrorism:** There are many organizations that believe in violence for their interest. Naxals regularly indulge in violence in Bengal, Bihar and Odisa besides Fascists and Maoists. Anandmarg whose founder is Anandmurti calls democracy as the rule of the crowd and foolish people and believe bloody revolution to be a surefire way to get rid of it. Terrorism leads to hate and tension between various religious groups and acts as an obstacle to national integration.
7. **Economic Disparity:** This too has played a role in obstructing national integration. Increasing costs, unemployment and the gap between rich and poor have led people to revolt. Which some people resort to black marketing and profiteering. **Prof. Mathur** says that apparently it is communalism, regionalism and linguism behind clashes and tensions but the basic reasons are lack of development and no proper distribution of available resources.
8. **Lack of National Consciousness** has also been obstructing national integration.
9. **Fall in National Character** is another factor in obstruction of national integration.
10. **Selfish and Political Corruption** is another factor.
11. **Failures of Development Programmes.**
12. **Tension between Central and State Governments.**
13. **Student Dissatisfaction.**

Thus, we see that time-to-time many elements have created problems in national integration, nevertheless the country is facing this problems and maintains national integration still today.

In the way of national integration, due to these obstruction, violence have occurred time-to-time in the country. Reactive powers became powerful, separatists have raised their heads, there is a loss of national determination, outer attack and internal problems have occurred. In addition, selfish elements have fullfilled their selfishness at the cost of "Help to many people". Therefore, it is essential in national integration that form these obstructive elements we should get rid of them powerfully and form a powerful country.

6.9 SUMMARY

- The purpose of education is to drive away the darkness of iliteracy. The lack of education leads to a lack of knowledge and science.

Notes

- The institutions that transfer knowledge and socio-cultural heredity are known as Educational Institutions.
- According to **T. Rayment**, ''Education is that activity, by which a man, right from infancy to old age, learns to coordinate with his physical, social and philosophical environment".
- In present societies, political systems are very complex and huge, and this huge size itself is an important aspect of political process and the main among these are electoral process, administrative process and judicial process.
- In a democratic system, power is inherent in the people but in practice, it is centralized in certain limited institutions and the political elite.
- The main specialty of Indian culture and society is— Unity in Diversity, which has kept it alive since times immemorial.

6.10 Keywords

Heredity—The passing on of money from one generation to another.

Transfer—Act of moving something to another place.

Planned—Decide on and arrange in advance, according to plan.

Autocratic— Of or relating to a ruler who has absolute power.

6.11 Review Questions

1. Define education and explain its forms.
2. Explain the role of education in social control.
3. Write an essay on the educational system in India.
4. What is modernization of education? Explain in your ideas.
5. What do you understand by political process? Throw light on the working of democratic system in a traditional society.
6. Make clear the concept or hypothesis of Panchayati Raj.
7. What do you understand by National Integration? How is it the basis of cultural unity?
8. Verify 'Pluralism obstructs National Integration'.
9. Comment on 73th Constitutional Amendment Act.

Answer: Self Assessment

1.	Confucius	2.	Physical	3.	Less
4.	(a) Conception	5.	(b) Judicial	6.	(b) Villages
7.	(a) Principally	8.	True	9.	True
10.	False	11.	False		

6.12 Further Readings



Fundamentals of Sociology—*J.P. Singh; PHI Learning Pvt. Ltd.*

Principles of Sociology—*R.N. Sharma and Rajkumar Sharma; Atlantic Publishers.*

An Introduction to Sociology—*Virendra Prakash; Panchsheel Prakashan.*

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Unit 7: Religion

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Objectives

After studying this unit, the students will be able to:

- Understand the rise and the principles of Religion;
- Understand the merits and demerits of Religion;
- Understand the nature of Science and Religion;
- Understand the nature of Society and Religion.

Introduction

Religion is that extensive and permanent element of society, without understanding which, are may not understanding the nature of society. In present times, man has been able to control environment to a large extent, through the use of science, with the result that many societies have turned secular, they do not show any interest in religion itself or the legitimacy of its belief. But still, religion is an omnipresent element which connects humanity to its spiritual sources and powers. It is connected to the feelings and faith of humans. Besides internal lives of humans, it also affects their social, cultural and economic lives. **Marx** considers religion as the opium of the masses and **Max Weber** considers it as affecting our economic lives. Capitalism rose when Protestantism appeared in Europe as religious processes only fix economic processes and any change in former affects the latter. This way, religion is the main part of human life.

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7.1 Meaning and Definition of Religion

According to **Stephen Fuchs**, Religion is made from the word 'Religare' which means 'to tie' which stands for 'tying a man to God'. The origin of the word 'Dharma' comes from 'Dhri' in Sanskrit which means, 'to accept', *i.e.* 'To have love for every living being is religion'. According to Hinduism, religion is to accept all philosophical qualities. Various definitions of religion are given below:



Notes **Edward Tylor** says that "Religion is the belief in the metaphysical power."

James G Frazer says, Religion is "propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life."

Malinowaski has written by interacting with socialistic and philosophical view point, "The religion is the method of work as well as system of beliefs." The religion is an socialistic event as well as personal experience.

Paul Honigsheim says that "Religion is a mentality which is based on the belief which believes in the existence, of heavenly forces and it is possible to have relations with them but it is important as well."

According to **Hoebel,** "Religion is the faith based on supernatural powers, in which both Manaism and other soul related isms are included."

Cuber says that, "Religion is that standard related to cultural life, which is created by holy beliefs, related thoughts and behaviours that accept them."

From the above given descriptions, it may be said that religion is the faith based on superhuman or supernatural power which leads to fear, faith, power and holiness as well as which is expressed in the form of prayer and worship.

Every religion has some basic characteristics which are given as under:

1. **Belief in Supernatural Power:** Johnson says, "Belief in a supernatural power is the main element in a religion." No religion can be created or sustained in its absence. Religion is based on this faith and people who do not have this faith are called egnostic.
2. **Concept of Sacredness:** People who believe in a religion, for them everything related to it is sacred. Stressing on sacredness in religion Durkheim says, "Religion is that organised system based on faith on sacred things which unites such people into an organization."
3. **Prayer, Worship or Conciliation:** People worship or pray to those powers, on which they have faith, either to gain profit from it or to escape its wrath. Gods and places of worships in every religion are different.
4. **Emotional Feelings:** Religion is based on emotions, not reason. Emotional feelings are attached to supernatural powers, the expression of which is in the form of faith, commitment, fear and love towards that power.
5. **Particular Religious Objects and Symbols:** Different religions have different religious objects and symbols related to magic and traditions. As in Hindu religion there is a great importance of Hawan, Pooja-Aarti, Bananas, Peepal, Gangajal and Holyplaces, in the same way, in Christian religion Bible, Cross, Candle, etc. have great important. Similarly, other symbols or some physical objects comes under religion.
6. **Taboos:** To have a negative affect in the behaviour of the adherents, some taboos are found in a religion. Taboo means that people are asked not to do certain things like donot make a lie, misconducting, dishonesty etc. Some taboos are common to all religions while some are related to particular societies only. Taboos related to marriage are different in every religion.

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7. **Religious Hierarchy:** Generally, there is a system of religious hierarchy in every religion. People who have the special right to conduct religious ceremonies are supposedly considered holy in comparison to normal people. Priests and Shamans come in this category. The second position in such hierarchy goes to those people who believe in religiously sanctioned ways. People who do not behave according to such ways are accorded the lowest position in such an hierarchy.

7.2 Origin of Religion in Pre-modern Societies

A natural question in the mind of man arose how did a difficult organization like religion take birth? Which were the circumstances, situations and factors which helped to give birth to the organization in the form of religion. **Marett** finds the religion in animatism or manaism, **Max Mullar** in trust of natural powers, **Frazer** in failure of magic-sorcery and **Durkheim** himself in the functions of society and functional religion. Now, we would describe various principles of evolution religion here.

Animism: About primitive religion first principle was presented by anthropologist **Tylor.** He found origin of his religion and he had not only described in detail but also told its magic and science secrets. **Herbert Spencer** was also supporter of this opinion.

Tylor has said that in external way we find the excess of religions and differences between them but basically all are based on single opinion and that is faith in 'Soul' or 'Organism'. He had assumed soul as the base of religion of from primitive men to civilized men. So his principles are called as Animism. He has given a new word 'Psychism'.

Psychism can be divided into two parts—first is principle of soul according to which it is believed that souls in men still exist even after their death, second is the principle of ghosts according to which such souls are also accepted which are different from human souls, these are divine souls. In this way, souls upto ghosts are of powerful creatures which are immortal and direct and control human life and world incidents. This is the reason why a man fears of these souls and sees them in view of fear mixed devotion. So Tylor says that religion is a faith in soul or spiritual powers. This opinion originated inside him from daily life experiences which he gained in sleeping or awakening position. In the stage of sleeping during dreaming he finds him busy in various works, meets his ancestors and goes to a place where he has gone never. In awakening position he sees his shadow, sees his reflection in the water of rivers and ponds and hears echo of sound. At this time, he saw the difference between living and dead man. At the time of death, a person's speaking, walking, eating-drinking end then this idea came in the mind of primitive man that there is some power, it becomes deactivated after leaving the body. Though even after death he is seen just like live person but in reality it is not so. In this way that invisible thing or power in primitive men remains live which is inside body and dies after separating from body, the trust originated and it is called 'Soul'. According to Tylor, "Soul is a thin shapeless human's counterpart, fog in shape, like cinema or shadow".

In this way in Tylor's opinion fear and devotion to non-materialistic and nonphysical ghosts are the base of primitive religion. These souls are beyond the control of man but they are related to man, they become happy and unhappy in his good or bad works. After keeping them happy, man can get profit and happiness. So a man worships and adore them. In this way starting form and cemetery or tomb and ancestors worship were the starting temples. Like innocent child primitive man could not differentiate between living-non-living, so he imagined soul in natural elements. The faith in multiple souls gave rise to multiple deism and slowly-slowly it was developed as single deism and this was the opinion that whole universe is operated by single world-soul.

Criticism: Andrewlag, **Marett**, **Javens** has done following criticism of this principle.

1. It is known after understanding the whole principle that Tylor has presented man as logical and philosophical person he was never been and in orderly order he has presented this principle, such a order can neither be presented by primitive men nor modern man.

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2. Tylor has presented evolution of religion in very straight and simple way. Only shadow, echo, dream and death-experiences would have given birth to difficult institution like religion, it cannot be assumed.
3. Religion is a social fact so social factors have contributed in its evolution, only to accept the evolution of religion through faith in soul is ignorance of social facts.

Inspite of above mentioned criticism Tylor's principle is important in this view that he has tried to present it in organized way giving definition of religion first of all, which has opened the way of study of area for anthropologists.

Antimatism and Manism: Some anthropologists have accepted the existance of Antimatism before soulism. Assumption of this principle is that in every object whether it is living or non-living it is animatic which is insecular. The faith in its existence and its adorance and worship have given rise to religion. This opinion was first presented by **Max Mullar** and **Preuss, Codrington** and **Marett** has presented a specific type which is known as *Manaism*. Malasian public calls this insecular power as 'Mana'. For this reason Marett has given the name 'Manaism' to this principle. In Malasian tribes it is a faith that behind success or failure of a work, power of mana works. If anybody is more powerful or wise then reason for this is mana's power is in excess.

Victory in war, success in hunting and more catching of fish are due to power of 'Mana'. Any sword if kills more persons or any boat if leaves behind other boats, any song which heals up the patients, any taabeez averts any difficulty then its meaning is that sword, boat, song and taabeez contains mana's power in full swing. In Indian tribes also, **Majumdar** has described the powers as 'mana'. Bonga opinion in 'Ho' persons Orenda in north American tribes and in other places 'Airen' and 'Bakua' opinion is included in this principle of Marett.

Codrington has written defining Mana, "Mana is a power which is different from physical or body power, which works in all good and bad forms and it is beneficial to control or to rule… this is insecular in the sense that the form in which it works to affect all the things this is beyond the normal power of men and is out of normal activities of nature." **Lowie** says that Mana affects persons and objects just like electric-current and can pass one-another, success in any work is due to presence of 'mana' and failure in any work is due to absence of mana. Marett has concluded on the basis of study that 'Mana' is non-personel, nonphysical and non secular power which affects man in both forms—good or bad. Fear mixed devotion produced to such power in ancient man. He bowed before him and to achieve success and to avoid bad effects he worshiped, prayed and adored that power and form this religion has taken birth.

Criticism

Manaism too, was not fully accepted just like Animism. Its criticism are given below:

1. In this ideology, there is no mention of the fact, flow was the concept of Mana born, was pre-modern man so imaginative that he gave rise to concept without any basis.
2. Religion is a social fact, but in the rise of this concept, there is no mention of society.
3. Pre-modern societies believed in magic which can not be explained on the basis of Manaism.
4. Manasim does not differentiate between sacred and the profane.
5. According to Durkheim, the relation of a religion is with holy things, in Manavad, no difference has been done in holy and unholy things.

Naturalism

Naturalism of **Max Mullar** is a form of Antimation. Max Mullar was a German expert who was specialist of Sanskrit and other languages. He has taken support of mythological Indian stories. In

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these mythological stories a number of stories related to solar system and constellation that figures spatial bodies. In Vedas also there are stories related to Sun, Moon, and stars we know after studying them that these are the stories of living creatures. Primitive man got inspired through nature and spatial bodies and fear and love also born in him. **Max Mullar's** principle has got popularity from an archeological diggings done at other places. In Egypt 'Ra', *i.e.,* Sun is considered as biggest God. In India also natural things Sun, Moon, Air, Fire, Rain etc. are being worshipped. From natural powers a feeling of fear, love, wonder and terrorism would have born in the mind of primitive man when he saw that excess and lack of rain may spoil the wavy fields, sea storm may drown their boats and wind storm may fly their huts. He would have to think that in these natural things a powerful thing lives which directs, operates and controls. So he considered these natural things lively. To understand these natural things as lively is the gift of diseased mind which could not differentiate between living and non-living. The mistake of mind created due to faultful language. As it is said oftenly that sunset and sunrise are going on, it is raining, trees grow fruits and flowers, it is coming wind storm. A faith was produced from faults of language that any power is included in Sun, Rain, Wind storms and Trees. When man bows before extreme vastness and power of nature then religion evolves. Max Mullar principle remained in existance for a long time. From ancient times natural matters and powers are worshipped in all these countries but on this basis on finding the evolution of religion a number of difficulties arise so Max Mullar has been criticized Naturalism by different experts.

Criticism

1. Andrew Lang says that to define religion on the basis of faulty language is a narrow one. Specifying natural worship as the source of religion is also not correct.
2. There is no proof is certifying the understanding of live things on the basis of family language.
3. Maxmular does not give any importance to social elements in the origin of religion. This ideology stresses on guesswork and imagination.

Social Theory of Religion

Emile Durkheim, in his seminal work, *The Elementary Forms of the Religious Life* (1921), viewed religion within the context of the entire society and acknowledged its place in influencing the thinking and behavior of the members of society. He saw the concept of the sacred as the defining characteristic of religion, not faith in the supernatural. He saw religion as a reflection of the concern for society. He based his view on the study of totemism among the Australian aboriginal tribe Arunta. By totemism, he meant that each of the many clans had a different object, plant, or animal that they held sacred and that symbolizes the clan. Durkheim saw totemism as the original and simplest form of religion. According to him, the analysis of the simple form of religion could provide the building blocks for more complex religions. He asserted that moralism cannot be separated from religion. He assumed society as God and said religion is the symbol of collective consciousness. Real base of religion is the society itself so he wrote, "The Kingdom of heaven is a glorified society." Durkheim's opinion is that a man's personal life was not full of rejoicing and attraction but when it is included in group life then simplicity comes in the life and special happiness is felt. Durkheim includes beliefs and rituals in religion. Beliefs are of two types—Sacred belief and Profane belief. Sacred is related to religion while profane is related to magic but it does not mean that every sacred thing is related to religion. Sacred things are representative of society and grouped consciousness. To keep the sacred away from profane various tempraments, festivals and characters have taken birth, behind which there is approval and power of complete group and society. In other words, these natural laws and beliefs are representatives of grouped existence and consciousness. Therefore, a man bows before them and fears from them and behaves according to them. The reason for this is

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in comparision to personal power. Power of group is great and foundation of religion is laid here only. In support of ideas Durkheim has presented an example of Arunta tribe of Australia. He said that primitive men's religious experiences were caused due to grouped excitement. Members of one gotra are collected to celebrate the festivals and programs, grouped consciousness builds up from pooling of members at one place which is different from personal consciousness. Here, a person accepts the group power and in his mind a feeling of fear, devotion and respect for such powers is created. For him this group or society becomes symbol of religious worship. In this way difference between personal life and group life has made man to feel the power of society and he assumed this power as God.

Durkheim has written defining religion, "Religion is complete arrangement of beliefs and behaviours related to things which combines the believers in a moral community". We can represent Durkheim's principle in this way—religious representation is expression of grouped representation, thought of society is soul of religion, religious powers are not separate powers but humanistic or moral powers. Religion cannot ignore the society, it is effigy of society. So real God is society itself.

Criticism

1. Religion can't be made clear just on the basis of sacred and profane. Such differences may have possible in ancient societies but not in modern ones.
2. Modern scientific discoveries have proved that there is no such thing as group consciousness. Thus, this ideology is illogical and non-scientific from a psychological views.
3. Durkheim has faulted in giving more importance to society. Thus, it is not proper to treat society as god.
4. Malinowski, through his studies, has made it clear that many personal experiences and bases have also contributed to the rise of religion in ancient societies. Thus, explaining the origins of religion on group bases is not proper.

Functional Theory of Religion

In society to show the importance and necessacity of culture functionality originated. Functionals have opinion that no element of culture goes waste but in society it popularize because it fulfills the necessacity of man or society and existance of religion is due to this only. **Malinowski** and **Redcliffe-brown** have done functional explanation of primitive religion. According to Malinowski, religion in insane position has established reco-ordination between man and ultramundane powers. It is a tactics which provides permanency and physical peace. Mental tension does not come only in one person's life but in number of person's life. So all persons keep interest in activities which rectify them.

Due to taking interest in activities and participation in them by whole group, there is a power of whole society behind the religious rules. Religion only protects the values of groups and assumptions. **Redcliffe-brown** assumes that religion was originated for showing the dependency of man on society. For existance of social life follow-up of behavioural patterns is also necessary. Therefore follow-up of rules, values, ideals and norms is done with the fear of ultramundane control and punishment and one who follows them becomes eligible for obligation of insecular powers. In this way function of religion is to maintain the social existance and to get the consent of a person with norms. To maintain the continuity of religion contribution achieved through religion is the function of religion.

Like other principles, functional principle was also criticized on various bases. **Redcliffe-brown** and **Malinowski** have viewed only functional side of religion. American sociologist **Zovy** does not assume soul, Mana, magic-totem and psychological factors to be responsible for evolution of religion and assumes responsible for ultramundane experiences of man.

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In this way if we observe various principles of evolution of religion then it becomes clear that every expert has viewed it with his own view. Today also there is no principle which we can say principle acceptable to all. In reality evolution of religion occurred due to various reasons in various societies which were inspired by physical, cultural and social conditions. So many factors contributed in evolution of religion.

Criticisms of the functionalist perspective

1. It is impossible to see how religion can be functioning to socialise the majority of societies members into morality, and integration, when only a minority of people attend church.
2. Functionalists tend to neglect the areas in which religion has been dysfunctional for society.
3. It also ignores the possibility of secularisation.

7.3 Social Utility (Functions) of Religion

Religion is a part of culture. It fulfils various functions related with human life. Religion can be seen in every, right from ancient ones to modern, as it is a part of culture. It provides solution to puzzles, left unexplained by science. The concept of heaven, sim, virtue etc. lie in its realm only. It makes clear the importance of moral codes, whose consciousness leads a man to develop self-control. This way, it is important from both, social and personal outlooks. The following explanation makes it more clear.

1. **Basis of Social Organisation:** A social organisation is dependent on the following of social values, ideals and taboos by its members. Religion plays an important role in creating such circumstances, for the simple reason that it has its ethical code, which contains ideals, orders and taboos, which are to be followed by the followers, on the basis of moral power.



Example: Fear of God's wrath compels a man to fulfill orders, ideals and taboos of a religion. As a result, the commonality among the adherents of a religion leads to the self-creation of a social organisation.

2. **Effective Means of Social Control:** In ancient times, societies lacked state and law, religion played an effective role in social control. Today, a man break social laws, but can not dare to do so with religious laws, fearful of God's wrath. The concept of rebirth too prohibits it. Religion tells how people behave in a society and provides guidelines on personal relations.
3. **Helps in Personality Development:** Religion also helps in personality development. Disintegration of personality is the result of social failures. According to **Davis**, "If our goal is to spread an idea, it may be failed by political power, if our goal is to make our country the leader of the world, a catastrophic can destroy this dream, if our aim is to become famous, even a small failure may disappoint us. In the same way failure of various socialaims may disintegrate a personality. But there are some goals which are religious in nature, which are failure proof, and they further try do away other disappointments such aims try to do away with failures in social life. This way the presence of religious elements and taking part in religious ceremonies makes a person's faith strong."
4. **Emotional Security:** To feel emotionally secure is very necessary for a person to feel safe and for this development. A man feels various kinds of insecurity, weaknesses and failures. At times like these, religion becomes his greatest power, *i.e.* a religion helps a man to position himself in accordance to his circumstances. There are principles in science too but no one can stay alive on their basis only. For this are required social and experiential aims which may be got by religion only. **Parsons** says, "Religion contributes its coordinate the bad times. He believes religious traditions to be a tonic to boost self-confidence. This way, taking part in religious ceremonies strengthens a person's confidence."

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5. **Helps in Social Unity:** Religion creates unity in a society. It increases it by giving the main place in a society to its welfare. Besides, it makes clear the importance of social values. According to **Durkheim**, religion ties its adherents in unity. This is seen during religious festivals after any communal riot. In **Johnson's** words, "Religion is not the only power contributing to unity, rather it is one of many causes." The truth is that if every person starts running after their own interests, it would lead to social disintegration, but religion makes a person towards his duties and helps in social unity.
6. **Confirmation of Social Laws and Morals:** Every society has some unwritten laws which are connected to religious feelings, thereby strengthening them religion helps in social morality. Religious laws have some moral input. Many a times, religious and moral laws are the same. Because of religion, a person does not lose patience even in the most tiring of circumstances. There have been many examples of people embracing death on the basis of religious strength.
7. **Control over Social Changes:** Brisk changes are taking place in the society as a result of urbanization and industrialization. They may be both beneficial or bad for it, but the most problems arise when a man tries to coordinate between these new circumstances. Because no coordination may lead to social disintegration. At times like these, religion because of its rigid nature, encourage changes and creates self-confidence in general populace. The belief in "Whatever God does, does for the best" gives a man the courage to face failures.
8. **Helps in Economic Development:** Economic Development, too, does not remain untouched by the influence of religion. **Max Weber** has tried to prove that Protestantism contributed to the development of Capitalism. This religion had some elements which grew capitalism in countries such as England, USA and the Netherlands. In the same way, Hindu religion treats physical progress as trivial. Thus, metaphysical claims of Hindus are very important than their physical progress. This way, one can say that the economic system as a society are affected by traditions of its dominant religion.
9. **Development of Good Qualities:** Though the adherents of a religion do not necessarily go on religious pilgrimages or any religious places, they are affected by it, whether clearly or unclear. The characters and behaviours of uncountable numbers of people are transformed because of religious faith. This way, religion is the expression of moral life of people.
10. **Gives birth to the feeling of sacredness:** Religion divides the life of a man into two—the sacred and the profane. It inspires him for sacred work, keeping him away from the profane, as sacred life is the ultimate goal of a religion. The religious festivals are organised for the purpose of changing profane into sacred, making simple into religious and taking it to the level of sacred. According to **Durkheim**, religion is the expression of a sacred social order and it improves a man's behaviour.
11. **Fixation of Duties:** Religion also inspires a man to fulfill his duties through his actions. Same message is given in **Gita**, "Do your actions without caring for the consequences." We have had many religions such as varna system, ashram system, ancestry, country and above all human religion. Some have various activities like respecting your parents and looking after them and duties towards children. In political religion, welfare of public is the utmost. Some basic elements of humanism are satisfaction, mercy, self-control, purity, lack of anger and reason.
12. **Providing Entertainment:** If a religion stresses a man only for actions, then that man would become static. Thus, religion provided him with entertainment also by providing him religious festivals and other such activities. Such occasions provide social and emotional contacts.

In short, **Thomas Odia** says, "Religion unities a man to a group, helps him in times of uncertainty, supports him in times of failure, makes him conscious/aware towards his social goals, increases self-confidence and encourages people to come close.

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Weber, in 'The Religion of India', published after his death, has discussed elements of Hinduism which did not let new economy (Capitalism) to develop in India. According to him, Hinduism is basically a Brahmin religion whose establishment and development was based on priests, religious scriptures and traditional community leaders who were experts in real politic and magical traditions. The two main principles of Hinduism are that of the **Rebirth** and **Actions**. These traditions state that the actions of a man in the present life influence his next birth and the social life of a Hindu is tied to the castes system. Based on these thoughts, Brahmins states that fulfillment of caste obligations by a man ensure his escape from the cycle of life and death. It is also made clear that Brahmin is the only right holder of 'Nirvana' or 'Moksha'. The law system of Hindu society also favours the Brahmins that prohibit atrocities on them and does not accept any law unfavourable to the Brahmins. They have always been in the role of religious advisors and destroyer of sins and they only established caste system and made it influential.

Nowhere in the world were religious priests paid high respect as in India, and nowhere were civilised reasons and proofs developed for the purpose. The aim of the policy of Hindu religion is to send away the sexual thinking from the world, to get rid of a person from business in life and to worship the God. Brahmin principle not only says to keep away from sorrowness, adversity but also to abandon this no lasting world. To get rid of universal objects and life-death cycle is real mukti. Hindu religion emphasize to be neutralize with problems and to maintain meditation and **Karmkand**. In addition, it says to work according to their caste. Thus, Hindu religion emphasize cast-discrimination. Due to all these characteristics, Hindu bound itself in such life process due to which it cannot cross over to come in logical world. From this policy of Hindu religion caste arrangement stopped the economic development and due to harassment of caste problem, in economic development activity there was an increase of logicality. Thus, Weber supposed that the policies of Hindu religion is the main obstruction in economic and physical development of India.

In **Ancient Judaism,** which was published after his death, **Weber** attempted to explain the factors which resulted in the early differences between oriental and occidental religiosity. He contrasted the inner worldly asceticism developed by Western Christianity with mystical contemplation and noted that some aspects of Christianity sought to conquer and change the world, rather than withdraw from its imperfections. This fundamental characteristic of Christianity stems originally from ancient Jewish prophecy. **Weber wrote** that, anyone who is heir to traditions of modern European civilization will approach problems of universal history with a set of questions which brought about the cultural phenomena that are uniquely western and that have at the same time a universal cultural significance.

According to him, for a Jew, the social order of the world was conceived to have been turned into the opposite of the one promised for the future, so that Jewry could be once again dominant. The world was conceived as neither eternal nor unchangeable, but rather as being created. Its present structure was a product of man's actions, above all those of the Jews and God's reaction to them. Hence the world was an historical product designed to give way to the truly God-ordained order. It was a highly rational religious ethic of social conduct; free of magic and all forms of irrational quest for salvation; it was inwardly worlds apart from the path of salvation offered by Asiatic religions. To a large extent this ethic still underlies **Contemporary Middle Eastern and European ethics.** The prophets established a religion which was free of magic and esoteric speculations and was devoted to the study of law besides being vigilant in its efforts to do what was right in the eyes of the Lord and hoped for a better future. They subjected man's daily life to the imperatives of a divinely ordained moral law. **This way, ancient Judaism helped create the moral rationalism of Western civilization.**

Self Assessment

Fill in the Blanks:

1. The origin of the word 'Dharma' is from the word 'Dhri' of ..... language.

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2. Religion is the 'opium' of the masses, according to ..... .
3. According to Hoebel, Religion is based on a belief in a supernatural power which contains both animism and ..... .
4. Religion is a part of ..... .

7.4 Religion and Science

Science and religion are not antagonistic to each other though they may seem to be so. But intrinsically, their purpose is the same *i.e.,* to make life happy and worth living. Both claim to be based on truth, though their methods are different. They may pursue knowledge using different methodologies. While science is linked to the material, religion is concerned with the spiritual. There are many similarities and dissimilarities between science and religion but before that, it becomes necessary to know what science is.



Notes Prof. **Davies** says, "Science is that part of culture which represents the knowledge about organized nature."

Meaning of science is with approach of study. Scientific facts are observed and collected, their classification, testing and certification is done, conclusions are drawn on the basis of relations with causation and principles are derived, Scientific activity's last result is true. Science forcasts on the basis of realities.

In present age, importance of science increased and effect of religion reduced. In primitive and rural societies effect of religion is found to be more while in modern and developed societies effect of science. **Iwan Prchard** and **Tylor's** opinion is that though in all cultures religion and science are found but in undeveloped and lower societies importance of religion is more while in developed and higher societies effect of science is more. Man as steps towards cultural development then he takes more support of science. Science has helped man get rid of blindfaiths and religious orthodoxes, opened the doors of religion and helped in invention of secrets of nature. Man has got victory on Moon today due to Science, got victory on time and distance, increased man's age with treatment of uncurable diseases. With the invention of machines man became successful in establishing new industries and increasing production. In this way science has increased man's comforts there are many consequences also.

There seems to be a struggle between religion and science. The persons who assume that there is no struggle between man and science, his opinion is religious faith points towards a world which is beyond senses. If these faiths cannot be certified on scientific basis then we cannot uncertify them. Religion's relation is due to past reasons while science is with then reasons. A scientist can become a good scientist even after believing in God. A scientist can behave like scientist in laboratory. Side-by-side, he can behave according to conditions in temples, mosque or gurudwara. In both places no mismatching in his behaviour. But oftently it is seen that many scientists were atheist and they had a hard struggle with religion. The reason for this type of struggle was border-line between known and unknown, formed-deformed. Yesterday the matter which was unknown became today known. For example, some time before evolution of man, earth and organism was not known then religion has fulfilled this scarcity and the explanation of evolution. Unsecular explanation done by religion has been accepted. But scientific researches has done this explanation in different way then there started a struggle between religion and science. If scientists agree with explanation of religion then they could not be said devoted to Science but scientist lives in such persons who are not scientists but are religious, blind faithful and orthodox. In this situation scientist struggles with common man or religious persons. So struggle between science and religion was due to knowledge and ignorance.

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Davies says, "Till the time, the various boundaries between knowledge and ignorance shall keep on being destroyed and created, this conflict between science and religion will go on. It will go on till the time science will keep on progressing and no party will accept defeat."

Another reason for the conflict is that religion never surrenders as it is based on faith. Failure of one explanation leads to the presentation of another by the religion. But science never treats any explanation as the absolute truth and treats everything with a degree of suspicion. That's why new theories are propounded, new knowledge gained and new discoveries made.

Davies says that we have a fierce conflict between the two when religion is explained on the basis of science. Religion is based on feelings and perceptions which cannot be scientifically examined. When a person does not go to a religious place with feelings rather he examines the activities going on there with a critical eye, it's not proper. Doing so would lead to the demise of religion. This way we see that the areas which are free from the influence of science are still religious and the ones which have been examined scientifically, have become free of religion. The differences between religion and science can be expressed as follows:

1. Religion is associated with supernatural whereas science is related to the natural world.
2. Science stresses on reason whereas religion does not.
3. Religion is based on faith and feelings whereas science is reason-centric.
4. Science is progressive and believes in change whereas religion is rigid.
5. Religion is influential on pre-modern and simple societies whereas science's influence is on complex and developed societies.
6. Religion is based on imagination whereas there is nothing imaginary about science as it is based on reality.
7. Religion stresses on sacred whereas there is no distinction between sacred and profane in science.
8. There is no possibility of experimentation in religion whereas science is totally based on experiments and their results.
9. There are no principles of religion that are true of all places, time and societies whereas the scientific principles are true of all places, time and societies.
10. Things cannot be predicted by religion but science can easily do so.

7.5 Social Demerits of Religion

Special feature of religion as an institution is its permanency. Changes in region are necessary but with such a slow speed he cannot keep adjustment and homogeneity with social, economical and physical conditions.

Due to permanency, in every organization some selfishness are developed and established.

1. **Religion is the Opium of Masses:** Marx assumes religion as opium, a spritual wine which is used by capitalists to improve the situation for the workers doing struggle. He makes the masses besotted and unconscious, sleeping in sweet sleep so that they cannot do revolt.

   According to **Marx**, religion is a wasteful thing, an obstacle in the development of man. God, holy-sin, heaven-hell, luck, rebirth etc., are opinions related to religion make people neutral to worldly anxieties, inspired from religion man accepts real situation assuming as God's wish. So religion does not inspire for development. It stops the cycle of social change.

2. **Hindrance in the way of social change:** Religion by nature is rigid. It ties its adherents to traditions and rituals which are thousands of years old. It does not change with the changed circumstances and rather opposes change. This way it pushes a man backward, rather than

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forward. Many of the social evils are still present in the society because they are patronized by religion.

3. **Increase in social problems:** Religion is the supporter of status quo and wishes to maintain things as they are, without bothering whether it is beneficial or harmful to the society. It gave rise to many forms of malpractices, patronized by the priestly class. Brahmins declared themselves to be superior to all and lived like parasites with lot of power and esteem. Though for solution of various problems like child-marriage, dowry, widow remarriage prohibition etc. the government has framed various rules but persons of blind faith understand the ignorance of government rules instead of religious rules to be more suitable.
4. **Responsible for differences, tensions and clashes in the society:** The adherents of every religion consider themselves to be better than followers of other religions which creates a deep gorge between them. This leads to creation of differences further giving rise to tensions and ultimately results in communal riots.
5. **Opposes Science:** Religion believes in the supernatural whereas Science is based on experimentation, so there can be no common meeting ground between the two. Science, on the basis of reason and logic, attacks the validity of the religious traditions whereas religion takes us away from science.

   For example, in Hindus moon is considered as God but scientists have proved after stepping on moon that moon is also a planet just like the Earth where soil, mountain etc. all exist. In this way religion brings us away from science while science makes the religious thoughts false through its inventions on the basis of logic.
6. **Unable to change with time:** Religion cannot or does not want to move in step with the changes in the society. This way, religion does not stay useful for long, for the modern man as his aspirations, requirements, feelings, wants aims and goals, all change with the changing times. Therefore, religion is not useful for us. Hence many organizations have taken the responsibility of important work and in place of religious education, the importance of secularism is increasing.
7. **Gives birth to indolence:** Religion makes a person indolent, an aberration in modern society. This idle class of people *viz*. priests whose only aim in life was to preach religion and were responsible, to large extent, for corruption in the society, particularly in moral and temporal spheres.

From above discussion, it seems that due to the development of science, the religion will destroy one day and the identification of religion will finished, but we should think that human are not only the machine who are controlled on the basis of logic, in contrary, it is a pile of human fear, love, hatred, encouragement, sorrow etc. The base of such emotions is not only the logic. If the illogical religion, which is **baseless** in modern society and in religion, ill-tradition is removed and logical base is implemented then religion will be of great importance. In addition, if all religion unified, and in place of one religion, normal ideology is used that all the societies will be welfared. Thus, this new form of religion can be felt like a drizzling of rain in a sandy area which can give coldness. Therefore, it is a challenge before the religion that either it remove the illogical cover and occupy new trend of human welfare or be ready for its finish.

7.6 Recent Trends in Religion

Though religion is static and a supporter of status quo, it could not escape the fast changing circumstances and led to the emergence of new trends:

1. **Lessening of Religious Rigidity:** With the modern changes in the society, there has been a lessening of social and religious rigidity as it becomes nearly impossible to follow old

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traditions with the same strength. Old evils like untouchability, dowry and child marriages have diminished to a very large extent and now practices like widow remarriage and inter-community marriages are encouraged.

2. **Simplification of Religious Rituals:** Due to Industrialization and Urbanization, today's life has become highly mechanized. Thus, it is not possible anymore to follow or practice the elaborate and complex rituals of the old days. Today, religion is passing through a phase of simplification and rituals which took long time to get over, finish in a very fast time.

3. **Lessening of Narrowness:** In earlier times, the nature of religion was very narrow and no two religions ever saw an eye to eye. But, today the situation has changed and every religion looks at the other as equal. It is the greatest achievement of religion today.

4. **Development of Humanitarian Religion:** The Humanitarian Religion was imagined by **Auguste Comte** in his book "*The Religion of Humanity*". In it, Comte said that the duty of humanity is to serve fellow humans and to progress physically, mentally and morally for this purpose. Violent acts were to be boycotted. Love was its ideology, organization its base and progress its aim. Thus, the establishment of a common humanitarian religion for all has been a great achievement of humanity.

5. **Commercialization of Religion:** Today religion is a way of service. Nowadays, the contractor of religion like panda-priests do not complete the religious activity as it was done before. Their main intention to earn money be any by any means. Now, it is necessary to pay as much even for a small religious work. By giving money they can get rid of their problems of Kundli. We read regularly, such kind of news, in which for earning money to get son by making Nakshatra calm, specially woman are looted by these so called Pandit. The person who give more money, are provided better facility. Thus, we can see the commercialization in every religion.

6. **Secularization of Religion: M.N. Srinivas** gave the theory of Secularization. According to him, secularization is that process by which sacred does not remain sacred anymore. Rather, everything is looked at in the light of logic and reason. We keep fasts, not because it is religiously sanctioned but because it helps our digestion. Thus, at present, the influence of many religious traditions is on the wane.

7. **Transfer of many Religious Functions to other Agencies:** According to **Davies**, the complexity of culture leads to a division of religious functions. Today, the state also shows an interest in various religious functions and controls them by law. Other agencies, too, have started taking an interest in them. Thus, religious functions are not limited to religious bodies only. Hindu Mahasabha and Akali Dal are prime examples.

8. **Lessening of Importance of Religion and Religious Leaders:** The progress in science has led to a situation where religion and religious leaders are on the verge of losing their position of pre-eminence. Their positions have been usurped by others. Now, one cannot attain a position in the society on the basis of religion, for that, one has to have education, personal qualities, riches and high business as well. Therefore, change of religion is seen in society. History is evident that respect for Raj-Purohit was more than a king. The king himself left the throne in respect of Raj-Purohit, but now there are a common man in the society.

9. **Religion as a Means of Recreation:** The present times have seen a decline in the power of the supernatural. Today, one goes to a place of religious importance for recreation or on the advice of his doctor, not solely for religious pilgrimage. In religious celebration, Bhoj (invitation) is a process to get together, making happiness etc. Therefore, it is clear that the importance of religion is becoming less day by day.

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Causes of Changes in Religious Institutions

The causes responsible for the development of new trends in religion and its weakening are as follows:

1. **Scientific Progress:** The main reason for the various changes in the religion is that science is based on logic, reason experimentation and supervision. Imagination does not exist in it and this has compelled man to believe in science rather than a religion based on imagination.
2. **Progress and Expansion of Education:** It is another important step in this direction as education develops reason and logic in a person causing him to question religion. Education is that beacon of light which drives away the darkness of religion and makes him stand on a solid footing.
3. **Industrialization and Urbanization:** These processes resulted in the establishment of new cities, factories and mills which acted as a magnet for people looking for livelihood. This led to a mixing of people of different faiths further leading to lessening of religious hatred and increase in tolerance. This has changed the face of religion.
4. The rise of modern states led to an expansion in its powers also, so much so that no area remained untouched by its influence. It has also taken up many works of religion. Today, Governmental laws and active interference have also lessened religious authoritarianism. Thus, one today one sees that there are no instances of human sacrifice, Sati or Devdasis.



Did u know? The origin of the word 'Dharma' is from the Sanskrit word 'Dhri' which means 'To Adopt'.

7.7 Religion and Secularism

The influence of both religious and secular are seen in Indian society. At one time, religion was all pervasive in every walk of life in India. Religious activities were done on the occasion of birth, death, marriage etc. So, it becomes necessary to understand what secularism really is.

At present times, the importance of secularism in increasing in India by the day. India is the not only the origin of many religions, but also the coordination point of these religions. Indian society is a religious society. India has got major populations of Islam, Christianity, Sikh, Jain, Buddhist and Parsees besides Hindus. The country which has a variety of such religions, needs religious tolerance too, to keep the society organised. This speciality is found in India. Indians have always been tolerant, right from pre-modern age and had respect for people of all religions. This religious tolerance have contributing in broadening the people's perspectives and the growth of secular values.

Around 2300 years BC, Ashoka the Great declared that the state would not prosecute any religion and everyone has the freedom to follow any religion. Ashoka has said the people should respect the other religions. He encouraged other religions for the is study. Not only Indian civilization but in the history of all human civilization, Ashoka's secular ideology is an unforgettable event. Another incident, important from the view of secularism, happened when Jesus said that return Caeser's things to Caeser and God's things to God. This goes on to say that state and the Church are distinct from each other. Ashoka declaration created the base for **tolerance** and the declaration by Jesus created the other facet of "Separation of the State and the Religion."

Besides these two facets, two other factors were developed by **Renaissance and Reformation** in 15th and 16th century and **Industrial Revolution** in the 18th and 19th century. Renaissance stressed on the third facet of secularism, the Humanistic Outlook. Industrial Revolution too stressed on

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another aspect, Science and Technology, and to use it for solving the problems of life. This let to creation of new and big machines in which the newer sources of energy, other than animals, were used. This led to a huge increase in production.

In the 20th century, the Indian Society is changing from a 'Sacred society' to a 'Secular society' one. When an agricultural society changes itself into an industrial one, it has to change its outlook. Most of the Indians are religiously tolerant. Often expressible religions orthodox mentality and Britisher's 'Divide and Rule' policy, there was the division of the country and Pakistan arose as an Islami Country. However, it is true that in Indian, religious cooperation is found. Many social scientists, social reformers and political leaders have said that in India, only 'Secularism' can be a solid base of the new society. On this basis only can the society be organized and it can move towards Modernization and it may progress. Secularism is a way of life which focussed on worldly life. The state does not distinguish between people on the basis of religion, rather it is non-partial. People are free to follow their own free will.

Secularism also means the lessening of the influence of various religious in social life. For example, in India, various religious traditions are being summarized, the importance of pilgrimages as recreation centres is increasing and working ladies are not considered bad. Today, education is free from the effects of religion. The importance of Brahmins have been limited to conducting religious ceremonies. According to **Oxford Dictionary**, Secularism is that principle in which thoughts related to faith are separate from the moral thoughts about the welfare of a man. According to **Chamber Dictionary**, Secularism is that faith where state, morality, education etc. are all free of religion. Making clear the meaning of secularism, thinking in the context of Indian society, we found that secularism is such an ideology, due to which the people of different religions, on the basis of togetherness, cooperation and similarity, without affecting any social beliefs, contribute in the establishment of a welfare state. There is no certain religion of such state and in its opinion, all religious are same. It is certain that according to constitution, this right is given to a state that is an interface in religious life for cultural development, peaceful co-identification and welfare point of view of different religious groups of the country. The reason behind giving such rights to state is that here is no such organization for Church like in other countries who can improve in equal religious orthodox mentality. In this situation, a sate has to do work. Besides, in Indian society, several blind belief and social ill-tradition are found due to which it is not possible to overcome this without the interference of a state. A secular person consider and discusses from the global point of view instead of religious ideology on different subject matter.

Such person emphasizes or moral for the welfare of people. Such persons think that education for all or in other matter, a religion should not be given any place. A secular person is liberal and cooperative from religious point of view and believes in religious liberty and respects other religious. His concentration is on Parlok (Heaven) rather this world. **Dr. R.N. Saxena** says that, it is that ideology, which is based on religious morality and tolerance, which does not differentiate between its members on the basis of their caste, colour, creed or sex and gives them freedom for their own faith and religion.

Essential Elements of Secularism

1. **Religious Tolerance:** It is the required element of secularism. In it, a person is tolerant towards other religious and respect them. This is a state of co-existence and there is no place for religious narrowness. It stresses on logical thoughts and behavioural experiences. Instead of belief, it gives importance on practical experience. It focuses on improvement and utilize ideology instead of religious misbelief.
2. **Worldliness:** Secularism stresses on worldly social duties as compared to supernatural elements. In it, the influence of control of religion is very less as compared to sacred societies. When a society moves from being sacred towards secularism, the importance of priests and religious ceremonies decreases and that of humanism, logic, reason and modernity increases.

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3. **Equality and Fraternity:** The values of equality and fraternity too are included in secularism. Here, all religions are treated as equal and its adherents are given equal opportunities for personal excellence. Everyone is free to profess one's own religion.
4. **Flexibility:** Secularism is a special kind of outlook and a different style of life. As circumstances change, behavioural changes too become necessary. Secularism makes it incumbent upon its followers to adopt to these changed circumstances. In reality, secularism is not rigid or narrow but is based on reason.

Major Characteristics of a Secular Society

There are some characteristics of a secular society that differentiates it from a sacred society. In a sacred society, traditional religious system controls every aspect of life whether directly or indirectly. This way, the social organization of the society is controlled on the basis of religious traditions and accepted moral values. In this country Hindu, Muslims, Christians, etc. groups come under holy society. In these societies, traditions, Karmakand, religious beliefs, cultures and accepted ideal laws have great importance. In this societies, natural powers, magic, misbelief are given great importance. In these societies, any types of changes are not felt good, *e.g.,* in Hindu society, people were against the ban on Sati Pratha, Slavery, Child-marriage, etc. and to order widow-remarriage. People of Muslim society are not in favour of Family Planning Programme and marriage launched by the Government in any area. The reason behind it is that people do not want to be any interfered in their religious traditions. The characteristics of secular society are just the opposite to those of a sacred society. Such characteristics are given below:

1. **Religious Freedom:** Such societies have a near-complete freedom of religion and the lack of authority of religious leaders over political decisions. Here, the religious references are generally considered out-of-place in mainstream politics. Today religion and beliefs related to it are considered as personal incident in place of group incidents. So in a non-secular society humans have freedom to spend their religious life according to their will.
2. **Adherents of every religion are treated equally:** In such a society, everyone belonging to any religion is treated equally and there is no special consideration for anyone. Its reason is that society or state does not encourage a specific religion in any form. So in secular society all persons are considered equal, such a behaviour is done with them whatever may be the religion. In such a society all are viewed equally.
3. **No concern to any particular religion:** Such a society has no concern with any particular religion. Though it is not any particular religion too, it does not have any state religion. Such a state believes in human values such as truth, non-violence and brotherhood. According to **Dr. Radhakrishnan**, a secular society is not anti-religion or based on any narrow religiosity. Rather, it is not concerned with any specific religion.
4. **Non-interference in religion:** A secular state does not interfere in religious matters believing it to be a matter of personal choice. However, in certain accentuating circumstances; it may do so to get rid of social evils. India is one such example. It is sure that sometimes keeping in mind the public-welfare to get rid of social evils, state can interfere in religious matters in specific conditions but by doing so society being secular, is not affected in any way.
5. **Based on reason and logic:** Pre-modern and sacred societies connected every social occurrence to supernatural and religious powers but this is not the case with secular societies. Such a society stresses on reason and logic, widening the sphere of decision-making. This logically leads to the lessening of religion's influence.
6. **Stress on social welfare:** In such a society, religious rigidity or narrowness is not considered good and the stress is more on human welfare and its increase. Such work is done which may rid a society of its evils and enhance welfare. In such society, worship and adorance of God-Goddesses is not emphasized what is emphasized on development of public-welfare.

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7. **Belief in democracy:** A secular society is democratic in nature. It has a deep respect for individuals and the small groups of which they may be a part. Equality of all people is stressed at all costs. Democracy is based on equality and independence. In secular society also equality and independence of all are believed. In such a society religious tolerance is given priority and various religion followers are forced to follow each other.



Notes According to **Gandhiji**, all the religions of the world are like a huge tree and the adherents of these religions can live peacefully, without stressing their differences.

8. **Emphasis on secular education:** The state does not provide any religious education and nor is any help given to any religious educational group. The emphasis is on secular education which helps in character-building and morality, besides creating social unity by including salient features of various religions.

   In a secular society, power lies with elected representatives whereas in sacred societies, it is concentrated in priests. Another characteristic of secular society is that it very easily assimilates within itself the new ideas as compared to a sacred society. In such a society only those traditions are maintained which fulfills the logical standards, proves to be useful.

Monotheism and Polytheism

The main difference between monotheism and polytheism is that only one God is accepted in monotheism whereas in polytheism many numbers of Gods are omnipotent. Islam is an example of the former where Allah is supposed to be all encompassing and the only God who is supreme. If we look at Vedas and Upanishads, we find that the Vedic religion was also an elemental or monotheistic religion as in these epics, there was belief in one God only. The trinity of Brahma, Vishnu and Mahesh came later. Jainism may taken as an example of polytheistic religion which had 24 Tirthankaras of whom Mahaveera was the last one. Hinduism initially was a monotheistic religion which changed into a polytheistic one with the advert of Shiva Parvati, Nave Durga, Ganpati and the holy trinity. Principally, Hinduism believes in the omnipotence of one single God but practically, many Gods and Goddesses are worshipped who were born of polytheism. Christianity is another example of monotheistic religion.

Organized and Unorganized Religion

Religions of the world are classified into organised and unorganised religions. Organised religions ones normally are the ones whose adherents are less in number whereas, in contrast, the religion whose adherents are huge in number, are called as unorganized religions. Christianity is an example of organized religion. Churches, the centres of religious activity in Christianity, have an important place in it. People are united religiously. In the same way, Buddhism and Jainism are organized religions which somehow maintains control over its adherents. Hindu religion is the prime example of unorganised religion as there is no centralized authority for controlling its adherents. The reason for this is that there are many different religious forms, processes and traditions such as Shaivites, Vaishnavites, Vallabhites which lead to no organization in religion.

Judaism and Non-Judaism

In the trinity of Christianity, Islam and Judaism, the last mentioned is the oldest. It was destroyed many times in history. Jews are its followers whose numbers are very less and are mainly

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concentrated in Israel. Abraham is its prophet. Moses is another prophet. The three main elements of Judaism are Yehowah, God, the consent between Yehowah and Jews and the Torah or social laws. Judaism is against idol worship and believes in one God. According to Jew, Yahoba is kind, popular for justice and helps his persons. Jew has not accepted sacrifice of physical world as religion-devotion or way of God worship. According to Jew a person is religious who loves this world and keeping his behaviour and work sacred he performs daily activities. It accepts that a religious person is the one who believes in this world and keeps his behaviour clean. He leads a good life and believes in three basic elements—good action, love for life and love for follow humans.

Though Jews are less in number but they stress more on religious traditions and a sense of unity is evident in them. Besides, they have this special feature of considering their religion and religious traditions as best. They believe people not believing in their religion as belonging to non-Judaism.

Religion, Sect, Faith and Hypnotism

Religion, as a reality of life, has already been defined elsewhere in this chapter.

Sect: There have been many a great man and prophets in various religions who have tried to attain God in their own ways. This has led to creation of sects such as Dwaitvad and Adwaitvad in Vedanta Shias and Sunnis in Islam, Catholics and Protestants in Christianity and Shwetamber and Digamber in Jains.

Faith: Besides sects, faiths were also created in religions. Faith is a way or direction towards God. This way, a man tries to attain some moral experience or satisfaction, according to his religion. Generally, faith means to follow a particular path without any formal religion. The example are Kabirpanth, Dai Panth and the Khalsa Panth etc.

Hypnotism: It is a special state of mind when one is effected or influenced by someone's personality. This means though one acts according to someone else's will but does not accept it. For example, a person is affected and acts according to his/her teacher's will but believes that he himself is doing so due to his own will. Such hypnotism powers are invested with prophets and saints.

Self-Assessment

Multiple Choice Questions:

5. In present times, the influence of Science has increased and that of ..... has waned.
   (*a*) religion (*b*) inventions
   (*c*) actions (*d*) culture.
6. ....., just like science makes a man reasonable.
   (*a*) Culture (*b*) Education
   (*c*) Blindfaith (*d*) Traditions.
7. India is a ..... country.
   (*a*) communal (*b*) secular
   (*c*) traditional (*d*) all three.
8. According to ....., all the religions of the world are like a huge tree.
   (*a*) Nehru (*b*) Marx
   (*c*) Gandhi (*d*) Aristotle.

7.8 Religion and Society

Religion joins a man to the supernatural and is itself connected to his faith, traditions and respect. It impacts not only his internal life but also the social, cultural and economic lives. Before trying to

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understand the religious composition of Indian society, it becomes necessary to understand the meaning and characteristics of religion.

Religion is the main means of social control. The fear of concepts of heaven, hell, sacred and profane prevents a man from indulging in antisocial acts. To indulge in sinful activities is invite the wrath of God and that's why a man accepts society's laws.

Religious Composition of India

India offers astounding variety in virtually every aspect of social life. Diversities of ethnic, linguistic, regional, economic, religious, class and caste groups crisscross Indian society, perhaps unknown in any other of the world's great civilizations. There is no country in the world with such a diversity of faiths and religions. Mainly, six religions—Hinduism, Islam, Christianity, Sikhism, Buddhism and Jainism, are practiced by Indians with some smattering of Parsis and some Tribal religions. The main religions too have a number of faiths and differences.



Example: Shaivism, Vaishnavism, Shakti, Arya Samaj and Brahma Samaj in Hinduism; Catholics and Protestants in Christianity; Sunnis and Shias in Islam; Hinayana and Mahayana in Buddhism and Shwetambar and Digambar in Jainism are the major sects in India.

There are many branches and sub-branches in these religions. Islam, Christianity and Zoroastrianism came from foreign lands whereas Hinduism, Sikhism, Buddhism and Jainism are native to India.

Population trends for major religious groups (1961-2001)

Religious group	*Population % 1961*	*Population % 1971*	*Population % 1981*	*Population % 1991*	*Population % 2001*
Hindu	83.45%	82.73%	82.30%	81.53%	80.46%
Muslim	10.69%	11.21%	11.75%	12.61%	13.43%
Christian	2.44%	2.60%	2.44%	2.32%	2.34%
Sikh	1.79%	1.89%	1.92%	1.94%	1.87%
Buddhist	0.74%	0.70%	0.70%	0.77%	0.77%
Jain	0.46%	0.48%	0.47%	0.40%	0.41%
Animist, others	0.43%	0.41%	0.42%	0.44%	0.72%



Note According to the census of 2001, the total population of Parsis in India is 69,601 (33,949 males and 35,652 females).

The above table makes it clear that Hindus are nearly 82% of the total population of India with adherents of other religions making up 18%. The table also makes it clear that the population of Hindus has decreased over the years whereas that of the others has increased. The %age of Christians and Buddhists too has decreased. Since India is a secular country, every religion has total freedom to conduct itself the way it wants as the country does not have a state religion. Buddha and Christian religion followers percentage has been reduced. In our country maximum population is of Hindus and minimum population is of Jains and Parsis. Buddha and Jain religion followers are maximum

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in Maharashtra, Christian are maximum in Kerala, so here there is a freedom of all religions to be developed and spread.

Hinduism

Hinduism is the oldest religion of India which developed as Vedic religion with the arrival of the Aryans around 3000BCE. When the Smritis and Puranas were created, it came to be known as Pauranic Religion and when was named as Hindustan, its adherents came to be known as Hindus 82.75% people of India follow Hinduism. In the religious epics of India, the definition of religion is not narrow. Vedas are the oldest Hindu epics.

P.V. Kane defines religion as, "The writers of the epics did not take one single view of it but treated it as a behavioural code which regularies a man's acts and behaviours as a member of civilised society which helps in his serial development and leads him to achieve his goal of existence." The use of religion in these Indian epics is not for narrow gains, some particular sect or an idea or any supernatural power. This has been used for wider gains. Religion prescribes the duties of man, leads him to the ultimate truth and gives direction to his behaviour.

The Vedas the most ancient epics of Hinduism. The religion based on these is called Vedic religion and with the passage of time, it appeared in the form of Vedas, Brahmanas, Aranyakas and Upanishads. The starting religion is called Rigvedic or pre-vedic religion and the later one is called Post-vedic. The important parts of Rigvedic religion were 'DEVTA' and 'YAGNA'. Aryans used to sacrifice animals to keep the Gods happy. The word 'DEVTA' was used for special meanings. Basically, it was used to notify 'DIV' metal meaning 'to shine' and holds a special place in Vedic religion.

In pre-vedic religion, the polytheistic Gods were humanized. To understand supernatural activities, assorted Gods were created. They believed that the world was the playground of the Gods and the natural happenings happen due to them. The group of Aryan Gods was the naturalisation of the supernatural. There were 33 Gods in Rigvedic pantheon, in which Indra, Agni and Soma were the best.

The period of the Rigvedas was the combination of polytheism and nature worship. It can be said that nature worship was symbolic. The power of nature was felt by the earliest humans which resulted in the creation of supernatural pantheon. This way Rigvedic religion was polytheism based on nature worship.

Rigveda points towards monotheism which represents the limit of its moral growth. They imagined such a supernatural polity which gives birth to the whole nature. This power is nothing but God himself.

Rigveda stresses upon moral ideals. The greatness of moral ideals creates the importance of any religion. Philosophy is not everything in a religion. Moral ideals beautify the close relations of a man. Aryans considered 'falsehoods' as totally hateful. Welcoming guests was a special feature of the early Aryans.

Basic Tenets of Hinduism

The main characteristics of Hinduism are as follows:

1. **Theological Ideas:** Hinduism is based on a number of ideas and traditions that include mysticism, sin, holiness, enlightenment, rebirth, soul etc. The concept of religion compels a man to do his duty and faith in God.
2. **Purity and Pollution:** Many status differences in Indian society are expressed in terms of ritual purity and pollution, complex notions that vary greatly among different castes, religious groups, and regions. Vegetarian food is sacred while non-vegetarian is not as involvement with the products of death or violence is usually ritually polluting.

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3. **Hierarchy:** The idea of hierarchy is present in Hinduism which may be seen in every facet of life such as caste groups, amongst individuals, and in family and kinship groups. Brahmins, Kshatriyas, Vaishyas and Shudras are divided on this basis only.
4. **Idol Worship:** Idol worship is the specialty of Hinduism in which idols of various Gods are Ram, Krishna, Shiva, Durga, Ganesh, Hanuman etc. worshipped as representing real Gods.
5. **Monotheism and Polytheism:** Lots of different Gods are imagined in Hinduism but ultimately they represent one God only.
6. **Tolerance:** Hinduism is a tolerant religion that is why various differences exist in it. People are allowed to worship different Gods.
7. **Segregation:** It is a unique feature of Hinduism where the society is segregated on the basis of castes and the ways of worship of different deities may also be different.
8. **Non-violence:** Hinduism stresses on non-violence and showing compassion to animals as they too have a soul which is a part of God.
9. **Ashrams:** Hinduism, taking a man's life to be 100 years, divided it into 4 ashrams- Brahmcharya, Grihastha, Vaanprastha and Sanyas.
10. **Purushartha (Manhood):** There are four purposes of a man in Hinduism—Dharma, Artha, Kaam and Moksha. **Dharma** means to do one's religious duties, **Artha** stands for earning one's livelihood, **Kaam** means to procreate children and **Moksha** means to escape from the cycle of life and death.
11. **Mahayagnas:** Hinduism stresses on 5 Mahayagnas which are:

    (*i*) **Brahm Yagna:** It means paying one's respect to ancient Rishis and holy men through a rigorous study of the Vedas.

    (*ii*) **Dev Yagna:** To keep various Gods happy, religious yagnas were performed in the morning and evenings, by invoking their names such as Vayu, Surya, lndra, Agni, Soma and Prithvi etc. along with the incantation of Swaha.

    (*iii*) **Bhoot Yagna:** The performance of yagnas along with offering of food to Gods such as Vayu, Akash, Prithvi and Jal.

    (*iv*) **Pitr Yagna:** This yagna was performed so that one's ancestors escaped the cycle of life and death.

    (*v*) **Manushya Yagna:** Just by helping a fellow human being led to a performance of this yagna.

    Besides these, Hinduism also has the concepts of 3 kinds of loans: (1) Dev Loan, (2) Rishi Loan and (3) Pitr Loan. It became the sacred duty of a practicing Hindu to constantly endeavour to pay off these loans.
12. **Samskara:** Hinduism stresses on 16 samskaras too which range from a lady getting pregnant to cremation. Major samskaras are—pregnancy, punsvan, seematonnayan, naamkaran, nishkraman, churhakarma, upnayan, vedarambh, samavartan and marriage.

    There are three major forms of Hinduism which are: (l) Samanya Dharma, (2) Vishishta Dharma and (3) Apat Dharma.

    (*i*) **Samanya Dharma:** Humanism is called as Samanya Dharma, under which those laws obeying which becomes the moral duty of a Hindu. The aim of this religion is to lead to a growth of the bets virtues in a man. This religion is to be followed by everyone, whether a child, old, female, male, rich, poor, ruler or the ruled.

    (*ii*) **Vishishta Dharma:** This Dharma is also known as Swadharma under which come those duties which are to be carried out keeping in mind the time, place and the situations. This Dharma prescribes different duties for everyone whether he be Brahmin, a Shudra,

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Teacher or the taught, wife-husband and children and parents etc. **under Vishishta Dharma are Varn Dharma, Ashram Dharma, Kula Dharma, Raj Dharma, Yuga Dharma, Mitra Dharma, Guru Dharma etc.**

(*iii*) **Apat Dharma**: It means that in certain emergencies, a man must bring in some changes to his Samanya Dharma and Vishishta Dharma. Such emergencies are illness, grief, troubles etc. This is a temporary religion in special circumstances. This religion allows a man to adopt any behaviour if his life is in danger.

Islam

Islam came to India in the 13th century when the first Muslim state was established in India and it affected every facet of Indian society. Muslim rulers, during their rule, converted Indians to Islam by coercion or force, so much so that today, it is the second largest religion in India, after Hinduism. According to 2001 census, they are 12.81% of the total population of India.

Islam was born in 7th century in Arabia and its founder was Prophet Mohammad who was born in 570 A.D. in Mecca city. He was brought up by his grandfather. At the foundation of Islam, Arabs followed ancient Arab traditions and the society was uncivilized. People were mired in social evils and there was no stability in married life and polytheism was rampant. According to **Annie Besent**, it was social hell where lust, greed, murder and crime were rampant.

It is said that Mohammad spent 15 years in a cave where Allah came into his visions and asked him to show the way to follow humans. He designated himself as Prophet or Messenger of God and kept God's way before people. Islam was first accepted by a rich widow of 45 years called Khadija. Later on, she married Mohammad who married eleven more times.

Islam believes in monotheism and that only those people who believe in Allah are deserving of heaven. On the day of judgement, people have to appear before God and would be given heaven or hell, according to their actions. Islam was the opponent of ancient Arab religion and it led people to mark fun of it and Mohammad fled to Medina on 24th September, 622 A.D. The Islamic Calender HIJRI starts from this date only. At Medina, he organised this religion and faced his opponents. Two main books of Islam are Quran and Hadisa. Quran is the compilation of knowledge as given by Allah to Mohammad and Hadisa is the compilation of Mohammad's teachings.

Quran: Islam treats Mohammad as the rasool of Allah. It is the compilation of God's teachings to Mohammad to lead the corrupt humanity. The word 'Quran' comes from 'Karyan' meaning to study. It is said that the original teachings of Quran are written on boards, kept on 7th heaven. The sayings of Allah were given to Mohammad were given by Gabriel and he presented it before the people. There are a total of 114 chapters in Quran of which 90 were compiled in Mecca and 24 in Medina. In the book itself, the subjects touched upon are Allah, his creation Earth, creation of man, the day of judgement, najat (freedom), social laws, duties of men, good and bad behaviour, punishment etc.

The adherents of Islam have feelings of faith and respect for as Quran it is their firm belief that every word in it has been spoken by God. They treat it as all encompassing and the ultimate truth and the truths stated in the book are for the welfare of human race.

The three parts of Islam

The three parts of Islam are: Iman, Ibadat and Ehsan.

1. **Iman:** It is the belief in Allah, his prophet and the day of judgement.
2. **Ibadat:** According to it, five religious activities have to be performed. These are—to read Kalma, Namaj, Roja, Zakat and Haj.
3. **Ehsan:** It is required of every true Muslim to surrender to God and his will.

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Characteristics of Islam

Important characteristics of Islam are following:

1. **Belief in one God:** Only one God is accorded recognition in Islam. On the day of judgement, (Roja-e-shumar) the good and bad acts of people will be judged and they would be sent to heaven or hell accordingly.
2. **Equality:** Islam does not differentiate between people on the bases of birth, caste, colour, creed or sex.
3. **Tradition of Prophets:** God keeps on sending prophets to propagate his message and to give directions to humanity.
4. **Faith and Surrender:** The base of every religion is 'faith'. Islam orders its adherents to believe in Quran and they can not question its sayings.
5. **Greatness of Duties:** The duties of a Muslim are to accept the instructions given in Quran, have faith on them and behave accordingly.
6. **Opposition to Idol worship:** Islam opposes idol worship as it believes in a formless God.
7. **No belief in Rebirth:** Islam does not believe in rebirth as its believes that the fate of dead people are to be decided on the day of judgement.
8. **No faith in Human freedom:** Islam does not believe in the freedom of humans who is under total control of God's will.

The two main sects of Islam are Shias and Sunnis. After Mohammad's death, the question of his succession came up that led to the creation of two groups. One group appointed Mohammad's cousin and son-in-law, Ali, as his successor, as indicated by him. This group came to be called as 'Shias'.

The other group did not accepted Ali as the leader of Islam as they wanted the leader to be decided by everyone and they came to be known as Sunnis. There are many differences between these ideologies, though their origin is the same.

Christianity

The followers or adherents of Christianity form the largest group in India though in India, it is at number three. According to census of 2001, 2.4% of India's population is Christian. Most Christians live in Europe, USA and Australia. Christianity was born around 2000 years ago in Palestine and its founder was Jesus Christ. We come to know of Christianity from the Bible which is divided into Old Testament and New Testament. The Old Testament was written by Prophets of Judaism David and Moses and the New Testament contains the sayings of Jesus Christ. Jesus or yahudi believe in the Old Testament while Christians believe in the New Testament.

Christianity is mainly divided into two parts—Catholicism and Protestantism but the soul of both is one. Christianity commands its followers to follow ten commandments and is opposed to violent offerings. It believes in compassion, faith, commitment, helping nature and service with a smile. **Jesus** says, "Leave your family and believe in me." It also believes that God keeps on visiting earth regularly for human welfare. Besides, its stresses on having faith on Bible, God and the Holy Ghost.

Christ and His messages: Jesus was born in a village near Jerusalem in Palestine. He was born to Mary and Joseph and his faith was Judaism. Very little is known about his life so some believe him to be a figment of imagination. He was illiterate. Some say that he was born in Virgin Mary.

When Jesus was 12 years of age, he went to the Jewish festival of "Passover" where slaughter of lambs shocked him. Later, when he went to meeting of Jewish elders, he heard useless chaffer. These incidents has forced Christ to expel Jew. When he was thinking very deeply God approached

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him and said, "Learned and clever persons has lost me, general public wants me but not finding me, your duty is go to masses and get them introduced with me".

At the age of 30, he was baptized by John and after this only, he came to be known as Jesus Christ. At this time, there were many evils prevalent in the society. He decided to rid people of these and gave Christianity to people in place of Judaism. He conjured up miracles, treated sick people and taught people. He said to God is the father of humanity and loves them like his own children. He does not punish them for their faults rather shows mercy to them. God loves you more than the actual father and more committed than the mother. He said:

1. God is like a father who is close to humanity rather than far away.
2. It is the sacred duty of every man to fulfill his duty towards God.
3. God is the most complex and the last meaning of life.
4. The duty towards God means attaining the aim of service of follow humans in life and accept it as a business.

The Ten Commandments

The Ten Commandments are contained in the Bible. **Paul** and **Jesus Christ** calls them as the good and scared laws. These are as follows:

1. I am the formless God.
2. There is no physical shadow of God.
3. God is the ruler of the whole creation.
4. People should remember the Sabbath. It is mentioned in the Bible that a man should spend 6 days in a week for his livelihood with the 7th day being made sacred by God.
5. Respecting one's parents.
6. Man should secure God and his law.
7. Thou shall not fornicate.
8. Thou shall not steal.
9. You shall love thy neighbour.
10. You shall not be greedy.

These ten commandments are the moral codes for every man, following which leads to the creation of love and peace in society.

Basic Characteristics of Christianity

Important characteristics of Christianity are following:

1. **Belief in one God:** Christianity believes in one God. God sends his prophets to relieve the pain of men or visits the Earth himself through his son. He is a supernatural power with miraculous powers. He loves humanity like his children, nurtures them, is merciful to them and cleanness their hearts.
2. **Belief in Jesus Christ:** Christianity stresses on belief in Jesus Christ who is the son and the prophet of God, sent to the Earth for human welfare.
3. **Holiness/Sacredness of the Soul:** Christianity believes the soul to be sacred which represents God and his power. A man is cleaned and his soul brought closer to sacredness by Baptism. It also believes in oneness of the Holy Trinity—the father, the son and the Holy Ghost.
4. **The Power of the Church:** The Church is an important factor in Christianity. One may reach God only through its medium. It represents the body of Jesus Christ where the Holy Ghost

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resides. It is where every religious activity takes place and its membership is incumbent upon every Christian.

5. **Religious Ceremonies:** The five main religious ceremonies of Christianity are Baptism, Self-Application, Confirmation, Sacred communication and marriage.
6. **Opposition to Idol Worship:** Christianity believes in formless and supernatural God and opposes idol worship. That is why, it is closer to Islam.
7. **Equality and Brotherhood:** The main basis of Christianity is equality and brotherhood. All the Christians are brothers without any differences. It believes in humanism and stresses on human welfare. Jesus Christ says, all men are children of God, are brothers and so, are equal. Service of all is the true service of God.


Task Mention the Ten Commandments according to Bible.

Sikhism

According to Census 2001, the adherents of Sikhism were 1.92% of the total population of India. There is a long history of the rise of Sikhism. When the religion came up, Indian society was married to various evils and foul traditions. Lower castes were segregated so they were not even be seen by the higher castes. Brahmins were all powerful and Vedic religion was all Brahminism and their influence extended to political sphere too. They turned religion into a force and as a result, magic and other magical activities spread in the society.

This led people getting tired of various idiotic practices and upper groups too started opposing it staunchly. Many Social Reform Movements were born, one of which was Sikhism, founded by Guru Nanak (1469–1538 CE) who said, "Hindus and Muslims are the children of one God without any difference and whatever there are, have been created by men only for their own selfish motives. Everybody is one." This goes on to show how, in times of distress, Guru Nanak spread this message of love and equality all over.

Sikhism, from its start only, has been a purely practical religion. It stresses on character building so that man may perform his duties well. According to it, a true man is the one possesses the philosophy and education of Brahmins, the feeling of self-preservation and security of Kshatriyas, the expert behavioural attitudes of the Vaishyas and the art of public service of the Shudras. This led the Sikh Gurus to indulge in every work during their lifetimes.

The speciality of Sikh Gurus, following Nanak, has been that they never considered themselves different from home, even mentioning themselves as him, in his teachings. This way, they are treated as shadow of the original Guru.

Sikh Sect: Even before the time of Banda Bahadur, many different people were trying to run their separate PANTH. This even led to the disappointment for Srichand, the son of Nanak. This started the Udasi Sect. Prithichand started the Mina Panth. A Jat named Handal started Handili sect, but the from Banda Bahadur to be Khalsa Panth started by Guru Govind Singh, spawned further sects which came to be known as Satt Khalsa and Bandai Khalsa. All these sects were constantly busy in putting each other down with the result that this society of reformers started looking at the abyss.

Udasis, Namdharis, Nirmal sects, Sevapanthis, Akalis, Bhagat panthis, Gulabdasis and Nirankaris are a few such sects.

Basic Characteristics of Sikhism

Some basic characteristics of Sikhism are:

1. **Opposes Elaborate Rituals:** Guru Nanak stoutly opposed various elaborate rituals in Hinduism and stuck hard at blind faith and he, besides other Gurus, prioritised the duties

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to attainment of 'Brahm' or 'Moksha' During his sadness when Guru Nanakdev went for Gaya then he expressed sharp reaction on performing a Pind-daan or Deep-daan by Brahmins.

2. **Belief in one God:** According to Sikh reformers, there is only one God for the whole world and he is omnipresent. It treats him as omnipotent. Basically they do not believe in idol worship.
3. **Stresses on Equality:** It stresses that no one is born high or low, the God made them as one and a man becomes high or low only by his actions. Guru Nanak loved man, irrespective of his creed.
4. **No Importance to Behavioural Pride:** Sikhism gives no importance to behavioural or personal pride and stresses other means to attain God. Guru Nanak Dev has said, "Untill killing desires our inner is not corrected, till then any work cannot be completed. To take this in our control is possible only when it is engaged with problem of qualities of *Nirguna* Ram.
5. **Stresses on Coordination between Behaviour and Ideals:** Sikh Gurus stressed on the coordination between personal behaviour and ideals. Gurus from Nanak to Govind Singh all tried to change the teachings and sayings into forms of personal behaviour.
6. **The Meaning of Practicality:** Today, there in no more progressive or practical religion than Sikhism. It faced the prosecution by Muslims, right from the times of Guru Arjun Dev to those of Guru Govind Singh. Muslims, through their behaviour, tried to disrupt the practices of Sikhism and this led to the creation of the Khalsa Panth and made it compulsory for the Sikhs to adopt 5 K's–Kesh, Kangha, Kripan, Kachchha and Kada.
7. **Deep faith for the Guru:** For attaining God, Sikhs have to have deep faith in the Guru. Says he, "By meeting the Guru, one gets new experiences about the end of worldly life and the start of a heavenly one, pride goes away and we gain a place in Hari Sharan."

Guru Granth Sahib: It is the 'Adi Granth' of the Sikhs which is supposedly an incarnation of the Guru. Its presence is considered auspicious at every religious occasion. To the 5th Guru, Arjun Dev, goes the credit for its compilations, who compiled it in 1604 CE. Realising that in the future, Sikhs might face difficulties in following the traditions so it become necessary to compile sayings and teachings of various Gurus. After the vicious murder of Ninth Guru, Guru Tegbahadur, the tenth Guru, Govind Singh, gave a new form to Guru Granth Sahib in 1705 CE.

Buddhism

The founder of Buddhism was Gautam Buddha who was born as Siddhartha, the son of Shuddhodhana, the head of Sakya clam. He was born in 563 BC, at a place called Lumbini, near Kapilvastu, located in the terai of Nepal. His mother Mahamaya died on the 7th day of his birth and the child was bought up by Mahaprajapati Gautami, his aunt, who married his father. It was predicted that be would either become a great king or an ascetic but Kan Deval and Auditya predicted that he will be the latter. His father indulged him, away from the harsh realities of life. He was trained in all princely arts but Siddhartha liked to stay alone and busy in his musings. The king was worried so at the age of 16 years, he was married to beautiful Yashodhara. But despite enjoying married life, he was disturbed. Whenever, he went on a tour of the countryside, he saw disturbing sites such as weak and old person, a sick person and dead body. So, one fine day, at the age of 29 years and left his wife, son and hence forever. The incidence is mentioned, in Buddhist literature, as "Mahabhinishkramana".

Search of Truth: After becoming a Sannyasi, he became busy in search of truth. First of all, he went to a teacher at Vaishali, called 'Aalar Kalaam' who was not able to quench his thirst. Thereafter, he went to another teacher named Udrak Ramputt at Rajgriha but was once again dissatisfied. From these two, he learnt how to do 'Yog Sadhana' and transcendental meditation. Hence, he went to Uruvela to meditate where he met five Brahmin Sannyasi but even after 6 years, he could not succeed.

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One days, while he was busy meditating, some singing ladies passed by and the summary of the song they were singing was, "Do not let the strings of the instrument loose as it will not produce melody. Do not even tighten them so much that they break."

The song impressed him and he accepted the summary and realised that excess of everything is bad. Seeing this attitudinal changes in him, the five Brahmins left him to go to Rishipattan. After this Gautam went to Gaya and sat under a Banyan Tree to meditate for 7 days and 7 nights, without a break so that he might attain the ultimate truth. On the 8th day, on the day of Baisakh Poornima, he attained enlightenment and Sambodhi. As a result, he was named 'Tathagat' and Buddha, Gaya was named as Bodh Gaya and the Banyan tree came to be known as Bodhi tree. The followers of Buddhism in India are 0.79% of its total population.

Spread of knowledge: Buddha gave his sermons, first, to two gypsies, Updesh Tapasyu and Mallik. Then he wen to Sarnath, where he met his five Brahmin friends where he baptized them to Buddhism. This incidence is mentioned in Buddhist literature as '**Dharma Chakra Pravartana**'. From Sarnath, he went to Kashi and started teaching his religion and the number of his followers was 60 and he established the 'Sangha'. For the next 45 years, he spread his message through these Sanghams.

He adopted the language of the masses sermonised people well away from the feelings of caste, creed, religion or sex. At the age of 80 years, at a place called Kushinagar (near Gorakhpur), Buddha departed this earth and this incident is known as 'Maha Parinirvana'.

Self Assessment

State whether the following statements are True or False?

9. Religion connects a man to the supernatural power.
10. Bible contains the sayings of the Prophet.
11. Jesus Christ was the founder of Christianity.
12. Sikh pray in a temple.

Principles of Buddhism: Buddha believed in life and living and eschewed the ideas of the separation of the soul or the body, the limit or non limit of life or its various definitions. Even if someone questioned him on these lines, he never answered book. His outlook was always practical and he explained the intricacies of his religion on these lines only which are given below:

I. Four Cardinal Truths:

1. **Unhappiness:** Buddhism stresses on unhappiness. The whole world is mired in unhappiness and the normal man is unhappy, due to some reason or the other. Buddha says, "Birth is unhappiness, property, death, separation of a loved one and non-attainment of a wanted thing, all are unhappiness."
2. **Reason of Unhappiness:** The truth is that the world is unhappy and what is its reason? According to him, the reason is craving or wants. Why or how is this craving born? Buddha says that disenchantment with beauty, smell, touch, mental thoughts etc. give rise to this craving, *i.e.* there is a reason for each and every kind of unhappiness.
3. **Prevention of Unhappiness:** When the world is unhappy and there are reasons for it, then it surely is possible to get rid of those reasons. **Buddha** said, "Prevention of unhappiness is possible by controlling our wants and feelings. We may do so by being fearful of what is dear to us."
4. **Way to Prevention of Unhappiness:** The attainment of this way to prevention is attainable provided we know the precise reasons for such unhappiness. The way suggested by Buddha came to be known as 'Dukh Nirodh Gamini Pratipada' which has eight points, so it is also known as 'Eight Fold Path'.

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II. **The Eight Fold Path:** The main reason for unhappiness in this life is the feeling to enjoy available goods. This want keeps one trapped in the cycle of life and death. Nirvana is possible by control over such wants. If a man follows this eight fold path, it is possible to control these feelings. This is also known as the '**middle path**'.

(*i*) **Samyak Drishti:** From the outlook of the non-truth is one introduced to the four Cardinal truths. This knowledge should be full of feelings of faith and respect. The difference between live well and misconduct, truth-false, right-wrong and sacred and the profane leads us to the correct knowledge.

(*ii*) **Samyak Sankalp:** The giving up of violence and jealousy and self-control is Samyak Sankalp.

(*iii*) **Samyak Vani:** Truth, humbleness and control over one's language is Samyak Vani.

(*iv*) **Samyak Karmant:** Doing away with violence, jealously, back-stabbing and bad behaviour and following of high ideals is Samyak Karmant.

(*v*) **Samyak Aajeev:** Earning one's livelihood through lawful means is Samyak Aajeev.

(*vi*) **Samyak Vyayam:** Constantly striving for good actions is Samyak Vyayam.

(*vii*) **Samyak Smriti:** Belief is one's reason and memory and to stay from wants is Samyak Smriti.

(*viii*) **Samyak Samadhi:** By keeping oneself free of jealousy and constant struggles of mind and concentrate one's self-towards a higher goal is Samyak Samadhi. According to Buddha Ghosha, Samadhi is the concentrating of an expert soul.

Middle Path: The Eight fold Path, as told by Buddha, is based purely on one's behaviour. It does not justify extremely hard penance nor does it do so far a luxurious life. Basically, it is the middle way between these two extremes. That is why it is called the **Middle Path** (Madhyam Pratipada). A man progresses towards Moksha by following this path.

III. **Ten Moralities:** Buddha stressed on Ten Moralities (Sheel) in his teachings. The ten ways to keep's one heart, actions and the sayings clean are: (1) Speak the truth, (2) Not indulging in violence, (3) Not to steel, (4) Not coveting more than one's requirement, (5) Stay away from luxuries, (6) Staying away from song and dance, (7) Eating food at the right time, (8) Not to use perfumed things, (9) Staying away from soft bed and (10) Staying of Raag-Kamini-Kanchan.

IV. **No faith in the Relevance of the Vedas:** Buddha did not believe in blind faith and he had no faith in the relevance of the Vedas and was not ready to accept them as the ultimate truth. And as a result, Buddhism does not believe God to be the creator of nature.

V. **Uncertainty about Soul:** Buddha did not elaborate his thoughts whether soul exists or not. In fact, he refused to get into this agreement only. If Buddha accepted the existence of soul, then the man would have been disheartened and led to unhappiness. If he rejected soul, the followers would think he would have nothing after death, would have caused mental illness.

VI. **Importance of actions:** Buddha used to say that man faces the consequences of his actions and hell and heaven depend also on these actions. By actions he meant everything done by a man in his lifetime by way of thoughts, behaviour and bodily functions.

VII. **Rebirth:** Buddha believed than man is reform as a result of his actions as consequences of these actions are directly connected to rebirth. According to him soul is not reform but the pride. When the lusts and wants of a man are destroyed, he becomes free of the cycle of birth and death.

VIII. **Nirvana:** The ultimate aim of Buddhism is attainment of Nirvana, which means 'to extinguish'. Buddha says that when the feeling of want and lust be extinguished, Nirvana is possible. Nirvana means to be free of life and death or Moksha.

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IX. **Prateetya Samutpad:** Buddhism is reasonable. Prateetya means "By the happening of" and Samutpad means, "this appears" *i.e.* it means that, it appears by the happening of. It means that anything happens due to some reason and in other words, it is known as "Action-reason Law", this is one of the basic sayings of Buddhism.

X. **Ephimeralism:** Buddhist philosophy believes in Ephimeralism and change. Prateetya Samutpad originates from ephimeralism. In life and world, there is nothing regular and there is no independent polity. They both are changeable and destructible. Buddha believed that the world is forever changing and everything changes every moment. This change can not be witnessed.

After Buddha's death, Buddhism got divided into 'Hinayana' who believed in Buddha's teachings and 'Mahayana' who wanted changes.

Jainism

The number of Jain adherents in India is 0.42% of India's population. 600 BCE was a time of great religious upheavals not in India but all over the world. In such times were born two great man who can be called as Progenitors of Religions and Mental Revolutions. They both criticised the evils of Hinduism and gave rise to two new religions—Jainism and Buddhism.

In Jainism, the knowledgeable priests and the founders are called Tirthankaras which means, "One who has crossed the sea of life." There were 24 Tirthankaras and the first one was Rishabhdev. At that Indian society was uncivilised. Parshvnath was 23rd Tirthankar who finds mention in Brahmanas also. He was the son of king of Kashi, Ashvasen. He propagated religion for 70 years and organized Jain religion. He was born 250 years before Mahaveer. Even the parents of Mahaveer were his followers.

24th Tirthankar Mahaveer Swami: Mahaveer was the 24th Trithankara of Jainism which was well organised before he came onto the scene. He worked to reform and reorganize it. He was born in 600 BCE at Kundagram in Bihar. His father's name was Siddhartha who was a Kshatriya king. He was named as Vardhaman. From a very early age, he lived a life of luxury. When he was 30 years of age, his father expired. He was not interested in worldly matters and by taking the permission of elder brother, Nandivardhan, he left home and because an ascetic and meditated for 12 years. He gained "**Kaivalya**" (Supreme knowledge) on the banks of a river near Jambhiygaam. Now he came to be known as '**Kevlin**'. He had conquered his senses, so he came to be known as '**Jina**' and for his extraordinary bravery, he came to be known as, he was called as Mahaveer.

The question arises that when the Jain religion of Parshvanath was already existing then why did Mahaveer start his new sect? The reason was that they have differences of principles. Parshvanath asked his followers to be fully clothed while Mahaveer went about nude. Parshvanath recongnised four things necessary for a Jain ascetic whereas Mahaveer added a fifth one, celibacy, to it. He got huge support for his religion from the ruling families of the time. He spread his religion for about 30 years and at the age of 72 years, he attained Moksha at a place called Pava.

Theories of Jainism

The main theories of Jainism are:

1. **Nivritimarg:** Mahaveer used to believe the whole world is mired in unhappiness in which man suffers from oldage and death. He is not content in married life and throughout his life, he suffers from carvings. He should get away property, worldly matters, family and have no relation with this world and room in the form of an ascetic as only such a man may attain Moksha.

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2. **Activities and Rebirth:** Jainism does not believe God to be the creator as this would him the creator of sin too. They believe that man is responsible for his actions and he has to face the consequences. All the living beings in this world are born according to their past actions. This is the reason for rebirth. One can not escape the cycle of life and death without facing the consequences of his actions.



Caution If a man is able to destroy the consequences of its actions and does not collect any more of them, then he can free of this cycle of life and death and this is Nirvana.

3. **Tri Ratnas:** The tri ratnas for attaining Moksha are: (*i*) Samyak Shraddha (*ii*) Samyak Gyan and (*iii*) Samyak Achran. In which Samyak Vishwas is Samyak Shraddha and to attain the knowledge of Truth is Samyak Gyan. To be free of any interest in any subject is Samyak Acharan.
4. **Syadvaad:** According to Jain philosophy, every object has an endless form and only the truly knowledgeable knows of all such forms. This form may be of seven kinds (*i*) It is, (*ii*) It is not, (*iii*) It is and it is not, (*iv*) It can not be said, (*v*) But it can not be said, (*vi*) It is not and can not be said so and (*vii*) It is and it is not, but it can not be said also. Thus, it is called as 'Syadvaad', or 'Anekantvaad' and 'the Principle of Saptabhangi.'
5. **Anekantvaad:** The way things are of different kinds, this way souls are also of different kinds such as humans, birds, animals and all flora and fauna.
6. **Two parts of a living being:** There are two parts of living being—Soul and the physical part. The soul is the truth, endless, limitless and omnipresent. Opposite to it, the physical part is not truth and it surrounds the soul thereby the living being has no knowledge of the truth. If the soul gets rid of the physical part, then Nirvana is possible.
7. **Nirvana:** The ultimate aim of Jain religion is to attain Nirvana (Moksha). The destruction of the consequences of one's actions is possible only by following the Tri Ratnas.
8. **God and Creation:** Jain religion does not believe in God. It does not believe in his existence or his role as the creator world is real thus it may not be completely destroyed. The thing which exists, does not exist anymore, is not possible.
9. **Opposed to Brahminism:** Jainism is opposed to Brahminism, Vedic religion, Yagnas and Casteism.
10. **Freedom of Women:** Mahaveer supported the freedom of women, so he baptised women into his religion and they are rightful of Nirvana.
11. **Non-violence:** Jainism supports non-violence. To ensure that the germs do not die when enter with the breath, that is why Jains cover their face and nose with cloth, they strain their drinking water and clean up wherever they step. Illegical behaviour follow towards humans even by way of mind, action and thought is considered violent by them.
12. **Infliction of Physical Pain:** Jainism believes that more the pain is inflicted on the body, the more the physical aspect be destroyed and more the soul will be uplifted. For this, they propose fasts, penance and even suicide.
13. **Nudity:** Mahaveer supported total nudity. Behind this were the feelings of shame and infliction of pain etc. Man should be equal in both the times of happiness and unhappiness and hence should rise above the feelings of shame.
14. **Panch Mahavrat:** There are five Mahavrats prescribed for Jain Monks which are:

    (*i*) **Ahimsa Mahavrat:** Not to hurt anyone or commit any violence.

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(*ii*) **Asatya Tyag Mahavrat:** A monk should always speak the truth and sweet. Even in times of anger, fear, joking etc., one should not speak without speaking and never speak un-truth.

(*iii*) **Asteya Mahavrat:** One should not accept or take anything without permission.

(*iv*) **Brahmcharya Mahavrat:** A monk should follow complete Brahmcharya.



Caution **Aparigriha Mahavrat**—A monk should not collect any thing because it develops a feeling of contempt. Money and clothes are all prescribed for a monk.

15. **Morality of Jain Religion:** Mahaveer put a great deal of stress on morality and said that bathing cleans only the external body and not the internal body. Through his actions only, a man becomes a Brahmin, a Kshatriya, a Vaishya or a Shudra. Jainism stresses on faith, meditation and correct behaviour.

Jains have two main sects—Digambar and Shwetambar.

Parsee (Parsi) Religion

This religion originated in Iran in 6000 BCE and it was founded by **Zarathustra**. It arrived in India in the 800 CE when some of its adherents came to the island of Diu in the Gulf of Khambat. Most of its followers live in and around Mumbai. At present, they are 0.66% of India's population. The Parsi God is 'Hormazd' and 'Avesta' is their religious book which they believe in the same way as Hindus believe in the Vedas. It is a monotheistic religion. Hindu religions and Parsi religion have many things in common. These too believe in Yagnas, worship fire and it is mandated to keep fire burning in every Parsi household. They too hold the 'sacred thread' ceremony for their children besides believing in sacrifices and fire ceremonies. The main characteristics of Parsis are: (1) The God name Hormazd created the whole universe, (2) He is the one who gave life and light to humanity and is the symbol of truth. (3) Ahiraman or Agra Manyu named power, representing non-truth gives death and darkness, (4) The whole creation is divided into truth or non-truth. The followers of truth follow Hormazd and those of non-truth follow Ahiraman. The time is coming when Hormazd will finish Ahiraman, (5) A man is free to chose between the two but his freedom is possible only of he chooses the truth, (6) Since fire is the outer form of the truth so it is to be worshipped and (7) True thoughts, true words and true actions can only lead to welfare of humanity.

The Fire Temple holds a special place in Parsi religion, where its adherents go to pray. True Parsis pray in these everyday or four times in a normal year. Parsis do not cremate or bury their dead, rather they leave eat on a high tower called 'Peace Tower'. There are lots of similarities between Hinduism and Parsis so it is closer to Hinduism.

7.9 Summary

- The origin of the word 'Dharma' is from the root 'Dhri' from Sanskrit language which means 'To Adopt' which means, to have compassion for all living beings is called Religion.
- According to **Cuber**, "Religion is that standard related to social life whose creation is based on sacred beliefs, thoughts related to such beliefs and the outer behaviours expressing them."
- Religion relates a man to supernatural power. It is related to human feelings, faith and devotion. It influences not only the internal life of a man but also his social, cultural and economic life too.
- From ancient times, India has been a cauldron of many religions. There is hardly any country in the world which has so much religious diversity. Hinduism, Islam, Christianity, Sikhism,

Buddhism and Jainsim are the main religions with some smattering of Parsis and Animist religions.

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7.10 Keywords

Profiteering—Taking in more profits

Separatist—One who believes in separatism.

Animism—One who believes in soul and creature.

Manaism—A tribal religion in Malaysia that refers to the belief in a supernatural force, "mana".

7.11 Review Questions

1. Define Religion and explain its specialties.
2. Explain the principles behind the origin of Religion in Pre-Modern societies.
3. Throw light on the usefulness of Religion.
4. Define Religion and Science.
5. Discuss the nature of modern Religion.
6. Explain the specialties of Secularism.
7. Explain Hinduism and its basic principles.
8. Discuss Islam and its fundamental principles.
9. Define Buddhism and Jainism.
10. Throw light on Christianity and its fundamental principles.
11. Interpret Sikhism.
12. Write a commentary on Animism.

Answers: Self Assessment

1. Sanskrit	2. Marx	3. Manaism	4. culture
5. (*a*) religion	6. (*b*) Education	7. (*b*) secular	8. (*c*) Gandhi
9. True	l0. False	11. True	12. False

7.12 Further Readings

1. Sociology: Concepts and Principle-Dr. J.P. Singh, P.H.I. Learning Pvt. Ltd.
2. Principles of Sociology—*Radhika Goyal, Surabhi.*
3. Principles of Sociology—*G.R. Madan, Radha Publications.*
4. Sociology—*Dharmendra Kumar, Tata Mcgraw Hill.*
5. Fundamentals of Sociology—*Gisbert Pascal, Orient Longman.*

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Unit 8: Social System

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Objectives

After studying this unit, the students will be able to:

- Understand the definition, analysis and theory of social system;
- Understand the difference between Function and Dysfunction;
- Understand Manifest and Latent Functions.

Introduction

The word 'System' or 'Social system' has been used differently by social scientists, philosophers and social psychologists etc. in different contexts. Some have used it as parallel to social organisation. Normally, a process is defined as the completion created by various inter-dependent elements or groupings of various parts. This way, we may refer to a motor or a human body as a process. This way, society may be seen as a unit. A complete process has its own specialities which are completely different from that of its components. There is an inform system to balance a process, which maintains relations between other process, in both internal and external forms. The creation of the inner workings of a social process is done by the inter relations its various roles and the work of these internal workings are the standards actions and interactions.

Ripudaman Singh, Lovely Professional University

8.1 Definition of Social System

The definition of Social System in modern context is done in the works of **Auguste Comte**, **Herbert Spencer**, **Karl Marx** and **Emile Durkheim**. Talcott Parsons uses this definition for special meanings

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whose characteristics are given below—(1) It is that system of activities where there are constant interactions between two or more people, (2) The behaviour of actors is directed or influenced by other actors, (3) To attain some group aims or values, the actors work in groups based on competition.



Notes **Talcott Parsons** says, "Social system, compulsarily, is a web of interacted relations."

According to **Talcott Parsons**, "In simple words, it may be said that social system in a situation which has, at least, a physical or ecological facet, inspired by the fulfillment of ideals of requirements of more than one individual actors and their interpersonal and produced by them, and is mediated and defined by these interpersonal relations and the symbols of cultural relations."

According to the **Dictionary of Sociology**, "Society may be seen as a unit which has its original merits which are different from its resulting elements. To maintain the equilibrium in a society, there is a vested system. The processes of the system maintain this equilibrium with other systems, besides its internal and external forms."

8.2 Social System—Theory and Analysis

It is a theoretical approach which has been used in many sciences and is used to study a whole unit and its deciding parts and their interrelations rather its small and separate parts. Its roots are found in natural sciences, especially biology. The first usage of this approach was made in Anthropology only. Later on, it was used in Sociology and other sciences. Initially; it was found in the writings of **Durkheim** and became more vocal in the works of **Malinowski** and **Radcliff-Brown**. But the credit to establish this principle goes to **Talcott Parsons** and later on **R.K. Merton.**

According to **Parsons**, a Social System is an institutionalized standard created by the interpersonal relations between different people which are affected by the personal and cultural processes. By social processes is understood the roles, personalities, ideas in a system and inspirations of different people and the symbols and values of the cultural processes.

In Sociology, the modern forms of the unity of social and cultural processes as the web of information processes are stressed as opposed to the mechanical processes used initially. Thus, the process theory has very strong relation with cybernetic theory. This theory uses those principles which fix the interrelations between the parts of the process.

Anthony Giddens in *Central Problems in Social Theory* (1979) criticized the Social Theory of Parsons. He says that in the processes, no new specialities originate in the actors who create the processes. In reality, the creation and re-creations of these qualities are done by social conventions every day. Thus, the conventional qualities of these processes are created by the natural of social actions only.

His other critiques are: (1) This process is not suitable as a biological metaphor. (2). It has a rigid outlook towards social struggle rather than social systems. (3) It does not satisfactorily explain social change because it only focuses on the process of social differences. (4) It does not properly explain social stratification, especially social divisions. (5) It repeats itself because the hypothesis of functions cannot be explained by it. (6) It has a formal vocabulary which instead of simplifying a social incident makes it more obscure. (7) The corollaries of this theory cannot be operationalized.

Parson's Social System

Talcott Parsons presented his theory of social system in his book '**The Social System**', first published in 1951.

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According to him, "The web of interactive social relations is called a social system". When a man acts he uses his organic power, but it is not enough to complete the act for which he has to depend on others. This leads him to form relations with others and lays the foundation of a society. Social system is obligatory to every society.

Says he, "In simple words, it may be said that social system in a situation which has, at least, a physical or ecological facet, inspired by the fulfillment of ideals of requirements of more than one individual actors and their interpersonal and produced by them, and is mediated and defined by these interpersonal relations and the symbols of cultural relations".

In the light of Parsons' definition, the required elements are given below:

1. More than one personal actor.
2. The interactions between these actors.
3. The aim of these interactions is Goal Attainment, which enacts the role of an inspirational power.
4. For these interactions to happen there has to be a compulsory social situation (which should have a physical or ecological facet).
5. A cultural system for the relations born of these interactions.

These five elements can be further combined to give three main elements which make the meaning further clear such as:

1. Individual actors
2. Interactive systems
3. A system of cultural patterning.

In light of the above elements, two facts are important. As Parsons says, "A social system cannot be structured in such a way that individual actors and social systems as biological organism and social personalities cannot realize their work. The second important fact is that the social system itself is based on interactive system and cultural systems". A social system is not created effortlessly as it requires behaviour according to socially accepted values and beliefs. Cultural system would be created only when individual actors are inspired to work according to their status, so that they positively work according to social aspirations and keep away from anti-social behaviour.

Prerequisites

Parsons has named destructive and negative forces present in every live social system as prerequisite or necessary stipulation. He believes that along with creative forces, destructive forces are always active in every social system. Negative or destructive forces are also a mandatory part of a social system and hoping for a social system without negative forces would be shying away from the truth. Such forces have always been active in every country and at all times and have performed destructive roles. These forces work in parallel to creative forces. This is Parsons' **Prerequisite**.

Parsons believed that the existence of a social system depends on its personal life. Till the time, basic needs of a person such as food, clothing and lodging is satisfied, the individual actor would exist which would directly lead to the existence of the social system. When the basic needs would not be satisfied, an individual would resort to unfair means. This would give rise to criminal activities further leading to destruction of the social system.



Caution For the existence of a social system, it is necessary that the system arranges for the basic needs of a majority of its members so that they remain tied to it in a positive way.

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Parsons says, to stop or prevent negative or destructive forces, the means of social control are always present in a society.

Various social institutions too are necessarily required for a social system. Personal actors, for the fulfillment of their personal aims, interact a lot. This way, their disposition, behaviour and outlooks are socially recognized which, over a period of time, change into social institutions. There are three kinds of institutions:

1. **Relational Institutions:** These institutions are defined and created by the medium of status and roles of various aspects of a social system.
2. **Coordinating Institutions:** These institutions regulate those activities which are done in favour of mainly personal and collective actors, and is always a challenge to the activities of a social system.
3. **Cultural Institutions:** These institutions contain cultural patterns.

According to **Parsons,** the structural elements of a social system are given below:

1. Kinship System
2. Structural Stratification
3. Power System
4. Religions and Value Organizations.

In light of the above points, the total social system theory of Parsons can be divided into two parts:

(*a*) Structural Dimensions and

(*b*) Functional Dimensions.

(*a*) **Structural Dimension:** It has four parts as given below:

1. **Value:** It is that system of symbols which sets the standard for the selection of options and is open to all. Any number of people may be partners in a value. The selection of options depends on a value which is its specialty.
2. **Norms:** When the norms are accepted by a group, they are called as ideals which may be expressed in words or as proverbs and may be written down or expressed as poems. Today, they are expressed as words as to what is to be done and what is not acceptable. The other fact is that a man has emotions which may be hurt sometimes. Since people are emotionally attached to these ideals, they are sometimes referred to as being blank.
3. **Collectivity:** The mutually connected role standards are collectivity. It happens when some groups of people work together and realize that their aims are parallel and they jointly play out their roles. Present in front of collectivity are normal values.
4. **Role:** They are also called ego-ideals by Parsons. Roles are fixed when the social values are embodied into character. Its purpose is to connect a person to the social system. A social system would not survive in the absence of roles.

(*b*) **Functional Dimension:** The following elements are mentioned under this:

1. **Adequate Motivation:** It means the inspiration of an actor in required quantities. A man works only under necessity or inspiration. Question is for doing any work 5 per cent persons are ready and 95 per cent are not then would social system operate? **Parsons** said answering this question that a major part of population after getting inspiration from its necessacities when they would get ready for participate in work then only social system would operate. A social system works only when a majority of its members are compelled by necessity to act together. There are two forms of necessity— (*a*) When a man has to work extra hard for some necessity, he won't be

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able to act for other necessities, (*b*) If he has to work extra hard, he won't be able to contribute much to the social system.



Example: A rickshaw puller works hard for his livelihood and thus is not able to contribute much to a society.

Thus, when a majority of people are motivated for goal attainment, only then will they contribute to the social system, otherwise they may not act at all.

A man is motivated to act in two ways-negatively and positively. When he works for disruption, it is negative and when identifies his interests with those of others and is inspired, it is positive. When a lot of people start working negatively, the society would collapse. So, people should act positively for social system is a continuous process.

2. **Cultural Prerequisites:** When a person is adequately motivated, he should have two values of life in front of him, which are found in a culture. Language and symbols are required in cultural necessities, as these transfer cultural values.

   Parsons says, (1) Culture is transmitted, (2) Cultural values are learnt. (3) Cultural values are distributed, (4) Culture is born of social interrelations, (5) Culture influences social inter-relations. These are those requirements without which a social system will not work.

3. **Pattern maintenance and Tension Management:** When a man satisfies his needs in accordance with social values, it is an ideal situation. According to Parsons, this idealism is not possible in any society. This leads to creation of tensions, which is not stopped in time, will lead to reduction of values in the behaviour of a man and will lead to disintegration of the society. Thus, it becomes mandatory to reduce this tension by institutions of social control such as family and religion.

4. **Adaptation:** Here, economic systems are explained. A man has limited needs and the means to satisfy these needs. So, one must keep one's needs limited, in accordance with, one's needs. This is called adaptation, and here economic conditions, means and institutions are studied.

5. **Integration:** When there is an ideal in the social process, then every work is organised and systematized, and this is known as integration. This work, till now, was done by religion and sometimes, political systems, such as Nazism of Hitler. "**Hail Hitler, Hail Nazism", became a war cry**.

   Today, old values are finished and it has not been possible to put new values before humans. There is no system to connect the two periods. If there is no creative or cultural organization, a society disintegrates. In a society, the processes of organization and disorganization keep on happening together.

6. **Goal Attainment:** When a man wants to satisfy his needs, he selects a role for himself to satisfy those needs. But if every member of the society turns for goal attainment, the society would turn stagnant. Thus, a state controls goals attainment which is a sub-system of social system along with religion and family. It is also possible that a man may stray away from his fixed path an may indulge in deviant behaviour. Thus, there are three kinds of social control:

   (*a*) **Positive Control:** It is the state of self-control which happens by a man's inter-realisation, through which he keeps himself controlled.

   (*b*) **Negative Control:** It is used when a man is not able to positive control, and is enforce by external agencies, rules, laws and the state.

   (*c*) **Safety Wall:** When the above two controls fail, then a safety wall should be put in front of an actor so that the society does not disintegrate. Through this medium, a society can do away with destructive behaviour.

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Self-Assessment

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Fill in the Blanks:

1. The selection of wants depends on ..... .
2. A man is inspired to work in two ways. Negatively and ..... .
3. Culture is produced by the inter-relations of ..... .
4. Social system can be divided into two-structural and ..... .

In 1953, Parsons published working papers on The Theory of Action, in collaboration with **Robert Biel** and **Edward Shils** and became a topic of discussion. Earlier needs were known as Functional Imperatives. These were presented by Parsons along with Nels Smelser in Economy and Society in 1956.

In the book, he presented the theory that there are four problems in keeping alive the social system of actions. If these are not addressed, the imperatives are not looked, all the functions would cease. The functional imperatives which are essential for the existence of a social system are:

1. Goal Attainment
2. Adaptation
3. Latency
4. Integration.

1. **Goal Attainment:** Social systems are created by action units. The goals of a system are not internal within itself. They are mandatorily outside the system and a social system continuously endeavors to attain these goals. Once these goals are identified, more than one actor try to attain them, on priority basis, using all the resources of the system. **Jonathan Turner** says about goal attainment—Goal attainment is connected to the problem of prioritizing various goals of a social system. Later it is connected to attaining them using all the resources at the disposal of the system.

In the Indian context, one may say that our numerous national goals have been documented in our constitution, such as free and compulsory primary education and abolition of poverty. The Parliament prioritize these goals according to the availability of resources and tries to attain them by using various human, natural and economic resources at its command. In actuality, system is that process, which we define to study different structures and happenings. Whereas the whole country is defined as a social system, smaller units such as a state, political party and gram sabha may also be defined as one. In effect, social system is a fundamental structure and through its medium, we study modernization.

2. **Adaptation:** To keep a social system alive, adaptation processes happen continuously. Adaptation means to collect all the available resources of social, cultural and physical ecology. When this collection is spread over the whole system, thereby enabling it in goal attainment, it depicts the invigoration of the system. If it does not do so, it cannot stay alive.

Normally, gender relations in Indian society keep on disturbing it as a complex problem. The image of Indian women has been painted as that of a helpless, oppressed, exploited and forlorn.



Caution If there is no revolutionary change in the social status of Indian women, we may not be able to achieve goals enshrined in our constitution.

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The women liberation movement going on is nothing but an adaptation process of the society, normally seen in many areas in developed countries. The day, a society puts a brake on such processes, doomsday is not far off. That's why, adaptation process is called as lifeline of a social system by Parsons.

3. **Latency:** It means to maintain status quo in a system and to do so is very odd. At one point, it is hoped that a society maintains its separate identity and at other, it is expected that it goes on adapting. Parsons' social theory is, originally, a functional theory. At one hand, it wants to maintain continuity in a social system and on the other, it wants social changes too. When **Milton Singer** and **Bernard Cohen** edited a book on the structure of Indian society and the changes in it, they gave the same thesis that Indian society has continuity besides regular changes.

   According to Parsons, there are two problems associated with this pre-requisite of latency: Pattern Maintenance and Tension Management. The first problem is implicit in the fact that how the actors execute their work as they have their own motivations, needs, roles, wants, expertise and workmanship. The health of the society depends on an actor's adapting these values. The second problem is related to managing tension. When a man works, he and his family may have some tensions. Besides the system may also be going through a stage of tension. The problem is to maintain equilibrium between these two different types of tensions in the system. Parsons says that this equilibrium can be maintained only by transmitting the system's distinctive culture and values from generation to generation. Small children should be told that social system is a continuous process and it becomes their responsibility to maintain it. The other requirement for latency is the control over the partners in the system.

   The Indian caste system is a prime example of latency. It has seen many ups and downs. Today, when even our constitution denies its existence, it has maintained its identity. There are two reasons for it. Right after his birth, a man is socialized in the background of caste; on the other hand if he breaks some standards of the caste, he has to face the consequences.

4. **Integration:** Any system has many units and subunits. Though every such unit is autonomous and has its own identity, their activities have to be coordinated to attain the society's goals. Thus it becomes necessary to maintain solidarity or coordination among the sub-units of the system, which further leads in maintaining equilibrium. It is also to be seen that sub-units do not become opposed to each other in their activities. The purpose of integration is to tie all units in one single thread.

In short, the pre-requisites are referred to as:

Goal Attainment: the problem of settling and implementing goals.

Adaptation: the problem of acquiring sufficient resources.

Latency: the problem of creating, preserving, and transmitting the system's distinctive culture and values.

Integration: the problem of maintain solidarity or coordination among the sub-units of the system. For our convenience, we will address these pre-requisites as **GALI**.

G	A
Goal attainment	Adaptation
L	I
Latency	Integration

If we analyze the concept of GALI, we can see a clear inclination in Parsons' Hypothesis. Now, he moves from the structure towards functional analysis. In other words, he looks at social structure in

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the context of functional results which fulfill its four basic needs. Now, he looks at to how the units of a system, through their functions (not structures), maintain the system in a coordinated form and its identity. This way, social theory is a functional theory.

American sociologist **Robert Merton**, in his book '*Social Theory and Social Structure*', gives a clear definition of Functionalism. His belief was that the word 'Function' has been used in five different contexts— (*i*) Function as used in the celebration of a social function. (*ii*) Function as used in professions. (*iii*) Function as the work of a person on a social post. (*iv*) Function as used in maths, to tell the relation between different variables. (*v*) Function as used in biology, as the contributions by different body parts in the management of a body. Function, in sociology, is used in the same sense.

Merton says that not only the word function has been used for different meanings, even the words, used to make the meaning of the word more clear, been many such as utility, purpose, motive, aim and consequences. He presented a paradigm for functional analysis.



Did u know? In the area of functionalism, Merton gave rise to the concepts of functional, dysfunctional, manifest and latent functions.

8.3 Function and Dysfunction

Function has been used in different means. Festival, occupation, the duty of a person that holds a social post, variable and for the organs of body to move, the Word 'function' is used. But, in sociology, function and Dysfunction are used for specific meaning. **Merton** writes, "Function are those consequences which increase the equilibrium or coordination in a social system." Dysfunction is those consequences which decrease this equilibrium or coordination. Defining function and dysfunction, **Johnson** says that, "If any partial skeleton, subunit, role, social standard or social value, social process or sub-process contributes to attainment of social goals, it is said to be functional and if it acts as a stumbling block in attaining one or more goals, it is said to be dysfunctional."

Merton too has mentioned about dysfunction. Defining it, he says that, "These are those consequences which become irrelevant to a social system".

Thus, it is clear from these definitions if any unit, role, value etc. contribute to the goal attainment of a social structures and on its equilibrium, they are known as the functions of those unit, role and value. And if these units or values act as a stumbling block in these attainments, there are known as the dysfunctions. When we talk about functions of partial skeletal frameworks, we mean to say that such partial framework want some results. By giving examples, we shall make the differences clear:

Joint family systems are the norm in India where the girls leave the family after marriage and the boys keep on staying in the family after marriage. This way, more than three generations of a family stay as one where the power is in the hands of the actor or the head. Every person earns money and gives it to him only. The rules of a joint family are functional to it. Joint families make the process of cultural transmission and socialization very easy and the security of old, the bill and the helpless is maintained. But there are some dysfunctions of this system too, such as destruction of families property and domestic problems and disputes.

Function and dysfunction do not mean for good or bad things. They have no direct relation with price. The intention of the function and dysfunction is moving. The law which is functional for one arrangement, can be dysfunctional for other arrangement and in other time, it may be functional. The meaning of functions and dysfunction is to contribution by serveral units of whole arrangements and coordination. If introduction of different units is benefical of an arrangement then it is called function or if it is harmful, then it will be called dysfunction.

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8.4 Differences between Function and Dysfunction

1. The works done by functional units are those which help in maintaining the equilibrium of a social system whereas dysfunction is the consequences which happen as a stumbling block to a social system.
2. Functions are profitable to a society while dysfunctions are just opposite.
3. Functions satisfy the needs of a system and its organizations while dysfunctions obstruct such needs.
4. Functions are provided recognition by the social system while dysfunctions are not, that's why they are considered a loss making proposition.
5. Functions are in the favour of the society, that's why they are praised and rewarded whereas dysfunctions are criticized, they are tried to stopped by law and society and the people who indulge in them are punished.
6. Functions are positive in nature and are accepted by the society. Whereas dysfunctions are negative in nature and are rejected by the society.
7. Functions are coordinated to the social laws whereas dysfunctions are not.

8.5 Manifest and Latent Functions

Merton has differentiated between manifest and latent functions. Defining them, he says, "Manifest functions are those consequences, from a clear outlook, that bring equilibrium to a social system and are accepted and desired by the members of the society."

"Latent functions are those consequences which, though, bring equilibrium to a social system, but are not desired or accepted by its members."



Notes **Johnson** writes, "Manifest functions are clear and apparent but latent functions are not apparent and are unclear."

When the consequences of many functions are fixed and accepted before hand, they are called manifest functions but when the consequences of certain functions were never even thought of, they are called latent functions. For example, there is a taboo on incest in nearly every society, *i.e.* there is a bar on sexual relations between brother-sister, father-daughter, mother-son etc. Some experts say that such relations were to be allowed, disfigured and bad looking progeny would be produced while some say it is basic human nature and he does not establish such relations on his own. According to this laws, latent functions are more important than manifest functions as if such relations were to be allowed, it would lead to tensions within the family. Marriage among different families expands social and cultural support systems. The latent function of Incest Taboo is that there are fixed sexual relations between a husband and a wife and they jointly book after their children and help in the process of their socialization.

We can understand manifest and latent functions with an example—a person is studying enginering course to be an engineer. His manifast is to earn money by making himself as an engineer and achieves social status. But it may have latent functions, for example, being an engineer, his marriage is happened with a prosperous, literate and beautiful girl. In addition, dowry he obtains a car, jewellery and cash for which he never thought and neither we wanted to be an engineer for such reasons.

Self Assessment

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Multiple Choice Questions:

5. According to Parsons, there are ..... major problems in keeping alive the social system of activities.
   (*a*) two (*b*) five (*c*) four (*d*) three
6. System is a ..... .
   (*a*) value (*b*) concept (*c*) problem (*d*) method
7. Function and Dysfunction concept is ..... .
   (*a*) dynamic (*b*) coordination (*c*) harmful (*d*) all three
8. Functions are positive, and are considered ..... in a society.
   (*a*) bed (*b*) right (*c*) opposing (*d*) obstructive

Distinction between Manifest and Latent Functions

The differences between manifest and latent functions are:

1. Manifest functions are clear from the outside and an actor makes conscious efforts to fulfill them whereas latent functions are not clear from the outside, the actor does not make any conscious effort for them and are realized only after the consequences.
2. Manifest acts are those expected results, about which an actor is already conscious and expectant whereas latent works are those about which the actor was never aware about the result of his actions.
3. Manifest functions are intended by the actors whereas latent functions are not.
4. Manifest functions are recognized whereas latent functions are not.

It is worth mentioning that the differences between the manifest functions and the latent functions are not always clear and extreme. Some acts may be manifest to some and latent to others. So, in a society, some functions are manifest and some are latent.


Task Make clear the differences between Manifest and Latent Functions.

8.6 Importance of Manifest and Latent Functions

The differences between manifest and latent functions are very important, according to Merton. These are as follows:

1. Many a times, a behaviour may seen unreasonable but they are important in a social way. For example, people of Hopi tribe burn fire to obtain rain. It is their belief that smoke is a hand of cloud, and hence will bring rain. Manifast is not important of this occasion, but Latest function is more important. When people come together, they share each other's happiness and it increases their relations.
2. Weblin says that buying expensive things means that these things are useful in a manifest way but in latent meaning, it means that it increases a person's social reputation.
3. It is useful from the view of social research.
4. It is also useful from the view of social reformers.

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8.7 Summary

- Social system or processes as a word is used by sociologist and social philosophers in different contexts. Normally, it has been defined as the interdependence of various traits or a whole of different units or subunits.
- According to **Talcott Parsons**, "Social system is a web of inter personal relations in a mandatory way."
- Every alive social system has negative or destructive forces which are an essential part of it, which are called pre requisites by Parsons.
- According to **Merton**, Manifest functions are those elements which increase the adaptation of the social system. Latent functions are those which reduce the adaptation of the those social system.

8.8 Keywords

- Arrival—To reach some place
- Tough—Hard
- Covered—Hidden.

8.9 Review Questions

1. What is a social system? Explain it.
2. Explain Parsons Social System Theory.
3. Explain Parsons structural and functional dimensions.
4. Explain function and dysfunctions.
5. Explain the Manifest and Latent Functions. Throw light on them.

Answers: Self Assessment

1. Values 2. Positive 3. Social
4. Functional dimension 5. (*c*) four 6. (*d*) method 7. (*a*) dynamic
8. (*b*) right

8.10 Further Readings



1. Fundamentals of Sociology—*J.P.Singh, PHI Learning Pvt. Ltd.*
2. The Principles of Sociology—*R.N. Sharma and R.K. Sharma, Atlantic Publishers.*
3. An Introduction to Sociology—*Virendra Prakash, Panch Sheel Publications.*
4. The Principles of Sociology—*G.R. Madan, Radha Publications.*

Unit 9: Understanding Culture–Culture and Civilization

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Objectives

After studying this unit, the students will be able to:

- Understand culture, its components and elements;
- Understand culture complex and the theory of culture lag;
- Understand culture and civilization, and culture and personality.

Introduction

Man is a unique animal and this is so because being entitled to culture, he is also its creator. In reality, this is culture only which separates him from other animals. Animals are not entitled to culture and even if they are, that chance is closer to zero. As someone has said truly, "Take culture away from a man, he will have nothing, he will not remain a man and rather change into a monkey." For this reason, Hoebel's statement is "Culture is a human phenomenon in strange form and in the meaning that in all creatures man is only such a creature that has capability to create and maintain the culture." This 'culture' is the study matter of this chapter.

9.1 Meaning and Definition of Culture

Many scholars have defined culture in different ways. For a linguist, culture is light and calmness of life. The word sanskriti is changing word of culture. A Hindu has to do many cultured work to

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make his life cultured and after that he is called cultured. In the same way, for historions artifical and merital development is called culture. But socialogists use the word 'culture' for different meaning.



Notes Cultured is totality of learned behaviour in which a child's personality is nutured and developed.

Tylor, among earliest humanist writers was the first one to define culture and used it liberally in his works. According to him, "Culture is that complex whole which is composed of knowledge, faith, arts, law and other such habits, which a man receives being a part of the society." He stresses on the fact that culture is a man's social heritage, which is gifted to him for being a part of that society. Making it more clear, **Tylor** further says that culture refers to everything that a man learns in his social life or receives from the society. Culture is not bestowed by nature, rather it is bestowed by the society. In other words, it is the greatest boon received by man.

Pidington has defined culture in a different way. For him, culture is the totality of those material and mental faculties, which a man receives for the satisfaction of his physical survival and social needs. Thus, according to **Pidington**, the culture of a man is the combination of two kinds of phenomena—**firstly**, the material objects which a man creates for the satisfaction of his necessities, such as tools, machines, clothes, house and places of worship. **Secondly**, knowledge, trust faith, values and other such immaterial phenomenon are also combined in a culture. These two parts of culture are connected and complementary to each other.

Malinowski says, "Culture is a set standard of received necessities and purposeful tasks or actions." According to him cultural is composed of those total ways of life which fulfill the mental, physical and other requirements of a man and release him from the ties of nature. Thus, according to **Malinowski**, culture is that means of man, through the medium of which, he acquires his necessities and fulfills his other requirements.

Hoebel states that the culture is the combination of various behavioural patterns which a man learns in his social life. In his words, "Culture is the totality of learnt behaviour patterns, that expresses the speciality of particular members of a society, and is not a result of his physical heritage." According to **Hoebel**, culture is not created by genetic spread. Rather, it is the result of social inventions. In other words, culture is an invention of man to satiate his social needs. That is the reason why, it keeps on getting transferred from one generation to another through a continuous exchange of ideas and thoughts that maintains its continuity. Thus, according to **Hoebel**, culture is included in the life way of any special social group.

A brief and useful definition of culture has been provided by **Herskovits**. In his words, "Culture is a man-made part of the ecosystem in which he stays. "This definition points us in the direction of the fact that a man is brought up in two kinds of ecosystems—first is the natural ecosystem and the second, social ecosystem. The whole social ecosystem of a man is his culture. This social ecosystem is created by a man only. It is not that there is no contribution of any natural event or natural ecosystem in this creation, but whatever a man creates from natural resources is his work and the totality of all these works, give rise to culture. For example, soil is a natural resource which is used by man to make utensils, images etc. which go on to become a part of his culture. Air, water or landforms are not a part of culture as they are a part of natural ecosystem and have not been created by man. Only those things of the whole ecosystem come under culture, which have been made by man. The 'things' referred here are not only material things, but non-material things as well. Thus, culture is composed of material and non-material things such as machines, tools, jewellery, house, art, religion, language etc., as they all have been made by man.

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Thus, it becomes clear from the above descriptions, as has been written by **Beals** and **Hoijer**, "The word culture is used in certain contexts such as (*i*) Culture is a way of life or design for living, of the whole human race at a given time; or (*ii*) These are designs of living, of a group of societies, which interact with each other; or (*iii*) These are patterns of behaviour, which are specially present in a particular society; or (*iv*) Those ways of behaviour which are specially found in different parts of complex and organised societies.

Attributes and Characteristics of Culture

The above given definitions would have made clear the nature of culture, but the attributes and characteristics of culture would make its nature clearer still:

1. **Culture is learned:** As stated earlier, culture is the complete whole of behaviour patterns. Man does not receive culture as racial or physical characteristics, through being born. Rather, he learns it from the society in which he is born. The language and the symbols used by a man, used to exchange ideas, is an indicator of the fact that he can learn the elements of culture from others. Different culture have differences, not because people are born different, but because they have been brought up differently. Small children do not have any set pattern of behaviour, they do so by the difficult task of learning.

   In this connection, it is to be remembered that when we say that culture is learned, it does not necessarily mean that every learnt behaviour is culture. Animals also learn many, but no humanist calls them as deserving of culture. The difference between the behaviour learnt by animals and the human culture makes one understand the real nature of culture. It is true that animals learn certain behaviour, like animals, and develops them into habits. But culture can not only be explained on the basis of habits alone. The truth that culture contains within itself, habits and behaviour, can not be entirely rejected, but these are different from individual habits and behaviour in the sense that these are not of any particular individual but are the common habits and behaviour of a group of people of a particular society. The behaviour learnt by animals is personal that's why they can't be called as culture; in contrast to it, the cultural system of humans has behaviour and habits, known as group habits which consist of folkways, mores and customs. None of these kinds are found in animal society. From this outlook, chimapanzees and monkeys are on the same level as they were hundreds of years ago, but man is not what he was ten years ago. Nature can only be developed in new ways by humans only, and he also does so; man is the living being that can create culture. In other words, culture is nurtured in human society only; in a human society, humans only create, develop and expand culture.

2. **Culture has transmission quality:** Culture not only can be learned but it can be spread from one person to another or transmitted from one generation to another. As explained above, animals also have capability to learn a lot of things, but other animals cannot take benefits from behaviours and experiences because they have no capability to transmit or spread the thoughts and behaviours to others. Man with the help of language and symbols this work can be done easily and does advertise his culture in other people or transfers from one generation to other. Meaning of this property of culture is that man starts present life-method on the bases of activities of past generation and every generation has not to learn or to invent again.

   Example. If one generation invents a bullock cart then second generation has not to invent the methods of making bullock carts, that would learn the method of bullock cart making from last generation.

3. **Culture is distinctive in every separate society:** Every culture has specialized culture. Its main reason is that every society has different geographical and social conditions. The result of these cultural differences is that one society is different from behaviours of members of

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other societies. So it is clear that it is natural to have difference of culture in every society. Yet, some elements of culture are same or common in all societies which **Murdock** called as "The Common Denominator of Culture". Beals and Hoijer have written that, "It seems to see externally that there is sufficient difference between cultures of New York or Paris and Eskimo, but both of these cultures are analysed then general characteristics can be found out." Culture presents those mediums with whose help a person gets clothes and residence, he lives alive and continuity of society is maintained but continuity of society is not sufficient, social order is also necessary. Culture regulates the relations of members of society and transfers them knowledge or experiences. In this way both differences and similarities of cultures of various societies exist. Differences in forms and similarities in many activities or unity is the main characteristic of all cultures.

4. **Culture has social quality:** Nature of culture is definitely social because it has been said earlier that culture is the result of social invention in the form of reaction of human-needs. The tradition of society keeps alive of society. Culture represents complete social life way of a society. In culture the custom, tradition, public-tradition, orthodoxy, religion, language, art etc. are included, it becomes clear that social properties are inherent in culture because these customs, traditions, public-traditions, religion etc. express the grouped or social life-method instead of personal life-method.

5. **Culture is ideal for the group: Murdock** has attracted our attention towards nature or characteristic of culture. According to opinion, "upto certain limit, grouped habits which build the culture are called or assumed as ideal rule of behaviour or pattern." It means in view of members of groups or a society there is a standard of social behaviour and for this reason it has to be accepted and according of that adjustment of behaviour is suitable. Though it is true that practically these ideals are accepted perhaps in form of ideal, still in this matter vigilancy is found necessarily, specially when there is a need for comparing our own culture with other culture then presenting our culture in an ideal way this feeling is found in most of the people of that society. For example, take the case of religion. When a Christian priest asks a Hindu to accept Christianity then he presents evils of Hindu and good things of Christianity in exaggerated form. In this way, an Indian can be seen vocal to praise Indian culture.

6. **Culture satisfies human wants:** In human society some specialized activities of culture are there. They arrange the resources for fulfilling the needs of man of both types—antropological and social. Continuity of any culture or cultural element or pattern is dependent upon the matter that there is capability of fulfilling the physical or social needs in them or not. The way in which individual habits are continued till there is fulfilment or satisfaction of drive or wish of consciousness or unconsciousness, in the same way in grouped habits of culture also there is property of fulfilling needs of group. Whole culture can come to an end if continually it fails to fulfil the important physical, mental or social needs of members of our society. In this way, in culture there is a special importance and work which is helpful to maintain continuity and permanency of complete cultural arrangement. Without every existence of whole is impossible and without whole everything is also meaningless. The way in which every part of body contributes significantly to keep the body alive, in the same way every custom or every institution contributes significantly to maintain life-process of complete cultural arrangement. Functionalists in the study of culture, among which Redcliffe-brown and Malinowski are main persons, have emphasized on functional aspects of culture.

7. **Culture has adaptive quality:** This characteristic or property of culture has two clear sides—first one is culture which is not non-living or stationary, mobility is its special characteristics and second one is that this mobility or changes occurring in culture time-to-time results in adaptation from external powers. In this way adaptation of cultural geographical

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environment is important and described in a special way. Due to many human needs and environment-related and historical situations or phenomenon, there is a change in structure of culture. But immediate change in complete structure of culture is rarely possible. In reality changes at different times in units or various parts of whole cultural system happens and due to these changes it becomes necessary that other parts and units also according to units or changed parts. For fulfillment of various needs man utilizes its different units or culture so man also does adaptation with continuously changable units. So it is clear that the property of culture to change in its structure has made man out of all animals an adaptive creature.

8. **Culture has the integrative quality:** Culture is not unbreakable system. In culture a number of sections or units are there, but these all are not random and haphazard. There is mutual relation and interdependence between these sections or units due to which a balance or unity is found in culture. It happens in reality because different units of culture do not work separately. Oftently they work along with other units. So in short, we can say that in various parts or units of culture, as Summer has said, "A strain towards consistency happens as a result of which different parts meet at a time and build more or less completely integrated whole." This is culture of quite wholeness. The characteristic of culture is seen more clearly in small, simple and separate societies because in such societies tension creating powers are less and changes do not happen very fastly from elements and various phases of culture.

9. **Culture is super individual and super organic:** One main characteristic of culture is that super individual and super organic both are there. We can describe the both separately. Firstly culture is super individual, consider this characteristic. It is true that man is a carrier of culture and it is foolishness to worry about existence of any culture expelling these men. It is wrong to think that culture is creation of a specific person. Any culture is more than any individual, human being can grasp or manipulate. Because creation of culture and continuity both are not dependent upon specific person so culture is super individual.

   Kroeber opinion is "Culture is not only super individual but super organic also." Related to culture Kroeber has used the word 'Super organic' in this meaning and to emphasize that zoological (organic) capabilities and culture (Super organic) are phenomenon of different kinds. So it is correct to assume that place of organic is higher than culture. It is correct in the meaning culture defines, controls and directs human-life. Man cannot live without getting affected from its effects. He has to flow along with stream of culture. **Kroeber** has explained this truth with the help of an example. Choose two eggs out of fresh eggs of ants and destroy all others remaining. Pay special attention for heat, humidity etc. of these two eggs. The ants produced from these eggs would have all characteristic of 'Ant' society like other ants. There would not be any lack of activeness, power, capability etc., of any type. In the words of Kroeber, "For ants inheritence maintains all those properties generation-to-generation but inheritance does not maintain and did not maintain even a single particle of culture or civilization which is specifically humanistic because it cannot maintain it." So it is clear that culture is super organic. But **Klukhon's** opinion about characteristic of culture above mentioned is that the meaning of culture to assume super individual and super organic is never that we assume that existence of culture would be maintained even after destroying all organic incidents or after dieing of all persons. Its meaning is only that building, existence and continuity of culture is neither dependent on specific person nor achieved through inheritance. In this meaning only culture is super-individual and super-organic.

9.2 Components of Culture

Piddington writes that, **"Culture is the combination of those physical and mental resources which a man uses to satisfy his life giving and social needs and adapts to his ecology."** We know that culture has organization and equilibrium. It is made up of many elements, units and subunits,

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which may be large, big or small. The unity and interdependence found in these components provide this equilibrium and organization to the framework of culture. Another fact is that no person can understand culture at one go, nor is it possible to do so which makes it necessary to study various units or components of culture, which are called by various names such as culture complex, culture traits, culture patterns and culture area. These increase the culture step-by-step and in this sense, cultural trait is the smallest unit of culture which together, mutually, create culture complex. This culture complex is organized in culture in a special way and provides it with a special form, which is called as culture pattern. The meaning of culture pattern is the spread of life ways in a specific area which is known as a culture area. Now we shall study various components of culture in detail.

Self Assessment

Fill in the Blanks:

1. For literator, culture is the tenderness and ..... of life.
2. Culture is not the gift of nature; it is the contribution of .....
3. Culture as a means in attaining the social needs is a ..... of man.

9.3 Cultural Traits or Elements

In culture complete life-style is included. So it is clear that in culture a balanced organization of ways or method is there. These cultural elements may be two types—material and non-material. For example one utensil or one table or one idiom or one public tradition. In this way combining infinite cultural elements complete cultural structure builds up. In analysis and demonstration of culture, it becomes extremely necessary to collect all units or cultural elements because without it basic elements or material cannot be understood. Every cultural element has a fixed place and work incomplete cultural organization and in this way in view of work, a cultural element cannot be further divided or fragmented.

Cultural traits are the single elements or smallest units of a culture. They are "units of observation" which, when put together, constitute culture. According to Hoebel, cultural trait is "a repeatedly irreducible unit of learned behaviour pattern or material product there of". It is the smallest part of culture which cannot be divided further and has a context and its own structure. Herskovits has defined culture trait very precisely as," It is the smallest unit in a given culture. It is identifiable". According to **Kroeber**, "A trait is a minimal definable element of culture." For him, trait is the smallest unit and it cannot be further divided. And, if some division is made, it would lose its significance.

From the definitions, the meaning of a trait comes out to be very simple, but this is not the case. Let us cite an example. We have our house. Among the material elements in the house are rooms, the stairs, various kinds of furnishings and appliances used for cooking food. These material traits are one aspect of the structure of culture. The non-material traits include the attitudes of the members of the household towards themselves, each other and the world outside. Now, let us analyze the structure of our household in terms of traits. The table placed in a room has a unity of its own. It is a physical whole which can be identified as such. And, therefore, we call it a culture trait. But, this is not the only explanation. The chair has no meaning as it is a part of the dining table. It gains importance only when it becomes a part of all the four, six or eight chairs of the dining table. Thus, the culture unit is identifiable only in a context. Thus, when we identify a trait, as a culture trait we shall have to take into account the entire context of the object of study.

Characteristics of Cultural Trait: Three kinds of traits are mentioned which are as follows:

1. Every cultural trait has a history, whether short or long. For example, when and how was the clock invented, its development from sundials to modern electronic watches comprise

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the history of a watch. In the same way, the history of the acceptance of an animal or a plant as a totem may be found.

2. A cultural trait is not constant like culture; rather its dynamism is its special characteristic. As the people connected with a trait meet new people, move from one place to another, the traits also keep on spreading. A culture group meets other groups, exchanging traits. This dynamism of traits has increased in modern times with the development of newer and faster means of transport and communications. This speciality of trait becomes the reason for social change and so brings a change to its framework.
3. Cultural traits do not stay away from each other as they cannot survive in isolation. For example, a watch is a personal trait but it alone cannot satisfy human needs for which are required other traits. All these traits together satisfy social needs. Even if take the example, inside it is a series of small parts which make a complex whole. This way, it is not in the nature of traits to stay away from each other.

   The first importance of traits is that without understanding them, one cannot understand culture completely. These are the first step or the base on which the whole framework of culture stands. **Gifford** and **Kroeber** were the first ones to study traits on the basis of a questionnaire of traits. In the same way, **Ray** and **Clemac** stress on the study of traits. **Tylor** has analyzed different cultures from the point of view of the development of social institution. **Boas** has investigated how mythology reflects the mode of life.

9.4 Cultural Complex

As has been explained above, the speciality of cultural traits is that they are mixed up as a bunch of flowers. In a society, cultural trait does not have any meaning. Normally, many cultural traits combine together to fulfill human needs and then they hold/have an important place or position for the use of humans and in this form are called a culture complex. In short, **culture complex is the bunch or combined form of cultural traits which satisfies human needs.**



Notes According to Hoebel, "Cultural complexes are nothing but larger webs of traits organized about some nuclear point of reference".

Cultural traits, as we know, do not usually appear singly or independently. They are customarily associated with other restated traits to from cultural complex. The importance of a single trait is indicated when it first go in to a cluster of traits, each one of which performs a significant role in the total complex.

In the words of **Sutherland** and **Woodward**, **"Culture complex is that combined grouping of cultural traits which are combined together in a meaningful inter-relation."**

Thus, it is clear from the above definitions that culture complex is that cluster of culture traits which have meaningful inter-relations and work as an important part of culture and, as a result, satisfies various wants and needs of humans. Language is an example which has a mixture of various traits such as words, sentences, parables, fables, grammar etc. What is to be remembered is that all these traits have to be tied together in a meaningful relation. By the medium of language, we may express our thoughts. It is not to be confused that culture complex is not an institution as only accepted and established means for fulfillment of human needs, are called institutions. But, in a culture complex, it is not necessary that it be a established or accepted medium. As **Piddington** says, "The combination of cultural traits in a culture complex may be due to functional association as accidental coexistence." For example, in India, forming is a cultural trait but there are other elements also involved with it. Same way, among the beauty complex of Hindu women, the combination of various cultural elements

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will depend on accidental reasons, because, just like forming complex, in it too, the combination of various elements is not required or mandatory from a functional outlook. The combination of various traits such as jewellery or cosmetics may be due to accidental coexistence, as fashion trends keep on changing. But, it can be definitely said that in a culture complex, there is a combination of more than one culture trait, which give rise to a particular behavioural pattern through their interactivities. This way, a cultural complex has also been defined as a pattern of interaction of cultural traits.

Examples of culture complex can easily be found in our society and the pre-modern one. **Willey** has used an interesting example of football complex. Various things used in the game such as ball, goal post, uniform, the refree's whistle etc. are all traits; besides these, other traits are the rules of the game, the band, the clapping by the crowd, reservation of seats etc. are all other traits without which the game is not complete but the game does not end here only. The match reports in next day's newspapers, radio and TV broadcast, holidays in schools, presentation of the shield and the after match parties etc. all make this complex complete as the base of all this grouping of traits is the game of football itself. In the same way, the marriage complex among Hindus, is another example which is an amalgamation of various traits such as engagement marriage itself, pregnancy, remarriage in case of wife being sterile, etc. It is worth mentioning here, there are many culture complex which may be divided into component complexes. For example in a transport complex, the component complexes in transport complex are water transport air transport, railway transport etc.

Cultural Area

Besides these components, culture has a geographical element too. If we travel on a continent, we will find, at least, some differences in various cultural traits and cultural complexes. This difference becomes more clear if we compare traits and complexes of far flung areas. In other words, it may be said that the spread of cultural traits and complexes is specially found in a fixed geographical area. Thus, the geographical area in which are found various traits, of the same kind, of a complex, is called a cultural area. In the words of **Herskovils**, "Culture area is that area in which same kind of cultures are found."

From the above definitions, it is clear that the spread of culture or its traits happens in a particular area only. Any person may learn a culture but only the ones in his neighbourhood, not the ones that are far away. For this reason only, culture spreads in a particular area, despite its mobility.

Clark Wissler says that cultural traits and complexes, especially if they are non-material, can not spread further without mixing with other traits and complexes. One may find 'Centre-point' from where the culture traits spread to other areas and mix with other traits or complexes. He believes that there is an area where the culture traits are found in their specialized forms, and at other places, they are found in mixed forms which are not found elsewhere. He further says that distances, mountains, oceans, dense forests and deserts are the biggest obstacles in the spread of cultural traits.

While **Sapir** and other sociologists defined culture area purely as a concept, Wisseler was the first one to define it serially and actually, based on the cultures of American Indians. He says, "If we divide the tribals of the new world according to their cultures, we may find food areas, things area and religious areas. But if we keep traits in mind and look towards cultural and tribal units, we may find certain fixed groups. This is cultural area *i.e.* classification based on cultural traits." He has defined cultural areas on the basis of social groups, "It is that geographical area where many tribes having a common culture reside." We should also keep this in mind this common culture can not be seen on the basis of scattered elements, rather it should be found in culture complexes.

Culture does not have any geographical boundaries, in the sense that one can not say with certainty where one area ends and other starts. In the neighbourhood of a culture area, one may see its different

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specialisations. This spread depends on many factors such as means of transport and communication, natural obstacles and geographical situations. In the modern age, increase in the number of means of communications and transport, the give and take of culture is increasing day by day, thus further blurring the boundary lines of cultural areas.

Thus, it is clear that the concept of culture area is a simple tool to find such centres where certain cultural traits and complex are found in their pure forms. In reality, its importance now lies only in studying pre-modern cultures which are far away from the contact of modern society as only such cultures can be limited within geographical limits. In modern societies, transport and communication have smashed all such boundaries and modern culture has spread throughout the world.

Cultural Pattern

The cultural complexes do not exist in vacuum but they have a fixed place and position within a cultural framework. All these complexes combine to express some speciality of a culture. This arrangement of culture complexes within a cultural framework, which expresses the specialties of whole culture is called cultural pattern.

Defining cultural patterns, **Sutherland** and **Woodward** say that, "The collections of various complexes, as a normal picture of the whole cultural is cultural pattern." **Herskovits** has further expanded the definition and said that cultural pattern, "is that design of cultural traits, which is expressed in the behavioural patterns of its members, and provides a special form to the life styles.

The above given definitions make clear the meaning of cultural patterns. It should also be kept in mind that this is not a practical thing which is present in every society whether modern or pre-modern. This becomes visible due to its particular fashion of organization in a culture. They are its building blocks, arranged in a special way. The unification of culture complexes is not called 'culture' as a pile of bricks cannot be called a house. To call a house, there is an arrangement and order of bricks. A room is made by arranging bricks in order and these rooms in order form a building (house). In the same way, the arrangment of culture complexes form cultural standard and the whole arrangement in a proper order forms a culture. Thus, it becomes clear that the specialized arrangement of culture complexes inside a culture is called cultural pattern.

The thoughts of Benedict are important in this regard. According to him, there are various units or divisions inside a culture, which become organized in a special design or fashion. The form of a culture is called cultural pattern and its study makes the knowledge of special characteristics very easy and this is its importance.

Example: The various cultural patterns found in Indian culture such as caste system, panchayats, joint families, religious diversity, agriculture, Gandhism, philosophy etc. tell about its various characteristics.

This is the reason why the importance of cultural patterns has increased in modern times.

Cultural Configuration

Some sociologist see culture as configuration. According to **Ralph Linton**, culture is the result of those behaviours and configuration of learnt configuration whose elements are found in members of particular community and transmitted by them. These elements of culture are organised and provide a special form to the culture of a society. This happens so every society has a tradition of learned behaviours which is different in different societies and this leads to different cultures.

The study of cultural configurations is found in the works of **Ruth Benedict**. She further developed the definition of cultural pattern and came up with idea of cultural configuration. She says that the

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integration of a society is created by the organization of the different divisions of its contents in some permanent or semi permanent design or forms. Every society has some important big divisions which are further sub divided which combine in a unique style and transmit this design to the units or divisions which further design a particular culture. This is called cultural configuration. Thus, according to this definition, the various divisions of a society, comprising of various sub-units is called cultural complex. The combination of such complexes combine into a huge complex which is the whole culture.

The complete culture or complex is formed by a unique arrangement of these units and their inter-relations. This unique arrangement leads to the creation of some totally new, the contributors is not just a combination of these units but this is done in a unique way and the result is the creation of huge complex known as culture.

She further says, "Like man himself, society is also a stable complex of thoughts and activities. Every society has different purposes, different from other societies. By satisfying its needs, a society goes on integrating resulting in unity of various items."

Though various cultural may be alike in various way, but the way of their design and of there integration are different, in the same way different masons design different rooms though they may be using the same basic elements of mortar, cement, or bricks. Though there are differences among culture complex, every culture has unity and integration.

The integration in a culture may be due to its interval tendencies or its trends. Benedict has called it 'genius' of the culture which may be one of the two—Appollonian or Dionysian. The former is made from the word Apollo, the Sun God of the Greeks which stands for quality of peace. As opposed to this, Dionysian is made of Dionysius, the God of pain. Thus, a dionysian society would be based on violence and indulgence. This way, she makes clear the differences between different kinds of integration.

Kinds of Culture—Material and Non-Material Culture

Whatever a man gets from the society is his social inheritance. This social inheritance is called culture by some social scientists. **Ogburn** has divided this culture or social inheritance into two parts.

1. **Material Culture:** Under this, comes those things which may be seen or touched such as house, radio, furniture, clothes, utensils etc. The characteristic of material culture is it that is man made.
2. **Non-material Culture:** It is that part of the total social heritage which is abstract and man made and which may not be seen or touched such as religion, traditions, literature, science ideals etc. Being abstract is its main characteristic.

The difference between material and non material culture are as follows:

1. Material culture is physical such as machine, furniture etc. whereas non-material culture is abstract such as language, traditions, religion etc.
2. The changes in material culture is fast whereas in non-material culture, it is slow because material culture can be changed on the basis of inventions but non-material such as languages, religion can not have fast changes.
3. Material culture can be measured but a non-material thing can not be measured as it is abstract.
4. Material culture is man made whereas non-material culture may be made as a result of social inter activities such as religion.
5. Material culture is mainly concerned with our external life whereas non-material culture such as religion and values are concerned to our internal lives.

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9.5 Theory of Cultural Lag

Ogburn presented the Theory of Cultural Lag in his book, "Social Change". The word 'Lag' means that a body is behind the other or a body is delaying to overtake the other body. Sri **Ogburn's** theory of cultural lag is based on this meanings. The theory is as follows:

Explanation of the Theory of Cultural Lag

Ogburn says that whatever we receive from our society such as clothes, house, furniture, religion, traditions are our social inheritance which is divided into (1) Material Heritage, and (2) Non-material Heritage, which are fully integrated. If changes occur in one of the two, they are bound to be changes in the other also. Since change is a natural phenomenon, therefore impact of natural law is done on both physical and unphysical culture. But the effect of change gives impact first physical culture and ingreat amount, *i.e.,* physical culture changes rapidly. But since both, cultures are the parts of human-life, therefore whenever there is a change in physical culture, there is also a change in unphysical culture too. He believes that changes occur first in material culture which leads to changes in the non-material culture, the changes being fast in the former as compared to the latter. As a result, material culture moves forward and non-material culture lags behind. This lagging behind of the latter is known as the theory of Culture Lag.

This culture lag leads to a situations of disbalance or non-equilibrium in the society and there are efforts to bring non-material culture on par with material culture but there is always a delay in doing so. This is culture lag.

Definition of Culture Lag

Defining culture lag, **Ogburn** says that the tension between the material and non-material cultures happen because they are changing at different speeds. This is culture lag and the part that is left behind is experiencing that culture lag. For example, in any city, the growth in the number of policemen is not proportionate to the increase in its population. This means the change in population is lag behind the population of police. Since these material and non-material parts of the culture are linked very closely, this leads to non-equilibrium in the society, which is tried to be rectified later on.

The changes in material culture are fast and easy because to receive them, a man does not have to change his internal interests, faith or trust whereas he has to do so in accepting changes to the non-material culture. Example, a firm believer in Hinduism will have little or no hesitation in accepting a model of a car but if the same person is asked to convert to Islam, it would be next to impossible to him. Thus, Indians did not have any difficultly in accepting modern tools, machines and means of transport whereas they still have not been able to drop the retrogressive concepts of casteism and other such outlooks. Thus, it becomes clear that changes in material culture are fast and this is meant by culture lag.

Criticism and Evaluation: Many scholars do not agree with **Ogburn** and their objections are given as below:

1. Many scholars severely criticise the difference between material and non-material culture are being not very clear.
2. According to **Sutherland** and **Woodward**, the main weakness of this concept is that it presents the process of cultural change in a very easy manner whereas the process of change and integration very complex. The relations between the different parts of culture are very deep and the sense of equilibrium or non-equilibrium is more natural. The situation of "what came before, the hen or the egg" is always there.

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3. **Sorokin** too says that changes may happen in any material or non material-culture initially and not in any fixed pattern. The changes in material culture are of the kind of inventions which are dependent on our thoughts, knowledge and science, which are a part of non material culture. Thus, it is clear that inventions happen due to changes in non material culture and changes may happen due to changes in parts of the culture.
4. Scholars also do not agree with the fact that changes in material culture take less time. **Veblen** says that it is also possible that are attempts to resist changes in the material culture as moneyed people might try to oppose such changes which might affect their economic interests.
5. The saying of **Ogburn** that material culture moves forward leaving behind the non-material culture. The reverse of it may also take place. For example, the non-violence and no war concept of Ashoka the Great is as valid today as it was in his times. This way his non-material ideas were far ahead of its times and any material culture whatsoever.
6. The last but not the least important thing about the differences between those two is that it becomes very tough to determine which part of the culture lags whom as there is no scale to measure the nature of both.

Thus, on the basis of above observations, **MacIver** and **Page** says that the concept of social lag of Ogburn is so simple that it loses its relevance. But if we believe in its boundaries and use it to understand the differences in social life, it becomes very easy.

Other Concepts related to Culture Lag

Sri Ogburn has said in the principle of cultural lagging that physical culture changes rapidly in comparison to unphysical changes, therefore, unphysical culture lags behind the physical culture. This is called cultural lagging. **MacIver** and Page say that the biggest fault of Ogburn's theory is that the use of the word 'Culture Lag' has been done to explain every kind of non-equilibrium or non-integration which is practically not correct. Thus, they have used some new words to explain this culture lag which are as given below:

1. **Technological Lag:** This word should be used to explain that non-equilibrium which happens between various parts of a technological process and affects production. For example, there are various sub-process in a cloth making process such as weaving, colouring etc. If all the work is done by machines and the colouring is done by hands, then this would affect the final production. This situation is known as technological lag.
2. **Technological Restraint:** This word is used in situations where there is opposition to the use of modern machines and technologies for saving established interests. For example, the rationalisation of Indian mills is being opposed, because the union leaders do not want the installation of labour saving machines and reduce the number of labourers. In the same way, Gandhi too opposed the clothes made by machines and promoted Khadi—the cloth made on a spinning wheel, to awaken nationalism in Indians. But the established fact is that a machine is a better tool than a spinning wheel, despite this fact, it was promoted as a means to develop nationalism. So, this comes under the category of technological restraint.

Cultural Conflict: When a foreign group comes and settles in a society, then there is a cultural conflict between the foreign culture and the ancient culture. This is called culture conflict. This situation happens when too different cultural groups live in the same society and these two cultures are opposed to each other and not able to coordinate, this leading to one culture trying to suppress the other. As a result one culture tries to suppress the other due to which there is a chance of struggle between these cultures which is called cultural struggle.

Culture clash may be better explained by the example of clash between the Indian culture and the English culture. India was invaded many a times by foreigners but the Britishers stayed put and interfered in the social life. In reality, they nearly succeeded in their game of trapping Indians.

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Right from technology to caste system, joint families, marriages, arts, culture, they tried to revolutions everything and nearly westernised everything. This was opposed at every step and is a classic example of culture clash.

9.6 Culture and Civilization

MacIver and **Page** want to define the parts of material and non-material culture, given by **Ogburn**, more clearly. According to them, material culture (social inheritance) is our civilization whereas non-material social inheritance is our culture. Now, let us try to define the differences between culture and civilization.

Meaning and Definition of Civilization

Civilization is material social inheritance, which contains all the things which we use as a means for fulfilling our needs. From this outlook, it contains all those material means, such as Typewriter, factory, bank, currency etc. All these things are used to fulfill our needs and are all parts of civilization.

MacIver and **Page** defined civilization as, "is that integration ways which are created by man in an effort to control the directions of his life." Under civilization, we include not only social organizations but also techniques of material instruments such as banks, telephones, machine, factory etc.

Characteristics of Civilization: The important characteristics of civilization are as follows:

1. **The element of usefulness is inherent in civilization:** Nothing comes under civilization till the time it doesn't profit the members of a society.
2. **Civilization is means** in the sense that we use different things to fulfill our different needs.
3. **Changes are fast in civilization:** Civilization is connected to our outer lives and changes in it are very fast. With the increase in the needs, efforts are made to find means of fulfill those needs and this leads to newer inventions and discoveries.
4. **Civilization is progressive:** Civilization always moves forward and does not go back.



Example: Cycles are not invented after motor cars but aeroplane.

5. **Civilization spreads easily from one place to another:** Since the element of utility is inherent in civilization so people attracted by its utility accept it far more easily. This is the reason whenever a machine is invented in USA, it is easily accepted in countries such as India, Japan and Pakistan.

Relation between Culture and Civilization: Culture and civilization are two main expressions of human life. There is a truth in the statement that, "**whatever we are is our culture and whatever we have in our civilization.**" Apparently, there are many differences between culture and civilization but more than these are their relations. For example, a boatmen before going into a river prays obeisance to both the river and the boat wherein the boat is the civilization and the worship is the culture. But in the total work of a boatman, the elements of culture and civilization can not be separated. The points given below make the relation between the culture and civilization more clear.

1. **Civilization is the carrier of culture** and this means to say that the elements of civilization help in the transmission of culture from generation to generation: Gandhi's thoughts have been compiled in the book form (element of civilization) and this way, these ideas (elements of culture) will stay alive for generations.
2. **Civilization helps in the propaganda of culture:** For example, if we wish to reach Gandhi's ideas of non-violence to corners of the world, the task is done by various elements of civilization such as means of communication, press, radio, cinema, etc.

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3. **Civilization is the ecology of culture:** Along with the development of civilization, a special ecology is created to which a culture has to coordinate. In other words, the changes in the civilization affect culture too. For example, the inventions of machines have speeded up various facets of social life, businesses etc., as a result, our life has become extremely busy and the cultural elements have to coordinate with these changes. The rituals, of marriage which took 7-8 hours earlier, now take much less time.
4. **Culture fixes the direction of civilization:** Our life is affected by our values, traditions and religion and therein lies their importance in fixing the direction of the civilization. For example in the factories things are produced needed for survival, things of luxury and even of destruction. But what actually is to be produced is decided by the culture only. Thus, it becomes clear that the culture fixes the direction of the civilization.

Thus, the above discussion makes it clear that civilization and culture are very closely connected to each other and are complementary to each other.

Distinction between Culture and Civilization: MacIver and **Page** have mentioned five functions between culture and civilization.

1. **Civilization can be measured, culture can not:** The elements of civilization can be measured, besides its usefulness. For example, we may easily say how a bike is better than a cycle and so on, but no such things can be said about elements of culture. Their usefulness can't be measured and can be no single vote. For example, some people may like the poetry of Bachchan and some of Tagore.
2. **Civilization is the mean whereas culture is attainable:** Every element of civilization is used as mean to satisfy our wants whereas culture is attainable. For example, we use a bank to satisfy our economic needs, and when we listen to poetry, we become happy.
3. **Civilization moves forward whereas culture does not:** According to **MacIver** and **Page**, civilization does not only move forward but does so in a particular direction. The invention of wheel gave birth to bullockcarts, then cycle, car, train and finally aeroplane. Thus, it becomes clear that civilization moves forward in a particular direction only. For example, modern cars are better than early cars but this is not true for elements of culture. For this can't be claimed that all of today's plays are better than those of Shakespeare. Thus, culture moves forward but not in any fixed direction.
4. **Civilization has to be accepted unchanged whereas changes are brought to culture:** Generally, the elements of civilization have to be accepted without any changes. For example, the tractor developed in USA has to be accepted as it is and then only will it be useful to us. But this is not implemented to elements of culture because to accept these change, one has to change one's own internal constitution, thus when these elements of culture come to some other group then there have to some changes in them. For example, Christianity has had to do some changes in itself to fit Indian situation.
5. **Civilization spreads from once place to another effortlessly whereas culture does not:** Since civilization has usefulness which attracts others to it and people accept it themselves. This way, it spreads from one place to other effortlessly. For example, India has accepted machines and tractors made in USA. Another reason for its acceptance is that one does not have to change one's ideas and thoughts. As opposed to this, to accept any element of culture, one has to make appropriate changes to one's thoughts and values. So, far the spread of culture, one has to make conscious ideas. For example, a staunch Hindu may easily use a ceiling fan (civilizational element) but if he is asked to convert to Christianity (cultural element), it will be difficult for him. The reasons are clear that to accept Christianity, he has to change his religious faith and ideals. Thus, it is clear as compared to culture, civilization spreads very easily.

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Thus, all these points make it clear that are various differences between civilization and culture but it does not suffice to say that they are totally different from each other. In reality, they are the different sides of the same coin and keep on influencing each other.

Effects of Culture on Human Life or Society: Civilization effects high influence on human society. The reason is clear that natural resources provide only raw materials to humans. This raw material is changed into useful material only when one knows its usefulness and this knowledge is a part of culture. For example, the coal mines of Bihar and petroleum products of Iran has no use for man till their usefulness was not realised by man. The influence of culture on human is explained further in the following points:

1. **Effect on personality development:** Culture plays an important role in the personality formation of a man. A child is born with some inborn qualities. According to genetic processes, he gets the size of the body and mental and physical characteristics from his parents. At the time of his birth, he is neither social nor opposed to it, he's just a social. Slowly, through the process of socialisation, he becomes social and his habits, faith, behaviour etc. are all formed by culture only. This is the reason for the difference in the habits and behaviours of different societies. For example, spitting on someone is a sign of disrespect in most of the world but among the Masai tribals of Africa, spitting is a sign of love and good faith.



Example: People in Europe and India stands in the presence of best people whereas in Fiji and Tonga, people sit down.

In the same way, the personal quality of modesty is also fixed by culture. Showing two eyes to outsiders is supposedly a social crime whereas showing one eye is the sign of modesty for a girl of Druse tribes. Wearing a veil is the a sign of modesty for Muslim females whereas for English females, it is not.

2. **Effect on economic life:** Culture influences economic life too. The economic progress of every country depends on its culture also. Since, physical progress is considered everything for Americans, it made huge economic progress; whereas in India, moral development was everything, it didn't make that much economic progress. **Max Weber** has connected religion, a part of culture, to economic system. According to him, Protestanism has some characteristics which has led to the development of capitalism and the best examples are England, Holland and the USA, where people developed capitalistic societies because of Protestantism. This proves that culture decides the direction of economic life of a society.
3. **Effect on industrial development:** Culture impacts industrial development also. In any country, a culture decides the way of industrial development by deciding what is to be produced and what not. We use atomic power to destroy other countries or it will be used for the welfare of the public is decided by culture only. This way, it may be said that culture decides our industrial development too.
4. **Effect on social integration and framework:** The different societies have different social structures and social disintegration. Let's take the examples of families. Some culture have the domination of joint families while some are dominated by single families. The forms of marriages too are different. For examples, in Hindus, marriages are prohibited between seven generations on father's side and five generations on mother's side whereas among Muslims, only a few relations and some close relations are prohibited. In a civilized society, it is a social crime to kidnap a girl for marriage whereas in tribes such as Bhils and the Gonds, this marriage style is considered ideal.

   Within a social structure various status and roles are included. In reality, the status and roles of various members of a society are fixed by its culture only. For example, the status of women in a Hindu society is deplorable whereas in matriarchal societies, women are the

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head, control the economic matters and the family carries their name only. Thus, it is clear, culture fixes the forms of social structure.

5. **Effect on political organizations:** In every society, religious organizations are fixed in context of culture of that particular society. The society would follow aristocracy, meritocracy, democracy or communism depends on its culture. The fixing of social laws is also done by culture only. In reality, laws in a society, traditions and values are the various forms of each other only. Which divisions of the society would be patronized and what all facilities would be provided to them are fixed by a society only. For example, in India, arrangements have been made by law to provide security to *Harijans* whereas in USA, steps are required to improve the conditions of the blacks (Nigros).
6. **Effect on the process of socialisation:** The process of socialisation is also impacted to a large extent by culture only. When a child is born, he is a biological being. Slowly, his family, friends and neighbourhood teach him social qualities and their types are fixed by the culture. The language that a child learns is fixed by the culture only. A social being has to go through the rites of social purity. For example, in Hindus, the rites of *Namkaran*, *tonsure*, *samskar*, *yagyopaveet* and *kriyakarm* and among Muslims, the rites of *aqiqa*, *maqtab*, *khatna*, *nikaah* and death rites are compulsory for an individual for the completion of social life. All these are fixed by the culture only.

   From the discussion above, it is clear that the culture impacts the human society the most but it does not mean to say that culture is everything. Some other facts have to be borne in mind. Another fact is that man only is the creator of society, though after its completion, he himself is affected by it as someone has truly said, "Man is not only a slave of society but also its creator".



Did u know? Whatever we are is our culture and whatever we have is our civilization.

Social Functions or Importance of Culture

The social functions or importance of culture are given as below:

1. **Culture fixes laws for the satisfaction of human needs: Malinowski** writes that culture is that form of the means which satisfy various human needs. For example, culture decides as to what do we eat–veg or non-veg, take dowry or no? Thus, it fixes laws by which people satisfy their needs.
2. **Culture helps in the development of morality:** What is right and what is wrong from a social outlook, is fixed by culture only and morality is developed on the basis of cultural patterns only. The cultural traits only fix whether there is monogamy or polygamy in a society; caste rules are to be followed or not, till when can the sex rules be relaxed, the rule of elders is to be accepted or not. This way morality is developed in a society.
3. **Culture provides unity to the social behaviour:** Culture gets transmitted from one generation to the other and this way, it is able to provide a fixed form to the behaviour of a person. The result is that it provides unity to social and personal behaviour. Culture gets transferred but it does not happen that the forms are of different forms. Cultural patterns are the same for everyone and despite differences in the society, a sense of unity prevails.
4. **Cultural increases social experience and expertise:** Culture provides certain culture patterns which are transmitted from one generation to the other. This way, the culture contains a

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combination of experience of generations and social sanctions. These experience further increase the expertise of humans.

5. **Culture increases the feeling of security:** Culture is the collection of experienced and proved behaviours. Our ancestors, through continuous experimentation, found whichever actions to be successful and proper, the same are presented to us as traditions. Such culture patterns, presented by the society contain the tested behaviour of many generations, develop a feeling of security by themselves. The reason for this is that we already know that the kind of behaviour that is to be done in a particular situation.
6. **Culture makes easy the new situations, problems and conflicts:** To tackle new situations and conflicts, new knowledge and new ideas are required. But since, the form of culture is progressive, it keeps on presenting new ideas and new knowledge which are based on traditions only. This way, culture, from its past experiences, develops new knowledge.
7. **Culture fixes the bases and forms of social stratification:** The works of people and groups thereof under social stratification are fixed by culture only. For example, the works and the roles of various caste groups are fixed by the culture only, by which member of every caste is well aware of his rights and duties and there is no conflict of interests. This provides equilibrium to a society.
8. **Culture is a tool of social control:** Culture is an effective tool of social control. As has been made clear, the various traditions, rituals, rites, behaviours, science, literature, laws in social life are various learnt qualities, abilities and talents, the total collection goes by the name of culture. And it is not necessary to say that the impact of all these control society.

Self Assessment

Multiple Choice Questions:

4. According to ....., the lifeways of any social group is inherent in a culture.
   (*a*) Hoebel (*b*) Malinowski (*c*) Beils and Heizer (*d*) Parsons
5. That particular geographical area, where cultural complexes are found, is known as ..... area.
   (*a*) complex area (*b*) natural (*c*) social (*d*) cultural
6. Culture has two parts—material and ..... culture.
   (*a*) visible (*b*) natural (*c*) non-material (*d*) all of these
7. Whatever we are is our culture and what we have is our .....
   (*a*) money (*b*) civilization (*c*) status (*d*) hard work

9.7 Culture and Personality

Behaviour is the word used in everyday language and its meaning has to be understood in social and cultural contexts besides the physical and mental ones. It becomes unscientific to understand behaviour either in of the three reasons of organism, society and culture and these three cannot be separated from each other. Behaviour is the result of interactions of these three reasons. Organism gives a physical design, society gives it a stable form and the culture decides the direction of a behvaiour. Now let's try to understand culture and behaviour.

Meaning of Culture

In the words of **Tylor**, "Culture is that complex which has a combination of knowledge, faith, arts and laws and traditions and other such abilities, which are accepted by a member of the society".

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General Meaning of Personality

The word personality comes from Latin word 'Persona' which means mask. Persona in turn comes from the Greek work 'Prosopon' which means the design or emotions of a face. Based on these meanings, personality means that outer form which is presented before other people and is that outer form which is presented to the world, but the meaning of this word is different in sociology.

Meaning of 'Personality' in Sociology

When a child is born, he gets his physical qualities through hereditary process and he is neither social nor antisocial, just unsocial. This child develops into a social being through the process of socialisation. In short, whatever he gets through heredity is developed in the activity areas of society and culture. A man is born devoid of social traits which he learns slowly from his society and culture. The combination of social thoughts, traits, habits along with other mental and physical faculties and their organised form is known as 'Personality'. The following definitions makes the meaning further clear.

Definitions of Personality

According to **Munn**, "Personality may be defined as a person's structure, behavioural ways, interests, mentalities, abilities and talents in their most organised form."

In the words of **Allport**, "Personality is the progressive organization of psycho-physical system inside a man, which decides his actions towards his ecology."

Kingslay David writes, "Personality is a mental incident. It is not organisational nor is it social, rather it is made by the combination of the two."

Prince Morton has defined personality very briefly says he, "All the physical properties and earned qualities and their total is defined as "Personality."

This one may say that the organised and progressive complexity of personal qualities gotten through heredity and socialisation is called as personality.

Factors or bases for the Development—Organism, Society and Culture

The development of personality is not only on the basis of one cause or basis only, rather its the basis of many reasons. These reason or causes may be divided into three (*i*) Biological or Organic, (*ii*) Social and (*iii*) Cultural.

1. **Biological or Organic Factors:** In factors, we include mental and physical faculties, all of which are affected by biological or organic factors out of which the important ones are listed below:

   (*a*) **Physical structure and health:** Having a good physical structure and health easily create a favourable situation for him whereas the lack of it hurts a person's ego and he becomes affected by inferiority complex. Lack of health is a double edged sword. The positive side is that it may lead a person to become like **Sucrate** and **Napoleon** and the negative one is that he may become depressed, may become an addict and may even commit suicide.

   (*b*) **Intelligence and talent:** Though intelligence and talent are connected to social-cultural situations but their contribution is no less in personality development. These are very helpful for gaining success in life, solving problems and for coordinating itself according to new situations. As opposed to this, a fool is not able to develop all this. According to intelligence and talent fix outlook, knowledge, and ideal and they have separate position in the nature of personality and these are very important properties of personality.

   (*c*) **Nervous system:** The activities of nervous system impact personality as it affects mental ability, creative ability and special talents. Though its activities has a limit but despite

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that its importance is not less in the development of creative abilities. According to **Kemph**, our wants are given birth by the self-driven nervous system and it has very important role in the development of reason and resolution.

(*d*) **Endocrine glands:** There are many glands in the body from which a number of hormones mix into the blood. Balanced hormones help in the development of personality whereas less or more secretion is harmful to a body. More secretion leads to anger in a person and less secretion leads to a feeling of weakness. Thyroxin is excreted by thyroid glands, the loss of which leads to loss of memory and weakening of brain. More secretion of adrenin from adrenal gland leads to development of male features in females and lessening of curves in them. Pituitary gland is called master gland because it controls all other glands and creates equilibrium between them. When this gland is very active, a person becomes big in size and his reproductive organs develop before times. As opposite happenings, the sexual organs are not developed properly. In the same way, the process of producing children, menstrual cycle, pregnancy etc. in a woman are controlled by another gland—the sexual gland.

2. **Social factors—Society and Personality:** Besides the biological factors, some other social factors contribute to the development of personality by providing raw materials which are developed by society and social factors. Some such social factors are given below:

(*a*) **Family:** It is the basis of social life and its contribution in personality development is immense. The starting life of a child is spent in a family, he is like a lump of clay, which is developed by the family, ecology and environment around him. He learns eating habits, ways to speak, traditions and traits from a family besides social responsibility, the need for cooperation and the importance of forgiveness. Besides this, he also learns morality, examples and ideals. There is a famous Chinese saying, "The basis of a child's criminal habits is his family and mother and father as they are his two first books". In an amoral family, a child learns criminal behaviour whereas in a healthy ecology develops love for one's country, duties, good qualities etc. Thus, the contribution of family in the development of personality is unparalleled.

(*b*) **Economic Institutions:** These institutions too play a very important role in the development of personality as the economic institutions influence the means and conditions needed for human survival. For example, in a capitalist economy, the unequal distribution of money on one hand and on the other hand economic uncertainty and unemployment in a person's life. This leads the feeling of uncertainty and a feeling of jealousy and violence towards large business houses. In a socialist economy, the feeling of economic security and certainty is developed. More important fact is that the economic status of any family is fixed by the nature of economic institutions and this affects the thoughts, feelings, outlooks and ideals of a man. For example, extreme poverty and a prolonged state of unemployment narrows the economic facilities but also reduces the chances of many facilities of life. Such a situation may drive a person to become a criminal, addict or a prostitute.

(*c*) **Social Institutions:** They also affect the behaviour. Social institutions are the means to satisfy social needs and are based on accepted laws, rules, traditions and permissions. Without them, the social life is not possible. For example, caste system and the activities of members, feelings and thoughts are due to this institutions only. The system puts severe restrictions and prohibitions as regards to its members, marriage, food habits social contacts. This leads a person to develop certain ideas on his own. The feeling of uncertainty, marriage among one's caste and discriminatory food habits are the result of these institutions only.

(*d*) **Educational Institutions:** These institutions play a huge role in the development of personality as their areas are varied and extensive, there are different kinds of students studying who came in contact with a child, and through their medium only he develops a clear perception of life. He selects his friends and through this selection, he develops

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various values, good or bad habits, kinds of behaviours and ideals etc. These may make or break his personality. These traits are affected by his teachers also. The laws and rules of a school or college too affect the personality and he learns discipline, obeying and respecting social laws.

(*e*) **Social Status and Role:** The social status and role under a social structure points towards a person's fixed position and role within a society. Within society itself, there are many works and roles of a man such as a son, father, husband, relative, officer, post holder of a club or priest etc. Working at these positions, a man develops certain habits, ideas, ideals, special abilities etc. Besides his position, the position of his family also give a fixed form to his feelings and behaviours. It won't be surprising if a child belonging to rich family develops inferiority complex and a child belonging to poor family develops inferiority complex. From this outlook, the importance of social status and work is also worth mentioning.

3. **Cultural Factors:** Besides biological and social factors, cultural factors too play an important role in personality development. These are as follows:

(*a*) **Customs:** The customs are accepted and set folkways which are transmitted from one generation to another. Every member of a society is expected to behave according to its customs. These customs present some ways related to behaviour, before us. We do not hesitate to accept them as they are socially accepted and secondly, others people too accept it. This way, the behavioural ways, inherent in customs, are according to wishes and contain the successful experience of generations. This way the make learning very easy, which further help in the development of personality.

(*b*) **Traditions:** These are those accepted ways which are transmitted from generation to generation. Traditions have social acceptance and a person understands them right from his childhood and he is directed to act according to them only. A man can never escape from its influence and his behaviour is affected by them.

(*c*) **Religion:** It is an important element of society and exerts a tremendous influence on a personality and is connected to faith on supernatural powers and holy feelings and influences a man's life in many ways. To profit from this superpower and to escape its wrath, people start believing in hell and heaven, sacred and profane. Along with this, he starts believing in some magical rituals connected to religion. It exerts a tremendous influence on a person's behaviour and presents many rules and laws. Such as Buddhism stresses on non violence, speaking the truth, no thievery etc. Such rules affect a person's habits, values, ideals and behaviours.



Caution Religion gives a message to accept happiness-sorrows, success-failure equally and does not allow developments of disappointments and lets him inspiration of being duty bound and progressive.

This way, religion is also very helpful in fostering brotherhood and its best example is Islam which preaches that all the people having faith in Allah are brothers.

(*d*) **Language:** It is a great achievement of men as it separates him from the animals and through which we express our feelings, exchange ideas, create music and sing songs. It is related to our internal life, ideas, thoughts and inspirations and these are all important parts of our personality. If there were no language, then social exchange and the area of inventions would all become very narrow and the development of personality stops. This way, through a language and its medium, parents, children, neighbours, teacher and student interact with each other. The development of personality stops without it.

(*e*) **Science:** In modern times, there is no facet of life which is left touched by science. Truth is that science through its achievements, creates a special social situation which affects a

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personality of a man. For example, after the invention of printing press, books, magazines, journals, newspapers etc. were published and the means of transport made it possible to send these books to far off places. Thus, many behaviour, ideas, faiths and feelings are affected by these books, magazines, newspapers etc. Today, ideas, feelings, languages, values and fashion related behaviour are being exchanged on an international level. This has been possible due to scientific inventions.

The above explanation makes it clear that in the development of a personality there is the contribution of biological, social and cultural factors which are equal in strength. The truth is that physical and mental qualities which we get from our parents, through whose help a society develops personality and this development is done by culture.



Did u know? Personality is made from the Latin word 'Persona'.

Culture and Personality

As it has been made clear the raw material that are provided to a man by biological processes whose personality is developed by the society whose form, nature and the work processes are fixed by the culture only. This way, in personality development, culture's contribution is immense. The relations between culture and personality, as given by **John Gillin**, are as follows:

1. After birth, a human child enters the man-made environment and is surrounded by it. This ecology contains man made physical things such as tools, house, furniture, etc. besides containing non-material things such as traditions, religion, language etc. Its number, uses and nature are fixed by the culture of the society and they impact a man's personality as he is surrounded by it.
2. Culture inspires a man to act in a fixed manner. Actually, the behavioural attitudes are accepted and fixed by the culture.
3. Culture through awards, inspires a man to learn fixed proper behaviour and through punishment and criticism, compels him to leave bad behaviour.

Thus, it is clear that there is a close relation between culture and personality.

Self Assessment

State whether the following statements are True or False:

8. The family is the basis of social life.
9. Nervous system does not affect the development of personality.
10. The socially accepted folkways are customs.
11. Culture does not affect psychological effects of personality.

Particular Traits of Personality and Culture

The effects of culture on personality are as follows:

1. **Capacity to tolerate suffering:** Culture provides the capacity to tolerate suffering to personality of a person.



Caution In the culture of Red Indians, the kids are brought up in such a way that they become habitual to tolerate a lot of suffering.

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For example, to make their skull according to the ideals of their group, the children have to undergo a lot of pain same way, in youth organizations they were told stories of heroes. Besides this, their parents too make them undergo lots of sufferings. In this situation, toleration of pain and suffering becomes a part of their personality.

2. **Sense of social responsibility:** More and less of social responsibility in a child's personality depends on culture. For example, the eldest son of a Hindu family is supposed to develop a more social personality as compared to other sons as after the death of his father, the responsibility of the family falls on him. He has to do all the familial rituals and take the family tradition further. This is one of the reasons why parents, till the time they are alive, keep him involved in every family function. The father trains him in his business and profession and at the time of his death, gives him the responsibility of the family. As **Mazumdar** says, "The cultures which have a majority of joint families, in such families the children develop more sense of social responsibility as compared to children of single family".
3. **Sex morality: Murdock** says that sexual behaviour or sex morality is also affected by culture.



Caution In Indian morality, the concept of Sati is a special feature of Hindu women because from a very young age, they have been brought up on the ideal of Sati Savitri.

Through various ancient stories, the importance of Sati concept is drummed into their mind, so they try to maintain their sexual purity even at the cost of their lives. Opposed to this, in the tribals of Central India, the girls are free to have sex relations with others and in Konyak Naga tribals, ladies may have sex relations with persons other than their husbands.

4. **Some abnormal behaviour:** Culture develops some abnormal behaviour too. For example, in Muslim females wearing a full bodied black cloak is a part of their habit while covering their heads is a Hindu social tradition. In *Bukau* tribals of New Guinea, if a son-in-law opens and sees the face of his father-in-law, the father-in-law is so ashamed that he runs away into jungles. In Malaysian culture, an Uncle is supposed to copy a nephew's behaviour and is not supposed to take umbrage at any of his behaviour. In some tribes, when a lady is pregnant, at the time of child birth, when she shouts or screams due to pain, the husband has to do the same. In nearly every society of the world, it is considered degrading to spit on someone but in *Masai* tribals of Africa, it is considered to be a sign of love and doctors in some Indian tribes of America commonly spit on their patients. So, it becomes clear that culture helps in developing some abnormal behaviour too.
5. **Other traits of personality:** If we try to analyse various traits of personality separately, we will find that they too are affected by culture. Let's consider personal behaviour according to culture patterns. Hissing in Japan is a way to show respect to people, Bassout people appreciate by hissing but in England, it is considered bad manners. Thus, it has also been seen that culture affects prejudice too. Son of a staunch Brahmin tries to avoid even the touch of a *Harijan* and is not in favour of any social contact with him, at all. This is so because his culture expects him to do so. In the same way, modesty is also affected by culture. Turkish girls should not expose her chest in front of her brothers or father but it is all right at nights. Wearing full body cloak is modesty for Muslims, not for the British.
6. **Psychological traits of personality:** Culture affects psychological traits of personality also. In more than one studies, culture has been seen to be affecting perceptions also. **Hellowell** says that language, art, faith and traits of culture are very important for perception. A man gains knowledge of perception on the basis of his cultural experiences, ideals and faiths. *Nevahi* tribals understand the order of works but they do not understand different ways to do them. Rural people calculate exact time without watch or clocks, may predict the time of

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rain and storms but such perceptions are tough for urban people because in their culture, different machines are used for these works. In the same way, culture affects a person's thoughts and cognition. Turkish people treat sea water and fresh water as totally different forms but others may not think so. Some children can easily recognise a car by its head lights but can not do so in case of boats or camels. Opposed to this, some tribals may tell the kind of animals just by the sound produced by their footprints on dry leaves.

Culture affects imagination and unconscious process. **Lantis** and **Spencer** have shown that imagination and unconscious processes are related to art and folklore. Art gives rise to imagination as aesthetic emotion only gives rise to art. This way, through folklore, a man reaches fairy land. In the words of **Anatole France**, "Nations stay alive in their folklore and they gain necessary thoughts for social life; just some stories are enough to inspire them. Whatever is true for a nation, is true for its members".



Task Throw light on science in the development of personality.

Conclusion

From the above analysis, it becomes clear that culture has huge impact on personality but it doesn't mean to say that culture is some kind of super structure which design all people in the same design. No culture can effect all the people equally. It is also unscientific to say that culture is the only deciding factor in personality development. One also should not forget that man is a slave to society rather he is its maker. Ruth Benedict say, "No scholar believes that a man is a slave of culture and mechanically follows its tenets. Till today, no culture has been seen which has been able to do away the differences between its various members. The relation between culture and personality has been that of give and take and will remain so. "The development of culture is a boon for personality and the development of personality is good for culture.

9.8 Summary

- For literateurs, culture is the tenderness and light of life. The word 'Sanskriti' has been taken from 'Samaskar'.
- According to **Tylor**, culture is related to everything that a man learns in his social life or gets from his society. Culture is not a product of nature but of society; it is the best gift of society to man.
- Culture traits are the smallest unit of whole cultural system which can not be further divided.
- Culture complex is a mixed form of cultural elements which satisfies human needs.
- In the words of **Sutherland** and **Woodward**, "Culture complex is that group of cultural traits which are woven together in a web of meaningful inter relations.
- The system of culture complex under culture structure, which has expressions of the whole culture, is known as culture pattern.

9.9 Keywords

Culture Complex—Behavioural Traditions.

Organism—With parts.

Heriditary—Generational, according to generations.

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9.10 Review Questions

1. What is culture? Write its characteristics.
2. Write short notes on:
   (*i*) Culture Complex
   (*ii*) Culture Pattern
   (*iii*) Cultural Configuration.
3. Make clear the relations and the difference between culture and civilization.
4. What is culture? How is it different from civilization?
5. Make clear the differences between culture and civilization.
6. What is the actual meaning of personality? What are the important factors in the development of personality.
7. Explain the various social and cultural factors that affect personality.
8. Write a short essay an "Culture and Personality".

   OR

   What is Personality? Write about the affect of culture on personality.

Answers: Self Assessment

1. light	2. society	3. inventions	4. (*a*) Hoebel
5. (*d*) cultural	6. (*c*) non-material	7. (*b*) civilization	8. True
9. False	10. True	11. False.	

9.11 Further Readings



1. Sociology—*Dharmendra Kumar, Tata McGraw Hill.*
2. Fundamentals of Sociology—*J.P. Singh, PHI Learning Pvt. Ltd.*
3. Principles of Sociology—*Radhika Goyal, Surabhi.*
4. An Introduction to Sociolgy—*Virendra Prakash, Panchsheel.*
5. Sociology: An Organisational Introduction—*Johnson, Herry M., Allied Pubhishers*.

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Unit 10: Socialization-Stages and Agencies

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Objectives

After studying this unit, the students will be able to:

- understand socialization and its nature;
- understand the process of socialization its factors and its methods;
- understand the theories of socialization and its importance.

Introduction

Nature has maintained some gap between humans and animals but this difference is so clear that man has been able to establish himself as the best. Flush with cultural achievements, a society accepts biological human baby and develops him into a social animal. A small child does not show any human qualities, but develops social personality by contact with society *i.e.* he develops human qualities, habits, behaviours, power of thinking etc. This process is called socialization.



Notes Socialization is that process through which a human child earns or learns social qualities for himself and qualifies to become a social being.

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10.1 Meaning and Definition of Socialization

When a child is born, he's just a biological organism, having no social qualities. In other words, he's just a being with biological qualities. Moving between society and culture, he slowly changes into a social being. The process of which a biological animal changes into a social being is known as socialization.

Defining socialization, Prof. **Greene** says, "Socialization is that process by which a child gets social characteristics and personality."

In the words of **Fitcher**, "Socialization is a process of complementary and continuous between a man and his fellow humans, it is a process by which a man accepts patterns of social behaviour and coordinates with them."

Kimball Young treats socialization as a learning process. In his words, "Socialization introduces a man to social and cultural world, makes him a member of society and its different groups and inspires him to accept to social norms and values ..... It certainly is a form of learning and not some biological inheritance."

In the words of **Neumeyer**, "The process of the development of a man into a social animal is socialization."

According to **Johnson**, "Socialization is a way of learning that makes the learner fit to do social work."

Mukherjee says that the process by which the social personality of a biological person is made and developed, is known as socialization.

Bogardus has written, "Socialization is the process which makes people work together, develops the feeling of social responsibility and to be directed by welfare needs of others." In this definition, the inter-active impact in the process of socialization has been stressed and only its positive side has been revealed, not the negative one and this is its biggest weakness. In reality, in the process of socialization , a man learns both the negative and the positive aspects.

10.2 Nature of Socialization

Thus, it is clear from the above definitions that a child gets some physical and mental qualities from his parents but at this time, he does not have any social qualities, which he learns while he is nurtured in the society and culture. Thus, the complete process by which a biological man transforms into a social man, is known as process of socialization.

This should be remembered that **'social'** does not only mean the organisation of those traits which are socially correct. Anti-social works in this scientific times are social only. This means to say that the process of socialization always succeeds in a popular way, is not correct. This process can take the wrong way anytime and dissociates personality in that state can be developed. Such people work anti-social or illegal work and criminal or child-criminal or suicidal introduce themselves by such activities.

Kimball Young writes that the word socialization is used in three different but connected meanings— (1) In a broad sense, it is used to explain those processes which introduces a person to his social cultural world; (2) In some narrow sense, it is used to denote the social training for children of young age. The word is used in the same sense in the journals of child psychology; (3) This word is also used to refer to social learning, which is related to moral training of children and adolescents.

Now-a-days, the meaning referred to in the third sense is not used. It is used by social reformers only. In this third meaning in respect to use the word socialization, the nature of socialization can not be cleared. The compare moral training with socialization expresses that popular concept according to which in a society only internal affection, cooperation, sympathy, etc. can be collected. In contrary, struggle, competition etc. comes in between to learn, they are illegal, immoral or bad,

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therefore, it is good to avoid them. According to this ideology, socialization is limited upto cooperation, sympathy, respective unity, etc. and therefore, this concept, it does not possess struggle, agitation etc. under socialization. But, inreal, such limited and ideal view can not take place in the formation of personality science. Thus, Kimball Young accepts only the first outlook. The acceptance of folkways, laws, ideals, values comes under the process of socialization besides accepting and learning competition, conflict, jealousy, hate etc. which starts from infancy and is present consciously and unconsciously. In a broad sense, it is a way of social learning, especially that learning which is mandatory for a man to become a partner in a society.

10.3 Socialization as a Process of Learning

According to **Kimball Young**, socialization can not be got by heridity, rather it is learnt only as a member of society. That is , it cannot be obtained by heredity from the parents, but can be learnt as a member of the society. Therefore, we again can say that **socialization is a process of learning.** It will be cleared from the following description:

Since, as compared to other animals, a human nature and environment is more extensive and the needs endless, the adjustment is more complex. This complex problem is solved by a man using different processes which are divided into two parts—innate and acquired. The problem of coordination is not solved by innate activities because his needs and situations keep on changing. Thus, it becomes necessary that a man's nature should also keep on changing with these changes so that there should be no problems in coordination. Thus, many new 'activities' are to be learned.



Example: Initially, a child cries when he's hungary and stops when he is fed by his mother. After sometime, he cries again but is not fed but is done so only after sometime. Very fast, he understands that he will get milk only after sometime and not keeps on crying.

This way, the child brings changes to his behaviour so he may coordinate with his mother. This way, his response and collection of social interactions are learning only.

Guildford says that, "we can define this word in a broad sense that there are changes in the behaviour due to learning".

According to **Bern Herdt**, "In a special situation and to attain a certain purpose or to try to solve a certain problem, a person brings about certain changes in his behaviour, this is called learning".

Defining social learning, **Kimball Young** says, "Social learning points towards earning facts, values and expertise and this work is done by practising with others".

Thus, it may be said that social learning is that process by which a man, in order to coordinate with different situations of total ecology, tries to acquire new and organised behavioural pattern as a member of the social society. This process of social learning leads to the socialization of a man. When a child is born, he is not social but after coming in contact with society and culture and is introduced to social qualities. Through trial and error and through his own efforts and thinking, he learns new things and moves on to path to socialization. Thus, we can say that there is a close relation between social learning and socialization.

Self Assessment

Fill in the blanks:

1. Being nurtured between society and culture, a child become a ..... animal.
2. Certainty, socialization is a ..... process, not a biological one.
3. ..... is a complex process.

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10.4 Factors of Socialization or Social Learning

Socialization is a complex process of learning That's why many factors are responsible in social learning. Various factors of social learning or socialization are:

(A) **Psychological Factors:** It is not possible to learn a thing in its proper meaning, of one's brain does not grasp it. So, in the process of learning, psychological factors play a big role, some of which are given below:

1. **Drives: Kimball Young** says, "Drives are powerful excitements which are produced due to some disbalance in the nervous system, compelling one to act". For example, hunger is a kind of drives. Hunger gives some reactions on our body due to which a person becomes helpless and think to get rid of hunger. For example, thirst drives provoke us to catch glass and learn the process of drinking water. In lack of glass or other vessel how drink water using palm also inspired by thirst drives. This compelling effect of a drive leads a man to learn many things.
2. **Cue:** It guides a drive. Making it clear, **Dollard** and **Miller** says that when, why and how of an activity of a man is decided by one only, as it teaches him the correct way to satisfy his drives. For example, in a person sexual behavious arises. There can be many reaction of this sexual motive. But presently how can one fullfill his sexual desire, it comes from hints or indications. Therefore, due to this suggestion a person can know the correct process of learning. This way, cue and drive are complementary to eachother.
3. **Response:** One may not learn anything without correct response. Drives bounds the reactions of a person by producing encouragement, whereas it can decides the direction, shape and time. For example-if the reaction of a student is not proper towards the what the teacher is teaching him, it will not be possible for student to learn read and write easily. Thus, to learn something new, the brain and the experience have to be well coordinated together to send out a correct response.
4. **Facilitation:** It is that outlook of an actor from which an activity looks easy and interesting and he will make efforts to learn them and do so fast.
5. **Expectancy:** It is the psychological or mental state inspiring a man to learn something. For example, if a person hopes that he will get a good job by learning typewriting, shorthand, then it is natural that this hopes will inspire that person to learn typewritting and shorthand.

(B) **Physical Factors:** Man lives and works in physical ecology. Therefore, many physical factors contribute in the process of learning. For example, purity or impurity of air, lower high temperature, amount of light, humidity, heat etc. physical or natural factors give impact on the process of learning. According to **Huntington**, "Extreme heat or extreme cold are the biggest obstacles in learning whereas moderate climate helps it. Both physical and mental works are done best in autumn." Says **Huntington** that climate fixes health and makes one mentally alert and this directly affects this learning process.

(C) **Social Factors:** Since a man also stays in a social environment, besides the physical one, his learning is affected by social factors also.

1. **Social Encouragement:** A man learns from his social situations and if it is inspirational, the learning becomes easy. This social encouragement comes in many forms, one form among these is the presence of the persons. The process of learning becomes easier with the same kind of learners. Generally, it is seen that by seeing the learning process in others, a person not only wants to do himself accordingly but also learns many thing by seeing others. Social encouragement, in the form of cooperation can effect the learning

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process of a person. Such as encouragement from immediate family, friends, peers. Social facilities too play a big role in learning. As compared to rural areas, urban areas have more facilities, hence they encourage more.

2. **Praise and Blame:** These encourage and discourage learning as praise encourages a man to repeat an activity whereas blame discourages him to cease it. The work for which people praise the good work done by children, then they learn several behaviour rapidly. Every person wants that what he is doing, the people give him reward for that. He gets this reward in the form of praise. Due to this he fills glad and practise the special task by heart. In the contrary, the work for which people ctiticise, a person always thinks to avoid that work. This way, both praise an blame are important factors for learning.
3. **Imitation: McDangal** and **Drever** believe imitation to be another social factor as it severely reduces the time period for social learning, because by imitating others, one learns very fast besides being saved from unsuccessful attempts. It's importance is that we get a readymade activity and one does not have to work very hard for it.
4. **Suggestion:** Another important factor is suggestion. If presented in a proper way, it is a very powerful factor, if presented by someone, ideal such as teachers or parents. But the capacity to accept suggestion is not equal in everyone so the impressions on everybody is different. All the values, rites, traditions, ideals are all learnt by us through suggestions.
5. **Competetion:** It is another important factor as wherever there is a competetion, the process of learning gets better and the quality of the learners become better. For example, the wishes to participate in annual function and to get through inspires the children throughout the year to learn various games. In the same way, it is the result of economic competition that in economic area, we learn many things related to commerce and trade. Competetion creates in such a situation where everyone wants to get the better of others and this leads to better learning.
6. **Cooperation:** It too influences a person's learning. In reality, there are many behaviours which can not be learnt without cooperation which may be both clear and unclear. When a child is taught to walk by his mother, it is clear cooperation and when a housewife learns to cook a recipe from a book, it is unclear cooperation. Both of these are important, as it makes a man believe that he is not alone and helpless. He will keep on getting cooperation according to his needs.

(D) **Cultural Factors:** Every society has certain cultural elements which become important factors in learning as culture itself is a learnt pattern. Language itself is one of the most important cultural factors of learning. In the same way, religion is another important factor as every religion has certain ideals and behaviours and people learn them. Physical culture too plays a big role, for example, an industrial society introduces its members to machines and this leads to creation of habits. **Veblen** says that a man thinks according to the work he does, thus making it clear that physical culture influences learning process and makes clear the role of cultural factors in social learning.

10.5 Methods of Socialization or Social Learning

The area of a man's learning is very elaborate and complex which can't be explained on the basis of mechanical methods. There are many methods of learning some of them are explained here:

1. **Imitation:** It is the first way for social learning as it is very easy. Really it is a simple way of learning. The simple way of this process is that a person imitates the other people and when he get success in this process then he learns that behaviour. This way, when he copies the behaviour of others, he receives its readymade form and tries to imitate it and this way learns new behaviour. For example, a student learns to give lectures by imitating his teacher.

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2. **Trial and Error:** This is the second most popular way for social learning. In its easy form, man tries to learn something, does something wrong, rectifies those mistakes and this way, learns by trial and error. There is an old saying which is "we learn from our mistakes", this means exactly the same thing. When he keeps on doing the same work and the mistakes are repeated which, on repetetion, keep on getting reduced and are finally eliminated. The man who is not afraid of mistakes or of repeating them, finally learns this behaviour and its becomes a permanent fixture of his personality.
3. **Insight:** Sometimes, a man learns social behaviour by his own smartness. This is knows as insight. The trial and error method is a pretty long process, but this process is a pretty short one and he learns this behaviour all of a sudden. Insight is connected to the brain which is used in this process. Thus, this can also be said to be learning by brain process. This process is used by humans as compared to animals and adults as compared to children.
4. **Conditioned Response:** In this way of social learning, a man responds to an imagined or artificial situation and based on these experiences, learns new behaviour. It has been that during feeding the mother describes an imaginary creature like 'Jhola Baba' or 'Black Cat' to create fear. Thus, the child reacts and drink the milk with fear and slept, but by repeating these things again and again, the child fears really by seeing any old people. In the sameway, by acting on a wooden horse, the child learns really how to ride on a horse. These are the examples of learning by conditioned response.
5. **Symbolic Learning:** Another way of social learning is symbolic learning. **Kimball Young** writes, "Symbolic learning is the most complex and the best way of learning in which symbols are analysed reasonably. In this process, a man learns by way of symbols, language is a kind of symbol only and whatever we learns through a language comes under this process only. Same way, religion is a symbol of our moral life and it teaches us a lot. But, it should be remembered that symbols itself is a culture element so the form of symbolic learning depends on the cultural background of the society.



Example: Supposing the cultural background of a society is that only a formless God is worshipped, so it'll be a fallacy to expect them worship of idols.

10.6 Stages of the Process of Socialization

Socialization is a process that runs from the infancy of a man till his death. The socialization of a person, does not happen in a moment, days or year. The process of socialization starts by birth and continues till life. This process can be divided into the given stages:

1. **First Stage:** The process of socialization starts right after the birth of an infant, who is born with biological and psychological abilities and instincts. When mother offers him milk, he keeps quiet. But not every time when he cries, his mother offers milk. She offers it after a particular time period. As a result of this type of feeding by mother, some charges in the behaviours or child is noticed. Whenever the child is hungry he does not cry because, it has been learned that his mother will offer after milk at a particular time. Slowly, with the passage of time, he starts to learn to control his instincts and acquires the roles of those around him. The process of socialization perhaps helps in this way. After that slowly a child laughs by seeing other members support of another how, by seeing other people talking, he himself tries to pronouns some words and finally child by imitating other members learn the acquisition of roles. Sometimes, he treats his doll like his mother treats him and sometimes he picks up a stick just like his father. This way he develops himself which is an important element of socialization and he becomes conscious of the differences and commonalities between him and others.

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2. **Second Stage:** This stage starts when a child comes into contact with children in his neighbourhood. Sometimes, he plays with them and sometimes, he fights with them. From the view of socialization, this group is more extensive than the family, in which he reacts with children of more than one family. Thus, he develops more qualities which makes it possible to stay and live with others.
3. **Third Stage:** In this stage, a child goes for getting education and comes into contact with adults who teach him many things through talks, training, education etc. The child also learns many things by initiation and by following others. This way, he learns many new experiences.



Did u know? Socialization is a process of learning.

4. **Fourth Stage:** This stage starts when a child enters adoloscene. Now, new problems crop up for him with which he has to coordinate. Many bodily changes take place, for example, when a girl grows up. So, the adolescence brings very deep and soft feelings in the view of socialisation. She stops wearing frocks and starts wearing long clothes, new feelings comes into her. She has to read just not only with people of opposite sex but has to develop new attitudes towards people of different age groups. For example, when he is a child, a boy frankly hugs with his mother but in adolescence he feels shyness to do so. In other words, he changes himself. In this way behaviours with other people also change. This development stage is the one where he/she encounters many frustrations of socialization.
5. **Fifth Stage:** This stage starts with the marriage of a person. After marriage, two unknown people are introduced to each other and both the partners have to adjust to new and alien circumstances and attitudes in a totally new atmosphere. This way, he learns new acts, for example, the responsibility of a family, sexual relations, delivering babies, bringing them up, doing duties towards new relations and thus learns new behaviours. All this comes under socialization.
6. **Sixth or Last Stage:** This stage comes with old stage. A man is relieved of his professional duties and take up the charge of grand children and/or opposed to this, his children dies before him, his grand children go before him and loses one's partners. This may turn him into a lifeless idol like form. In both the situations, he feels as if he has learnt everything, now he doesn't want to learn anything more. At this, the socialization process comes to almost an end.

Self Assessment

Multiple Choice Questions:

4. Those behaviour which are ..... and interesting, don't take long to learn.
   (*a*) easy (*b*) hard (*c*) tough (*d*) all the three.
5. ..... fixes health and makes one physical and mental expertise.
   (*a*) Ecology (*b*) Climate (*c*) Factor (*d*) Work.
6. ..... is very important in the process of learning.
   (*a*) Time (*b*) Language (*c*) Religion (*d*) Nature.
7. The process of socialization starts with the ..... of a baby.
   (*a*) youth (*b*) adoloscene (*c*) birth (*d*) old Age.

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10.7 Chief Institutions, Sources or Agencies of Socialization

Thus, its clear that socialization is a complex process in which many institutions contribute. But since it is a social culture process, its success or failure is not dependent upon one institution, but many institutions. There are many sources which are as follows:

1. **Family as a Socializing Agency:** Family as a socializing agency is very important. Whatever a child learns from his parents stays with him throughout his life. A family is the primary group in which there are face to face relationships. And this relation is permanent and there are close relations, support, love in a family and all these characteristics help in socialization. A child is born in a family and becomes the member of family. His/Her close relation takes place with his/her mother. She feeds him, the father helps the mother. This leads to the sense of security in the baby, making him strong and helps in the development of his personality. This is the first lesson in socialization.



Caution In a family only, the child comes to know what work is to be done and what not. He does only that work which makes others love him and avoids those works that induce punishment.

Thus a child learns, first lesson of socialization in the family.

The mother loves here children and other members of family also love him. They laugh and speak with him and the child sees towards them, the child sees the process of speaking with shaking the lips and try to copy. As a result, he learns to pronounce one or two words. Later on, when other members talk to him, he learns to talk and thus learns the language and becomes separate from other animals. Besides these activities, he learns social behaviour and how to live in a society.

The child plays with dolls in the family. Then he is acting as his parents only. He is sleeping, feeding and even beating him as do his parents. In this way, the children get the knowledge of art of behaving with others and doing work according to a distinct status. This is an important social behaviour which is obtained by a person in the processes of socialization.

Generally, more than one member are there in a family. They are different in nature, interest, method of behaviour, feelings etc. After this, child would have close relation with everybody, because, he would live in a close boundary of the family. The child talking, playing and living with other child. In this process he learns how should he live and make adjustment with others. In adjustment, the quality of tolerance also develops because becomes youngest one he would tolerate with others behaviour. Adjusting and tolerance is important social quality which becomes primary development in society. Besides this, since the child is younger than other persons, so the effect to other member's age is greater. This is the reason he obeys those persons who are elder to him. Thus the quality of obeying develops in the child.

In the family the child learns firstly how should he eat, to behave with others, to wear clothes and how to do worship of which God. The child learns the uncountable social behaviours like other members of family eat after both, clean hands after eating his food, enter the room after untie his shoes, offers Pranam to parents, offers Namste to the persons out of the family and others behaviour like this. The child sees these everyday and try to copy them. When he tries to continue daily then many social actions and behaviours becomes a part of personal behaviour of the child. Thus the family making general rules and regulations, common customes, behaviour, ideals and beliefs of society obey.

The child learns the meaning of responsibilities, nobility of pardoning and need to help in the family and creates his fundamental concept, ideal and style. Thus he gets very help in

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mental development of child in society by love, prosperity, sympathy, affection, etc. of parents, brother-sister etc. in the family. Besides this the family is said to be the primary institution of citizenship.

The child learns the art of living by dwelling with other and adjusting with his behaviours in family. Virtues like patriotism, self-renunciation, dutiful, altruism, etc. developes in the family.

In a nutshell, in a form of an institution of socialization the family has great importance. So, without a family the life or social process of the social animal is incomplete.

2. **Play Group:** It is an important primary group which has an important place in socialization. When a child plays with other children belonging to other families, he learns their way of life, besides learning coordination, adjustment, helping others and spreading of social relations.

3. **Neighbours and Community group of Elders:** Also plays an important part in socialization. A child, when he comes in contact with neighbours and group of elders, he gets new ideas. During talks and gossips, new behaviour attract him and he gets introduced to new ideals to which he responds consciously and unconsciously. This way he learns new habits which helps in socialization him further.

4. **Caste and Class:** These too play an important role in socialization. Caste is that progressive system, based on social stratification and division which implements certain prohibitions such as food habits, marriage, profession and social behaviour on its members. It presents certain ideals, values and certain prohibition before its members who have to follow them and if it doesn't happen so, it punishes them in its own way. The impact of these laws and controls help in the process of socialization. **Wilson** writes that caste system controls a man from his birth till his death. Earlier, caste used to control every little incident in a person's life. Besides, it used to control his past and future too. It used to decide which profession to take up, whom to marry; how to behave with other castes, whom to accept food from and whom to drink water from. Besides, it is used to decide a person's social and religious characterisations. This way, class system too provides a social status to a person, on whose basis class consciousness flourishes and fixes social relations.

5. **Language:** It is another important means for socialization whose basis are social interactions and language which helps in these interactions. The basic difference between humans and animals is that animals lack language thus the area of their interactions is severely limited. Through the medium of a language only, a man transmits his ideas, culture, ideals, values and knowledge to another person and one generation to another. This transmission process starts right from the birth only. The child does not speak in the beginning, however the mother and other members talk to him. The child sees the process of shivering their lips and tries to imitate them. By seeing the imitation of elder people, the child tries to understand the meaning of the words. For example, mother by saying 'come' spread her hand due to which mother's second combination settle in the child's brain and not only he imitates but also the meaning of that word becomes clear. Therefore, when the mother says "come" without spreading her hands, then the child goes her mother. By learning different words, his brain develops which helps in the development of his personality. Learning of language helps in his communication with others, he receives ideas from others and profits from them. Language teaches him about the duties and tasks, he learns about extensive society, world and life. Through the language, a human becomes a real man.



Example: A child treats a teacher, among many, as his ideal and may make his life according to him.

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6. **Political and Economic Institutions:** It is too contribute to be process of socialization. In today's world, welfare states are developing very fast where a state treats welfare of its citizens as its primary focus and implements many programmes and policies for doing so. For example, the state makes free education compulsory for children upto certain age thereby giving chance for them getting educated which help in their personality development.

   Thus, it becomes clear that in socialization, the biggest contribution comes from social agencies, the foremost among those is the family. **Cooley** says that the place of family is at the top among primary groups or agencies. Whatever a child learns in his family becomes permanent in his behaviour. That's why it is known as the basic school of life. For an extensive social life, the contribution of other institutions is too required.

10.8 Theories of Socialization

Everyone accepts the importance of social institutions in socialization. Family is the basic unit of social life which plays the most important role in socialization. In same way suggestions, follow up, sympathy etc. are some psychological processes which help in socialization. Its explanation is complex. The views of some scholars are given below:

Theory of Durkheim

Durkheim has tried to explain the process of socialization on the basis of collective representation. Every society has certain thoughts, ideas and feelings which a majority of people follow, they represent a group collectively. Since those feelings are made by social consciousness, which in turn is made from interactions of personal consciousness and its effects. Finally, the thoughts and feelings that are not related to any particular person's thoughts or feelings, but represent the symbol of collective life. That's why they are known as collective representation. In the process of socialization, these collective representatives are very important. The reason was clear. Since these collective thoughts, feelings etc. are accepted by the majority members, there is a collective expression behind it. That's why they are so effective and impact a person's behaviour without being impacted in return. For example, let's take the behaviour of a person in a crowd which has a mental unity, thus every person has the same feeling and excitement and they indulge in happiness, violence, illegal work etc. according to it only. As a result, personal feelings are suppressed by collective feeling. This feeling impacts the society also. Collective representation impacts people who can not resist it even if they want to. In reality, a person always feels the pressure of collective representatives, which lead to development of social qualities. For example, parents, teachers, government etc. all want to educated child, hence education is a collective idea. In the same way, due to other pressures, other social qualities develop in a child and he becomes socialized.

Cooley's Theory

Cooley's concept of self development has been termed as "looking glass" self concept. According to him, man develops the concept of self with the help of others. He does not some of form opinions about himself until and unless he comes into contact with other people and knows their opinion about himself. He forms this opinion of himself on the basis of opinions, others hold of him. Thus, when our associates call us intelligent or of average intellect, tall or short, fat or thin, we react to their opinion and form the same opinion about ourselves, in line with theirs. In other words, just as a picture in the mirror gives an image of the physical self, so the perception of others gives an image of the social self. The knowledge about ourselves comes to us from the reaction of the other persons. These others comprise our social looking-glass through which we form the image of ourselves.

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Task Express your ideas about theory of Durkheim on Socialization.

The theory of Mead

According to **Prof. Mead** in the process of socialisation self consciousness is important. When the person is conscious about himself. After then he can conscious about other's sentiments, thoughts and ideals. How it becomes evolution of self? In its reply the statement of Prof. Mead is initially the child would not differentiate himself from other. So when he plays with toys then he believes that alive and behaves with him as behaves his/her father with him. In other words, the child plays the role of his parents and to making play his role. But a time comes that the child feels that as he reacts with his parent's behaviour (*e.g.,* when the mother hits then the child weeps), The doll does not react with his behaviour. Thus in child the sense developes slowly that he is not parents himself, and he is not itself the doll, that means he is different from them and his existance is separate. In the same basis the child differentiates itself from other persons. The child's consciousness (evolution of self) about himself determines his behaviour with himself and with others and he learns different types of habits, that means he can be socialized.

It is clear from this discussion that Durkheim, Cooley and Mead agreed that members of the society are important in socialisation process of a person. As a result of pressures, impacts or thoughts a person makes his thought, ideals and habits. Above mentioned scholars have represented the same fact in their own way. In a nutshell, in any age the importance of social process can not be reduced. For the reason of society only the person is human.

Self Assessment

State whether the following statements are true or false:

8. Most of the needs of a child are fulfilled by his parents.
9. The caste and class division do not have any role in socialization of a man.
10. Learning is not a mental subject.
11. The family is called the school of social and citizen life.

10.9 Role of Socialization in the Development of Personality

La-pierre and **Farnsworth** state, "The word personality is scientifically used in a particular time and place to depict and describes the socialization of a man. It is the totality of all those attributes which he has earned through socialization." In actuality, along with socialization, social attributes keep on development in a person which go a long way in developing his personality. **Rank** goes a step further and says that development of personality starts in the mother's womb only *i.e.* the heridity and the act of birth itself effect a child's personality, one can not deny the fact that in the development of personality, socialization plays a big role.

After taking birth, a child weeps naturally when he feels hunger or thirst and becomes calm after feeding. But every time the mother does not feed if he weeps but feed at a certain time. Due to this process or behaviour, the process of socialization activates and the child starts knowing time. Due to hunger or not the child does not weep as he knows the mother will feed him only at a certain time. Thus, original nature develops in the child according to social laws. This quality becomes an expressible element of any person. Practically, it is seen that the child does not leave the breast of her mother even after feeding. In real, breast feeding is not only the way of fulfill hunger but also

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identifies the mother's love for her child. Due to this, weaning also gives an impact to the child's personality.



Caution If a mother ignores her child and stops feeding him, it has a pessimistic effect on a child and he becomes buffer.

Opposed to this, if a mother keeps on feeding the child for a long time, he becomes too dependent on the mother. In this context, it has been seen by experiment that the child who had been kept away from feeding after three to six months, are more safer than the child who left the feeding after nine months. It is said that if a child is not active in the first six years of his life, it has a permanent effect on his personality. For example, the feeling of uncertainty leads a child to become either truant or a rebel.

This way, right from childhood through adoloscene, youth and adult age, socialization develops personality which ends, once a person reaches old age because the power of coordination becomes very weak. And the need for change becomes very weak and the personality stabilities. This stabilisation lead to the development of experienced social outlook. At this stage, the story of personality moves rapidly towards its end.

10.10 Summary

- At the time of birth, a child doesn't have any human qualities, but he develops these, along with ways of thinking and other characteristics. This process is called socialization.
- According to **Mukharjee**, the process by which a biological man is transformed into a social man and developed, is socialization.
- Socialization is a complex process in which many institutions contribute. Since socialization is a social-cultural process, so its success or failure does not depend upon any one institution but on many.
- A family is the most important and primary unit of socialization and thus this process is unfinished in the lack of it.
- Along with socialization, many social-cultural qualities too develop in a person which lend him a special personality.

10.11 Keywords

- Sentimental—Related to sentiments
- Committed—Tied to a promise
- Socialization—A process by which a child became social and cultured human being.

10.12 Review Questions

1. What do you understand by socialization? What are its main factors? Explain.
2. Explain the whole process of socialization and explain its importance in the development of personality.
3. What is socialization? Explain the importance of family and school in personality development.

4. Make clear the psychological factors inherent in the process of socialization.
5. "Socialization is a process of learning". Explain the comment.

OR

"Socialization is a way of learning which makes the learner fit for social tasks". Explain.

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Answer: Self Assessment

1. social	2. learning	3. Socialization	4. (*a*) Easy
5. (*b*) Climate	6. (*b*) Language	7. (*c*) Birth	8. True
9. False	10. False	11. True	

10.13 Further Readings


Books

1. Principles of Sociology—*R.N. Sharma and R.K. Sharma, Atlantic Publishers.*
2. Fundamentals of Sociology—*Gisbert Pascal, Orient Longman.*
3. Sociology—*Richard T, Sephyar Richard T. and Robert P. Lam, Alhid Publishers.*
4. Principles of Sociology—*G.R. Madan, Radha Publications.*

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Unit 11: Social Stratification and Mobility

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Objectives

After studying this unit, the students will be able to:

- Understand Social Stratification and Differentiation and their differences;
- Understand characteristics, forms, importance and functions of Social Stratification
- Understand Social Mobility and its types;
- Understand the factors, impact and patterns of Social Mobility.

Introduction

From the pre-modern times only, there has been inequality in human society. Human society is not homogeneous but heterogeneous. This condition has never existed in history of the society. According to **Sumner**, there has been no time in history when class or caste hatred has not been present. Many anthropologists have mentioned it but inequality has always been there in every society till date. As **Gitler** says, "Inequality is a characteristic of all cultures, though there is a difference in spread and form of inequality from one group to another and one culture to another." Every society can be differentiated in two ways—personal and social.



Example: The difference between two people on the basis of physical characteristics, age and sex is personal differentiation whereas difference on the basis of work, religion, economic status, culture, interest and political existence and post is social differentiation.

When the feelings of superiority and inferiority are attached to social differentiation, it gives rise to social stratification for which biological and cultural characteristics are responsible. With the growth in human society, this inequality went on increasing and it was divided into superior and inferior. In other words, stratification is the function of division of groups and members at different levels in society. Through it, the division of work is done so as to maintain the social, unity and integration and smart and intelligent people are encouraged. Both types of stratification, *i.e.,* conferred and earned are found in every society.

11.1 Meaning and Definition of Social Stratification

Social Stratification is the process of dividing a society into superior and inferior parts and the word 'Stratification' has been taken from Geology. In Geology earth and rocks are divided into different of levels. In the same way, a society divides itself into many superior and inferior layers on the basis of income, profession, property, caste, religion, education and status. Every division is akin to a layer and when these layers are kept in a series of superiority and inferiority, it is Social Stratification. The definitions by various scholars are as follows:

Gisbert says "Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and sub-ordination."



Notes According to **Raymond Murray**, "Stratification is the horizontal division of a society into superior and inferior social units".

In the words of **Sutherland** and **Woodward**, "Stratification is only a process of differentiation and interaction, in which some people get superior positions as compared to others."

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According to **Talcott Parsons**," The division of people in a regular setting of superior and inferior in a social system is Stratification."

According to **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."

From the above given definitions, it becomes clear that a society is divided and organized into superior and inferior parts by Stratification.

11.2 Social Stratification and Differentiation

To understand Social stratification more clear, it is mandatory to understand the concept of Differentiation. Social differentiation is that process in which the people and the groups are divided on some tangible basis. such as, sex, age, personality, religion, tribe, education, language property and culture etc. This has been happening from pre-modern times. **Lumley** writes," By differentiation, we mean that process by which people declare their differences in the same way as different instrumentalists in an orchestra combine to give us a beautiful whole."

According to **Neumeyer**, Social Differentiation is that process in which biological physical, and hereditary characteristics such as age, sex, caste, gotra, profession, cultural background, social status, social achievements, group design and social relations create differences .In these way, social differences are the basis of differentiation and its results too. Some other characteristics of differentiation are given below:

1. Differentiation is an indifferent concept and it doesn't have any superior or inferior attitude. For a glance when we differentiate people in the society on the basis of sex as female, male and on the basis of age child, youth and old then it is to be called differentiation. but such differentiation doesn't say a word about superiority or inferiority.
2. Differentiation is a conscious process, thereby meaning that every member of the society is conscious of it. Everybody knows that he is different from other persons on the basis of age, sex and economic prosperity etc.
3. Differentiation is fixed by external and clear factors. For example, factors such as age, sex tribes status quo and economic prosperity etc. develop differentiation.
4. Differentiation is impersonal whose purpose is to divide the society on the basis of age, sex and economic prosperity etc. and not to oppose them or have a conflict with them.
5. Differentiation is a universal phenomenon which has been there since pre-modern times.

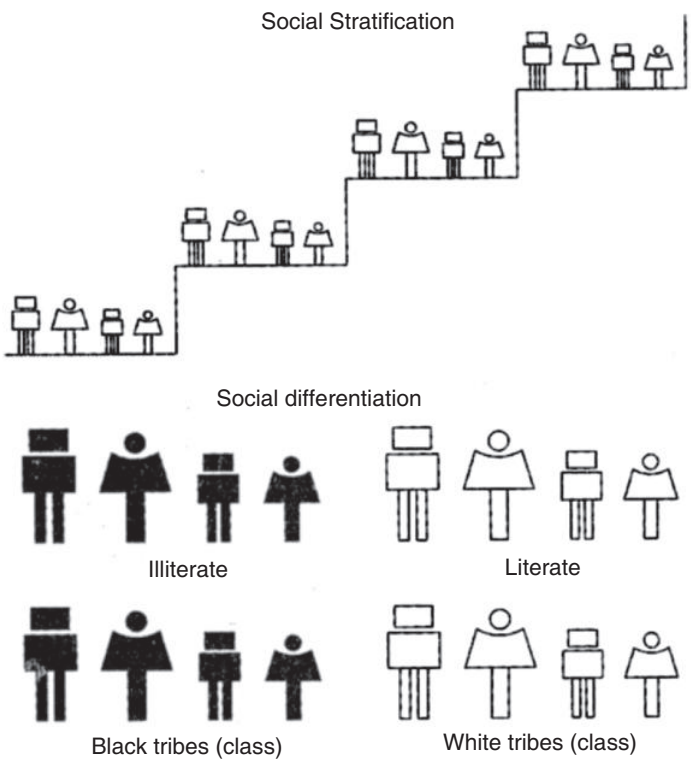
11.3 Distinction between Stratification and Differentiation

Social Stratification and Differentiation both processes are of dividing a society into different groups. Though both are complementary to each other, there are distinctions between the two, which are as follows:

1. The purpose of Social Stratification is to provide better facilities, rights and security to people in peculiar circumstances or situations. Thus, it is a conscious and deliberate process whereas Differentiation is a naturally occurring process and is not deliberate.
2. In Differentiation, there are differences between people and their groups whereas in Stratification there is talk of superiority, inferiority, special rights, facilities etc.
3. There is no need for the permanence of groups in Differentiation whereas for dividing the groups into superior and inferior in Stratification, permanence is required.

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4. Since, Differentiation is done on clear basis such as age and sex; it is an easy process whereas stratification is based on prejudice and social status which are not easily understood, it is a complex process.
5. According to **Olson**, Stratification is a personal process whereas Differentiation is impersonal. In Stratification, people are engaged in competition and constant struggle but it is not the case in Differentiation. For example, females do not struggle against males because they are females and children donot hate young and old because they are children
6. Social stratification is related to utility where more facilities and high status are provided to worthy people whereas differentiation is not done on this basis.
7. In comparison with stratification, differentiation is more ancient. It came into existence first of all and was followed by Social Stratification.



11.4 Necessity of Social Stratification

Man, since ancient times, has tried to create a classless society and the Communism ideology is depended on the same thought process. But it is impossible because any social structure is based on differences and superior and inferior status. People are made to accept a status and made to work for and worthy people are sought for such posts and others are inspired for this status. In other words, Stratification makes people inspire for such status, the reasons for which are given below:

1. A society creates various posts for the satisfaction of its needs. For different posts, different kinds of qualifications are required, sometimes less and sometimes more. Different types of qualifications are required for different posts. For some posts more training is required but less training for others. Some posts are of more responsibilities but other are of less responsibilities. Those who best fulfill the values of a particular society are normally rewarded

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with greater prestige and social acceptance by others. 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. This divides the society into superior and inferior parts. This cannot be stopped and stratification is seen in even socialist and communist societies.

2. When a high degree of prestige, comforts and other rewards are offered for certain positions, there is bound to be some competition for them which helps to ensure that the more efficient people are able to rise to the top, where their ability can best be used. This aspect has a kind of economic function which helps to ensure the rational use of available talent. It is also necessary to offer differential rewards if the positions at the top are largely ascribed to. Hence, differential rewards provide the incentives for the people to work at maintaining their positions and status.

   When there are different positions and dissimiliarities in rewards related to them, there is bound to be competition for them, leading to stratification. Social stratification is, thus, an consciously evolved device by which a society ensures that the most important positions are conscientiously filled by the most qualified persons and worth and intellect is institutionalized.

11.5 Characteristics of Social Stratification

Tumin has described the following characteristics:

1. **It is social:** Stratification is not limited to some persons but spreaded over whole society. All people of society accept similar standards of similar values and behaviour. Social stratification can be understood not only on the basis of age, race, sex but also on the basis of post and status obtained in the society. People learn social standards by the socialisation and accept stratification by sub consciously. The social institutions like religion, education, family manage, politics etc. creates stratification in the society.
2. **It is ancient:** Stratification is existing in society from ancient time. In ancient time, its basis was the conferred qualities like age, sex, body strength, birth etc. whether in present earned qualities have more importance. **Marx's** concept is that the society having two classes in all ages—Firstly the labourer and secondly the capitalist. Thus the stratification is always existing in the society.
3. **It is universal:** From past to now-a-days no any society has been found where stratification exists. Its base and forms can be different, but it is existing in all the spheres. Botomore says, "The division of societies into classes and levels by which steps of prestige and power to be made, is the fundamental element of the social structure."
4. **It is in diverse form:** In all societies and in all times of the world, the forms of social stratification are not the same but its different forms can be seen according to the age and the country. In time immemorial simplest basis of social stratification was sex-difference, age-difference and physical strength. In India stratification is based on the caste system. This system whether found in European class system has earned qualities. It has been given more importance. In medival age, there has been two main forms—slavery and fudel stratifications. In America and Africa custom of apartheid discrimination has been existed in long run. Thus in all societies, stratification is prevalent not according to any general rule but affected by place, status and culture.
5. **It is consequential:** Tumin says that social stratification is consequential. It create dissimilarities in the society. We can find these dissimilarities in the life chances and the life style. The life chances and the life styles of every person are different on the basis of the forms of

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stratification. How much power, property and mental satisfaction will be obtained by any people, it depends on his status. At different levels, the quantity of death rate, long life, physical and mental diseases, number of issues, marriage conflict, divorce, separation etc. are found different. A person and its location, the means of his entertainment his relation with his parents—all depend on his social level. Dissimilarities are found in the life chance and life style at different social levels.

Tumin's concept says that these five characteristics are those on which basis the importance of study of stratification in the society can be proved.

11.6 Bases of Social Stratification

Bases of social stratification are not same in every society. But scholars mentioned have some normal bases. **Parsons** has mentioned six such bases—member of relatives groups, personal specialities, earned achievements, possession, polity and power. **Sorokin** and **Weber** mention three main bases—economic, political and professional whereas **Karl Marx** mentions economic base as the only important one, and or this basis, society can be divided into—businessmen and the labour. We may divide the bases of socialization into two:

1. Biological basis and
2. Social-cultural basis.

1. Biological Basis: In a society, people and groups are divided into superior and inferior on the biological basis, the main among which are sex, age, caste, birth and the physical and biological ability.

(*i*) **Sex:** This form of social stratification is the most ancient. In every society, the status of men have been higher than that of a female. There are many posts that are fixed for only men, for example, females are not allowed in the army, according to tradition, no female may aspire to become the president of USA, though there is no constitutional bar to it.

(*ii*) **Age:** There are many posts in a society which are given to a person above a fixed age. In India itself the head of family, caste and gram panchayat are given to old people only as responsibility is vested in them only. Because there is close relation between age and experience.

(*iii*) **Species:** Society is stratified on the basis of grouping only. The place where many such groups stay together. Whichever group is in power, it considers itself better than the others. In USA, whites considered themselves better than blacks and they have special prievilages.

(*iv*) **Birth:** It also creates social stratification. The people who are born in superior caste or family, consider themselves better than the others.

(*v*) **Intellectual and Physical Expertise:** In present times, the status of a man, depends upon his mental and physical worth and expertise. People who are unworthy, mentally unstable and inferior to worthy people and this stratification is seen in Communist countries also.

2. Sociocultural Basis: The main socio-cultural basis of stratification areas follows:

Social stratification is not only found on biological level but also socio-cultural level.

(*i*) **Property (Assets):** It is another factor in social stratification and it is found in not only in modern societies but in pre-modern age also. The people who have amassed wealth, are considered superior to others, and have the means to buy things of luxury. The increase and decrease in wealth also affects a person's social level.

(*ii*) **Profession:** It is also another factor in socialization. Some professions are considered good and some as bad. Professions such as doctor, engineer, administrator and teacher are supposedly better than that of a barber, cobbler and washerman, and people who indulge in them are considered superior.

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(*iii*) **Religious Knowledge:** Religion too plays an important role in stratification in religious states. People who are engaged in religious activities preaching religious lessons and studying religious epics are considered better than the others. The status of Brahmins priests, religious teachers and sects have always been superior to others. At present times, with the reduction in the importance of religion, its importance is also reducing in stratification.

(*iv*) **Political Power:** Society is stratified on the basis of power and rights. People who have armed power and political power, their status is superior as compared to the ones who do not have all this. This difference is found in nearly every society.

Self Assessment

Fill in the blanks:

1. Socialization is the process of division of people and groups into different ..... .
2. Every society has two kinds of differentiation personal and ..... .
3. ..... is a universal process.

11.7 Forms of Social Stratification

Bottomore has mentioned four forms of social stratification—slavery, estate, caste and class whereas some scholars believe in two forms of stratification, i.e., open and closed. Modern societies have open stratification where a person may move from one class to another whereas the example of a closed stratification is Indian caste system. A caste is fixed from the time of birth itself and cannot be changed. The forms of Social stratification are as follows:

1. **Slavery:** Slavery represents the extreme form of dissimilarities in which some classes of people are kept away from their rights-offered by the society. Citizens have the citizenship rights whereas slaves don't have any rights including citizenship. It existed in most of the parts of Europe and other ancient nations between 500 BCE to 600 BCE and later on in 18th and 19th century South America. **L.T. Hobhouse** defined, "Slave as a man whom law and custom regard as the property of another. In extreme cases he is wholly without rights. He is in lower condition as compared with freemen." The slaves have no political rights as he does not choose his government, he does not attend the public councils. According to **H.J. Nieboer**, the basis of slavery is always economic because with it emerged a kind of aristocracy which lived upon slave labour. The slave had no rights and socially he was despised and compelled to work.
2. **Estates:** The term 'Estates' represents a type of stratification that existed in Europe during the Middle Ages and it was recognized by the law. This system consisted of three main divisions—the clergy, the nobility, and the commoners or the ordinary people. These estates could be thought of as representing a hierarchy where the clergy were at the top and the commoners at the bottom. Bottomore has mentioned three important characteristics of the feudal estates which are (1) Estates were legally defined. Each estate had a 'status' associated with rights and duties, privileges and obligations, (2) The estates represented a broad division of labour and had some definite functions and (3) The feudal estates were political groups. An assembly of estates possessed political power. Thus, the three estates—clergy, nobility and the commoners functioned like three political groups. As far as participation in government was concerned, the clergy used to stand by the nobility.

   Estate is a later form of social stratification and they were owned by the feudal lords. They were established in the Europe in seventh century and they lasted into the sixteenth century. Estates include serfs and clergy. Serfs are the commoners and clergy comprises the feudal.

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3. **Closed Stratification: Caste System:** Caste is the social stratification which exists in India only. It is a system of classification which states that a person is born into a particular position in a society and that no action on his/her part may raise or lower this position. The term caste is derived from the Portuguese word 'casta' which means a group. When an individual is born into a caste, he/she remains a member of the same caste forever as it is an ascribed group. Each caste has a name and is endogamous, the membership is by birth. Castes are arranged in hierarchy and each caste has a fixed occupation. **Ghurye** has mentioned the following characteristics of a caste:

   1. The membership of a caste is by birth.
   2. The caste is sectional division of the society.
   3. Superior and inferior hierarchy is found in a caste.
   4. Caste is an endogamous group.
   5. Every caste has a hereditary profession.
   6. Every caste maintains rules of food habits and social cohabitation.
   7. Every caste has a political form and in this form, the jati panchayat compels the members to follow the caste rules.
   8. The membership of a caste is lifelong and no one can change it by his/her efforts.

On the basis of these characteristics, the caste system stratifies Indian society. And every caste constructs a section of the society. There was prevalence **Varn** system in India before caste system. There are mainly four types of varnas – Brahmin, Kshatriya, Vaisya and Shudra. Varnas were created on the basis of jobs. The Brahmin used to perform Puja, Havan, Sikhsha-Diksha, the Kshatriya used to perform administration and war, Vaishya used to perform agriculture and business and the Shudra were used to perform service of three above mentioned varnas. At before varnas can be changed, but slowly strictness come in this many sub-castes made in each varnas. So, in before varnas are also the main basis of stratification in the society, but after varnas the caste came to existence then stratification begin on the caste basis. In present time due to township, industrialization new means of transportation and communication, new education, democracy, new social law, impact of western culture, revolution of social reform etc. changes are coming in caste system. In the modern times, due to urbanization and industrialization, the grip of caste system has somewhat loosened, but some rigidity still remains which are as follows:

1. Today also, the caste is fixed by the birth only which, in turn, fixes a person's social status.
2. A person, still, cannot change his caste.
3. People normally choose their life partners from their caste only.

Some castes tried to change their status in the society. Srinivas calls this process as Sanskritization. Now-a-days, It is tried to remove the disabilities of caste on the level of governmental and non-governmental level. Many facilities in economy, social and political field have provided to the lower caste. After all this happened the caste is playing an important role in stratification in Indian society.

Open Stratification: Social Class

Social class is one of the main forms of stratification and it is found in nearly every society .People having the same social status constitute a class.



Notes Except for birth, the creation of any group in a society is known as class. The basis of class is not only economic, but socio-cultural as well.

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Ogburn writes that," A social class is that total of such people who have the same social status in a given society." According **MacIver** and **Page**," A social class is that part of a community which may be separated from others on the basis of social status." The characteristics of a class are as follows:

1. In a class, lots of horizontal, up and down, movement of groups is witnessed, these groups are not equal but they are superior and inferior.
2. People in a class have the same social status.
3. The people of a class have superior or inferior feelings for other classes.
4. Every class has got class consciousness which settles its behaviour and interrelations and makes the members aware of their rights.
5. People have social relations among people of their own class and they generally maintain a distance from other classes.
6. The class is not rigid as a caste, rather it is an open system and a person can migrate from one class to another.
7. Birth does not have any importance in a class.
8. There are many sub-classes in a class.
9. People of a class have equal opportunity for special facilities.
10. The membership of a class is totally earned.
11. The lifestyles of the members of a class are nearly the same.
12. Class is less stable, it keeps on changing and it is possible for a person to shift from one to the other.
13. To distinguish a class from another, one just has to look for outer symbols such as clothing, food habits, housing etc. **Bierstadt** has mentioned seven bases of class which are as follows (1) Assets, money and income, (2) Family and kinship, (3) Residence, (4) Duration of residency, (5) Nature of profession, (6) Education and (7) Religion. According to **Marx** and **Weber**, class is the consequences of economic factors. They mentioned two divisions in a society — the capitalist class and the labour class. In the modern industrial societies, the class is the main basis for the social stratification.

11.8 Theories of Social Stratification

What is the reason that the stratification is existing in all societies and what is its process? Sociologists have propagated various concepts for answering them. Some of them are described below:

1. The Conflict Theory

One of the leading proponents of this theory is **Karl Marx** who believed that the class struggle was the driving force of social change. He wrote in his seminal work, '*The Communist Manifesto*', "The character of social and cultural forms is influenced by the economic base of society specifically by the mode of production that is used and by the relationships that exist between those who own and those who do not own the means of production. 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 marks and are maintained. He regards society as fundamentally dynamic, not static and considers conflict as normal, not an abnormal process and further believes "The existing conditions in any society contain the seeds of future social changes".

Divisions are born on the basis of ownership of the means of productions. Two classes are born on this basis — one who own the means of production, and those who lack it and the form of the divisions depends on the type of production. The form of production who depends on the fact of the kind of level of industrialisation. **Schumpeter** says that Marx was interested in the development of

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classes/divisions. **Bottomore** says that Marx was interested in the role of classes in bringing about social and political change. In the present scenario, two classes came up—bourgeoisie and proletariat: Bourgeoisie wanted to give less and less to the labourers and which was opposed by the labour class. But this led to the development of conscious among them. They become united against the moneyed class and finally win. This way, **Marx** believes the economic reason to be the main cause for class creation. Though he knew that, due to differentiation, many other classes came up which were against both, but he overlooked them. The reason for this was that he was tied to an ideal of classless society. For him, religion, arts, science, culture, philosophy etc. everything was affected by economic reasons only. This is the base on which the super structure of culture is set. **Marx** invites the workers of the world to rebel by exhorting them with the war cry", workers of the world unite, you have to lose nothing, except your chains." He asks to stay away from religion as he believes that "Religion is the opium of the masses which is used by capatalists to save their benefits. He advised not to compromise with capitalists. Marx is much optimistic towards victory of labourers."

Criticism: There are may cirticisms of the Conflict Theory of Marx which are, (1) Marx has given more importance to economic reasons and ignores social, religious and cultural reasons, (2) History tells us that the classless ideology of Marx is a myth, practically impossible, (3) Marx never said anything about social stratification in a classless society, even though it is a universal fact, (4) This theory may be applied to societies where there is a class system but is can't be applied to a caste dominated country like India, (5) Johnson says that, during production, it is more of support than conflict, thus it does not seem practical, (6) In present times, the government and the owner have taken many welfare measures for the labourers, and cooperation has taken the place of conflict, (7) Many predictions of Marx have not come true and the development of classes is not on those lines which he had imagined to be and (8) He had propounded this concept to attain some of his political aims. His views are found to be prejudiced and unscientific.

2. The Functional Theory

The Functional Theory was demonstrated by **Davis** and **Moore** in '*Some Principles of Stratification*'. They are interested in the relationship between stratification and the rest of the social order. Stratification is defined as the unequal rights and perquisites of different positions in a society. They are interested in the system of positions in society and not the individuals occupying those positions. Their approach is strictly functionalist in that they argue that is a society is to survive, then a functionally efficient means of fitting talented individuals to occupations must develop. Stratification supplies this mechanism. In order to function, the society must motivate the proper members for proper positions and to do the required duties. The motivation is often based on rewards. There are three types of rewards which are: (1) things that contribute to sustenance and comfort; (2) things that contribute to humour and diversion; and (3) things that contribute to self-respect and ego expansion. These rewards are used to motivate people and the differential distribution of these rewards, according to the positions is a part of the social order and leads to stratification. Davis says that this concept applies to both open and closed societies because in stratification posts are ranked and not the people. In India too, posts are ranked according to their importance and nature. Thus, it is clear that stratification is a universal concept.

Criticism: The functional Theory has been criticized by many sociologists. **Bottomore** has expressed it in the following ways:

(*i*) It is not true that stratification is a universal phenomenon and that every society has a fixed system of posts.

(*ii*) The terminology used by functionalists such as most important situations and most important people are not clear. In a society, every work and every person is important in his own sphere because society needs all types of work. The job of a shoemaker or a weaver or a harijan is not-less important than the job of a king. And it is not correct to say that only the most deserving people attain important posts. Many a times, undeserving

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people grab posts using bribe and recommendations and many a times, deserving people are just not interested in taking up the offer for the post.

(*iii*) This theory is based on the concept of the post of a men, not on social group or divisions.

(*iv*) This theory does not explain the different forms of stratification or their transformation into other. It just accepts them.

(*v*) This theory does not throw any light on the relation between social stratification and political conflict.

Thus, the criticism of **Bottomore** may be valid, but it cannot be accepted that stratification is not universal.

3. Theory of Max Weber

Max Weber agreed with Marx that economic dimensions were the basis of the stratification of society but he refused to accept it as the sole reason. He introduced three independent factors that form his theory of stratification hierarchy; class, status, and power. On the basis of wealth, there are two divisions in the society—one who owns it and the other who do not have it. In the same way, status and power too stratify society. People that have assets have respect in the society and they are successful in attaining power also. This way, assets, power and status give rise to stratification in the society.

4. Other Theories

The other theories related to social stratification are given below:

Veblen in his book, '*The Theory of Leisure Class*' has presented the concept of the class which has a large number of assets, who accept the industrial mode of production, are known as the leisure class. This class is very secure economically and it controls large industry, business, bank, law and order and other industrial institutions. Due to its economic power, this class enjoys luxury and lords over other classes and does not do any kind of production work. This way, **Veblen** divides the society into two divisions. First, one that, despite being non-production, enjoys luxury and second, one that is busy in production, because of it weak economic conditions, is not able to enjoy things. According to Weblen, this difference is continuing right from pre-modern times, but at that time, traditions used to decide who got to enjoy different things. This creates differentiation in the society, creating divisions of superior and inferior, thereby, stratification.

Warner studied the basis for the creation of divisions in American society and said that respect and status-groups help in the divisions of the society. He mentioned the following six divisions which create stratification of the society such as (*i*) High of the Highest division, (*ii*) Lower Highest Division, (*iii*) High Medium Division, (*iv*) Lower Medium Division, (*v*) High Lower Division and (*vi*) Lowest Division.

C. Wright Mills considers power to be very important for social stratification. Economically strong people establish relations with officers of the armed forces and become influential in economic, social and political ways. On the other side there are people whose economic, political and social impact is close to zero. This difference produced stratification.

Parsons treats assets as an important base for social stratification. He accepts this talk of the functionalists that the important posts of the society by worthy people. The importance of the posts depends upon social needs and values. People who believe in unity and equilibrium are different from the people who believe in class conflicts. This way, social values and needs are the based of stratification.

Goldheimer and **Schils** believes power to be the basis of stratification. The situation of a man may be high or low depending on the power with him.

The measure of impact and the number of impacted people may differ and this may impact the person's situation.

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Did u know? The concept of class conflict was propounded by Karl Marx.

11.9 Functions of Social Stratification

Social stratification is a universal fact. One or the other of its form has been formed in every society and every time. This only goes to prove its usefulness and importance. It is believed that if there is no stratification in a society, that society doesn't stay alive for long. In every society, some people, due to their worthiness and expertise move ahead while others stay behind. This is the reason why the stratification in society is developed autometically. The functions of social stratification and its importance for man and society are:

I. Importance of Social Stratification for Individual

1. **Helps in Fulfilling needs:** Man has innumerable needs for which he needs the help of others. In stratification, the works in a society are divided and every person by doing his work, helps in fulfilling the needs of others.
2. **Inspiration for more work:** An important function of social stratification is that it inspires a man to do more work. In a society, there is a system of rewards for important posts, and everybody, in order to attain these rewards, puts in hard work.
3. **Increase in support:** In stratification, posts are given to worthy people who donot let the birth of conflict happen and everybody supports each other in running the society smoothly.
4. **Settles mentality: Olson** believes that stratification settles the feelings of psychology. A man is member of various caste, division and status-group. Thus, his values, thoughts, activities and mentalities are different.
5. **Balance of power:** Stratification maintains balance of power in a society. In the society, some people have important posts and have more power. On the other side, there are powerless people who do not have political power and their number is more and stop powerful people from missing their power, who control them and direct them. This way, both the groups balance each other's power.
6. **Development of the feelings of responsibility:** When a person is given certain fixed post in a society, he works faithfully to fulfill his duties. This way, the feeling of responsibility is developed.
7. **The fixing of role and status of person:** Stratification fixes the place of a man in the society and he is provided according to his status.

II. Importance for the Group: Olson has mentioned some factors and importance of social stratification as given below:

1. **Social Change:** It is generally believed that stratification changes but as opposed to this, it inspires change, the reason for which is that a person works hard to attain high status and the place which he empties is taken by someone else. In the same way, the man brings changes into his behaviour, relations, thoughts and mentalities.
2. **Safety from Social Conflicts:** The division of work between different groups prevents social conflicts. Division of posts, works, facilities and rewards among people depending on their abilities keep a society safe from conflicts.
3. **Social Integration:** The division of work leads every person to do his duties and contributes to social unity and organisation (integration). By this creative work, new invention, occurs and society steps towards progress.
4. **Social Progress:** There is an arrangement of superior and inferior posts and people compete for higher posts and work hard for them. This society progresses.

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5. **Fixation of Social Relations:** People have deep relations in a class and at a level their self and interests are the same. For example, businessmen are thick friends and so are labourers and the reason is the commonality of interests. This way, people of the same caste have deep relations as compared to other castes because such people have relatives in their caste only and its members come to his rescue.
6. **Division of labour:** The division of work is done by stratification. The division of labour and specialisation increases expertise, interdependence between different workers increase and finally it increases the organisation and social unity. Stratification also decides the relations between different units.
7. **Inspiration to follow social standards/norms:** In social stratification, every person becomes conscious to maintain his post and follows social norms associated with these posts. If he doesn't do so, there is a danger of losing his respect and image. Thus, stratitification automatically ensures the following of social norms.
8. **Safety/Security from unnecessary competition and conflict:** In stratification, the division of work of groups, rights and businesses etc. leads to every group setting/fixing its own work. And this secures one from unnecessary competition and conflict.

11.10 Dysfunctions of Social Stratification

Stratification, besides being a profitable concept to a society, also brings some losses to it which we call as its dysfunctions which are given below as follows:

1. **Inactivity:** Many a times, when people get certain posts, they become inactive and this inactivity is seen more in those people who reach very high posts.
2. **Class consciousness and Prejudice:** Many groups are formed in stratification, which develop a class conociousness and are prejudiced in favour of their class members only and ignores the benefit of other classes.
3. **Gives birth to conflict:** Many classes are formed due to stratification, where some have more and some have less rights and facilities; the weight increases on inferior class and they are exploited. This leads to class conflict which endangers social unity, the distance between the two classes increase and the feeling of rebellion is born, leading to reduction in social facilities. Superior class starts to hoard money and inferior class is not even paid for its just hard work.
4. **Birth of no hope:** In stratification, some people are presented high posts, and less to some. Dissatisfaction and no hope arises in people who are given no posts or less.
5. **Insecurity:** There is competition in stratification, leading to insecurity to people. Many a times, it becomes tough to maintain a post even after attaining it and they revert back to inferior class, losing his old friends in the process.
6. **Opposed to equality:** Stratification is based on the principle of inequlity and is, thus, opposed to equality.
7. **Impediment of personality development:** Stratification develops a feeling of inferiority in members of lower class, thus impeding their personality development, sometimes even leading to its disintegration.
8. Close societies like India where stratification mainly depends on caste system, it gives birth of many evils. The caste has given birth of many evils like superiority and inferiority, untouchability, restriction on social cohibitation, brake in intercaste marriage.

Thus we see that there are some functions and dysfunctions in stratification. Despite of its dysfunction it exists in all societies. In absence of stratification, the chances of social disintegration and revolution have produced. Stratification is an arrangement under this a person has obtained his post and role according to his ability.

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11.11 Social Mobility

Progressiveness is a social fact. In Sociology study of social mobility has been done in the context of social change and layering. Social mobility is a part of social changes. By social changes, we mean changes in social relations, structures, functions and change in organizations while social mobility, we mean changes in social status or posts. Thus we see that there are some function and dysfunction both in stratification. Despite of its dysfunction it exists in all societies. In absence of stratification, the chances of social disintegration and revolution have produced. Stratification is an arrangement under this a person has obtained his post and role according to his ability. Social mobility is less in traditional, pre-modern, rural and simple societies whereas it is more in modern, complex urban and industrial societies. Actually, social progress is a characteristic of industrial-urban societies. The new means of communication and transport have speeded up social mobility. Industrial urbanization has changed the population demographics of the world and has differentiated society on the basis of layers, class system, division of labour etc. It revolutionized not only production process and economic organization, but also gave rise to new political and social system, personal freedom, equality and brotherhood and increased competition which led a race for status. For example, if a teacher becomes an IAS, a villager shifts in capital city, a labour becomes richman when he wins ₹ 10 lacs in lottery then these changes come under social mobility. The grip of religion, Kinship, caste, custom and traditions are strong in the primitive, rural and traditional societies. There continuous and new experiments of science and industrial are not possible and rigidness is found in the life so less chances of mobility are there. The result was—increased social mobility and changing posts, place and profession became very easy. Thus, to understand modern industrial social hierarchy, one has to study social mobility.

Miller says that by studying social mobility, we may understand the changes in social hierarchy and social structures. This way, the study of social mobility is very important from the view of sociology.

Meaning and Definition of Social Mobility

The meaning of social mobility to a person or a group is to accept new posts, place, profession after giving up his old one.



Notes According to **Bogardus**, "Any change in social posts is social mobility."

According to **Fischer**, "Social mobility is speeding up of person, group or a category from one post or stratum to another."

According to **Horton** and **Hunt**, "Social mobility refers the movement to superior and inferior status."

Sorokin writes, "By social mobility, we mean the social groups or a crowd of layers shifting from one social post to another."

Fairchild has called the movement of one group of people to another group as social mobility.

S.M. Dubey says that, "Social mobility is a very extensive word, which contains the movement of people and their groups economic, political and business status vertically."

According to **Peter**, "Social mobility are the changes in a person's social life, status, post, position and residence."

Thus, it is clear from the above definitions that, (*i*) Social mobility is related to a person's or group's post or status; (*ii*) Social mobility changes a person's or group's social status; (*iii*) This change comes under the structure of a group or a society; and (*iv*) Social mobility has no fixed direction, it may be up or down or horizontal. A person becomes a minister, a student becomes an officer after completing his study, a labourer becomes a millionaire, all these conditions express the social mobility. In comparison of caste-based society, the chances of social mobility in a democratic society are more.

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Every society or group has a structure, having different posts or statuses, which are arranged in an inferior to superior set up that's why it is known as social stratification. The changes in stratification is social mobility. For example, if a person changes his caste status and shifts to a lower status, it is social mobility. Brahmins are superior to Kshatriya and Vaisya is interior to Kshatriya. When a clerk becomes an officer, this is social mobility because his status has changed.

Types of Social Mobility

Sorokin has mentioned two types of mobility – (1) Horizontal mobility and (2) Vertical mobility. These two are explained below:

Self Assessment

Multiple Choice Questions:

4. The membership of a caste is ..... .
   (*a*) by action (*b*) by birth
   (*c*) by class (*d*) all three
5. ..... is the proponent of social conflict theory.
   (*a*) Karl Marx (*b*) Aristotle (*c*) Plato (*d*) Bottomore
6. There is a competition in stratification, leading to a feeling of ..... .
   (*a*) security (*b*) insecurity (*c*) peace (*d*) power
7. Any change in social posts is social ..... .
   (*a*) stratification (*b*) differentiation (*c*) mobility (*d*) structure

11.12 Horizontal Social Mobility

The movement of one person from one group to another on the same level is horizontal social mobility. **Gould** and **Kolb** define it as, "Horizontal social mobility is the change in status and roles, especially in business, without any change in social class and posts."

According to Fitcher, "The Horizontal Social Mobility means the movement of groups, on the same level, either in front or behind each other."

According to **Bertrand**, "Horizontal social mobility means movement from one social post to another, without affecting the social scenario."

According to **Sorokin**, "The meaning of horizontal mobility is the transfer of a person or a social group on the same level."

Example: The movement of a villager from one village to another, labourer from one factory to another, a professor from one university to another and an engineer from one mill to another on the same salary and the same kind of work is horizontal social mobility.

In horizontal social mobility, there is no noticeable change in the status of a person or a social group. **Sorokin** has given many examples such as caste, age and sex groups, family, kinship, religion, business and political affinity etc.

Types of Horizontal Social Mobility

Sorokin has described various types of horizontal social mobility which are as follows:

(*i*) **Horizontal mobility in race, sex and age groups:** Race, age and sex are biological facts and it is difficult to understand mobility on their basis because they are hereditary and

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physical and change is impossible in them. But when they are organized in social groups, then **it** becomes possible to think about them in such a manner. For example, there is a group whose membership is restricted to whites only, but when the rules are tweaked to give membership to blacks also, it is a case of racial mobility. In the same way, if females are allowed into a male's only organization, it is a case of sexual mobility. It is a country if the minimum age of using voting right is reduced from 21 years to 18 years then it will be the example of social mobility as age-group. It is clear from above definitions that in horizontal social mobility a person moves in the groups or post or same level.

(*ii*) **Horizontal mobility in regional groups:** To leave one region to go and live in another is an example of this mobility. Setting in city from village is an example of regional mobility. In the present times, due to urbanization and industrialization, this mobility is on the rise.

(*iii*) **Interfamilial and interkinship mobility:** Mobility for a lady due to marriage or divorce and for a child, due to adaptation are examples of this type of mobility.

(*iv*) **Inter-profession or external profession mobility:** Shifting from one profession and accepting another of the same kind is an example of inter-profession mobility. For example, a labourer leaves one cloth mill and joins another cloth mill, it is inter-profession mobility. Leaving one kind of profession to start another type is external profession mobility. For example, if a person who works on a farm and picks up a job in some mill, it is an example of external profession mobility. In a casteist society like India, where every caste has some fixed professions, such examples are small in number.

(*v*) **Inter-state mobility:** In such mobility, a person leaves a particular state and goes to live in another and accepts its citizenship.

(*vi*) **Inter-religious mobility:** This type of mobility is found in such societies where there is religious freedom and people convert to another religion. The conversion of Indian tribals to Christianity is its example.

(*vii*) **Interparty mobility:** Leaving membership of one party and accepting that of another is Interparty Mobility.

(*viii*) **International mobility:** When a group or a person having one language and culture accept the citizenship of another country, it is an example of international mobility. In today's world of very fast means of communication and transport, there has been an increase in such cases.

11.13 Vertical Social Mobility

When a person moves from one social level to another, it is called as Vertical Social Mobility. Defining it, **Gould** and **Kolb** say that," If any change in a status or a role, contains within itself a change in social class or post, it is vertical social mobility which further includes up and down movements within its sub-class."

According to **Bertrand**," The up and down movement from one strata to another is vertical social mobility."

According to **Fischer**,' Vertical Social Mobility may be defined as the movement of people from one status to another and from one class to another."

Sorokin too says that the transfer of one person or a thing from one stratum to another is vertical social mobility.

From the definitions given above, it becomes clear that vertical social mobility is the up and down movement from one stratum to another. This social level can be high or low. For example to become a rich from a poor, to become factory owner from a labour to become a wholeseller from a cart

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pullar are vertical social mobility. **Sorokin** has divided vertical social mobility into two on the basis of mobility – (*i*) Upward or Ascending and (*ii*) Downward or Descending .He also calls them as Social Climbing and Social Sinking. We can see clearly the example of horizontal and vertical social mobility in political and business field. Congress party was in power in India before 1977. When Janta party came in power in 1977, the people who was in government in administration of congress became powerless. In 1980, when again congress came to the government, people of opposition became powerless. In the same way, a bagger becomes millionaire to open lottery of lacs rupees; A teacher of primary school becomes collector after passing the examination of Indian Administrative Service. To open a grossary shop by literator, to become member of parliament after winning the election of film artist Mr. Sunil Dutt, Mr. Amitabh Bachchan, Mrs. Vajayntimala etc. are the examples of vertical social mobility. We see daily the vertical social mobility personally. Sometime we have to see collectively the social mobility. People from lower stations in life to achieve a higher one in life are all examples of Upward Social Mobility. The examples of personal upward social mobility are to be seen in everyday life around us and sometimes we see it in cases of groups also. Its best example can be seen in Indian caste system which has been explained as Sanskritization by **Srinivas**. According to him, it is that process through which any lower caste adopts ways, means and thoughts of caste placed above it or the twice born caste and raises its status. This way, Sanskritization expresses upward social mobility. Many scholars have cited its examples. **Srinivas** himself has mentioned the example of *Coorg* people in South India, who after coming in contact with Lingayats and Brahmins, tried to pass themselves as Kshatriyas. In the same way, the tribals of Rajasthan and Madhya Pradesh, such as *Bhils* and *Oraons* have been trying to pass themselves of as Kshatriyas.

After Independence, many efforts were made on the level of the Government to improve the pitiable conditions of the lower castes. They were provided reservations in educational institutions and government services. This led the members of these castes to become educated and indulge in gainful employment. From panchayt to parliament seats are reserved for schedule caste and tribes. Economically they became established. Thus; we see upward social mobility in lower castes of India. Upper caste people such as those belonging to Brahmins and Kshatriya class are employed as peons in the same government offices, thus, depicting downward social mobility.

Factors for Upward Mobility: Fitcher has identified certain factors as responsible for upward social mobility which are as follows:

1. **Immigration:** Due to immigration, people coming from outside push local ones up, by accepting lower status and inferior jobs. In the same way, refugees and people coming from other countries, readily agree to do inferior jobs as compared to local populace. The social condition of the people going an Indian to England or America is lower than original citizen. This way, immigration produces upward social mobility,
2. **Less Procreating ability in Superior Class:** It is generally seen that people of superior class are less in number and their procreating ability is also less. So to make up this deficiency, the people of inferior class get mixed time to time into them, thereby giving rise to upward social mobility.
3. **Importance of Conflict:** When the importance is given to the self-made man and the competition, it too leads to upward social mobility.
4. **Achievement of Chances:** When there is availability of chances to procure education, land a good job and avenues of excellence, then a person works hard to rise in the society thus giving rise to upward social mobility.
5. **Paradigm of Equality and Disparity:** If in any society, there is disparity on the basis of religion, caste and race etc. and inequality on the basis of age or sex, then there is very little chance of upward social mobility. But when there is increase in number of lower class then posibility of vertical mobility also increases. Because that class is participating in struggle and competition to rise up.

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General Principles of Vertical Social Mobility

Sorokin has propounded the following principles of upward social mobility:

1. There has scarcely been any society whose strata was absolutely closed, or in which vertical mobility in its three forms-economic, political and occupational-was not present. In general, tribes societies and caste-based societies are kept as close societies. In this, the person cannot raise up his social status after improving his ability but actually we see the caste system is not being so hard. In present time the lower caste not only raised up his social status by sansritization of himself but there are example in past when people have changed their varna. Viswamitra became from Brahmin to Kshatriya and compiler of Vedas, Muni Vyas was borned in fisherman's family.
2. No society has ever existed where vertical social mobility has been absolutely free from obstacles and the transition from one social stratum to another has had no resistance. Every society has had superior and inferior classes. This proposition is a mere corollary to the premises established above, that every organized society is a stratified body.
3. The intensiveness, as well as the generality of the vertical social mobility, varies from society to society (fluctuation of mobility in space). This statement is quite evident. Almost all the highest ranks in the political, or economic, occupational cone of India, are determined by birth. There are very few people who have climbed to these positions from the grass-root level. Here, a great majority of the occupational population inherit and keep throughout their lives the occupational status of their fathers.
4. The intensiveness and the generality of the vertical mobility-the economic, the political and the occupational—fluctuate in the same society at different times. In the course of the history of a whole country, as well as of any social group, there are periods when the vertical mobility increases from the quantitative as well as from the qualitative viewpoint, and there are the periods when it decreases. In these fluctuations there seems to be no perpetual trend toward either an increase or decrease of vertical mobility.
5. As far as the corresponding historical and other materials permit seeing, in the field of vertical mobility, in its three fundamental forms, there seems to be no definite perpetual trend toward either an increase or a decrease of the intensiveness and generality of mobility. This is proposed as valid for the history of a country, for that of a large social body and finally, for the history of mankind.
6. The tendency to social seclusion and rigidity in the later stage of development of many social bodies has been rather common. While not trying to claim for this tendency a permanent trend, it is mentioned only to oppose the alleged tendency of an increase of social mobility in the course of time. Though the so-called democratic societies are often more mobile than autocratic ones, nevertheless, the rule is not general and has many exceptions.

11.14 The Channels of Vertical Social Mobility

Sorokin has mentioned some channels (sources) for the upward social mobility in the social, economic and political areas which are as follows:

1. **The Army:** The Army plays an important role especially in wartime, that is, in the periods of interstate and civil wars. Courageous and strategically talented soldiers, regardless of their social status, are highly valued in such periods. War puts the talent of a common soldier, and the ability of privileged classes to the test. The danger that threatens the state forces to put the soldiers in the position corresponding to their true abilities. Instead, their reward waits in the form of a promotion. Large losses among commanders lead to filling of vacancies in persons of lower ranks. During the war, these people rise to the rank above all of the talent present. Obtained this way, this power is used for further promotion. Army has always

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played the specific role of "social ladder" through which ordinary people become generals, princes, monarchs, dictators. At the same time, many born aristocrats, princes and kings lose their titles, rank, status, social position and are even deprived of life. In the time of peace, the army continues to play the role of the vertical channel of circulation, but in these times, its role is much less than in wartime.

2. **The Religious Institutions:** The second channel of the vertical circulation is the religious organizations. But they perform this function only when they increase in social significance. In a country like India, Brahmins were highly placed because of their domination of Hinduism. They became upwardly mobile due to their cunning use of religion.
3. **The School:** Institutes of education and training, at all times, have been the means of vertical social circulation. In societies where schools are open to all its members, the system works as a social elevator, moving people from the bottom of society up to the leaders. In societies, where the privileged schools are open only to the higher strata of the population, the school system is an elevator, moving only on the upper floors of the building of society, carrying only the occupants of the upper floors. But even in such societies, some individuals from the lower strata have penetrated into this school elevator and have used it to rise up in the society.
4. **The Political Organizations:** The Political organizations, from government and political parties also play a role in upward social mobility. Men who work in an office or are employees have become an influential ruler, as a result of upward mobility. With this mobility, as in many countries, there is an automatic promotion of the service over time. Officials or clerks always have a chance to move up quickly in ranks, if their service is more valuable. Historically, a large number of people born among workers, peasants or artisans, rose to prominent public positions. Many political leaders, rulers, statesmen, senators and other officials of the modern countries have reached their positions via political parties. This applies particularly to those who were born in the lower social stratum.
5. **The Professional Organizations:** Some professional organizations also play an important role in vertical mobility of individuals. These are various scientific, literary and creative institutions and organizations and since entry into these organizations is based on competition, people regardless of their social status, got promoted within such institutions, accompanied by a general promotion in life. Many scholars, writers, lawyers, actors, singers, architects, sculptors, doctors etc. rose socially through this channel. Print media, especially newspapers, are a specific type of professional institute and an important channel of vertical circulation.
6. **The Wealth Making Organizations:** There are many organizations which give a chance to people to make money such as tea estates, mills, factories, cloth industries, jute industries and thousands of other such organizations which are supposed to be money spinners. The success of such organizations provides important economic and political benefits to their owners.
7. **The Family:** Our position in a society is determined by our taking birth in a connected family. The status of people born in a politically connected or an established family would automatically put him above normal family.

Alvin Bertrand has mentioned the following five channels for upward social mobility:

1. **Occupational Improvement:** In any society, a profession is either categorized as superior or inferior and a person can change his status by changing his profession to a superior one. But the chances of doing so are more in an open society than in a closed one.
2. **Economic Success:** Though profession, education and currency are very closely related, they are distinct. Everyone knows that money is very powerful in the society and by earning loads of it; a man can easily become upwardly mobile.

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3. **Educational Achievements:** Today, education has become a key to upward social mobility. People who are technically qualified or highly educated have a very good chance of going up in life. In many countries, the stress is laid on the fame of the university and the name of the student's guide.
4. **Control over Power:** The acquisition of social and political power and its usage is another way for upward social mobility, and losing it leads to a fall in a person's prestige.
5. **Miscellaneous Factors:** There are other factors too which give rise to upward social mobility such as marriage into a rich or prestigious family, achievements in the fields of arts, science, sports and war etc. In the same way, extraordinary physical beauty and high moral standards also bestow a high social position on a person.

11.15 Intra and Intergenerational Mobility

On the basis of generation, mobility may be divided into two—(*i*) Intra and (*ii*) Intergenerational mobility.

The word "Generation" has many explanations. Many times we use this term for the life-time of any particular person and his son's life-time is referred to as different generation. For example, the generation of Motilal Nehru, the generation of Pt. Jawaharlal Nehru.

The word generation is also be used for a particular age-group. For example, we say new generation, generation of school going, generation of college going, present generation, our generation, old generation, etc. As per ancient ashram system of India, the time period of one generation is considered 25 years. There is no specific explanation of the word "generation."

Intra-generational Mobility

If a person obtains next post after leaving first one then we say it intrageneration mobility. For example, when a 21 years old student becomes a businessman after completing his study it is called intragneration mobility. In the same way to make a person an M.L.A by winning the election and after it becoming chief minister is also intragenerational mobility. In every society, we have to see the intergenerational and intragenerational mobilities. We can also explain horizontal and vertical mobilities in the regard of inter and intra generational mobilities.

Inter-generational Mobility

The meaning of intergenerational mobility is to leave of the earned post of one generation to get the post of next generation. Intergenerational mobility is natural and temperamental. Ashram system is a clear example of intergenerational mobility in which a person crosses from Brahmacharya ashram, Grihastha ashram, Vanprastha ashram and Sanyas ashram. This mobility stabilized, simple and free of complexities. A person studies in childhood, studies in the college in adolscence and business or services in young. This mobility of him is called intergeneration mobility. To get the post of husband or father and get the post of wife or mother by a person also are intergeneration mobilities.

11.16 Open and Closed Mobility

On the basis of social stratification, there are two main forms of mobility—open mobility and closed mobility. Both forms of mobility opposite to each other.

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Open Mobility

In this type of mobility the basis of membership of different groups is not hereditary but it is person's quality, ability and achievements. As a result determination of membership of any level group is not for whole life. He moves from one startum to other. A person of member of a status group can get membership of higher level, status-group in coming period by increasing his ability, quality and on the basis of labour. Mobility is accepted and encouraged in societies of open system. A person is free for increase and expansion to his status and post. So it is called to be open or free mobility. The open mobility has seen in the society of group system-based stratification system. The open mobility is found in mostly societies of Europe and America because their social stratification is built on the basis of group. There determination of the membership of a group is based mainly on the economic condition of the person. Special achievement obtained in cultural field and political power also contributes in producing mobility in a person.

Closed Mobility

This type of mobility is the characteristic of the society of close stratification. In this society determination of status and level group of a person becomes on the basis of heredity or birth which he cannot change in his whole life. So there does not arise a question for to get membership of other group after leaving one group. The unique example of close stratification is Indian caste system. Include determination of caste of a person during it. A person is made the member of that society life long in which he has took birth. To change of castes are not possible. Status, right, responsibilities and work are fixed of every caste in the society. In caste system the chances of mobility of person in negligible. But in present, caste strictness became lessen due to impact of urbanization, industrialization, western culture, education and culture, new constitution, democracy and laws and person of a caste adopts the business, values, beahviours, customs of other castes. Dr. M.N. Niwas stated that lower castes of India by the process of sanskritization raised their social status and careful about to assemble himself to higher caste.

11.17 Factors Affecting Mobility

What is the rate of social mobility it depends on its social conditions. **Bertrand** has mentioned four factors that affect the rate of mobility which are given as follows:

1. **The Opportunity Structure: Hodges** says that the rate and quantity of social mobility in a society depends upon the opportunity structure. The nature of some social class systems is such that it obstructs social mobility. Simple social structure also obstructs this mobility. In a society dominated by castes system, such a mobility is discouraged. In simple, agricultural and traditional societies, there are chances of social mobility. On the other hand, the chances of social mobility are more in complex societies due to extensive network of business, education, army and bureaucracy.
2. **Demographic Processes:** Second factor affecting mobility is demograhical. Its one factor is immigration. When, due to immigration, people from outside or other countries come to live in a new country, they push the local people up because they accept to work on inferior positions. This has happened in many European countries and USA.

   Same happens due to internal migration also. When people from rural areas migrate to cities and push the local people up, because they too agree to work at inferior positions.

   The third demographic process is the difference in the childbirth rate. People of superior or high class do not have many children so as to fill up the empty posts. These people come from lower strata of society, thereby giving rise to upward social mobility.

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3. **The impact of Automation:** Automation has led to a huge increase in production and, thereby, has impacted mobility in two ways. One, it has increased unemployed leading labourers look to other avenues. On the other hand, creation of white collar jobs, has increased upward social mobility. Automation is directly proportional to upward mobility.
4. **Aspirational Level:** In an open society, social mobility also depends on the aspirational level to people and the efforts made to obtain them. People work hard to attain these aspirations. This way, upward social mobility is more in USA because the citizens have more aspirations and they work hard to attain them.

Broom and **Selznik** have mentioned five bases which are as follows: (1) Change in economic and business structure—leads to creating of new posts and abolition of old ones. (2) Difference in the rate of procreation—leads to filling of posts by other classes. (3) Centralisation of Immigrants—leads to an increase in upward social mobility, (4) Increase in education also leads to an increase in upward social mobility, (5) Increase in the ambitions of people also increases upward social mobility.

Sorokin has mentioned some other bases:

1. There are some organisations in society where appointments are time bound and at the end of the time period, new people get an opportunity for upward mobility.
2. At the death of priests in Roman Church, new ones are appointed from the members of lower level to church, giving rise to upward social mobility. In such organisations, upward mobility is inherent.
3. Due to disparity in parents and children, the former are not able to fulfill their responsibilities, disintegration of society starts and then the society, steps in and changes the present circumstances and situations.
4. Changes happen in social-cultural ecology of members and groups and groups and this leads to upward social mobility.

11.18 Impact of Social Mobility

Sorokin mentions three impacts of social mobility—(*i*) Changes happen in the racial structure of society, (*ii*) This induces changes in human behaviour and psychology, and (*iii*) It brings about changes in social processes such as cooperation, coordination, competition, unity, integration etc.

Durkheim, during his study of 'Suicide', mentioned social mobility and states that upward mobility along with downward mobility give rise to lawlessness in the society, leading to an increase in the rate of suicides. **Hollingshead**, along with **Allis, Erebi** etc., found that upward social mobility also leads to illness and breaking of nerves.

Social mobility affects social organizations also as it develops the feeling of competition and personality. The increase in the rate of mobility finishes solidarity and affects the system of social control. It disintegrates primary groups but the secondary groups are affected less. It also affects status patterns, political system, income patterns and the cost system. In today's progressive world, when a man moves from one status or profession to another, he faces new behaviour and values, but is not completely free of the previous ones. In such a condition, he remains somewhere between the old and the new. Such a situation is called 'Marginality' and such a man is called 'Marginal Man'. Mobility is also responsible for the changes in the membership of an organisation which has two aspects—(*i*) A person leaves or wishes to leave his primary group; (*ii*) He aspires to be a member of the secondary group. This gives rise to the concept of 'Reference Group'. It is related to the concept of marginal man which is the result of social mobility in modern societies.

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Caution Social mobility inspires a person to attain high dignity and competition but also develops tension and disappointment in him.

It is not necessary to reward worthy person always. When a worthless person is rewarded, it creates tension and disappointment in worthy persons. Besides, when a person is not able to rise high as demanded by the society, he is once again disappointed and tense. In the same way, there are some posts which are considered very important, to which a man aspires by ignoring his roles and this creates imbalance in his personality. Thus, downward mobility induces disappointment and tension in a man who finds tough to maintain coordination with the society at large.

11.19 Social Mobility and Social Change

Social mobility is a part of the simple and extensive process of social change. Horizontal and vertical social mobility induces change to social structure and the speed of changes is more. Social change brings changes to social structure, groups, organisations and institutions whereas social mobility brings changes in the posts of people and their groups.

Social mobility and social change are very closely related. There is a commonality between factors that inspire changes to social change and mobility. The differences between the two are as follows:

1. **On the basis of extensiveness:** Social change is more extensive than social mobility. Changes in the status of a person and groups are included in mobility whereas changes in functions and structure of society come under social change.
2. **On the basis of relations:** Social change is an extensive concept and social mobility is its part which may be expressed as a whole and its part.
3. **On the basis of groups:** Social change is related to changes in a huge part of group or society and not the changes in a person's behaviour whereas social mobility emphasises on changes in a man. For example, changes in a caste system is social change whereas when a man changes jobs, it is social mobility.
4. **On the basis of reason:** Social mobility is made possible by social change, which is its reason and social mobility its result. For example, after independence, many efforts were made by the government which brought about changes in caste system and the lower castes were given opportunities to attain better posts and positions. Which brought change in caste system and the lower cast got opportunities to get higher posts and status. Sometimes, social mobility also brings faster changes to social change.
5. **On the basis of speed:** Social mobility is slow process as compared as social changes, mainly in caste ridden societies as there is opposition to mobility. For example, If a person wishes to leave his caste and become a member of a higher caste, people oppose it.

Self Assessment

State whether the following statements are true or false:

8. Mobility is of four types.
9. Horizontal and vertical mobility bring changes in social structure.
10. Social mobility is slow as compared to social changes.
11. Mobility reduces the feeling of personal and competition.

11.20 Patterns of Social Mobility in India

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Both horizontal and vertical mobilities are witnessed in India. Though vertical mobility is less because of it being a traditional society. Various forms of horizontal mobility such as inter family, inter kinship, internal and external professional, inter-state, inter-religious and inter-party are more prevalent in India. Democracy was adopted in India, after independence, which increased social mobility. People started migrating from rural areas for livelihood and increased urbanization. At present, about 27.8% of Indian population lives in cities, where one finds more instances of social mobility. People are more aspirational and they work hard to achieve them. Social change is also responsible for social mobility. People in cities are more prove to jump over the barriers of social stratification.

Vertical and horizontal mobility are found less in India, more so, because of the caste system. Despite it, middle castes tried to rise up in caste structure. **Srinivas** calls it Sanskritization. According to him, "Sanskritization is that process by which a lower caste or sub-caste accepts the traditions, ways and values of the twice born caste." The caste which does so, rises higher than the surrounding castes though it does not bring any change in caste structure except for a positional change in the status of the caste doing so. Sanskritization has many forms whence many adopt the lifestyles of Brahmans, idolisation of Kshatriya or Vaishya ways of life. Such caste stop eating meat and indulge in the practice of child marriage etc. **Srinivas** has given the example of Coorg in South India, Bhils in West India and Oraons in Central India. Thus, it becomes clear that in India, we find, both horizontal and vertical mobility in India.

Srinivas writes correctly that Indian society was traditional and stable before the arrival of the British. But its micro study reveals that even then, there were chances of mobility in stratification. Giving example of India, *Stein* says that special efforts were made for familial mobility but not for group mobility. The reason was that whenever a new dynasty come into existence after the fall of the old one it promptly declared itself as kshatriya, we get such examples from history. **Panikker** says that which ever dynasty came up after Maha Padm Nanda, majority were non-Kshatriyas. **Surjeet Sinha** cites many examples of some tribes declaring themselves to be Kshatriyas after they came to power.

Some new facets of mobility came to the fore during the time of the British. Education spread rapidly and western civilization and culture too impacted Indian society, leading to loosening of caste ties. People started going for new professions leading to the breaking up the relations between caste and profession. Now many persons of lower caste are becoming doctor, engineer, advocate, professor etc. after taking relavant qualifications. New professions speeded up social mobility and many new classes came up. We can say the western education gives birth a new kind of division on one side and other side reduces the social distance between different castes. Now, education and new professions have provided chances to people to change their social status. It increases the importance of by birth status to earned while they related to their caste.

This brought about two important changes in the social system. Now people of different castes are joining different professions and they have started attaining some social status. This has become possible due to their educational achievements. Now, its common to see people of different castes and communities in different groups because they are at the same professional level. On the other hand, people of the same castes have become strangers to each other because they are on different social levels. Nowadays, in India, the traditional relations between castes and profession is coming to an end because the high and the middle level castes have left their traditional professions and accepted new ones. This has happened due to their education and training. But majority of castes engaged in traditional crafts and Harijans have not changed because they have not accepted modern education and tradition, only a small minority which has settled in cities have changed their professions.

Srinivas, on the basis of his study, says that the process of separation of castes in the past and in the present, the process of castes coming together is faster.

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Caution Today, many interest groups are turning into castes groups and many such caste groups are turning into huge organizations and they are moving in the direction of vertical mobility.

This is clear from the studies of **Rajni Kothari** and **Rudolph** and **Rudolph**. Industrialization, urbanization and democratization have brought changes to the traditional framework of Indian society. These processes have increased the chances and scope of social mobility. It has been seen in the traditional Indian society that his cultured status was high, his economic status and power status were also high that means the people of high cultural status were affluent and in view of power their status was high. **Yogendra Singh** says that due to these processes, the old power structure has started disintegrating. Even the people of lower castes has started aspiring for earning money, power and prestige and this has resulted in changes to their social status and vertical mobility is evident, though they have not been able to rise above their castes.

Studies express that in rural areas people express their recognition as caste while in urban areas as personal name or in form of business. In other words, urbanization and industrialization have inspired them to think for person and not only as caste. In study of Pune when people had questioned that who are of high status group, then the rural people generally explained the castes in the form of status groups while the urban people related themselves from business, and explained the business groups but not the castes.

Bhagwan Prasad studied 500 families of middle class in five cities of U.P. and came to the conclusion that there is a difference in the professional mobility of different income groups because, at the end of the 19th century and at the start of 20th century, such groups were going for traditional business while the people of high middle class for technical jobs and activities related to contractorship.

Urbanization has also changed the perceptions of people about females, their education and their working outside their houses. It also brought about changes in people's incomes. Because of it they are buying other goods like radio, T.V, car etc., for luxirious life. In this way they are bringing qualitative imporvement. Various studies have revealed that people in cities are not satisfied with their present incomes and are ready to work hard to raise it. The rise of middle classes in India is the result of the spread of education during British times and their accepted administrative and new jobs and professions. These changes came about in the last 50 years of the 19th century. Rising of the new middle class in which all class's people are found even of lower class is one of the main examples of social mobility.

Education and urbanization has also brought about revolutionary changes in the status of women and they have started entering middle class jobs such as schools teachers, nurses, telephone operators, sales assistants. This has brought about surprising changes to their social mobility.

Thus, it is clear that both vertical and horizontal mobility are found in India, though the former is limited to a small group only which is highly educated. But this group is able to rise upwards in class hierarchy whether, its status in caste hierarchy cannot be said how. But people's slow progress in literacy and lack of initiative for establishment of industries by the people. But the fact remains that majority of Indians are poverty ridden but still tied to caste traditions.



Task What is the difference between social change and social mobility?

11.21 Consequences of Social Mobility

The consequences of social mobility are both positive and negative and the positive results are (*i*) Worthy people attain proper positions; (*ii*) This inspires people to attain such positions; (*iii*) It

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leads to social development; (*iv*) Chances of social progress brighten; (*v*) It is based on social justice; (*vi*) It inspires to develop welfare programmes for oppressed members of traditional and developing societies.

But social mobility has not always given positive results, but its also responsible for many negative results for society, the main among which are: (*i*) People who want to rise high in society due to social mobility, if they don't attain results, then they rebel against the society and try to disrupt the system. As a result, clashes take place between the supporters and the rebels of the society. Caste riots are its examples (*ii*) People who running the mobility race start remaining disturbed which increase the cases of mental illness. (*iii*) Mobility leads to tension between the old and the new post holders.

Social mobility has become mandatory in modern age and no society may remain free from it.

11.22 Summary

- With the development of society and the civilization of man and the society was divided in superior and inferior parts is known as social mobility.
- According to **Ogburn** and **Ninkoff**, "The process by which people and groups with some status are serialized as superior and inferior parts, is known as stratification.
- Social differentiation is the process by which people and groups are divided on some tangible basis.
- **Bottomore** has mentioned four forms of social stratification—slavery, estates, caste system and social system.
- Social mobility refers to a person or a group leaving a post, place of profession and acquiring another post, place or profession.
- Social mobility is part of the extensive process of social change. Horizontal mobility brings about a change in the social structure and the scope and speed of this change is quite high.
- Stratification is found in every society though their factors may not be the same.

11.23 Keywords

- **Stratification**—Process of making strata.
- **Differentiation**—To differ.
- **Horizontal**—On the same level.
- **Vertical**—High, fast.

11.24 Review Questions

1. What is social stratification? Differentiate between stratification and differentiation.
2. Throw some light on characteristics of social stratification.
3. Explain the forms of social stratification.
4. Explain the theories of social stratification.
5. Explain the importance of social stratification.
6. What do you understand by horizontal social mobility? Explain its types.
7. Explain vertical mobility and its sources.

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8. Comment on
   (*a*) Inter and Intragenerational mobility
   (*b*) Open and closed mobility
9. Explain the factors affecting social mobility.
10. Explain the patterns of mobility.

Answer: Self Assessment

1. Layers	2. Social	3. Stratification	4. (*b*) by birth
5. (*a*) Karl Marx	6. (*b*) Insecurity	7. (*c*) Mobility	8. False
9. True	10. True	11. False	

11.20 Further Reading

1. Fundamentals of Sociology—*Gisbert Pascal, Orient Longman*.
2. Theories of Sociology—*R.N. Sharma and R.K. Sharma, Atlantic Publishers*.
3. Sociology—*Dharmendra kumar, Tata McGraw Hill.*

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Unit 12: Social Change

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Objectives

After studying of this unit, the students will be able to:

- understand social change and its theories;
- understand reasons, ways and processes of social change;
- understand evolution and progress;
- understand development and revolution.

Introduction

Change is the perpetual and irrevocable law of nature. Man is also a part of the same nature but volatile. Accepting this volatile nature of society, **Maclver** said, "The society is volatile and dynamic." Long time back, Greek scholar **Heraclitus** had said, "All things are in the flow of change." Discussion on this matter was continued even after that why and how the human activity changes? What do the special form of society which affects change practically? How discovery brings change in society and what are the physical features of discoverer? Does the change pass through the fixed direction? What is the direction-whether it is in linear or cyclic? Many questions of this kind regarding change

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have been raised and tried to answer them. A curiosity arose in man to understand the change. He tried to find the reasons behind the change, to trace the direction it took and ways to control it. How and why the changes take places, these questions cannot be solved even today.



Notes An English poet **Lord Tennyson** opines, "Changes take place in order to replace old order."

Prof. Greene says, "Social change happens because every society is passing through a continuous period of equilibrium. Some people wish for total equilibrium while some make some effort for it." Change is a sure fact. Fixing its surety, **Prof. Davis** says, "We can keep on trying for stability and security, the fallacy of the stability of society can be spread around, search for finalization may go on forever and the world is infinite-our faith may be clear regarding to this subject but this fact will remain intact, like the other elements of the world, society will always be changing uninterruptedly."

12.1 Social Change

The simple meaning of Change is, "Bringing transformation in the previous state of an activity or a thing". Making clear the meaning of change, **Fitcher** writes, "In short, change is the previous state or the difference in the forms of existence." The three main elements of change are (1) object, (2) time and (3) variation which are explained below:

(*i*) **Object:** Change is always related to either a subject or a thing. When we say that the change is taking place we have to mention in which object or subject is going to change, without which we cannot study the change.

(*ii*) **Time:** Change is closely related to time. To understand change, we should have, at least two times as it cannot be discussed in reference to one time only. For example, we say that presently India have changed tremendously in comparision to Vedic period. Change is observed regarding to time. Change cannot be imagined without including the concept of time.

(*iii*) **Variation:** If there is no variation in a thing in different times, then there is no change. If there is no variation in the form of an object, then we will say that change have not taken place. Hence, on appearing difference in colours forms, shape and size, structure, work and other, factors we can study change to a thing.

Thus, we can say that **change is the variation seen in a thing at two different times.** Change is a universal process that keeps on taking place at all times and at all the places. It may induce variation in a part or the whole of an object and it may be in any direction. It may happen by itself or it may be brought about by planning. It may be good or bad and slow or fast.

Meaning and Definition of Social Change

Generally, social change refers to those changes that occur in the social realm. In the beginning, social-scientists had not differentiated evolution, development and social changes and they would use these three concepts in the same sense. **Ogburn**, in 1922, in his book, '**Social Change**' differentiated these changes for the first time. Later on, these words were used extensively in Sociology. Some scholars refers to the changes in social structure as social change while some refer to the ones in social relations. The changes noticed in the whole social system or in its any part is called social change. To understand the concept more clearly, some definitions are given below:

According to **MacIver** and **Page**, "Being sociologists, our special interest clearly lies in the changes occurring in social relations. Only changes occurring in social relations are called social change, by

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us." In his way, they define social change purely in sociological outlook and the change occurring in social relations are called social change, because a society is the network of social relations only.

Kingslay Davis has also defined social change as a totally sociological perspective. He writes, "By social change, we refer to only these changes which occur in social organizations *i.e.* changes occurring in social structure and functions." The various units of society such as institutions, groups, communities guilds and statuses are combined together to construct the social structure and they all have different functions. Social structure and the functions of its units give rise to social organization. **Davis** treats any change happening in social structure or its functions or both as social change.

Jensen defines social change extensively. He includes even under this the changes occurring in men's thoughts and behaviours. In his own words, "Social change may be defined as the changes in the ways of people's working and thoughts."

Scholars such as **Ginsberg**, **Johnson** and **Raymond Firth** have said changes occurring in social structure is called the social change. **Ginsberg** writes, "By social change, I mean the changes taking place in social structure. For example, the size of the society, design of its various parts or equilibrium or the change occurring in different forms of its organization are the social change."



Notes According to **Johnson**, "The meaning of social change in its fundamental meaning is the change in social structure."

Johnson, further clarifying social change, and said that changes occurring in social values, rewards and institutions, people and their occupations and abilities are the social change.

Bottomore includes even those changes in social change which happen in social structure, social institutions or mutual relations among them.

Gillin and **Gillin** opine that, "people adopt some rituals and methods to enjoy life which are recognised by society. If any change occurs in these methods then, that would be called social change. He also mentions the factors of social change. He has defined social change on cultural basis."

In his own words, "Social change is the change occurring in the recognized ways of life, whether they happen due to changes in geographical states or cultural means, composition of population or the change expansion in ideology or due to inventions within itself."

Making social change more clear, **Jones** writes, "Social change is that word which is used for changes modification in social processes, patterns, inter activities or any change in social structure."

Merril and **Aldridge** opine that changes occurring in human actions are social change. Human actions never remain the same. Our actions are different from our ancestors and moreover, the actions of childhood, adolescence and old age are all different. He writes, "When human behaviour is in a process of change, then we may say in other words, that social change is taking place."

It is clear that social changes are those changes which occur in human relations, behaviours, institutions, rites, status, values, social structures and functions. The following facts are included in social change:

(*i*) The changes occurring in social structure and functions is social change.

(*ii*) Social change is not concerned with the changes in behaviour, faith and values of one or some people but the changes in life style of the majority.

(*iii*) Social change is concerned with the changes in social relations too.

Characteristics of Social Change

1. **The Nature of Social Change is Sociological:** Social change is not concerned with the change in a person's relations with any particular group, institution, caste or race as it is of a personal

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nature whereas social change is concerned with the whole community or society and the changes to it. Thus, social change is sociological, not personal. The changes takeing place in any unit of the society is not called as social change.

2. **Social Change is a Universal Event:** Social change is a universal phenomenon which occurs in all time and in all societies. A lot of changes have been taken place since human evolution and the process is going on still today and will continue in future. There is no society in human history which has not experienced it and is completely stable. No society is exception of change. This is possible that changes may have different speed and forms. **Bierstedt** says, "No two societies are completely alike. Their cultures and history have such differences that no one can be said a replica of the other."

   Changes in some primitive societies were so slow that they led some scholars to say that they did not change. People of western nations call the eastern nations a changeable society. Change is an irrevocable law from which no society has remained untouched.

3. **Social Change is Sure and Natural:** We see social change in every society and it is natural. Change is the law of nature and society, being a part of nature, cannot escape from it. Many a times, we oppose change and dislike it but cannot stop it. Changes are sometimes well thought out or occur by themselves, depending on human needs, situations and requirements.

4. **The Pace of Social Change is Uneven and Comparative:** Though social change is present in all societies, all societies have uneven pace. It happens faster in modern and western societies as compared to primitive and eastern nations societies. It is also uneven in different parts of the same society. In India, changes are faster in urban than in rural areas and the reason is the difference in factors which bring about these changes and the pace of this difference may only be gauged by comparison. Change is also closely related to a country, time and situations. The pace of change is different in comparision to one country to other one time to other and one situation to other.



Example: Changes in India in Vedic times, British times and modern times did not have the same because there were difference in circumstances of these period and the reasons of change.

5. **Social Change is a Complex Fact:** Since social change is related to changes in qualities, which is difficult to ascertain, it is a complex fact. We cannot measure changes in kilogram or metre the changes occurring in physical things or culture. Its facets can not be understood so easily. With the increase in social change, its complexity also increases.

6. **Social Change can't be Predicted:** It is difficult to predict social change definitely. It becomes very tough to say what changes will occur in caste-system, united family and marriage in India due to urbanization and industrialization, and what changes will occur in opinions, belief, values, ideals etc. of people in the future. It does not mean that we cannot predict about social change or there is no law governing social change. This just means that changes also occur due to unexpected events.



Example: For example, we know that industrialization and urbanization in future would dissolve the casteism and joint family, crimes would increase and due to influence of education and new rules untouchability would reduce and diminish slowly. Yet which type of changes would come and what would be their nature—about this nothing can be said with certainty.

Wilbert Moore has mentioned the following specialities of social change:

1. Social change is not an exception but a law, which does not mean to say that by social change, every element of social structure changes but it means that change does occur in a part of the social structure. It is fastest at the time of social reconstruction.
2. Changes in modern societies are more clear and more in number as compared to earlier societies.

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3. Though the spread of change may be seen in every aspect of social life, the pace of change in physical things is faster than in ideas and institutions.
4. The changes which occur naturally affect our ideas and social structure more.
5. We can guess about social change but nothing can be said with certainty.
6. Social change is qualitative *i.e.,* on circumstance changes other circumstance under social change and this process keeps on occurring till the whole society knows of its positive or negative results.
7. Modern social changes are not left on to nature nor are they implemented arbitrarily. Normally, they are made active, by social planning, for the attainment of wants.

Patterns of Social Change

It is difficult and multifaceted to state continuous social change. If we want to truly understand social change, we have to understand its system. Different areas have different kinds of change. **MacIver** and **Page** have mentioned three different patterns of social change:

First Pattern: One pattern of change is that they occur suddenly. In this class, we may keep changes due to inventions and discoveries. Changes of these kinds, occur once, will keep on producing more changes because they will keep on being improved by many people. The inventions of radio, plane, motor car etc. are not only sudden but are important in a qualitative way. These changes keep on occurring till a new instrument is invented. Such changes are called **Linear Change** because they occur in a straight line. Changes in industry is a clear example. Same is the case with changes occurring in science and arts. If we show this kind of change with a diagram then its nature will appearing in vertical upward direction.

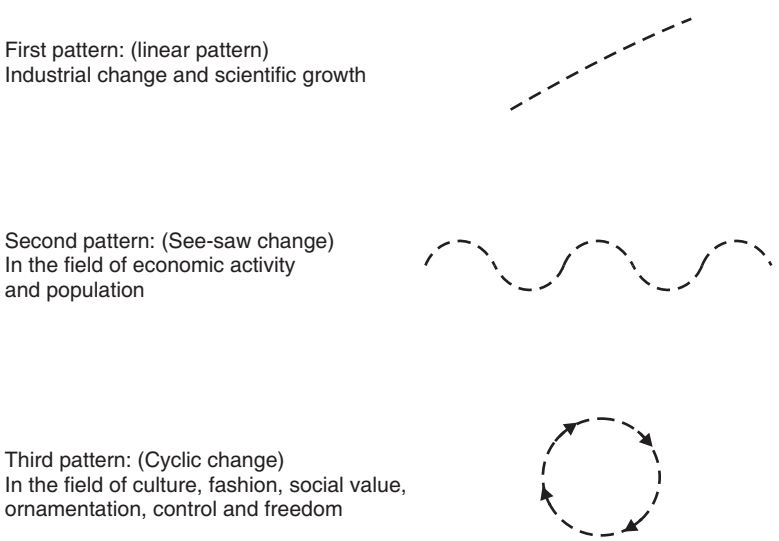


Fig. 12.1. Three patterns of change

Second Pattern: The second pattern of change is the one which may progress upward for a while and may words fall down after sometime. In other words, the second pattern of change is one in which the change occurs first in upward direction and then in downward direction. It may be said to be a wave-like change. The examples are changes related to population and economic activities. We see many national and international trade go up and down. Thus, in the case of first pattern, we are sure about the direction of change, this is not the case in second pattern. **Sorokin** says that cultural changes occur due to this up and down pattern.

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Third Pattern: This kind of pattern is somewhat close to the second pattern and is referred to **Cyclical Pattern**. Many scholars believe that changes occur in a cycle. To make it more clear, they cite the example of changes of seasons and the cycle of life and death in humans. They further believe that society and culture too follow this pattern. This pattern is found in human actions, political movements and population. Fashion, cultural movements, social values, public behaviour, control, freedom etc. too follow it. Thus, changes in a society, occur in a cycle, but some scholars do not ascribe to this view. By a cycle, we mean that we keep on returning to the starting point, again and again, which is not the case. In actuality, we never go back but reforms always take place.

Processes or Modes of Social Change

Social change is a static word which notifies the various changes at different times. When we say that social change is taking place, the direction, concept and the law of change do not become clear. By mentioning about various processes, MacIver and Page, Herbert Spencer, Hobhouse and Sorokin etc. have given rise to various sociological concepts which include process, movement, growth, evolution, development, regress, progress, revolution and adaptation.

Social Change and Cultural Change: To understand social change, it becomes necessary to understand its differences with cultural change. Many scholars have not differentiated between the two and use one for the other leading to a misconception about the two concepts, whereas, in reality, these two are separate. Since 'society' and 'culture' are different concepts, there is bound to be differences between social and cultural change.

Causes of Confusion: The main reason for confusion between the two forms of changes is that some scholars have defined social changes so extensively that they included the concept of cultural change also. Main among such scholars are **Merril** and **Aldridge**, **Gillin** and **Gillin**, and **Dawson** and **Gattis**. We shall make it more clear by quoting the definitions:

1. **Definition by Merril and Aldridge:** They mention the changes in human behaviour and actions as social change, whereas these are part of culture. Thus, this definition, in place of making clear the differences between social and cultural change, increases the confusion.
2. **Definitions by Gillin and Gillin:** They treat the changes in the accepted norms of life as social change. Confusion occurs because scholars such as **Herskovits** and **Malinowski** treat life processes and human actions as culture. **Majumdar** and **Madan** too have treated mode of life of a people as their culture. Thus, the problem is, whether life processes or human actions are to be called as social change or cultural change.
3. **Definition by Dawson and Gattis:** They too have not differentiated between social and cultural change. They write, "Cultural change is social change only because whole culture right from its birth, meaning and usage is social only." This definition may have two meanings:

   (*i*) Cultural change is a part of social change and it does not have any separate existence.

   (*ii*) Social and Cultural change mean the same thing, thus, there is no difference between the two and one may be used in place of the other. Both these meanings are faulty.

   But there are enough changes between these two. The changes occurring in society is called social change while the change occurring in culture is called cultural change. To understand this fact, one has to differentiate between culture and society. Social relations form society which is determined by the individual's status and role in the society. Making clear the concept of culture, **Ogburn** states that it is made up of man-made physical and non-physical things and facts. Physical things contains those which are tangible which are exchanged and may be seen and touched.



Example: Watch, pen, radio, motor car, railways, machine, furniture etc. are a few of thousands of man-made objects.

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Non-physical culture is the one which may not be seen or touched or measured but can only be felt knowledge, such as arts, tradition, science, religion, philosophy, rituals, law etc. Social change is related to the non-physical part of culture whereas cultural change is related to both its physical and non-physical part. Thus, social change is a part of cultural change and cultural change is more extensive. The example is as follows: In India, due to industrialization and new means of transport joint families are disintegrating, smaller families are coming up, the social status of women has gone up, the rules of caste system and untouchability are being loosened etc. All these are social changes whereas cultural changes are very extensive. Railways in place of bullock carts, new designs of houses, new fashions, hair styles, production by machines etc. are all examples of cultural change.

In this context, Davis writes, by social changes, we mean only those changes which occur in a social organization *i.e.* changes in the social structure and the work of society. Cultural changes include those changes which take place in any branch of society such as science, arts, literature, fashion, philosophy etc. and the changes in the forms and the laws of social organizations. Thus, the area of cultural change is more extensive than that of social change. **Parsons**, making the differences more clear, writes that cultural changes are related to only various values, ideas and symbolic and meaningful systems whereas social change is related to the changes in the interactions between man and society. Making clear this difference, **MacIver** and **Page** write that, Social change is different from cultural change… being a sociologist, our obvious concern is with social relations. Only the changes related to social relations are social change. Changes in ideology, industry and polity are cultural changes and the changes in social relations, social structure and functions are social changes. Cultural changes, especially changes in physical culture is fast as compared to social changes. Even though there are differences between them it does not mean that they are not related, rather they affect each other. Changes in culture bring about social changes. For example, changes in caste system and joint family system are due to industrilization. Thus, social changes give rise to cultural changes. The differences between the two are made clear as follows:

1. Social change is related to changes in social relations whereas cultural changes are related to changes in physical and non-physical of culture.
2. The boundaries of cultural change are more extensive than social change.
3. Social changes are brought on by both natural causes and well thought ideas whereas cultural changes are brought about the conscious and planned efforts.
4. The relations between social change and cultural change is that of the part and the whole as social change is a part of cultural change.
5. Social change bring about a change in the social structure whereas cultural changes bring change in different parts of the culture.
6. The speed of social changes is faster than cultural change because change in social relations, social system and social structure are due to new inventions whereas changes in various cultural parts such as religion, morality, rites, values and faith are slower.
7. The changes in social values mandatorily bring about changes in culture though cultural changes do not necessarily bring about social changes, though it may happen so.

   Thus, the differences and the relations between cultural change and social change are made clear.

Continuity and Change in the Forms of Reality and Value

Continuity and change are realities of every society. No society is stable because it denotes a static state and change denotes progress. Changes are both negative and positive. If we examine history of any society, we would find a continuity. For example, the Varnashram system in Indian society and works such as Vedas, Upanishads, Puranas, Gita and Ramayana have maintained a continuity in religious traditions and social change. Caste system and joint family system too have maintained

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this continuity. Though India is a country with lot of diversity but it is united. Tolerance is the hallmark of this society. This fact is expressed both as a continuity and change in Indian context.

Looking historically at Indian social system, we find that social thinkers have accepted both, continuity and social change. Time and situations change and the various parts of the society has to do so, besides keeping in mind, that every social system and structure has a nature of stability. If there is no stability in a society and changes are brought about rapidly, then people will not be able to adjust it and this may lead to social disintegration. Thus, the quality of adjustment should be inherent in a society. The changes should not be very rapid and the society should not always be ready to accept such changes. Thus, it is meant that the social system should be continuous besides having the ability to accept changes due to external reasons. The speciality of Indian society that it has changed itself according to different situations and today we are moving towards planned change.

Self Assessment

Fill in the blanks:

1. Change is an ..... and irrevocable law.
2. The meaning of social change is a change in the ..... structure.
3. Society and ..... are two different concepts.

12.2 Theories of Social Change

Different scholars have different ideas about social changes and its time right from ancient times. **Jean Boden**, in the 16th century, expressed his ideas that changes occur in a cyclical patterns. Though it was not accepted at that time, later scholars expressed the same idea. In 18th century, it came about that reason brings about social change. Scholars and Thinkers such as Comte, Heigel and Carl Meniheim gave importance to ideas for social change. Comte, Spencer and Hobhouse expressed the ideas that social changes occur at a fixed stage in a straight line and every society has to go though these stages though there is a difference on the kind of stages. These ideas were expressed by scholars such as Morgan, Tylor, Henrimanor, Westermark, Hayden and Levi Bruhl. This idea also came about that changes always occur from simple to complex level to uneven and from evil to goodness.

Scholars such as Spengler, Toynbee, Pareto and Sorokin mentioned the cyclical pattern and said that we reach wherever we started from and the society goes through the cycle of rise and fall. Some scholars also expounded the Deterministic concept. Marx and Veblen held industrial and economic reasons, Ogburn held culture, Max Weber held religion and Malthus and Sadler held census are reasons for social change. The concepts for social changes may be divided into two—cyclical and linear theory.

12.2.1 Cyclical Theory of Social Change

The advocates of this theory believe that we reach from the point we started. They must probably have been inspired by natural changes. These scholars said that society and culture go through the cycle of rise and fall. For this, they mentioned the various civilizations of the world and said that history is witnessed to the fact that societies which are at the top today were backward and pre-modern at some time. They see social change in the form of life cycle and some such scholars are Spengler, Toynbee, Pareto and Sorokin.

1. **Theory of Oswald Spengler:** Oswald Spengler in his book, *The Decline of the West*, in 1918, propounded his theory of Cyclical Patterns. He criticized the evolutionary theory of social change and said that social changes are not linear.

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According to him, social change is a cycle where we reach the same place where we started from. Human civilization and culture too go through the cycle of rise and fall, creation and destruction. To prove this point, he mentioned eight civilizations such as Arab, Egyptian, Magian, Russian and Western civilizations and mentioned their rise and fall. He said that Western civilization has reached the limit of its development and its destruction is inevitable. He expressed the same views about German culture and he was proved right in the course of the IInd World War. He also said that war and manufacturing of weapons are indicators of the fall of a civilization. He also said that the influence of Western civilization would finish and it would be destroyed. The backward nations of Asia, riding on economic and military power, would become developed and as such would become a challenge to western powers.

Criticism: This theory attracted people for a long time but it can't be accepted fully. **Spengler** played around with historical facts to suit his theory and used an imaginary basis for war to predict the destruction of western civilization. He also did not disclose the last point in a society, civilization and culture at which its fall starts. His idea that western society has reached its peak of development, also appears faulty, because its development is still continuing. So these ideas of Spengler cannot be accepted as faulty as it is fatalistic in nature.

2. **Theory of Toynbee:** Arnold Toynbee was an British historian who studied 21 civilizations of the world and presented his theory of social change in his book, *A Study of History*. He created his concept of social by studying a common pattern in all these civilizations. This theory is also known as the **Challenge and Response Theory of Social Change**. He says that every civilization, at its start, is challenged by nature and man who has to adjust in response to these challenge and creates civilization and culture as his response. After this come social challenges in place of geographical changes, which are presented by internal problems or external societies. The society which successfully responds to these challenges lives and one which cannot, dies. Thus, society goes through a cycle of creation, destruction and integration and disintegration.

   Same thing happened to the civilizations of Indus Valley and Nile Valley. Natural ecology challenged both and they responded by creation such challenges was put up by the Ganges and the Volga but the response of the locals was not proper, so civilizations could not be shaped there.

   Criticism: This theory of Toynbee is more on a philosophical plane, far away from the scientific one, but he tried to explain change from a sociological perspective.

3. **Theory of Pareto:** Pareto propounded his **Theory of Circulation of Elites** in his book *Mind and Society* and explained the social changes on the basis cyclical changes. According to him, society may be divided into elites and lower society, which are not stable but the change is cyclical in nature. People of inferior class, by an increase in their qualities and expertise, get into elite class whereas people of elites class lose their expertise and become inferior. The continuous swining between these two classes constitute social change. These changes bring changes to the social structure too. Since this change is cyclical in nature, it is known as Theory of Circulation of Elites. He has mentioned it in political, economic and idealistic areas.

   In **political area**, we see two kinds of people— lions and foxes. Lion people believe in idealistic aims and use power to attain them such people are in power. Since they use power, it may bring about intense reaction, so they use real politick and transform themselves into foxes and rule with cunning. But there are some real foxes too in the society who are on the lookout to usurp power and a time comes, when power comes into the hands of the foxes and this leads to changes in political system and organization. Pareto believes that in every society, power is used more as compared to logic. When the will to use power reduces in lions, they become foxes and use cunningness to rule. Foxes of the ruled class are more clever and usurp power from the ruling foxes. Thus, when rulers change, it brings changes to society also.

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In economic areas, *Pareto* has mentioned speculators and rentiers. The income of the speculators is not fixed—They earn sometimes more and sometimes less. Such people earn money by using their brains and are inventors, businessmen and experts. As opposed to this, the income of the latter is fixed. Speculators use power and cunning to safeguard their interest besides using corrupt means which bring about their downfall and are replaced by honest people. This, besides changes in society, economy is also changed.

There are two kinds of people found in Idealistic area— people who have faith and people who do not have. In a society, people who have faith, lord it over but when they become too much, they are replaced by people of the second type.

Criticism: Pareto has carefully presented his theory but has been unable to make clear the reasons for the change.

4. **Sorokin's Theory of Cultural Dynamics:** Sorokin in his book *Social and Cultural Dynamics*, presented the cultural dynamics of social change and criticized the theories of Marx, Pareto and Veblen. He says that social change is like a pendulum of a watch that keeps on moving between rise and fall. He specifically mentioned two cultures—*ideate* and *sensate*. Every society keeps moving between these two. In the middle point between these two is a mixture of these two extremities which he calls as the idealistic culture. All three are given below:

   (*i*) **Sensate culture:** It may be called as physical culture also and it is connected to the senses of a culture *i.e.* we can feel it, touch it or smell it. In such a culture, stress is put of satisfaction of sensory needs and the examples are scientific inventions, industry and physical luxuries. In such a society, religion, morality, values, rites and God are not so important. People and various groups are coloured by senses. Western societies are its examples.

   (*ii*) **Ideational culture:** It is opposite of sensate culture and is related to feelings, God, religion, soul and morality and may be called as philosophical culture. Here, attainment of God is considered more important than attainment of sensory pleasures and everything is believed to be the grace of God and God is found in thoughts, ideals, arts, literature, and law, rites and traditions are stressed upon and science and industry lag behind.

   (*iii*) **Ideal culture:** It is a mixture of sensate and ideational culture, thus it has characteristics of both. In it is found a balance of science and religion and physical and philosophical. **Sorokin** treats this culture as best and calls it an ideal culture.

   Sorokin believes that every society swings between ideational and sensate culture, which are just the boundaries of cultural change and ideal culture is prevelant for most of the time. **Why does this change occur in culture.** The reason for these changes in culture, according to **Sorokin**, are the basic laws and the internal reasons of a culture as change is the law of nature. Besides these, the internal situations of the culture are also responsible for the changes. According to him, western civilization has reached the limits of sensate culture in 20th century which will return back to ideate culture. Since it is closely related to society, thus, whenever a change occurs in culture, the society also changes.

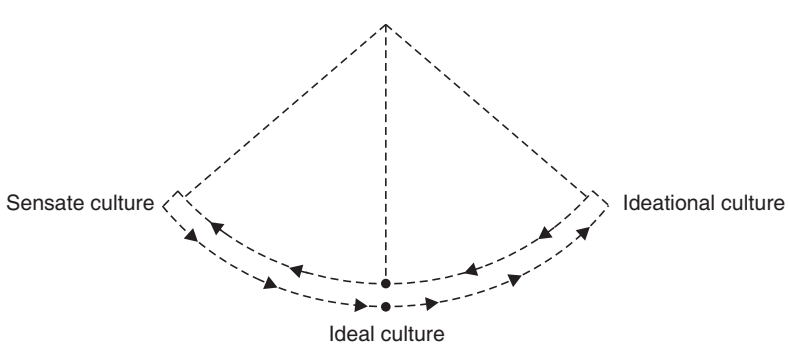


Fig. 12.2

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Criticism: Sorokin has tried to explain his concept in a scientific way but there are faults in it such as (*i*) Culture takes a long time to reach from one stage to another and the present social change on this basis is very tough; (*ii*) It is also impossible to prove it historically; (*iii*) Sorokin was also unable to clearly explain the reasons for social change. Just to say that they occur due to natural factors which are not enough for a scientist.

12.2.2 Evolutionary and Linear Theories of Social Change

Linear theorists were inspired by evolutionists and they believe that social changes always happen in a straight line, from down to up, in various stages. Comte, Spencer and Hobhouse are its main proponents. Comte explains evolution in three stages, Spencer in four and Marx in five. **Marx** and **Veblen** stress more on economic and industrial factors and their theory is known as deterministic theory, which are given below:

1. **Theory of Auguste Comte:** According to **Comte**, there are three stages of social change: (*i*) Theological stage, (*ii*) Metaphysical stage and (*iii*) Positive stage.

   Theological stage was the first stage in which a man tried to understand various incidents in the context of God and religion and it was believed to be the basis for every activity in the world. **Metaphysical** stage was the second stage in which man used to explain incidents on the basis of its qualities, the faith of man in supernatural declined and the intangible power in living beings was made responsible. The third stage was the **positive stage** which is the present. Today, man explains incidents of scientific laws and reasons and tries to reach the truth by scientific experiments and reason. This led to the development of reason along with social structure, organization and the systems.

   Criticism: This theory of Comte is commendable but it's not fully correct. It is not necessary that every society goes through the three stages as mentioned by him. These stages may take place at different times in different societies, besides occurring at two stages also.

2. **Spencer's Theory:** He too presented an evolutionary theory on the basis of natural selection. He was impressed by the evolutionary theory of Darwin which he applied to social change. **Darwin** said that animals indulge in a struggle for existence and it leads to survival of the fittest and elimination of the unfit. This theory is called the theory of natural selection. Since man is a social animal and as such his selection or birth and death rates are affected by social factors such as rites, values and ideals. In this selection, only the fittest survive who create society and bring about changes in it. Every new generation is advanced in the fields of education and science than the preceding one, leading to society progressing and changing. Thus, Spencer treats natural and social selection as the basis for social change.

   Lopez is another proponent of this theory who believes that the progress and creation of society is done by people who are racially superior and the society declines in the absence of such people. A progress occurs when the society has mentally and physically best people.

   Many scholars criticized this theory by saying that natural selection cannot be applied to human society and it ignored other concepts.

3. **Theory of Karl Marx:** Marx treated economic and industrial reasons as the progenitors of social change, thus this theory is known as *Economic Determinism* or *Technological Theory of Social Change* and is known as the most important and revolutionary concept in present times. He made a physical study of history and said that whatever changes have occured in human society, have occured due to changes to the mode of production. He believes though population and geographical factors affect human life but they are not deciding factors. He added that deciding factors are economic factors or mode of production.

   Marx, making clear his concept, writes a man needs some physical values (food, clothing and housing) to stay alive which are produced by him, for which means of production are

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required. These means of production are known as industry, which includes both small tools and large machines. Changes in technology brings about changes in production process. Man adopts any mode of production for satisfying his needs which is made of two parts, *first* the tools of productions, labour, experience of production and expertise and *second*, the relations with production. Such as a farmer while indulging in agriculture, forms relations with labourers, blacksmith and the buyers of his produce. Changes in the mode of production, it brings changes to society also. The speciality of production process is that it is never stable and also keeps on changing constantly. Production process is the basis of society, on which

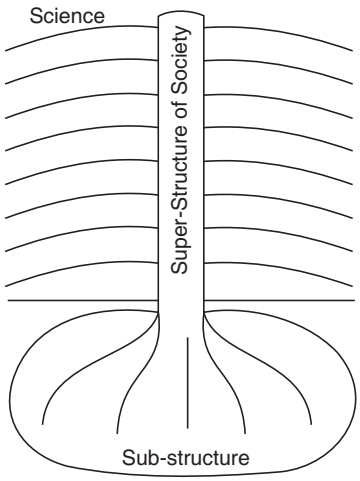


Fig. 12.3. Mode of production

social, cultural, religious-political structures, faith and arts etc. are balanced. This is super-structure change according to the production mode. **Marx** says that when agriculture was done with the help of hand tools and bullocks and the production was small scale, there was a different kind of society, culture, religion and politics. Whereas today when tractor and scientific machines are used in agriculture and production is being done in large factories by large machines, there is a different society. There is a huge difference in politics, religion, culture, arts, literature, morality etc. of these two times. This makes it clear that society changes due to changes in production mode. The relations between the labour and businessmen in modern times are different from the relations between the labour and the owners of an earlier era.

Marx says that economic structure of society is made from the whole of production relations. For example, the relation between the landlords and the labour formed agricultural economy which is different from the present economic structure which is called as industrial economy. When changes are induced in technology (tools of production), the knowledge of production and its expertise, it changes the super structure which is known as social change.

Marx says that there have always been two classes in every society throughout history, which is the history of conflict between these two classes. He divided the development of society into five eras and mentioned two classes in each, one group being the one which owns these production modes and the second is the one that works in production. The classes regularly clash in pursuit of their interests and every such class conflict leads to the growth of new classes. At present, the two classes are bourgeoise and proletariate. He says that the creation of classes and its nature fixes social system. In this way, the class conflict and the birth of new societies lead to social change. Thus, **Marx** treats class conflict too as very important for social change.

Criticism

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1. Marx emphasised only economic factors for social change and ignored other factors such as social, geographical and census factors as economic factors are also affected by these.
2. Marx says that social changes are brought about by economic relations and economic structure but was unable to make it clear what are the factors behind changes in industry and why they do so?
3. Marx did not clearly explained the words such as economic factors, the economic powers and their relations, economic reforms, industry etc. Some scholars include only economic aspects into it whereas **Angel** and **Saligman** have included every facet related to production in economic factors.
4. Marx has emphasised on class conflict, but the foundation of society is co-operation, not conflict.

   Marx tried his best to place his theory on a scientific footing but he still tried to stress on economic factors. Man is not only a person to attain his economic needs only. Marx Weber criticized this theory and gives importance to religion in place of economic factors.

4. **Theory of Thorstein Veblen:** Veblen holds the industrial factors to be responsible for social change. He divides human specialities into two: (*i*) **Stable Specialities** which are related to basic nature and inspirations and there is very little change in them. (*ii*) **Changeable Specialities** such as habits, ideas and mentalities. Social changes are related to these second specialities, especially the habits of humans to think. The theory is as follows:

   Man is a slave of his habits and these habits depend upon the physical environment, specially industry which brings changes into human habits whenever it changes. Human habits are formed by the work employed by a man for his life which compel him to lead his life in a particular manner and the work that he does impacts his ideas and habits. For example, the work done by an engineer and a doctor impacts his habits and ideas. These habits are dependent upon physical environment which impacts the work of a man, which in turn, impacts his habits. For example, in agricultural era man used a special technology and his physical environment was designed accordingly. Later when machines were invented, the physical environment of men changed, industry changed, the nature of work changed along with the habits and mentalities of men.

   Habits after getting strength and establishment transform gradually into institutions which later on change the social structure which is called social change. In short, the ideas of **Veblen** can be summarised as follows: Man gets controlled by his habits which are made by physical environment and technology and these habits create social institutions, which in turn, create social structure. And when technology and physical environment change, it induces changes in man's habits, institutions and social structure. This change in social structure is social change. In this way, Veblen treats social change as being created by new techniques and technology, that's why they are called as technological fixtures. He treats change in physical environment as being entirely natural.

Criticism: The theory of Veblen has the same faults as that of the Marx because he too treats technology as the factor of social change.

1. Veblen has treated man as a slave to his habits which is not correct. Man is controlled by his reason and not habits.
2. It is not correct to say that technological changes bring about social change because sometimes physical environment does not change but still the society changes due to changes in morality, religious and other factors.
3. Veblen's theory is also one sided as other theories. Social change does not occur due to one factor but due to many factors. It is a complex process but Veblen has simplified it.

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Comparison of the Theories of Marx and Veblen

Sometimes, it seems that the theories of Marx and Veblen are the same but they have their differences which are as follows:

1. Marx propounded his theory for a special purpose as he wanted to finish off capitalist system and replace it with a socialist and a classless society. In this way, his theory was prejudiced and unscientific. As opposed to this, Veblen's theory had no aim, he just wanted to depict change as a continuous process. At the same time, he wanted to depict the impact of evolution and technology.
2. Marx thought class conflict as necessary for social change but Veblen did not.
3. Marx treated technology as an indirect factor for social change whereas **Veblen** treats it as direct factor. Marx treats economic structure as the basis of socio-cultural structure whereas **Veblen** treats physical environment and technological conditions as the factors to fix habits and institutions.
4. Veblen treats habits as important for social change whereas Marx ignores them.

Distinction Between Cyclic and Linear Theories

The differences between cyclic and linear theories are as follows:

1. According to cyclical theory, change comes in a cycle and come back to the same point from where they started whereas linear theory says that changes occur in a straight line and continually moves forward and leaves the starting point behind.
2. Cyclical theory moves from superiority to inferiority and vice-versa whereas linear theory moves from inferiority to superiority and from half completion to completion.
3. Cyclical change may be both fast and slow whereas linear change is always slow.
4. Linear theory is more impressed with evolutionaries than cyclical theory.
5. Cyclical theorists present the cycle of change on historical and experimental basis whereas linear theorists have given it as conceptual cover.
6. Linear theorists believe that social changes are free of human efforts and choices and changes occur by themselves whereas cyclical theorists just believe that the cycle of seasons is due to human efforts and natural impact.
7. Linear theorists stress upon one particular factor whereas cyclical theorists treat change as the result of many factors and say that it is a part of nature and occurs by itself.
8. Linear theorists claim that the stages and serial of change is the same in every society such as hunter condition, animal instincts, agricultural and industrial condition. On the other hand, cyclical theorists believe that there is a difference between various social organizations and the nature of various changes.

Other Theories of Social Change

There are some other theories of social change which are explained below. **Malthus presented the concept of population increase for social change**. He says that in human society, human population increases faster than food production.

Human population increases geometrically in the series of 1, 2, 4, 8, 16, 32, 64, etc. As compared to it, food production increases mathematically *i.e.* in the series of 1, 2, 3, 4, 5, 6, 7, etc. As a result, the food production lags behind as compared to population increase.

If this increase in population is not stopped in time, the population of a country doubles in 25 years. When the population increases or decreases, social changes occur.

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Sadlor too supported this theory and related population increase to human happiness besides believing that with human development, human birth-rate has declined and happiness quotient has increased.

Thomas holds the mixline of various cultures and their internalization as being responsible for social change. **Max Weber**, in his book, "*The Protestant Ethic and The Spirit of Capitalism*" has held religion responsible for social change. He said that Protestantism laid the foundation of capitalism. Out of the 6 great religions of the world (Hinduism, Christianity, Islam, Chinese etc.) only it had the elements that supported it. He believes 'Religion' to be the variable that changes society. Some elements of protestant ethic are—Honesty is the best policy, money saved is money added, work is worship, early to bed and early to rise, makes a man healthy, wealthy and wise etc. All these impacted protestants which gave rise to modern capitalism which changed the entire social systems. This theory of Weber was criticized too as he could not explain clearly why religion itself changes.

Ogburn, in his book '*Social Change*' in 1922, propounded the theory of Social Lag. He divided the culture into material and non-material where things such as rail, fan, furniture etc. come under former and religion, arts, literature etc. come under the latter. He believes that in the last few years, a lot of progress has been made in the two, and says that material culture changes faster which moves way ahead of non-material culture. This lagging behind of non-material culture as compared to material culture is Social Lag and is the reason for lack of equilibrium in a culture, leading to attempts of coordination and adjustment which lead further to social changes. This theory is further explained on the basis of cultural factors of social change.

12.3 Processes, Modes and Factors of Social Change

Social change is a stable process that does not denote good or bad. When we include direction, serial of change, social values, qualities etc. into it, then many concepts of the processes of change come up, such as increase, adjustment, evolution, revolution etc. Many a times, these processes are used for each other. Not only normal people, many eminent scholars have been unable to make clear the difference including **Auguste Comet**. **Hobhouse** used development and progress in the same context. The meaning that he ascribes for progress, modern scholars call it development. These words did not become clear in the words of Lester Ward, Marx and Giddins etc., but all these processes are indicative of difference despite being related to each other from the point of reason. Given below are the concepts of evolution, progress, development and revolution.

12.4 Evolution

This theory of evolution in Sociology has taken from Biology. **Darwin** propounded his theory of natural selection and said that the evolution of animals moved from simple to complex and from similarity to difference. Social scientists like **Spencer** and **Morgan** applied this concept in Sociology saying that culture and society too evolved in the same way.

Meaning and Definition of Evolution

The expansion of a thing on the outside is called evolution but scientifically, this meaning is incomplete. Scientifically, it is a process where a simple process, because of serial changes, adopts a complex form. For example, the development of a simple cell into a human child is evolution. In the same way, when the qualities, structure and the work of a thing undergoes constant change in a particular direction, it is evolution which may be presented as

Evolution = Constant Change + Particular Direction + Qualitative Change + Change in structure and work

Spencer writes that, "Evolution is the speed related to integration of some elements, during which an element changes from non-fixed and non-related evenness to fixed and related difference." This leads to an increase in the complexity of a thing.

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MacIver and **Page** write that, "When change lacks of continuity instead change is in a particular direction then our mean for, such change is evolution." **MacIver** calls evolution as the change occurred by internal powers.

Ogburn and **Nimkoff** calls evolution as, "the change occurring in a particular direction."



Notes Evolution is that change in a particular direction which is caused by due to internal power of a thing leading to an increase in its complexity.

Characteristics of Evolutions are given as follows:

1. **Evolution is always from simple to complex:** Initially, the parts of a living being are bound up and not clear but slowly they become distinct and separated and their forms are fixed. For example, foetus initially is all flesh which later on develops into bodily features.
2. **Evolution is a slow and constant change:** Evolution is a constant process which is so slow that it becomes difficult to track it.
3. **Evolution is a process of differentiation:** During evolution, differences are produced in different parts of an animal or society which become clear later.
4. **Evolution is a universal process** found at all places and at all times.
5. **Evolution moves in a particular direction** though it is not known what will be the direction.
6. Evolution occurs due to internal increase of an animal.
7. **Evolution is a qualitative change** in an animal, or a society not numerical.
8. **Evolution is a costless process,** not related to good or bad.
9. **Evolution occurs in fixed steps and in an order** *i.e.* it occurs in a proper sequence without jumping over or missing any steps. For example, a child will grow into young and then old. He will not grow old first and then a young one.
10. **The steps in evolution cannot be repeated:** One cannot attain the steps that one has left behind.



Example: A child after turning into a youth cannot become a child again.

Darwin's Theory of Evolution: The concept of social evolution is based on the theory of Darwin, in which he claimed that the evolution of animals happened from simple to complex and from similarities to difference. At the start, there were no animals on earth, later chemical reactions gave rise to unicellular living things which later on changed and separated into different parts.

At the earliest, life is very simple. Later, its different parts start becoming clear. For example, a seed is very simple which changes slowly into roots, stems and leaves and start becoming clear. In the same way initially, embryo is a mass of flesh, gradually, separated into hand, legs, nose, ear, eyes, head, etc. and appears clearly. This is the first step of evolution where simple things slowly change into complex ones. Second step is the one where different parts start doing allotted work and this division of labour took place. For example, roots get food, stem support, trees to stand and leaves takes wind and sunlight. Different organs of an animal such as hands, legs, nose, ears, eyes do their allotted work. Despite being independent, they are interdependent. This process of evolution goes through many stages and is very slow, which becomes clear only when new things come up. During evolution, internal changes, too, occur.

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Social Evolution: The credit for the application of evolution goes to **Spencer** which he did in his book, '*Principles of Sociology*' where he studied society and organism. He believes that society too evolves from simple to complex and from similarity difference.

Initially, the differences in society were not clear but later, changes occurred in it, different institutions became clear, work-division occurred and specialization came up. For example, initially social, economic, political, religious etc. work were performed by the same institutions, which slowly was allotted to different bodies. This increased the complexity of the bodies besides their interdependence. **Spencer** writes, "Initially, any social system/organization is unclear. Slowly, development becomes clear, stability in tradition change them into laws. In the same way, social institutions all look the same but with the passage of time, differences become clear." In pre-modern societies, we do not find various institutions and they do not have functional differentiation but when, due to changes, division of labour and specialization occurs, they turn into industrial and complex societies with lots of differences but such societies have lots of interdependence. Any organization does only one kind of work. This process of evolution is seen in religious, economic, political, familial, social and cultural areas.

Evolution of Society and Culture

Morgan has divided human evolution into three stages—Savage, Barbarian and Civilized, which are given below as follow:

1. **Savage Stage:** This was the first stage of human life and at this time, the life of a man was a constant struggle and painful. It was the longest period and it is further divided into three:
   (*a*) **Lowest savage stage:** In this stage, man used to roam in search of food and shelter, eating raw flesh and produced of the forests. He had full freedom to establish sexual relations and slept on tress. This stage was equivalent to that of the animals.
   (*b*) **Second savage stage:** This stage with the discovery of fire and man used to roast flesh and started communal living in small groups. Morgan studied some tribes of Polynesia and Australia to stress it.
   (*c*) **Third savage stage:** This stage started when man invented bow and arrow. Family life was started but there was fixed rule for sexual relations. Conflicts too became regular and stone weapons and tools started to be made.
2. **Barbarian Stage:** This stage was a step up from the earlier stage and it too is divided into three sub heads:
   (*a*) **Lowest barbarian stage:** At this stage, man started making utensils and his life became slightly stable. The concept of assets came up. Groups used to clash for weapons, women and utensils. The form of family became more clear but because of free sexual relations, fixing of patriarchy was difficult.
   (*b*) **Second barbarian stage:** At this stage, agriculture and animal rearing started. Some learnt to plant seeds, now they started settled agriculture and at this time the concept of personal property came up and on the basis of property, social status was started to be determined. Barter system was started at the same time. Due to certainty in sexual relations, the family too became clear and woman were given importance.
   (*c*) **Highest barbarian stage:** At this stage, man learnt to make metal tools, both pointed and sharp ones. The labour division between males and females was based on sexual difference where females worked at home and males went outside. Females were treated as property. Small republics came up. Due to the usage of metals this stage is known as 'Metal Age'.

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3. **Civilized Stage:** It is the last stage of social development and is divided into three sub heads:

   (*a*) **Lowest civilized stage:** This stage started with writing. Because the use of language, reading and writing, transfer of culture became easy. Because of rules regarding sexual relations, familial life became stable and clear. Cities were established, urbanization started, the expansion along with arts are its main characteristics.

   (*b*) **Middle civilized stage:** At this stage, social, economic and political organizations were stabilised, At the same time labour division and specialization happened, work area of a state expanded besides govrnment and law, security of human life increased.

   (*c*) **Highest civilized state:** This stage started at the beginning of the 19th century when complex and city culture started due to industrialization, production expanded, division of labour and specialization started. The concept of personal property gave rise to capitalism and monopoly. Class clash started, socialist ideas came up, democracy was supported widely and the state was accepted as a welfare institution. In this era, many material and non-material discoveries were made and unprecedented progress was made in arts, religion, philosophy, knowledge, science etc. Man reached space and today, he is on the road of further progress.

Evolution of Economic Life: The economic life of man involved in four stages:

1. **Hunting and Food Gathering Stage:** At the start of economic life, man used to hunt animals, catching fishes and gathered food from forests, used to roam from place to place and this stage was not fixed from social and economic stage.
2. **Pastoral Stage:** When the man realised that instead of killing animals for flesh it is more useful and resourceful on rearing it. So they started rearing animals, this started pastoral stage. Animals were used to carry loads, as means of transport, besides providing milk, flesh, skin, bones, wool etc. Life became slightly more stable and he searched for pastures.
3. **Agriculture Stage:** At this stage, man started practising agriculture and for it, the life became stable, villages came up, land became property and selling and buying started.
4. **Technological Stage:** In this, man manufactured machines and other scientific tools. For production, man started using basic resources (coal, petrol and electricity) in place of animal power and production speeded up.

   Big factories and workshops were established, international trade and economic co-operation started. At present, we are in the same stage.

Evolution of Family Life: Morgan presented the evolutionary phase of the family. *Backophen* believes that in its first stage, the family life was unstable, sexual relations were free and it was tough to fix patriarchy. Slowly changes came up and polygamous families came up. There was an increase in the means of livelihood and the polyandry families became the norm. Revolutionary changes transformed culture and civilization besides marriage and family. Males and females were given equal rights and monogamous families were started. *Morgan* has mentioned five stages of family's evolution:

1. **Consanguine Family:** Initially, there were no laws for sexual relations, even incest was allowed. So, these families came to be known as consanguine family.
2. **Punaluan Family:** Here, all the brothers in a family were married to all the sisters of a family. Here, sexual relations were allowed between all husbands and all the wives.
3. **Syndasmian Family:** Here, a man was married to one women but he could maintain sexual relations with every married women in the family.
4. **Patriarchal Family:** Here, man controlled the family. He could keep more than one wife and had more rights than a woman.

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5. **Monogamous Family:** This is the last stage in evolution which is in most of the societies. The status of males and females is equal and one man is married to one woman only.

Evolution of Art: H.C. Hayden believed the evolution of art emerged from natural, symbolic and geometrical stage. Initially, man depicted natural scenes in the true form, later on he started depicting things in symbols and finally, he used lines to exhibit art.

Evolution of Religion: Tylor treated the evolution of religion from polytheism to monotheism. Initially, man imagined a God behind every natural power, thus giving birth to polytheism. Today, monotheism is the order of the day, God is one though called by various names.

Criticism or Reality of Social Evolution

Evolutionists presented social evolution in a serial manner but were criticized by many scholars, which is as follows:

1. It is not correct to say that evolution of every society occurred by the same process. It is not proper to apply the same rule to every society as each society is the product of different circumstances.
2. Evolutionary stage in every society is not the same. It is possible that different stages, or two different stages at the same time, existed in different societies.
3. **Weiser** says that evolutionists forgot the importance of transmission.
4. Social evolution is slow in pace, which is speeded up by inventions.
5. **MacIver** and **Page** say that social evolution is not occurred as the evolution of animals. The effort of man is important in the evolution of society whereas in the evolution of animals natural power is all-in-all.
6. **Ginsberg** says that the concept that evolution moves from easy to complex, is a serious issue because it is not necessary that life will become more complex with every change. Man tries to reduce complexity to simple by his knowledge and science.
7. The study process of evolutionists is also faulty as they relied on estimation and ideas of travellers.
8. Evolution occurs by internal forces but the identity of these forces was not revealed by evolutionists.
9. **Nadel** believed that evolution was among those concepts which can't be proved by experiments. There are no clear laws of evolution.
10. **Ogburn** does not give much importance to evolution. He writes, "Evolution has produced just some positive results about heredity, the development of social institution and about change and selection."

    Despite these shortcomings, evolutionary concept have important contribution in studying the changes in society and culture. **MacIver** says, "This concept contributed immensely in separating different stages." It also makes it clear that society is not incidental but is the result of a long evolutionary process. But present scholars have stopped using this concept to study social changes. Another problem is to collect historical proofs.

Factors of Social Evolution

Ogburn has mentioned four factors of Social Evolution:

1. **Invention:** Most changes in a society occurred due to inventions which are based on qualifications, needs and other cultural factors. The more is the availability of these three, more will be the inventions and they will further induce changes.

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2. **Accumulation:** As more and more elements of culture are collected, it flourishes thus increasing the chances of inventions.
3. **Diffusion:** When the inventions of a society are used in other societies, the social progress and changes are extensive and fast.
4. **Adjustment:** The adjustment between different organizations, groups and institutions also brings in fast changes as change in one part brings changes to the other.

Forms of Evolution

Evolutionists have mentioned three forms of evolution—Unilinear, Multilinear and Parabolic or cyclical:

1. **Unilinear Evolution:** The early evolutionists believed that social evolution occurred in a straight line in a fixed series. Different cultures and societies of the world passed through certain stages having a common law of development as they all had a psychic unity of mankind. This meant that if the physical environment of every society was the same, they would think alike and that is why there were parallel inventions. Believers in this theory were Morgan, Comte, Tylor, Haddon, Levy Bruhl etc. For Morgan, societies have passed through Savagery, Barbarism and Civilization. Further he said that the first stage in the evolution of marriage was promiscuity or sex communism and marriage institution passed through the stages of group marriage, polyandry, polygyny and monogamy. **Tylor** studied the evolution of religion, where the first stage was animistic polytheism, the second stage was higher polytheistic ideology and the last was monotheism. Similarly, **Haddon** studied evolution in the field of art.
2. **Multilinear Evolution: Julian Steward** presented the theory of Multilinear Evolution in place of Unilinear Evolution. According to this theory, the various stages in the evolution of different cultures were not uniform throughout the world. However, some stages can be identified in cultural evolution.

   Steward made a comparative study of parallel cultural evolution of cultures of Peru, Mesopotamia, U.S.A., Egypt and China and pointed out that they reached the same point after different stages of evolution. Thus, he not only carried the evolutionary theory forward but also gave it a new direction. This theory was treated as the critique of the theory of Unilinear Evolution.
3. **Parabolic Curve or Cyclic Evolution:** According to some anthropologists, evolution takes place in the form of a cycle same as the pendulum of a clock. This theory was the last of evolutionary theories so it is also known as neo-evolutionary theory. In 1945, American anthropologist **Leslie White** was one of the earliest proponents of this theory who raised the discussion of evolution in culture. He maintained that culture grows according to the growth of human capacities. Social institutions develop in parabolic curves. The meaning of parabolic is related to horseshoes which is fixed in the horseshoof and its shape is the same as the figure given in bracket. (⊃)

   First of all, a social institution is born in a specific form, and then it evolves into an entirely different form. For example, the institution of property was born in the form of communal ownership also known as communism. In the medieval times property took the form of private ownership. In modern times the communal ownership is again evolving in the form of communism. The same can be said about the human dresses. In the beginning there was a shortage of cloth, therefore not many men used much cloth. In the middle ages, dressing of the whole body was considered as a necessary sign of civilization. In modern times, the physical culture movement is again leading to nudism. Similar evolution can be traced in the field of sexual behaviour. Sex-behaviour, almost everywhere, started in the form of sex-

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communism or promiscuity. Gradually, this developed into polygamy and polyandry etc. Finally, with the further growth of cultural values in the field of male-female relationships, monogamy was evolved. Most recently, the bonds of monogamy are breaking and sexual mores are again becoming more and more loose and permissive. This is particularly true of the western countries. But societies in the east will also follow suit. However, these mores will again harden and the cycle will go on.

The theory of evolution has been rightly discussed and criticized. On the other hand, it cannot be rejected as absolutely imaginary. The proper viewpoint is perhaps in between these two extremes.

1. Collective acquisition on wealth by the state
2. Nakedness, in the form of a physical cultural movement
3. Logical pacification of sexual freedom

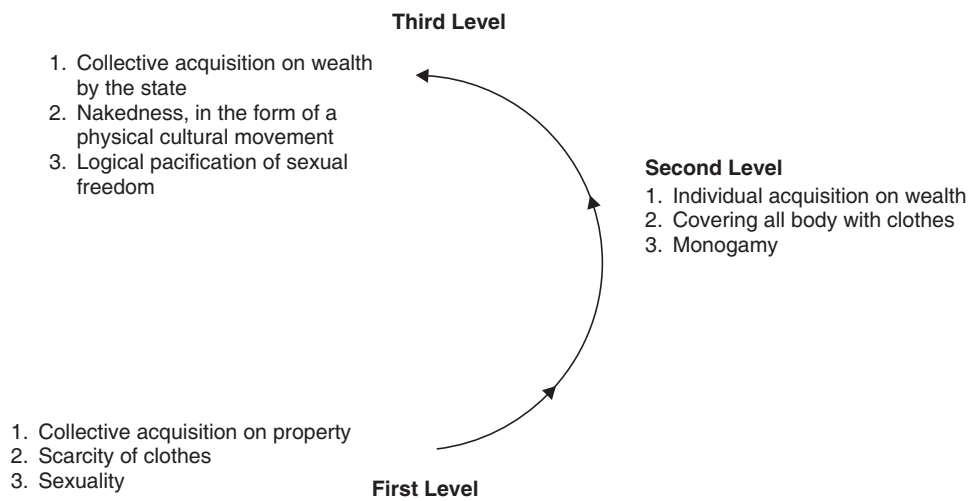


Fig. 1.2.4

Social Evolution and Social Change

The meaning and definition of social evolution and social change have been mentioned earlier. Social change is a stable word which does not express/indicate any meaning whereas evolution is a change in which the condition, serial and qualities are set.

Social evolution is a part of social change and both are related to changes in a society. The differences between social change and social evolution are as follows:

1. Social change has got no fixed direction which may be in any direction whereas social evolution has got a fixed direction, from simple to complex and from sameness to differentiation.
2. Social change may be in social structure or task whereas social evolution brings changes to both structure and task.
3. Social change may be due to both internal and external factors whereas social evolution is due to internal factors only.
4. Labour division and specialization increases in social evolution whereas it is not mandatory in social change.
5. Social change is an extensive process and evolution is its form or part. In this way, every evolution is change whereas every change is not evolution.

Notes

6. Certain stages and serials have been fixed for evolution whereas social change does not have any direction, series or stage.
7. Social evolution is always slow and constant whereas social change may be in any form—slow, fast, constant or bit by bit.
8. There are qualitative changes in social evolution whereas in social change, both qualitative and numerical changes are included.
9. The levels in evolution are not repeated whereas there is no such law in social change, it may come back to the same stage later on.

12.5 Progress

Progress is a special process of social change in which conscious efforts are made to attain set needs. Many sociologists, including August com, presented their views about it but nothing could be fixed. On the basis of quality, progress has been defined in many different ways. In ancient times progress was considered to achieve spiritual goals but presently it is considered to get the physical goals and increase in amenities. It is highly related to the social values and every society has its own value. This is why, the concept of progress is found different in society. Thus, every society has got different concepts of progress.

Meaning and Definition of Social Progress

Change is inherent in progress but this change is according to planned and social values. The word 'Progress' comes from the Latin word 'Progredior' which means "to step forward". Thus change and move towards the desired good is called progress. According to goal, place, and society there is change in the notion of progress. At one time which is called progress, the second time the same situation may be called declination. Various definitions of Progress are given below:

According to **Lester ward**, "Progress increases human happiness."

Hornell Hart says, "Social progress are those changes in social structure which free human tasks, provide inspiration and comfort and organize them."

According to **Ogburn** and **Neimkoff**, "Progress means—change for the better and this is the reason for value fixation."

According to **Lumley**, "Social change is the change in any planned or accepted direction, but not in wayward direction."

Hobhouse says, "Social progress is an increase in those qualities of social life which it internalises and makes it reasonable."

According to **Gurwich** and **Moore**, "Progress in the context of values, is movement towards accepted ones."

Ginsberg says, "Progress provides reasonable solutions to social values."

Thus, from these definitions, it becomes clear that progress is the movement towards accepted values which increase human happiness and welfare.

Characteristics of Social Progress

The characteristics of social progress are as follows:

1. **Progress is a change in required direction:** Change in any direction is not called progress but change in the direction where social value of society including desired goal is changed is progress.

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2. **Progress is comparable:** The idea of progress is comparative it means progress varies according to time and place. The increase in population in one society can be said progress but in another society it is not.
3. **Progress is related from collection life:** Progress is not related to the profit or value of a particular person but it is related to collective benefits.
4. **Progress is not automatic:** Progress does not occur its own, for progress one has to do organised and conscious work. For example, for progress of a village, rural development plan has made.
5. **Progress is related to only humans:** The discussion of progress can only be done in human society because idea of value is found in them, but not in animals.
6. Progress causes more profit instead of less loss.
7. **The concept progress's is changable:** This is related to social value, and the social value is not static but it changes with time. In India, to obtain spiritual goal was thought to be progress but now fulfilment of physical goal is known as progress.
8. **Progress is based on values:** The close relation of social progress is with the social value. As per social value any situation is good or bad. Thus, those goals which are appropriate by social value, that goals are called social progress.

Tests of Social Progress

In the context of the tests of social progress, we may examine the statements of various scholars. Economist **Pegu** compares it to economic welfare while others refers to an increase in business, standards of life, income, business, production etc. According to religious leaders and moralists, progress is an increase in moral qualities. Biologists treat it as an increase in purity of blood, life span, better health etc. while writers/artists treat it as the progress in arts.

Bogardus has mentioned fourteen parameters of progress which are (1) The profitable use of natural resources for social welfare, (2) Increase in mental and physical health, (3) Increase in healthy atmosphere, (4) Increase in the means of entertainment, (5) Increase in family integration, (6) Increase in the opportunities for creative work, (7) Increase in the rights of people in business and industry, (8) Increase in social insurance, (9) Increase in lifespan of people, (10) Increase in co-operation between the government and the governed, (11) Official increase in arts, (12) Increase in religious and moral values, (13) Spread of business and welfare studies, (14) Increase in co-operative life.

The parameters of social progress, according to **Hornell Hart**, are:

(1) Increase in life span, (2) Mental health, (3) More time for holidays.

Todd treats an increase in assets, health, population, systems, stability and opportunities as the parameters of progress.

DeWine has mentioned following parameters of social progress:

(*i*) Conservation of natural resources and their use for social welfare, (*ii*) Lessening in the number of physically weak people, (*iii*) Lack of unhealthy atmosphere, housing, cleanliness and infected diseases, (*iv*) Increase in healthy entertainment, (*v*) Increase in the number of well-to-do families, (*vi*) More opportunities for creative tasks, (*vii*) Joint rights for all, (*viii*) Spread of social insurance, (*ix*) Good food, entertainment and income for all, (*x*) Co-operation between the government and the governed, (*xi*) Increase in good music, painting, poetry and other arts, (*xii*) Spread in business and welfare studies, (*xiii*) Development of religious and moral studies and (*xiv*) Increase in co-operative feelings.

For the progress of community, Hobhouse identifies controlled population, expertise, freedom and co-operation, is necessary.

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The several criteria of progress has been discussed by many scholars, but it is not necessary that all those criteria must be received at a time. It is also not easy to get all criteria. Thus, those society who receive as many as criteria is said to be more progressive.

Conditions Helpful to Social Progress

1. **High Standards of Education**—Education opens the door of human's knowledge. Education helps people to know about the nearly developed/invented objects and situations. In the lack of education, there is no invention and no progress as education is responsible for the growth of reason and consciousness.
2. **Technological and Scientific Development** is mandatory for the progress of a society, such as usage of machines.
3. **New Inventions** are the solutions for human problems and increase human well being.
4. **Ideal Health and Population** as these are basic requirements for ideal social progress.
5. **Favourable Geographical Environment** is also necessary for social progress as the availability of natural resources gives a country the edge.
6. **Social Security:** The society which has social security, provides more opportunities for social progress.
7. **Liberty and Equality** as an independent country has more opportunities, as compared to a colourised one, for social progress.
8. **Able Leadership:** The country whose leaders are ready to sacrifice everything for it, progresses very well.
9. **Self-Confidence:** For social progress, the people of a society have to believe that they can progress.
10. **Fulfilment of minimum Requirements:** When the basic requirements for a decent human life *i.e.* food, housing and clothing are fulfilled, the society stands better chance at progress.
11. **Political Stability:** For social progress, political stability or a stable government is required.
12. **Belief in Action:** For social progress, people have to believe in their power and faith in action, instead of faith.
13. **Moral Character** is the key to social progress.

Social Progress and Social Change

Social Progress is also social change. Various processes of social change are evolution, progress, development and revolution but every change is not progress, which is stable and it may be in any direction—Positive and negative, but when it happens towards the accepted values of the society, it is progress otherwise not. Whether any change is a progress or not, we should analyse the effect of result to know. If social change is in the direction of fixed goal, beneficial to society, increase in the amenities of human, then it is progress. In other words, those changes crosspond according to the criteria of progress that will be said progress otherwise not. The differences in social progress and social change are given below:

1. In social progress, the aims are fixed whereas there are no fixed aims in social change.
2. The directions of social progress are also fixed but not so in social change.
3. Social progress is related to social values which is a moral concept whereas social change is a stable concept and has nothing to do with moral values.
4. Social progress brings profit to a society whereas social change may bring both profit and loss to the society.

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5. Progress is related to human society whereas social change is related to other societies too.
6. Social progress does not occur by itself, efforts are made for it whereas social change is both automatic and planned.



Did u know? *Progress* means change for betterment.

12.6 Development

Oxford English Dictionary defines development as, "A gradual unfolding, like maximum knowledge about a thing and the development of a thing." For example, the attaining of adolescence by a child is development and in the same way, the growth of an illness is also development. But this meaning of development is different from social development.

Earlier, we defined evolution as the change whence a simple thing or organism becomes complex and when this evolution moves towards positive, it is progress, but development is that process of progress which had differentiation and it always moves up. It is not concerned with social values and may be both, good or bad. It just presents the speed of progress from one condition to another.

With the example of social life we can understand in a better way. Social life of man is changable and it changes from one stage to another. This change whether happened good or bad we do not evaluate it in development. In progress both can happen—goodness or evil. For example hunter of man, pastoral farming or farming stage has covered a long journey of progress to industrial stage of today. In every stage merits or demerits, profit or loss, goodness or evils are there which are not evaluated in progress but relation of progress is to step forward from one stage to another and continuous change in human life.

Hobhouse explained four parameters of social development and says that any society is developed when there is an increase in its capacity, expertise, freedom and service. By *capacity*, we mean population increase, production of power and expansion of tasks, *expertise* means an increase in inspiration in the feeling of co-operation, *freedom* means every person being given the rights to co-operation and *expression* and *service* means an increase in the feeling of co-operation. On these basis, Hobhouse differentiates between total development and partial development. In complete progress, all parameters of progress are fulfilled upto fulfilment of limit of moral necessacities. As partial development means a society attaining only one or two of these parameters.

Bottomore says that many sociologists used the word development to differentiate between rural and agricultural societies and industrialized societies. This word is further used to differentiate between—(*i*) to discuss the special changes happening in present times and (*ii*) for those economic changes which may be measured. In this way, development means control over nature through new inventions and increase in human knowledge. The word Development was used in a conference 'The Challenge of Development' to compare development in western countries and the development in countries with low income.

In modern times, the word has been mostly used in economic context, but it is not correct to limit its meaning to changes in economy and industry only. It may also be used in other areas such as religion, rites, family, politics and culture as well. In social development, social relations expand and ancient social structures, values, mentalities and ideas change and expand further leading to an increase in freedom, co-operation, morality, income and assets in a society. Thus, it is easy to measure social development. We can easily say that development is that change, in which conscious efforts are made to attain fixed aims.

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Social Evolution and Development

The differences between social evolution and development are as follows:

1. Development is always upward whereas evolution may be in any direction, upward or downward.
2. In development, changes are pre-planned whereas in evolution does not have any human interference, it happens by itself.
3. Evolution is concerned with every facet of human life whereas development is possible in only a few parts of social life.
4. Evolution is free of values and is a static process whereas in development, values are attacked to some extent. It is not static and closer to progress.
5. Evolution is automatic and unconscious process whereas efforts are made for development and it is a conscious process.
6. Evolution occurs by certain rules and serial which are present equally in every society and at all times whereas development has no fixed rules and its serial is also different in different societies.

Social Development and Social Progress

Many scholars have made the mistake of using social development and social progress in the same sense. For example, **Hobhouse** writes, that, "Development is any kind of progress." The reason for this mistake are: (*i*) Both the concepts are based on values, (*ii*) Both express qualitative change and (*iii*) Both are brought about by conscious efforts. Besides, they have their differences too which are as follows:

1. Development is the means and progress is the aim as progress takes place by means of development only whereas development is possible without progress also.
2. Most of the development is concerned with material culture whereas progress is concerned with non-material culture.
3. Development is easy to measure as compared to progress as it is concerned with material things.
4. Development is a universal process whereas the concept of progress is different in every society.
5. The area of change is limited in progress whereas it is extensive in development.
6. Development has no fixed directions whereas progress is change for set desired goals.
7. Development is a natural process whereas conscious efforts are made for progress.
8. The concept of progress is ever changing whereas the process of development is stable to a large extent.

12.7 Revolution

Revolution is also a special form of change just as evolution, progress and development. In it, the pace of change is extreme and it is a group activity wherein the old system is replaced by a new one. Old elites are replaced by new ones and new institutions are established over old ones. **Park** says, "Revolution is a group movement whose purpose is to destroy old system and change social rites."

Theodoreson says, "Revolution brings about changes on a huge scale in social leadership and social structure is rebuilt according to the wishes of new leaders, but every aspect of culture is not immediately

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changed. When revolution is defined as the change in the power structure of the society, it means that new interest groups are bringing change. They treat revolution as moral change in society."

Generally, revolution is understood as sudden changes in society. Many people treat it as sudden change in political landscape and add bloodshed, massacre and violence to it. Such as French, Russian and Chinese revolution. But revolution is not limited to political changes only, it occurs in religious, economic and social domains also where violence and bloodshed is not necessary. For example, changes are taking place very fast in Indian society due to economic revolution where violence has no place. Revolution is that state of change where sudden and unexpected changes take place and the results are also unexpected. Sudden political change is political revolution. Economic revolution is huge changes in production due to usage of machines in industry whereas changes in religious rites, values and ideals or establishment of one religion in place of another is religious revolution. When wholesale changes come in social structure, institutions, groups, values and ideals, it is known as social revolution.

Meaning and Definition of Revolution

Revolution refers to those changes that occur suddenly and result of those changes are also unexpected. As a result of revolution, this is a radial change in leadership and structure of society. Defining revolution, **Bogardus** write, "Social revolution, on the cost of bloodshed produces power that destroys both good and bad values and demands extensive social reorganization."

According to **Kimball Young**, "Revolution is that sudden social change which normally takes place by forcefully upsetting the present political system and as a result, new forms of social control are established."

Crane Binton says, "From a sociological view, social revolution means the changes in the mentalities of people and social values and a different outlook to present social structure."

Sigmend Neumann writes, "Revolution is the wholesale change in political organization, social structure, control over economic assets and concepts of social system and it destroys the continuity of development."

Fairchild considers sudden changes in society as revolution. **Sorokin** says that when social values become unstable, leading to unstability in social and cultural system, it is revolution.

The characteristics of social revolution are as follows:

1. Revolution is a form of social change which is not continuous but sudden.
2. It leads to changes in social leadership and new leaders and elites replace the old ones.
3. Revolution is extensive and may take place in any social, religious, political, economic or cultural domain.
4. Wholesale changes are brought about in society and its parts as a result of revolution.
5. The results of revolution are unexpected and one can't decidedly predict the results.
6. Because of revolution, some parts are profited and some are in loss.
7. Revolution indicates violence but it is not necessary that revolution will occur into violence. Many a times, through violent government is changed which brings revolution, on the other hand, in a democratic set up, government is changed through vote and brings about revolution.
8. The purpose of revolution is the establishment of new social system in place of old one, not reform in it. The difference between reformists and revolutionaries is that reformists wish to maintain the old system with reforms in it whereas revolutionaries want to establish a new social system only.



Example: Revolution is born of social dissatisfaction. When this social dissatisfaction increases and efforts are not made to do away with it, revolution occur.

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9. Generally, social revolution are brought about by the lower strata of society. **Pareto** says that when superior class becomes corrupt, the powerful people of inferior class replace it.
10. Revolution does not take place by itself, rather it is brought about by conscious efforts.
11. The pace of revolution is not slow like evolution, rather it is extreme.
12. Revolution is group activity, not personal. It is brought about by group activities.

Is Violence a must for Revolution

The answers to this question are both positive and negative. Many a times violence becomes necessary for revolution when its purpose is to bring about changes in economy, society and polity and the political establishment opposes new changes and are glued to their self-interests only. Scholars such as **Toqueville, Karl Marx** and communist thinkers such as **Lenin**, **Stalin** and **Mao** believe violence to be a must for revolution as there is no other way to replace people in power. On the other hand, some scholars believe that from a conceptual viewpoint, violence has no role in revolution. Democratic changes are brought about by non-violent means. But when we look at the practical aspect, we see that violence and terror are must for revolution.

Causes for Revolution

Freud and his supporters believe that revolution is the result of the freeing of the suppressed needs of men. When the needs of men are suppressed, they give rise to revolution.

LeBon believes that people of inferior class have more animal instincts and they bring about revolution to snatch the power of the superior class.

Gottshock mentions three reasons for revolution— (1) A demand for change—it comes about when the public opinion demands a new control system. (2) Hope for success—For revolution, it requires a brave leadership that gives hope for success. (3) Faith in the weakness of the controlling group—For revolution, people should be informed of the weakness of the political leadership. People should have faith that the leadership is redundant, they are divided and cannot face any kind of problem. These reasons can be found in all revolutions.

Elliot and **Merril** have mentioned three factors for revolution.

1. **Security Tensions:** Any social system provides security to every person but when people become insecure about the system, they want to change it and try to establish a new one which provides them security.
2. **Freedom Tensions:** The feelings of freedom has always inspired people for revolution. When the freedom of the people is suppressed, needless control is established over it, people revolt for freedom. The slogan of 'Liberty, Equality and Fraternity' was given during French Revolution.
3. **Stratification Tensions:** Every society has such stratification system where people are kept in superior and inferior order, and a system is in order that worthy people may attain important posts. The society which lacks social mobility and social stratification is hard and people do not have opportunities for improving their status, it has more chances of revolution.

Some other factors of revolution are:

4. **War:** A situation is created in a society because of war that wholesale changes are required to be free of it. War period provides ample opportunities for revolution. Revolutions occurred in Russia, Austria, Turkey, Hungary etc. during war periods only.
5. **Demographic Factors:** When there is a fast increase or decrease in the population of a country, many changes take place and it is felt to bring about changes in family, marriage, social rites, social values and ideals etc., resulting in revolution.
6. **Economic Factors:** These too have been the reason for many social revolutions. Marx treats economic disparity as one of the primary factors for revolution. He believes that bourgeoisie

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prospers on the economic suppression of the labour class who tries to be free of it, which results in revolution.

7. **Political Factors:** They too have been basic factors for revolution when power elites become corrupt and does not keep the welfare of the people in its mind and is engrossed in its own interests, people revolt against it. Revolution is also required to be free of foreign powers.
8. **Cultural Factors:** Cultural factors too are responsible for revolution. Revolution is, firstly, born in the minds of people. Thus, when changes occur in ideas, values and mentalities, it creates an atmosphere for revolution. People are introduced to new ideology and faith is developed in them that their life would be far happier in the new set up, leading to revolution.

   When new inventions are made in a society, it changes the social atmosphere but the ancient system is unable to change accordingly and it opposes new ideas and novelties, thus leading to revolution.
9. **Psychological Factors:** It is also one of the main reasons for revolution. When the feelings, needs and aspirations of men are suppressed and avenues are not available for its expression, it offers chances for revolution.
10. **Social Factors:** When dissatisfaction sets in about social integration and structure and are unable to change with the times, revolution is used to change the system.

Self Assessment

Multiple Choice Questions:

4. Comte has related social change to the ..... development of man.
   (*a*) physical (*b*) intellectual
   (*c*) familial (*d*) religious.
5. Ogburn propounded the concept of 'social .....' .
   (*a*) process (*b*) evolution
   (*c*) lag (*d*) change.
6. The development of a seed into a tree is ..... .
   (*a*) evolution (*b*) reaction
   (*c*) construction (*d*) change.
7. ..... is that which increases human happiness.
   (*a*) Religion (*b*) Progress
   (*c*) Culture (*d*) Tradition.

Consequences of Revolution

The various consequences of revolutions are:

1. **Disintegration:** Revolution leads to both personal and social disintegration as it leads to new system and new controls over personal behaviour, which is opposed by people and they feel tense and dissatisfied by it, leading to disintegration. Revolution destroys both good and bad systems and new institutions, groups, values and ideals are established in their places and it becomes impossible for people to co-ordinate with them straight away, leading to destruction of co-ordinate between people, once again leading to disintegration.
2. **Familial Disintegration:** Revolution destroys families and bread winning members of families are murdered, women are widowed and children are orphaned. Women resort to prostitution and children take to crime for livelihood. This leads to tensions between the members of families, leading to their disintegration.

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3. **Economic Insecurity:** At the time of revolution, crimes become rampant, especially economic crimes, rights and assets of people are snatched and livelihood becomes tough. Due to violence, production stops and economic insecurity increases.
4. **Increase in Crimes:** During revolution, sexual laws are ignored and sexual crimes increase, leading to an increase in the rates of prostitution and rape. At the times of French and Russian revolution, the rate of sexual crimes reached alarming levels.
5. **Change in Polity:** The main purpose of revolution is a change in polity. It is proper and just when a bad political system is destroyed but many armed revolutions occurred just for snatching political power and violence and bloodshed become the order of the day, leading to fear and terror in the society.
6. **Lessening of Religious Impact:** Revolutionaries treat religion as an obstacle to revolution, thus they want to destroy it which brings lessening of social control.
7. **Loss of Public Prosperity:** During revolution, there is bloodshed and massacre between revolutionaries and the opposition. Both innocent and responsible people die, leading to lessening of physical and mental labour in a society which affect the work of creation also. Personal and national assets are destroyed and the society suffers economic losses.



Did u know? Revolution is a collective movement whose purpose is the destruction of social system and to change customs.

Sorokin has proposed solutions to prevent revolution—(1) Reform programmes should be made, keeping in mind, the human nature and human feelings. (2) Scientific studies should be made of human needs, requirements, feelings and nature of a society before designing reform programmmes. (3) Any social programme should be tested on a small scale before moving onto larger ones. (4) Reform programmes should be implemented on social structure. To prevent wars and revolutions, establishment of creative systems is mandatory. Social evolution, progress, development and revolution may be depicted by the figure given below:

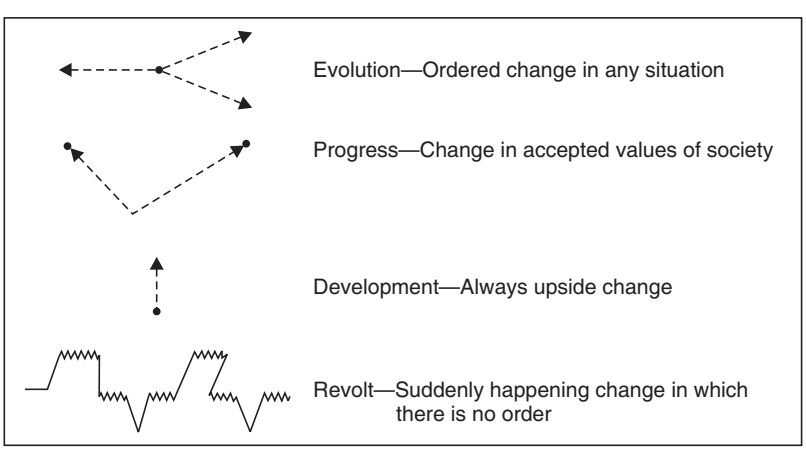


Fig. 12.5

12.8 Factors of Social Change

There is a reason behind every incident and social changes are also the results of some factors. A Roman poet, **Lucretius** says, "That person is the happiest who knows the factors behind things."

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Various scholars have identified different factors responsible for social change, such as, **Marx** identified economic factors, **Comet** identifies mental development, Spencer identified differentiations, **Weber** identified religion, **Sorokin** identified culture and **Ogburn** identified cultural lag. The reality is that social changes occur not by one or some factors many factors are collectively responsible for them. In this context, **Rose** writes, "Probably, any reasons or series of reasons are not responsible for changes in the society and no single reason is responsible for social change. Various factors are as follows:

I. **Natural or Geographical Factors:** We include all such physical features and powers such as forests, mountains, rains, earth, seasons, sky, sun, moon, stars, earthquakes etc. in natural or geographical factors. Natural environment affects human relations and behaviours. Man tried conquering nature but could not escape from the impact of natural forces. Earthquakes, floods, volcanoes etc., destroy societies. People move from one place to another to escape their fury. Earthquake in Iran, 1962, Guatemala in 1976, Andhra Pradesh in 1970, floods in UP and Bihar in 1975 and the earthquake in Gujarat in Jan 2001, destroyed everything. Human geographers such as **Buckle** and **Huntington** believe that climate too is responsible for development and destruction of civilization and human development is dependent upon natural conditions. Man bows before the destructive powers of nature, starts worshipping it treating it as God. The places where nature is benevolent, people indulge in creation, progress and development of science is possible. Settlement at new places leads to new familial and marriage relations, people are introduced to new culture and civilization and they accept new rites, traditions and values. In the absence of natural calamities, people lead a happy life, celebrate festivals which lead to social co-operation and integration and social system move smoothly. **Julius Huxley** says that there is very close relation between climate and land with human relations. Natural and geographical factors affect our health, mental and physical capacity, culture and civilization, food habits, fashion, clothing, housing and its design and the economic, social, religious and political structure.

II. **Biological Factors** are the hereditary factors which we receive from our parents. These factors affect demographic forms also, besides the birth and death rates, average age etc. For example, if the death rate of males increase, it increases the number of widows in that society, leading to the problems of widow remarriage. Physically weak people will find it hard to invent need things, thus such changes will not occur. Generally, it is believed that talented children are born of inter racial and inter religions marriages who invented new things, thus inducing new changes, besides affecting mixed culture, social values and morality. **Darwin** believes biological factors to be important for social changes. **Pareto**, too, believes that when a society has best racial and biological people, such a society progresses.

III. **Demographic Factors** too play an important role in social change. Any country's population, birth rate, death rate, residence, increase in the number of youth and elderly affect its social structure, organization and its economy. The forms of family and marriage, poverty, unemployment, family planning, government's programmes for birth control etc. too affect demographic factors. The knowledge about the structure of a society may be gauged from its demographics. The increase in population of backward nations have affected its economic development, labour force, increased dissatisfaction and crime etc. as less population leads to increased production, economic development, political relations and planned changes, besides affecting the government and the social policies.

By demographic factors, we mean the size of population, density, design and its progressiveness. Defining demographic factors, **Sorokin** writes, "Demographic factors mean the size of population and increase or decrease in its density." In this way, we study the qualitative aspects of population such as birth rate, death rate, rate of migration, rate of increase or decrease, proportion of males-females and average age etc. rather than its qualitative aspects. And our purpose is to make clear the role of the demographic factors in bringing about social change.

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1. **Effect of the size of Population:** The size of the population affects a society and is closely related to standard of life, poverty, unemployment, illiteracy, health and other social problems. Our social values, ideals, mentalities etc. all depend upon population. The size of the population is important from a political and armed outlook. Nations which have a large population are considered powerful such as China and nations which have small population are considered weak. In the same way, the countries with a small population have higher standards of society. The social standards of countries such as Australia, New Zealand, Canada and USA are many notches higher than those of India and China as they have small population. The difference between urban and rural societies is also dependent upon population. The factors that affect population are— (1) Birth Rate and Death Rate, (2) Immigration and Emigration.

   (*a*) **Birth Rate and Death Rate** affect the population of a country. When the birth rate of a country exceeds its death rate, population increase and it decreases in its opposite scenario. When the death rate and birth rate decrease, the population is stabilised. The countries more population, there are traditions and rites to reduce birth rate. For example, the tradition to kill old and useless people is accepted, abortion is allowed and family planning is stressed upon. For example, family planning has been adopted in India for this reason only besides the ease of abortions. The government distributes condoms, loop and birth control pills and various operations are provided. Opposed to this, countries which have less population, the social status of women is high and concepts opposed to family planning and abortion are found. Efforts to increase birth rate are encouraged. In second World War, Russia and Germany suffered huge losses in population so laws were made and encouraged which increased population.

   (*b*) **Immigration and Emigration:** The mobility of population too affects social change. When foreigners come and settle in a country in large numbers, it increases the population and the reverse occurs when its citizens go and settle in foreign countries. Immigration is foreigners coming to settle in a country and Emigration is when citizens of a country settle in some others country. Population mobility may be of two kinds—daily or for sometime and permanent. People travel to big cities from neighbouring areas for work and some people settle at other places due to floods, earthquakes or wars. Because of immigration and emigration, people come in touch with other cultures and are introduced to different thoughts, language, rites and tradition, art, knowledge, inventions, food, fashion etc. This contact leads to one culture impacting other. Population mobility leads to disintegration also. In modern times, the facility of transport too has increased mobility.

2. **Composition of Population and Social Change:** The composition of population affects social change, which is fixed by sex average, marriage relations, profession, race and nationality. When these factors change, society also changes. Some such factors are mentioned below:

   (*a*) **Age:** When, in a country, the population of young people is more as compared to old people, changes are accepted quickly as old people are traditional and opposed to change. More number of elderly in any country means that is weak militarily. More young people mean the society is prone to more inventions and the work force is more and are more capable of creation and chances of social, economic and political revolutions is more. On the other hand, more number of young people means an increase in inexperience and many faults creep in. Thus, we see that age is an important factor in social change. **Landis** writes, "Increase in age structure fixes the social work of demographics."

   (*b*) **Sex:** The average of males and females in a society also affects social change. The societies which have a large number of females as compared to males, the status of

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females is inferior and there are incidents multi-wives syndrome and the societies which have a large number of males as compared to females, there is competition among males to acquire females, resulting in metting of good husbands for them and their social status is also superior. When changes come to the male-female average, changes occur to a society also.

(*c*) **Marital status:** Marriage is an important social institution and marital status of males and females is very important for social change. The society which has a large number of males, there is a tradition of multi-wives and the society which has a large number of females has the tradition of multi husbands. In the same way, child marriage and delayed marriages too are responsible for social change. Child marriage brings about early creation of families and responsibilities on a young person. The social development and education of a man stops, weak progeny are produced which increases the death rate of the society. The progeny of such marriages are incapable of creation and change, both mentally and physically. On the other hand, children of delayed marriages are capable but sometimes such marriages lead to immoral behaviour. In the same way, the number of widows and widowers and the mental and physical health of population also induces social change. If a society has more population, following consequences occur:

(*i*) **Effect on traditions:** If a society has more population, then efforts are made to justify family planning and official form to abortion.

(*ii*) **Social problems:** More problems lead to problems of illiteracy, poverty, unemployment, alms giving, malnutrition, insufficient housing, dirty communes, medical facilities, labour problems, transport and administration. Besides, inflation, illnesses, famine and accidents increase.

(*iii*) **Standards of life:** Increase in population leads to a decrease in life standards.

3. **Population and Economic Changes:** Increase in population increases the power of the public too, resulting in cheap labour and cheap production, but population increase also results in an increase of needs. New inventions are required and sometimes it increases national income but sometimes it has opposite effects too, for example, increase in population in India has affected economic prosperity whereas in Russia, population increase was held responsible for economic prosperity.
4. **Social Organization and Population:** When the population and its density increases in a country, it leads to urbanization, specialization and an increase in labour division and various forms of family and marriage came into existence. Lack and increase of population also affects the construct of joint and nuclear families.
5. **Politics and Population:** Aristocracy, democracy, communism, capitalism also affect the size of population. Any increase in a country's population increases its military might and such countries leads to colonialism, slavery and feudalism.
6. **War and Population:** Some scholars have made it clear that more population leads to wars and the two world wars are its examples. More population leads to the search for more economic resources, which results in more wars.
7. **Revolution and Population:** When the population of a country decreases or increases extremely fast, it is responsible for revolution, as it leads to ups and downs in social, religious and political spheres of society and shakes up superior and inferior classes. People lack facilities and they develop revolt and opposition to the ruling class, conflicts occur and they aspire for revolution. **Karli** believes population increase to be responsible for revolution.
8. **Population and Ideological Change:** The change in the size of the population and its density changes ideas of the populace. When population mobility increases, it leads to an

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increase in the ideas of equality, democracy, tolerance and cultural disparity. Lack of mobility increases narrow mindedness.

9. **Social Progress and Population:** Various population experts have related social progress and destruction to population factors. When the population of a place increases dramatically, it leads to destruction and when it decreases serially, it too leads to destruction. Thus, a balanced population is required for proper social, economic, industrial and art progress.

IV. **Technological Factors of Social Change:** In the present era, technological factors are very important for social change as it has been the most important factor behind the changes in the last 500 years. Progress in the field of science has given rise to many inventions. Inventions led to mechanization which improved production processes. These have increased social facilities but have given rise to social problems too. New technology has increased the pace of urbanization and industrialization, besides labour problems and problems of social life. It affected, besides the western countries, Asian countries and India as well such as joint families, marriage, caste and rural groups. Nowadays, people are becoming free of old mentalities, values and faiths, caste and religion. Industrialization and urbanization have decreased the untouchability and led to an increase in women's rights and their freedom, besides an increase in the rights and powers of the young generation. The importance of earned property is increasing as compared to the inherited one. Now, let us try to understand the meaning of technology.

What is Technology?

The processes that come under technology are the one that help us to attain material aims. Technology does not mean any extreme speed of mechanization and it has been there in every time and society. Every society, whether simple or complex, civilized or uncivilized, traditional or modern, has its own technology which helps to attain various needs.

Karl Marx defines technology as, "It tells us about the ways of man's behaviour towards nature and the process of production by which a man stays alive and fixes his social relations and mentality." Thus, it becomes clear that it contributes in fulfilling various human needs.

Prof. Saran writes, "Technology is the arrangement of indirect and superior quality of means to fulfil the desired objectives." For example, the material required to construct a house is its direct means and the way, it is constructed using these indirect means is the art of making a house. This art of making a house is its technology. In the same way, if we wish to write something, a fountain pen is the means to write it whose construction is its technology.

According to **Lapierre**, "Technology means those ways, knowledge and expertise with whose help, man controls physical and biological facts and brings them to use." In other words , technology is the way which fulfils human needs. **Ogburn** writes that technology means any kind of way under which comes branches of various kinds of knowledge of any field which give rise to the art of creation. It is related to physical, cultural and industrial art.

MacIver and **Page** say that we can easily see the changes due to technology as it continuously moves forward in one direction only. Thus, its impact can be measured easily. Together with this, technology is tangible, measurable and may be depicted and so its impact can be studied easily.

Technology and Social Change

There is very close relation between technology and social change. At present, the fast changes in various societies are due to technology only. **MacIver** and **Page** say that the most important event of our era is not capitalism but mechanization, whose fruit is capitalism. Now we are going to experience

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the mechanization of our lives, even revolutionary methods and concepts have changes substantially. Today, new technology, social relationships, situations and roles, and contributed significantly in the over all change in the social structure. Here, we will consider the relationship of technological factors and social change and will also try to know what type of technology factors that contribute to change in various areas of life.

The relations between technological factors and social change are:

1. **Mechanization and Social Change:** In today's scientific age, various inventions and discoveries have special importance. Inventions such as press, radio, car, aeroplane, TV, electricity, atom bomb etc. have brought about wholesale change to present day life.



Notes **MacIver** says that the inventions of steam engine have brought about such changes in social and political life of humans which must not have been imagined by its inventor.

Ogburn mentioned 150 change due to radio. **Spicer** mentioned various studies which proved that the usage of small machines brought about huge and unexpected changes to human life. Self-starter in cars also brought social changes. It increased the mobility of women which impacted familial life. In India, the usage of machines compelled people to work together and people of various castes came together to work. This led to disintegration of caste system and joint families, untouchability was banished, class system was established and brought about women emancipation. **Mumford** considers mechanization to be very important for modern era. This also led to formal social relations, increased crime rate, labour division and specialization.

As a result of mechanization, there are many social changes. Humans have tried to adopt with the machines and this effort resulted in several changes in life. Specialization has increased in all types of functions, working hours are scheduled, the pleasures of life in general has increased, levels of life-style are elevated, competition has increased, the old-fashioned way of working and production are reduced, in place of old-fashioned workmanship new workmanship and craftwork has developed. Also complex type of economic ties are made and political control has increased. In addition to all these changes, there are several new sections are emerged and the importance of tradition and neighbourhood are decreased. The joint family and caste is no longer as important as it was long ago. Currently, due to mechanization, people engaged in the same occupation has an opportunity to get organised. There are many associations and committees formed through which people wished to protect their own interests. People are competing to gain wealth and power. Capitalism has spread. The urban life has an impact on rural life and there is increase in mannerisms and dominance.

2. **Mechanization and Changes in Social Values:** Mechanization has led to changes in social values, which hold a special place in our lives. At present, the importance of personal assets and power has increased, and group values have weakened. Today, money is given importance and people who have wealth are given more respect than people with high moral character. Now people who are educated, virtuous, moral and people involved in social and regious activities has less importance as compared to those persons who are able to earn money or in any way come into power. It also has led to narrowing of social outlook. People do not bother about others and just think of themselves. In this way, mechanization has changed social values.

3. **Advanced means of Communication and Social Change:** Communication is an impressive technological factor which has given rise many complex social changes. Telephones, mobile phones, fax, e-mail, radio, TV etc. are various means of communication and these are the

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basis of social relations. Cinema and documentaries too have played an important role in changing people's thoughts, ideas and mentalities. Radio and TV have played an effective role in mass communication. This has strengthened familial relations and have effectively increased the social mobility. Different cultural groups get to know about each other. The size of political parties have increased and ideas of democracy have spread around.

4. **New Agricultural Technologies and Social Change:** Usage of new technologies in agriculture has brought about huge social changes which has led to an increase in the quality of animals, variety of seeds, use of fertilizers and labour saving machines. Advanced irrigation methods too have increased agricultural yield which affected social life, besides economic life. Labour saving machines led to the decline of group labour and emphasised personal labour, it finished joint families and nuclear families came up. Nowadays in many countries production has increased much more in the field of agriculture due to which problem of new market arises. New technology has changed the social relationship, view of people and their thinking. It also resulted in an exodus towards cities, and completely changes the rural ways of life.
5. **Production Process and Social Change:** Production process is also an important technology factor which has brought changes to social relations and social structure. Earlier, when there were no machines, people worked with hands and the family was the unit of production which induced common interests among its members. At this time of low production, there were no industrial or labour problems. Barter system was prevalent and there was solidarity in rural society. But, in present times, huge machines are used for production and the operators have gained in importance. Labour division and specialization have come up. Banks and other financial institutions have been set up. Competition has come up and huge cities were established. The life of people too has become mechanized. Thus, new production processes have hugely impacted social, economic, political and cultural life. The new system in various institutions marriage, family and caste, etc. are affected in many ways and has quickened the pace of social change.
6. **Control over Atomic Energy and Social Control:** The use of atomic energy to satisfy various human needs is an epoch making discovery, which may be used for both constructive and destructive purposes. **MacIver** and **Page** say that atomic energy as the main agent of war gives early information about destructive creations of human. The nuclear power can be used to enhance the happiness and prosperity of human while it can also be used to destroy humans and their works. As an agent of peace, it can bring about unprecedented development. The more the usage of atomic energy in a society, the more is the increase of social change.

Direct and Indirect Effects of Technology

As a result of technology numerous changes occur in various areas some of which are called direct effect or consequence and some are indirect effect or consequence. Direct effects are those effect of technological change which make changes in the society quickly. These effects are seen clearly. Indirect effects are that technological change which cause changes indirectly. These changes take place through the changes in technologies.

Technology has both direct and indirect effects on society. The direct affects are as follows:

1. **Specialization of Work and Division of Labour:** Technological changes have brought about huge changes in production which has started in gigantic factories. Different people with different abilities work on specialized machines. This developed expertise of people. In this way, division of labour and specialization increased besides increasing special training.
2. **Creation of Labour Organization:** Before the usage of new technologies, there were no labour problems. People worked at home using their hands. When machines came into

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use, the modes of production changed, workers changed into salaried labourers with fixed hours of duty. Mill owners tried to milk the labourers more at reduces salaries. This led to organization of labourers against such practices and new demands of labourers. This led to development of consciousness which further led to revolutionary changes.

3. **Urbanization:** When production factories came up, people from rural areas came to cities in search of work, leading to urbanization. This led to an increase in population and many urban problems came up and the problems of loneliness cropped up. Thus, because of industrialization came urbanization and both these influenced social change in uncountable ways.
4. **Increase in Mobility:** Technological changes increased both local and social mobility. Local mobility is the tendency of going from one place to another and social mobility means moving from a social status to another. At present, because of technology, means of communication and technology increased very fast and gained knowledge about different places, groups, classes, professions and cultures. As a result, the tendency of people to consider, themselves and their culture as best, has decreased and people have also changed their social status by changing their abilities and means. In this way, social mobility has grown up.
5. **Change in Social Relations:** Social relation two have been transformed because of technology and they have become more complex. Earlier, people were in touch with family adults, some relatives and some rural folks but his relations have been expanded in present times. He is dependent on school for education, and factory, business organization or office for livelihood for entertainment, he becomes the member of a club, society or organization. In today's era of entertainment, the number of alternative groups has increased manifold and this had expanded the area of relations.
6. **Spread of Urban Facilities in Rural Area:** Man usually resides in either of the two groups— rural or urban, which prevent two very different facets of social life. Technology has tremendously speeded up changes in urban areas which has affected rural lives too. Many of the labour forces come from rural areas and their values, habits and behaviours change as a result of contact with new environment, which affects rural life too. Due to advanced means of communication and transport, urban facilities are spreading in rural areas. Now, people from villages are using the physical devices which help to enhance the luxurious life such as electricity, fan, heater, radio, transistor, taperecorder, television, etc. The gap between rural and urban life is diminishing fast.

Indirect Affects of Technology are as follows:

1. **Increase in Competition:** New technology, besides increasing division of labour and specialization, has given a tremendous boost to competition, which we find in every area whether it is in education, jobs and business. There is cut throat competition everywhere, which has resulted in both positive and negative effects. It sometimes lead to surplus production, businesses are disturbed and also leads to economic crimes. Increased competition leads to internationalization of economic and social relations, besides decreasing the importance of groups.
2. **Rise of various Classes:** Technology has played an important role in the rise of various class which in turn, have brought changes to social structure. Technology gave rise to factories, giving ample opportunities for rich to become richer and compelled millions to work in these factories. Thus, bourgeoisie and proletariat classes were born, besides the middle class, whose income is more than the labourers who work in various professions and their social status is higher than those of labourers. New technology has also lessened the effect of caste system in India.
3. **Increase in Unemployment:** New technology brought about labour saving machines which finish the work of labourers in just a few hours. Thus, they destroyed small scale

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and cottage industries and increased unemployment, which is an economic and social problems, leading to disintegration of a man and his family. This further affects the total social system. One thing has to be kept in mind that technology does not always increase unemployment.

4. **Changes in Familial Life:** Technological changes has given rise to many changes in marriage and family life. Today, man has began to think in terms of self. He has left joint families and rural life behind and lives in nuclear family in urban settings. Family planning has reduced the size of families. Technology has also lessened the weight of work of women. By using pressure cookers, electrical equipments and other labour saving devices, they have more time for other activities too. Female emancipation has truly come about with the use of technology, as they have become more conscious of their rights. Besides this, technology has also impacted the institution of marriage. Love marriages, inter caste marriages and late marriages are common besides incidents of divorces.
5. **Changes in Social Life:** Technology has made changes to the values, faiths and ideals of man and compelled him to adopt new outlook about society. People have become more interested in personal life rather than group life. Many a times, people have left their families behind, leading to sexual immorality. Many bad habits such as alcoholism and prostitution increase. New technology has demolished caste system and people do not bother much about caste. Thus, it is clear that technology made a society more progressive and modern.
6. **Changes in Religious Life:** New technology, by bringing changes to science, knowledge, reason and logic, has changed the dogmatic nature of religion. People do not bother about blind faith but the humanist aspect of religion is stressed upon. New technology has also brought people of different faiths closer, leading to less narrow ideas and increased tolerance of other religions.

V. **Economic Factors of Social Change:** The way in which organs of our body combined together to form the physical structure, similarly, the formation of economic structure and financial structure consist of several factors. Many factors such as consumption, production, distribution, industrialization etc. come under economic factors of social change. These factors are given below:

1. **Nature of Consumption:** Man has innumerable wants and before one ends, the other one starts. As a result, he keeps on searching for their fulfilment. By nature human is versatile and to cater his desire he finds many alternative of the same desire. As house-wife does not cook the same kind of food daily and she cooks different types of food to show her interest and ability. Although the aim of using recipe is only to fulfill interest, but because of nature human wants changes in it. That is why human changes his catering and mode of life. Now the question arises whether all resources available meet these desire of humans or not. When all the needs and wants of a man is satisfied, then the social life is unstable but when the needs and wants are not satisfied, then the standards of life falls and it becomes an obstacle in the pace of life. But, it also brings about wholesale change. If the standard of life of people is high people leave their tradition because of their self-interest and illogical behaviour. In such cases, economic scenario changes social stratification and affect social change.
2. **Mode of Production:** According to **Marx**, changes in the mode of production brings change to economic relation which affect social institutions. He further says that when the means of production get their full results, it organises social system, but it is not so. Some people have monopoly over means of production, leading to dissatisfaction and a fertile ground for revolution. Marx says that social structure is akin to mode of production. Small scale production indicates less social mobility and large scale production indicates more social mobility. If the main profession of a society is agriculture, the landlords have monopoly

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over society and if society is industrialized, then industrialists lord it over the society. Changes in mode of production also affects a society.

3. **Distribution System:** It means the distribution of produced things among the members of a society, which are different in different societies. Some distribution systems are state sponsored and some are independent. If every need of each member of the society is satisfied, there'd be no economic problem at all, but in a society, some people get surplus facilities whereas basic needs of some are not satisfied. Thus, some people face economic problems. Due to uneven distribution system, it leads to monopoly and capitalism. Communalism and Socialism were born to oppose capitalism, where even distribution system is stressed. In this way, when changes occur in a society, distribution systems are changed.
4. **Economic Policies:** To maintain the system of production, consumption and distribution, economic policies are made by a state. When the state does not interfere in the aforesaid process, it leads to monopoly thus affecting a social system. After independence in India and after Tsars in Russia, economic changes were made in policies which changed society.
5. **Industrialization:** It means production on a very large scale by machines. Today, due to industrialization, urbanization, specialization and division of labour have come up, changes have brought in way of living and food habits; education has spread, caste system and untouchability have declined sharply besides blind faith. New and reasonable behaviour has come up, female education and their status has improved dramatically besides there is increase in international relations and business. This shook up the old social system and brought up new changes.
6. **Division of Labour:** Many people and their co-operation is required for production. For huge production, division of work is required which is the result of industrialization which increases specialization. This has increased interdependence as for one work, a producer has to depend on many people. Durkheim divides division of labour into two: One, society which is based on mechanical unity which is simple and organized in which a man satisfies his needs himself. Second is the society based on organizational unity whose nature is complex, which is varied and has specialization and interdependence. Today we see specialization and division of labour in every area.
7. **Economic Competition:** Economic competition, whether independent or controlled, direct or indirect, affects social change. Successful economic competition gives rise to new inventions while unsuccessful one is the source of clashes and tensions. In modern times, economic competition leads to clashes between mill owners and labourers and strikes and lock downs have increased. New laws have been made for protecting labour rights and welfare programmes have been initiated. These have brought social changes.

Economic Factors and Social Change

Economic factors impact social institutions, systems and organizations, thus bringing about social change:

1. **Economic Factors and Social Institutions:** Economic factors bring changes to social institutions. Due to industrilization and urbanization, joint families disintegrate, casteism and untouchability collapsed, education spread further, women got into jobs, in caste marriages, love marriages, widow remarriage, rural people took to education, business changed and people started going to courts for their grievance redressal. In present times, the impact of old traditions lessened. In the same way, when economic ups and downs occur, it affects entertainment also. Economic property brings about a positive increase in the rates of marriages and birth rate leading to an increase in the size of families. In the opposite scenario, the opposite occurs. At present, due to new economic conditions, many

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works of the family has been usurped by different institutions, gram panchayats have disintegrated and currency economy started.

2. **Economic Factors and Religious Institutions:** The progress of science and new inventions have brought about economic prosperity thus affecting social institutions. Scientific inventions have lowered the aura of religion by proving that birth of man, sun, moon, stars, rains, winter, summer etc. are all natural facts. Today, a man worships money more than God and many people do not believe in religious dogmas. Today, the man is measured according to his economic status. Society respects rich people, people idolise them and try to become like him. Today, many people have turned agnostics and economic factors lowers the status of religion.

3. **Economic Factors and Political System:** The base of political system is money only. The creation of state was done to change the uneven distribution of money in the society and its monopoly. The laws, constitutions, policies, rules of state are all inspired by economic factors only. Money is required even to fight elections. The work of political organizations is to solve the problems of the people. The state through its policies and programmes tries to satisfy the basic needs of the people. Establishment of banks, distribution system for necessary things, income tax, means of irrigation, international relations, freedom from suppression etc. are done by the state only. But one may always find some people in every state who lord it over the political system by their money power. When the economic system of a country suffers, suppression increases and the fulfilment of basic needs becomes difficult, the power changes hands, revolution occurs and chances of communism increase. In prosperity, capitalism too flourishes.

4. **Economic factors and death rate and birth rate:** When the life standard of majority of people is high and the basic needs are satisfied easily, the production and birth rate increase, but in times of lower life standards, death rate increases since people are unable to provide proper care and lack of food and proper medical care increases death rate. Thus, economic factors play an important role in fixing the size of population.

5. **Economic factors and transmigration:** Famine, floods, lack of employment and the means of production which inspire people to migrate to places which are economically prosperous because every man needs food, clothes and housing and he is ready to leave even his birth place where he may earn more money. Migration affects the size of the population, and people come in touch with other cultures which affect his food and clothing habits. This brings changes to his social life. Migration sometimes leads to conflict also. Thus, economic factors lead to migration thus affecting social changes.

6. **Economic factors and physical and mental traits:** The lack of or availability of money is also closely related to the physical and mental health of a person. Economic prosperity provides good food, housing and education, free of mental tensions but lack of money deprives a person of all these, besides afflicting him with tensions, leading to loss of physical and mental capabilities and their progeny would be of the same kind. Poverty also pushes a man to commit crimes.

7. **Economic factors, crime and suicide:** If the basic needs of a man such as, education and livelihood are available, normally, he won't turn to crime but poverty leads a man to drop his morality and he is compelled to indulge in immoral activities. Such a situation turns a man to immoral behaviour, gambling, black marketing, thievery, prostitution, fraud, bribery etc. In this way, poverty increases the crime rate. **Bonger** and **De Versey** found in their study that most of the crimes were committed due to poverty and poor economic conditions. It compels people to commit suicide also. Many a times, economic prosperity too leads people to prostitution, alcoholism, gambling and other such problems. Thus, it is clear that economic factors are important for social change.

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VI. Cultural Factors of Social Change: Cultural factors play an important role in social change and the main reason for this is that culture impacts the values, faith, ideas, habits and behaviour to a great extent. In other words, culture contributes immensely to socialization and character building. As soon as the changes come in culture, it changes social structure too. This is social change which is brought about by changes in various facets of culture or cultural factors.

Majumdar and **Madaan** believe culture to be the way of living of a people. **Tylor** says that, "Culture is the total complex with a combination of knowledge, faith, arts, behaviour, law, traditions and other such habits and abilities, which a man receives being a member of a society." Culture is social heritage and total way of life and is mental, social and physical means which construct the way of life.

According to **Pidington**, "Culture is that total sum of physical and mental means through which man satisfies his biological and social needs and co-ordinates with his environment." **Herskovits** treats culture as "man-made part of environment." **Hoebel** says, "Culture is the sum total of some behaviour patterns which is speciality of members of a society, not biological heritage." According to **Hoebel**, "There are some contribution of culture patterns of learned behaviour which are characterized by members of a society and are not the result of classical heritage. By this definition of **Hoebel,** it is clear that culture is learned. So, culture is transfered from one generation to another.

It is clear from the above that there is no single definition of culture which is widely accepted. The word "Culture" is so complex and specific that it is difficult to give a universal definition. However, we can elaborate culture in following manner: **In reality, culture is the total of behaviour patterns of total life ways of a particular society. All the forms of ideas and behaviours come under culture which he receives through communication interactions *i.e.* he receives them through speaking and examples, not by heredity. All the material and non-material things which a man creates for the satisfaction of his needs come under culture.**

Self Assessment

State whether the following statements are True or False:

9. Progress is only related to human society.
10. Revolution brings about wholesale changes in society and its various parts.
11. The speed of changes is slow in revolution.
12. There is always a reason behind every incident. Social changes are also the result of some factor.

Cultural Factors and Social Change

There is a close relation between cultural factors and social change. Culture impacts the interactions between people and social relations. It also fixes the way, people will react with each other, even family members. Social religion fixes the direction of social change. It impacts material and non-material behaviour. When the habits and behaviours of people in a group change, it is social change. Culture impacts economic, political, social and technological area and contributes to social change.

1. **Culture is responsible for changes in economic life:** Philosophy is stressed upon in Indian culture as a result of which many people became disinterested in economic progress. Economic progress is fast in USA because its culture stresses upon it. **Max Weber** stresses upon the close relation between religion and economic life. He said that Protestantism which grew in Holland, England and USA, led to rise of capitalism. This is so because the structure and ways of Protestantism are attuned to the development of capitalism. As opposed to this,

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capitalism did not develop in Italy and Spain because of Catholicism. This proves that culture impacts economic life.

2. **Social factors impact political organizations also:** The spread of a particular political ideology in a society is decided by cultural environment, which due to changes in it, the values and ideas of people too change which fixes the nature of political organizations. Cultural environment too decides about the kind of laws, welfare policies and programmes for the downtrodden etc. Many kinds of changes have taken place in India, after independence, whose effects may be seen in various acts passed by the Indian Parliament, related to marriage and family.
3. **There is close relation between cultural environment and social organization and social structure:** There is a lot of differences between the social structures of Hindus, Muslims and Christians and the reason for this is the difference between their social environment whereas in Hindus, we find marriages among castes only in Muslims, except for blood relatives, marriages are allowed everywhere. In the same way, marriages among Hindus is a religious rite and among Muslims, it is a social contract. There are differences in families of these cultural groups. Hindus generally have joint families whereas Christians have nuclear families. Some cultural group has matriarchal societies and in some groups, the status of males is higher than females. The reason for caste system is the Hindu culture. At present, due to western culture and society spread of education, humanistic and liberal values and the impact of science have influenced which has led to the feelings of liberty, equality and fraternity. It has influenced democratic values and people have developed reason. These changes in cultural environment has influenced caste system and the whole cultural life.
4. **Cultural factors influence technology also:** Culture fixes the usage of technology. Those things only made in a factory which are needed by people and this is fixed by culture only. All the inventions—machines, instruments, technological expertise etc. depend on culture only. **MacIver** and **Page** give an example—A ship may be used in various ways and one may reach a part by it, for—business purposes, religions or cultural tours, for tourism purposes, and to attack other countries. The usage of a ship depends upon culture. In the same way, things produced in a factory will depend upon culture—such as luxury items, guns and bombs for war or needed things.

Theory of Cultural Lag

Ogburn has tried to explain cultural procrastination and lag of cultural landscape through the role of cultural factors in social change. The literal meaning of word "Lag" is to limp or one object is behind the other as to delay in moving to one object with respect to the other. Ogburn has used the idea of procrastination in almost these meanings. **Ogburn**, in his book 'Social Change' in 1992, propounded the Theory of Cultural Lag. He divided the culture into two—material and non-material culture. Under material culture things such as car, fan, watch etc. are included where as in non-material culture things are included such as philosophy, science, arts, institutions. He believes that both these parts of culture have progressed tremendously in the past few years and that material culture changes fast as compared to non-material ones and as a result, has been left far behind. This is cultural lag. The time taken to cover up the distance and the extent of distance, all depends upon the nature of non-material culture. This cultural lag leads to the problem of disbalance in a society.

Making it clear, **Fairchild** writes, "The lack of adjustment between the two parts of culture which are interrelated is known as cultural lag which leads to maladjustment."



Notes Moving ahead of material culture and lagging behind of non-material culture is called cultural lag.

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When this disbalance is tried to be ajdustment, changes occur in the society. **Ogburn** further writes, "Different parts of culture are not changing at the same pace. Some are changing fast as compared to others, and since these parts are interrelated and interdependent, readjustment is required." Thus, its clear that material culture develops fast as compared to non-material one. Therefore, a culture (physical) are moving forward and the other (non-physical are lagging behind. For example, at present there are more development of machines and spare parts but non-physical elements of culture such as religion, literature, philosphy and art have not been developed at the same pace. As a result non-physical culture is behind the physical culture.

Ogburn has given many examples, to make clear the cultural lag, such as progress in mechanization in industrializaiton, many new professions have come up but labour welfare schemes and institutions have not been able to keep pace with them. In the same way, road transport has increased but laws were made later on. Thus, maladjustment occurred and there's no adjustment between material and non-material cultures.

Lumley tried making it more clear by saying that it feels that a band of army are not walking in co-ordination, or in a symphony, some people are playing the music of the last century. This way, Ogburn has tried to prove that cultural changes give rise to social changes.

Criticism of Cultural Lag Theory

Ogburn's theory of social change has proved to be very suitable, than also it has some drawbacks. The various criticism of cultural lag are as follows:

1. **Sutherland** and **Woodward** say that Ogburn presented social change in a very simple manner and to say that changes occurs first in material culture and later in non-material culture is faulty.
2. **Sorokin** says that it is not mandatory that cultural changes bring about social changes, reverse too may occur. Material changes occur due to inventions which are dependent upon ideas, knowledge and science, which is non-material. Thus, in the context of material culture, ideas change first and their forms come later.
3. It is also not correct to say that it takes less time for changes in material culture. Business people, for protecting their rights, oppose material changes which may affect their economic rights.
4. The nature of material and non-material cultures are different besides their pace of changes, so it is not proper to compare the two.
5. We do not have any universally accepted scale to measure the changes in the two parts of culture on whose basis one may say that one has moved ahead and the other is lagging behind.
6. **MacIver** says that lag doesnot occur in non-material culture only, it occurs in other parts of culture too. He used various concepts such as 'Technological Lag', 'Industrial Opposition' and 'Cultural Conflict' to express this.
7. The basis of this theory of Ogburn are the changes in Western Industrialization, as he believes industrialization to be the only reason for social change, which is unclear and faulty.
8. Many scholars are also not satisfied with this differentiation of Ogburn. For them, this difference is unclear and faulty.

VII. **Psychological Factors:** Since the whole human society and culture is born of human mind, thus social changes occur due to psychological factors also. Man is curious which led him to new inventions and the unknown. He reached moon, charted the depths of oceans and discovered far off countries. In the same way, man created new fashions. Mental conflict and dissatisfaction affect social relations. The reason for disintegration of a family or divorse

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is a lack of mental adjustment between husband and wife. Mental and social tension break relations and people lose hope which is responsible for murder, suicide and other crimes.

VIII. **Political and Military Factors: Bierstedt** says, "According to many writers, social change is the story of wars, battles and the defeat and victory of dynasties." In the same way, there is military theory about society and social change. Its propounders say that political, philosophical and religious leaders on social leaders, the real ones are the military leaders. Thus, history should be understood in the context of wars as their stories are stories of social change. If Spartans had defeated **Athencians** at the battle of Marathon and of Hitler was able to cross the English Channel then, according to this theory, civilization would have been entirely different. Thus, history is the story of ups and down of various armies and navies as they too bring various changes to the society. People become refugees, migrate to other places, adjust to new culture, old political and social system is destroyed, women are widowed, children are orphaned, families are destroyed and crimes become ramp out. Thus, wars and military power play an important role in social change.

Political factors too play an important role though it becomes difficult to separate political and military factors because history is past politics and politics is present history. At one time, history was considered as the story of dynasties, the changes in whom, affected the ruled class. The changes in government and polity too brings about changes in society. Political parties have then own social, economic and religious policies and when power changes hands, society also changes. Indian government too brought many changes after the British left.



Example: Banks were nationalised, untouchability was abolished, efforts were made for rural development, zamindari and slavery were finished, special rights and privy purses of kings were abolished.

IX. **Ideological Factors:** Ideas and Ideologies too play an important role in social change. **Marx** said that in the base of cultural pyramid is economic factors and all the other factors are dependent on it. **Marx Weber**, though accepting the influence of economic factors, did not give it undue importance as he stressed on the role of religion ones. **Marx** and **Weber** are opposed to each other. It is due to Marx's ideas, the world is divided into two—the communist and the capitalist bloc. Ideological factors bring about changes in traditions, institutions and law. When an ideology is replaced by another ideology, many new changes are seen in society.

X. **The Role of Great Men:** Social change has been explained politically in the context of Great Men. **Pareto** says that history is the graveyard of elites. **Carlyle** and **Nietzche** too have accepted the importance of great men. Hitler, Mussolini, Churchill, Roosevelt, Mahatma Gandhi all played important roles in shaping society. Great men's contribution to society is in giving it a new direction, giving rise to new movements, new ideas and abolition of many social evils. Raja Rammohan Roy, Ishwarchandra Vidyasagar, Keshabchandra Sen, Vivekananda, Ramkrishna Paramhans and Dayanand Saraswati all played great roles in reforming Indian society. Indira Gandhi, through her '20 Point Programme' and 'Garibi Hatao' Programme, tried to change the society.

Social change is a complex fact which cannot be explained on the basis of one factor only as some factors bring change to some societies, others bring change to other societies.



Notes According to **Pareto**, history is the graveyard of elites.

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Indogenous and Exogenous Sources of Social Changes

Change is an indestructible law of nature. Many social scientists tried to use many concepts to explain the cultural and social changes that occurred in India during the 190 years of British rule. **M.N. Srinivas** used the concepts of Sanskritization and Westernization whereas Robert Redfield presented the concepts of Little and Great Traditions. While some others used modernization. These concepts, besides explaining cultural changes, also explained the structural changes in society. Sanskritization inspired the inferior class to raise their standards of life to the ones of superior classes, westernization led to structural changes. **Yogendra Singh** says that the stress on humanism is a part of westernization that started the process of institutional and structural changes. Establishment of scientific, Industrial and Educational institutions, rise of Nationalism, new political culture are all results of westernization, which has many ideals such as European countries, Russia and USA. It is the most important concept in India, though after 1947, Russian and USA have also been effective example. British introduced Indians to new technology, industrilization, mechanization, means of communication and transport, humanism, modernization, equality and modern democracy. As a result, many changes came to the food habits, standards of living, institutions, religion, arts, music, literature, education etc. of Indians. If we look at world history, we find that every civilization starts from the basic level, due to its cultural organizations, flourishes because of its internal power and is differentiated due to exogenous process due to contact with other civilizations. The direction of change is from agricultural society to urban cultural structure. At the last stage, the universal pattern of culture is established due to contact between various cultures.

Two kinds of sources are responsible for social change— (1) Indogenous source and (2) Exogenous source. The process of sanskritization and the interactions between little and great traditions, spread of education and land reforms all come under the sources of social change. Effect of west is clearly seen on Indian society which affected the habits, values and behaviours. Democracy increase, adult franchise came about, industrialization and urbanization process intensified. People of inferior class got a chance to come up by education and reservation, social mobility increased etc. Originally, this occurred due to inspiration of western European countries and Russia. Islam too affected Indian society. Many people of inferior class, to raise their status and some other reasons, converted and became Muslims. The effects of other civilizations and cultures especially Western and Islam, come under the Exogenous sources of social change.



Task Present your thoughts on the Indogenous and Exogenous sources of social change.

Resistance Factors of Social Change

Some factors give rise to social change while some act as obstacles to social change. Given below are some resistance factors to social change.

1. **Inertia:** When people wish to maintain status quo and are not interested in change, the work of change stops. Its pace is fast only when people are interested in changes.
2. **Suspicious Outlook:** It is the nature of man that he does not take risks and is suspicious of new circumstances and this has an suspicious outlook on changes. When Indian farmers came to know about new farming equipments, better fertilizers and seeds, he was suspicious of them and accepted only when these suspicious were clear.
3. **Loyalty to Tradition:** People consider it their moral duty to adhere to social traditions, since these are the results of long experience and their utility has been proved. Thus, they do not want to leave traditions which also means respecting elders. This is the reason why despite many faults, people are still loyal to old traditions such as caste, joint families and religious traditions.

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4. **Vested Interests:** People whose interests are secure in old system, they too oppose changes. For example, labourers oppose rationalization and computerization in factories as their implementation may make them redundant. Business persons, because of their interests oppose labour welfare laws. Zamindars opposed Zamindari Abolition Act as it struck at their interests.
5. **Ignorance:** Since people are ignorant of the profits and new changes due to illiteracy, they oppose such changes. When rural people were introduced to community development programmes, they did not show any interest in it due to ignorance.
6. **Economic Cost:** New changes are also opposed because of their prohibitive cost. The reasons for non adaptation of mechanization, industrial process and scientific agricultural means is that people lack money. In this way high economic cost too proves to be an obstacle in the way of new changes.

   Thus, when new values and mentalities are not developed, and needed patronisation and proper rewards are looking, social change stops. Fear about habits and newness and respect for the past also opposes social change.

12.9 Summary

- Change is the indestructible law of nature. Man being a part of the same nature, is changeable.
- Change normally means change in the state of a thing or an act. Making it clear, Fitcher says, "In a short, change is the difference between the earlier state and the kinds of existence."
- **MacIver** and **Page** says, "Being sociologists, our special interest is in social relations. Changes occurring in social relations are called social change by us."
- The concept of evolution in sociology has come from biology. Darwin presented his theory of evolution and said that animals evolved from simple to complex and from similarity to difference.
- Progress is that special process of social change in which conscious efforts are made for attaining desired goals.
- Revolution is a group activity in which a new system is established in place of old-system.
- **Park** says, "Revolution is a group movement whose purpose is the changes in social rites by destroying present social system."

12.10 Keywords

Culture Lag—Moving ahead of material culture and lagging behind of non-material culture.

Extremely fast—Act of occurring very fast.

Neo—To do something new.

12.11 Review Questions

1. What do you understand by social change? Explain its characteristics.
2. Explain the cyclical concept of social change.
3. Explain the linear or evolutionary theories of social change by various scholars.
4. What do you understand by social progress? Explain the condition that helps in social progress.

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5. Define revolution and mention its factors and consequences.
6. Explain various factors of social change.
7. What is technique? Explain its direct and indirect effects.
8. How are economic factors, by affecting social institutions, systems and organizations, help in social change? Confirm it.

Answers: Self Assessment

1. Indestructible	2. Social	3. Culture	4. (*b*) Intellectural
5. (*c*) Lag	6. (*a*) Evolution	7. (*b*) Progress	8. True
9. True	10. False	11. True	12. True

12.12 Further Readings

1. Sociology—*R.T. Sepher and R.P. Lamm, Allied Publishers.*
2. Theories of Sociology—*Radhika Goyal, Surabhi.*
4. An Introduction to Sociology—*Virendra Prakash, Panchsheel Prakashan.*

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Unit 13: Functionalism

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13.1 Concept of Function

13.2 Structural-Functional Approaches

13.3 Limitations of Structural-Functional Method

13.4 Summary

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13.6 Review Questions

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Objectives

After studying of this units, the students will be able to:

- understand the concept of function;
- understand the structural-functional approaches;
- understand the limitations of structural-functional approaches.

Introduction

Structural-Functional Approach as a reaction to historical, evolutionary and comparative concepts. Its importance has increased since World War II and today, its usage has become a fashion. **Davis** says, whatever is there in sociology, $3/4^{th}$ of it is structural-functionalism. This approach is called by various names such as functional approach, functional explanation, functional analysis, functional theory, functionalism etc. Its main supporters are social scientist like Spencer, Durkheim, Radcliffe Browne, Malinowski, Merton, Levy, Davis and Moore and Parsons. In social anthropology and sociology this approach was imported from biology and the credit goes to Spencer.

This approach developed around 1906 when **Browne** studied Andman Islanders and **Malinowski** studied Malaysian people in 1914. We find the functionalism of **Browne** in '*The Andaman Islanders*' (1922) and '*Structure and Function of Primitive Society*' 1952 and the functionalism of **Malinowski** in '*Argonants of the Western Pacific*', '*The Family of the Austrian Aborigines*' and '*A Scientific Theory of Culture*'.

13.1 Concept of Function

Generally, think function to be the work or contribution of a society or a group but its real meaning is the positive contributions made by various units of a society in maintaining social structure of the society and in its adjustment. We may allude society to the analogy of human body. Just as the structural parts of the human body—hand, legs, nose, ear, stomach, heart, lungs etc.–function independently to help the entire organism survive, social structures work together to preserve. This contribution of the parts is their function.

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Example: Biologists use such words as Function of the heart, Functions of the lungs etc.

Sociologists use the word Function in the same context. Sociological functions are used in this sense. There are many parts or elements which build a social arrangement. Each part or element contributes for adaptation of entire society or its nutrition. It is called social function. There are many parts or elements which build a social arrangement. Each part or element contributes for ideal arrangement of entire socity or its nutrition. It is called social function. Defining Function, Radcliffe Browne says that, "The function of a social unit is the contribution of the unit which it gives to the social life." Clarifying it further, he says that, "Function is that contribution given by partial task to the whole task, of which it is a part." According to **Johnson**, "The contribution of any partial structure such as a sub-group, a role, a social rule or a cultural value which satisfies one or more needs of a social system or sub-system is known as function." According to **Kluckhohn**, "Any part of culture is functional only when it responds in a way that it may be accepted socially and when it is convenient for a man to adjust to society." Thus it become from the definition that function is that work of a unit which helps a man to adjust socially and may be accepted by other members of the society.

Notes According to Merton, "Function is that reviewed result which increases the adjustment or accommodation of the social system."

Thus, in totality, we may say that Function is that contribution of social and cultural unit which helps to maintain its continuity and system. By it, the social unit satisfies the needs of the society and helps in adjustment and accommodation.

Davis says that whatever is there in Sociology, three-fourths is functionalism. **Emile Durkheim** was the first one to use his concept of function in 1895. Redcliffe Brown writes in this context, "So far I know, it was Emile Durkheim who first used the concept of scientific study of society in 1895."

It is clear that the structure of each system formed by combining of several units, these units are tied with personally rather than rigid relation. To maintain the whole system contribution of each unit is called the function of that unit. We can understand the concept of structure and function with the example of our body. To maintain the physical structure units of body like heart, digestion system, mind etc. each have contribution which is called their function.

Functionalists define a society in a static way and believe that all the constituent units of a society are in functional harmony and they do not have any mutual conflict. These units combine mutually to contribute to entirety. So this entirely has to be understood to understand a unit. The way to study by this approach is that we will first identify those units which make up a society and then we will try to understand the contributions (functions) of those units in running that society. This is structural approach. Despite having the sameness, different scholars have defined Function in their own ways.

Durkheim, Spencer, Merton, Levy and Parsons say that not only are social structure and social function related to each other, they are also dependent on each other. They believe that social structure describe a state of equilibrium and integration which is only possible when the various units of this social structure keep in doing their fixed tasks. Lack of a structural base will not allow the function to be completed. Thus, structure and function may be explained in each other's context only. It also has to be kept in mind that the ways in which various parts of a body have a functional relationship, in the same way, the existence of a social structure depends upon a positive relationship between its contributing units. Thus, it becomes clear that the parts of a body cannot be separated from their functions and they have to be understood in each other's contexts only, in the same way the social structure and its units cannot be separated from its units. This is Structural-Functional Approach.

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Self Assessment

Fill in the blanks:

1. Structural Functional method was imported in Social Anthropology and Sociology from ..... .
2. The Function of a social unit is its contribution which it provides to ..... life.
3. The exponent of Functional concept is ..... .

13.2 Structural-Functional Approaches

Combining expansionist and developmentalist approaches a new method is given a name of structural-functional approach. At the time of second world-war, the studies have been done assuming dependable element of structure of all functions but in studies afterwards angle of view became structural-functional instead of functional. The Structural Functional Approach became popular in the period following the Second World War. The credit for making it popular goes to Merton, Parsons and Levy etc.

Pareto explained society on the basis of this approach only. He treated society as a mechanical organism whose parts do the fixed work. These parts on the basis of their functions contribute to the continuity of a society but their own existence depends upon the functional activity of the society. Since society is in equilibrium, any disbalance in any of its parts disturbs the whole social system.

It is the style of study which a society is viewed as an organism and its parts and functions are studied. The complex system of social life can be properly studied only by analysing different units of society individually and by systematic illustration of their functions. In this way by assuming, such a **structural arrangement of society** and contribution of the person's circumstances including his roles in construction, explanation of the functions of groups and institutions, relationship between different units as well as systematic analysis of their relationship with the entire society is the structural-functional approach. The complex system of social life can be properly studied only by analysing different units of society individually and by systematic illustration of their functions. In this way, by assuming such a structural arrangement of society and contribution of the person's circumstances including his roles in construction, explanation of the functions of groups and institutions, relationship between different units as well as systematic analysis of their relationship with the entire society is the structural-functional approach. According to Parsons, it is very important to critically view social systems in functional analysis. Various functional approaches are given below:

1. **The Concept of Functional Unity of Society:** Radcliffe Brown, while explaining the functional unity of society, argues that "a social system has a certain kind of unity, which we may speak of as a functional unity. One may define it as a condition in which all parts of the social system work together with a sufficient degree of harmony or internal consistency that is without producing persistent conflicts which can neither be resolved nor regulated." He accepted this validation as a sub-assumption of functionalism. Merton criticized this validation and said that functional unity of the society is an empirical fact not some validation.
2. **Universal Functionalism:** This approach believes that in every type of civilization, every custom, material object, idea and belief fulfils some vital function. According to **Kluckhohn**, no cultural value may be able to exist if it does contribute to adjustment in any ways. Merton says that this saying of Functionalists is not correct that every social cultural unit has a positive function only. The reality is that it is not necessary that one cultural value is functional for every society or for various groups of a society.
3. **The Theory of Indispensability:** Explaining this theory of functional indispensability, **Malinowski** says that in every type of civilization, every custom, material object, idea and

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belief fulfils some vital function, has some task to accomplish, and represents an indispensable part within a working whole. **Davis** and **Moore** claim that religion 'plays a unique and indispensable part in society'. Merton questions the assumption of indispensability arguing that the same functional prerequisites may be met by a range of alternative institutions.

The contribution of **Merton** to Functionalism is immense. Besides function, he also developed the concepts of dysfunction, manifest and latent functions. He presented a detailed outline of the study of Functionalism. Now, we shall discuss the contribution of Merton.



Did u know? The concept of Functionalism in Sociology was propounded by Emil Durkheim.

The term 'Function' has been used in four contexts—Festival, Profession, Duties of a person sitting on an important post and variable and the contribution to run a body etc. But the word function or dysfunction has been used in a specific context. Defining it, **Merton** says that, "Functions are those reviewed results which increase the adjustment in a social system whereas dysfunctions are those reviewed results which reduce the adjustment in a social system." **Johnson**, defining function and dysfunction says that, "If any partial structure, sub group, role, social norm and social process and sub-process contribute to the fulfilment of one or more needs, it is functional and if it proves to be an obstacle for one or more needs, it is dysfunctional."

Self Assessment

Multiple Choice Questions:

4. ..... functions are the ones which are desirable and enlightened.
   (*a*) Manifest (*b*) Latent
   (*c*) Social (*d*) Political.
5. In structural functional approach, the ..... of every unit of structure is looked for.
   (*a*) dysfunction (*b*) function
   (*c*) creation (*d*) All three.
6. Functionalists treat ..... system as united.
   (*a*) ruling (*b*) social
   (*c*) cultural (*d*) political.
7. Society is a ..... system.
   (*a*) balanced (*b*) unbalanced
   (*c*) ruling (*d*) religious.

Merton has mentioned non-functions too. Defining them he says that Non-functions are those reviewed results which have become irrelevant and illogical to the social system.

Thus it becomes clear from the given definitions that if any unit, role or value of a social structure contributes in fulfilling the needs of that structure, we would call it the function of that unit, role or value, but if it acts as an hindrance to the needs and adjustment of the structure, we would call it as dysfunction. Let's make this clear by giving examples. When we talk about functions of partial structure then we want to say that there are some returns for social system of activity related to partial structure. We would clarify function and dysfunction here with the help of example.

India has joint family system where the daughters of the house leave their ancestral home after marriage but the sons keep on staying there with their wives, children and their parents. This way, three generations of a family stay in the same house. Such families have a head and every person,

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whatever he earns, gives it to him only. The laws of such a family are functional as agricultural land is not divided, family is united, members co-operate with each other, children are brought up in a conducive environment, socialization and culture are transmitted easily from generation to generation and old people are well looked after. But, it has some dysfunctions too. If some member is prejudiced against some other member and if there is some conflict, this role would be dysfunctional.

The functions and dysfunctions of Bureaucracy may also be mentioned. One rule of Bureaucracy is that people are not arbitrarily removed from their posts and after attaining certain age, they are promoted with an increase in salary, on the basis of seniority. The functions of this rule are: (*i*) Job security inspires people to work hard, (*ii*) When a person is promoted, the respect of the organization increases but if people on high posts are removed very fast, the organization loses respect and people lose faith in it, (*iii*) If a person at the high post is relieved, it destroys the morale of the lower ranked officers. But this rule has some dysfunctions too, such as (*i*) After some time, the mental capacity and ability of some people go down which affects the efficiency of the organization as a result number of qualified employee get reduced in all offices, it leads loss and (*ii*) Due to job security, people lose their initiative and competitive edge and the organization lags behind.



Example: A company, if it keeps on working on outdated ideas and does not take advantage of new technology, it may go down the drain.

Manifest and Latent Functions

Merton has differentiated between manifest and latent functions. Defining them, he says, "Manifest functions are those clearly visible results bring adjustment and adaptation to a social system and are accepted and desired by the members of that system."

"Latent functions are those result which bring adaptation and adjustment to a social system but are neither desired nor accepted by the members of that systems."



Notes **Johnson** writes that, "Manifest functions are those which are intended or recognized whereas latent functions are not intended nor desired.

When the results of many functions are fixed and accepted before hand, they are manifest functions, but the results of some functions were not thought earlier, they are latent functions. Let's have an example. Nearly every society has the prevalence of incest taboo. According to this rule, sexual relations are prohibited between close relatives such as brother-sister, father-daughter and mother and son. Some scholars tell the function of this law as that if such relations were allowed, the progeny would be bad looking and physically and mentally deranged. Some people say that it is the basic nature of man that he does not indulge in such relations. The latent functions of this law are more important than the manifest ones. If such liaisons were allowed, then there would be conflict and tension between the members of the family. Marriage among other families lead to socio-cultural relations and co-operation. Besides, love prevails in a family. One latent function of latent taboo is that sexual relations are established between husband and wife. Because of these strong sexual relations, children are properly looked after and the parents very well do the work of socialization.



Task Throw light on manifest and latent functions.

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13.3 Limitations of Structural-Functional Method

In the last 25 years, the popularity of structural-functional approach has lessened considerably. The main reason for this has been the development of many useful concepts. Besides this, there are many such concepts with functional explanation whose practicality needs to be tested and which can not be accepted as self-proven. There are also many faults, from a conceptual outlook which resulted in the lessening of its importance. The main criticisms of functionalism are as follows:

1. Various concepts have not been made very clear. For example, there are many meanings of the word 'Function' which leads to conceptual confusion.
2. In it, the function of every unit of the structure is searched for. Some times in the absence of a function of a unit, it is created by imagination which is not proper in any sense.
3. The functional explanation is pointed at aims. This means that functions is used in the sense of purpose. Reality is, there is a lot of difference between reason, purpose and function.
4. Functionalism explanation is considered conservative and protects the interests of businessman and politicians. In other words, it supports exploitation. This is the reason why it has been used more in capitalist countries.
5. Functionalists treat the whole social system as united which is not proper. Many a times, a social system may be disbalanced for a long time and disorganized also.
6. The main feature of functionalism is that it is based on value bias and it believes society to be a stable system, which has no place for revolutionary changes. Here, system is stressed upon and the profitable sides of change and conflict are forgotten.
7. Some functionalists such as Durkheim give more importance to society as compared to man. He says that whatever a man does is inspired by social facts and he has treated social facts as separate and external from man but reality does not confirm this.
8. Functional ideology treats functionalism as a concept, an approach and a study process but Homons says that functionalism cannot be treated as a concept. The reason for this is that there are some propositions in a concept, on whose basis, some deductions are made. Functionalism lacks both of them.



Caution The main difficulty in treating functionalism as an approach is that there is no explanation for any rule of study pattern.

Despite all these faults, structural functionalism is important in many senses, such as (*i*) It lays such a foundation of knowledge on whose basis we can control social behaviour. (*ii*) It provides such an ideological structure on whose basis, the social incidents can be analyzed. (*iii*) It propounds such rules and concepts by whose help, social facts can be made clear. Though structural functionalism has had its share of criticisms but this is very important as a concept and an study approach. It has made important contributions to understand social complexities.

13.4 Summary

- A social system is created by many elements and parts. Every element or every fact gives whatever contribution to total social system for its adjustment, is its function.
- According to Johnson, "Any partial structure such as a sub-group, a role, a social rule or a social value's contribution which satisfies the needs of a social system or a sub-system, is known as function."

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- If any unit of a structure such as its role, value etc. contribute to the fulfilment of its needs and its adjustment, it is its function. But if it becomes as an hindrance or obstacle to need fulfilment, adjustment and adaptation, it is dysfunction.
- When the result of a function are already intended and accepted, these are manifest functions, but many a times, such result are gotten, for which it was thought, these are latent functions.

13.5 Keywords

Usage—One which is used.

Expansionism—Trying to expand there with surroundings.

13.6 Review Questions

1. What is functionalism? Make clear its concepts.
2. Describe the structural-functional approach.
3. Define functionalism and its limitations.

Answers

1. Biology	2. Social	3. Emile Durkheim	4. (*a*) Manifest
5. (*b*) function	6. (*b*) social	7. (*a*) balanced	

13.7 Further Readings

1. Samaj ke Mool Tatva—*J.P. Singh, PHI Learning Pvt. Ltd.*
2. Samajshastra ke Sidhanta—*Ram Nath Sharma Evam Rajendra Kumar Sharma, Atlantic Publishers.*
3. Samajshastra ke Mool Tatva—*Gisbert Pascal, Orient Longman.*
4. Samajshastra—*Dharmendra Kumar, Tata McGraw Hill.*
5. Samajshastra—Avdharna Evam Sidhanta, *Dr. J.P. Singh, PHI Learning Pvt. Ltd.*

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Unit 14: Marxism

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14.7 Mode of Production

14.8 Summary

14.9 Keywords

14.10 Review Questions

14.11 Further Readings

Objectives

After studying this unit, the students will be able to:

- understand the relevance and irrelevance of historical materialism;
- understand methods of production, class conflict and alienation;
- understand the contemporary relevance and irrelevance of alienation.

Introduction

The concept of Historical Materialism, propounded by Karl Marx, is a complex concept of History and social change which explains historical, cultural and social changes, produced processes based on physical values, as opposed to idealism. He says, production processes are the ways of production and organization of things and services. The relation of production is to the people involved the production process which are fixed on the basis of ownership of the means of production and the lack of it. Explaining European history by historical materialism, Marx gave three forms of production process—Ancient, Feudal and Capitalist production process, which are given in the following pages.

14.1 Historical Materialism: Relevance and Irrelevance

The concept of Historical Materialism was based on Marxian experiences of European capitalism, but this form of capitalism has undergone many changes and given rise to the question whether this Marxian concept has any relevance in today's age?

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The relevance or irrelevance of this concept may be analyzed in the light of points given below:

The Present Irrelevance of Historical Materialism

1. Historical Materialism states or believes that economy or the modes of production are those inspirational elements which move forward history or social change. In the context of present society, this statement is not fully correct.

   Gunnar Myrdal says that today, the state is such an important means which is responsible for present social changes and developments. With the rise of social welfare, states and its interference in the economic activities have made possible the changes in the economy and the social structure of various countries. In this context, the various social changes brought about in independent Indian through various social schemes and policies, and in economy, as a controller of economic policies (In the context of the New Economic Policy, 1991) are prime examples.

   Modern sociologists such as **Daniel Bell** and **Michael Foucault** view the present society as a knowledge society and say that the role of education and knowledge has become decisive in social change. Today, modern education, by weakening traditional social values, has moved the society on the road to modernity whereas technical knowledge and education is responsible for any country's economic development.

   Weber studied the role of religion in social change and demonstrated that religion which by controlling the social values, channelizes the activities of various members in a particular direction, is playing a decisive role in the economic and social development, today also. Today, the veracity of this statement may be tested in the context of the difference in economic and social development of Muslim and Christian countries. Today's age is the media age and the media, too, has become very important in bringing about social and cultural changes.

2. This concept of Marx looks at history as exploitation and class-conflict due to which there is inherent conflict and tension in production processes and production relations. This notion too depicts just one actuality of the present society.

   Today's society is based on reason and mutual co-operation which may be seen in economic, social and political dealings between different countries. In the share capitalism of today, the central element of economic organization is co-operation. Organizations like European Union and ASEAN are its prime examples.

   Conflict and social tensions are not limited to economic spheres only; Tamil-Sinhalese in Sri Lanka, Shia-Sunni in Muslim countries, Hindu-Muslim or Naga-Kuki in India; and racial tensions in USA and caste tensions in India are the examples of conflict and behind them are the elements of religion, caste, race elements etc.

3. Historical materialism believes that along with economic development, the centralization of currency also takes place, exploitation increases and the number of exploited increase; which is not implemented in the present society.

   To some extent, it is true that modern capitalism leads to economic disparity, but in nearly every country of the world, inferior class has developed and middle class has expended. **Goldthorpe**, in his studies, referred to this process as bourgeoisation. **Adam Prisowski** has also accepted that in today's society, exploitation has become less and revolution has not remained as the last resort of capitalist societies. In India too, personal income, literacy rate, life span, health standards have increased and unemployment has come down, which is different from Marxian hypothesis.

4. **Marx** believed that the inherent internal conflicts present in economic elements will give rise to revolution which would lead to wholesale changes in capitalist society and make possible a communist society—the last state of history. This looks impractical today.

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Today, the alternative of revolution has been rejected by capitalist societies. The capitalist economy has been transforming itself to recognize world economy. The proof are the efforts of China to get into WTO and countries like China and USSR incorporating capitalist elements into their economy while scholars such as **Francis Fukuyama**, in his book "*The End of History*" talks of liberal capitalism as the last state of history whereas Marxist **Ronald Aronson** (After Marxism) has also rejected historical materialism in the context of practicality.

The above mentioned facts clearly depict the irrelevance of historical materialism, but they show only one side of it. There are many facets of it which show its relevance.

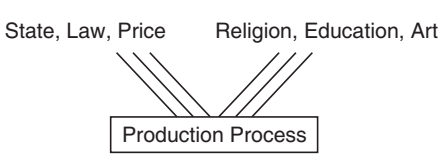
Present Relevance of Historical Materialism

1. In 1991, the changes made by Indian Government, in its economic policies and the economic changes made by various countries, with regards to WTO have revolutionarily changed the laws, society and culture of these countries and the impress of economy on the state is crystal clear. The active participation of businessmen like Ambani, Vijay Malya, Rahul Bajaj in Indian politics and the changes in economic policies, in their favour (in the context of the report of Second Labour Commission) depict the relevance of historical materialism.
2. The new economic policies in developing countries have increased economic disparity, thus giving rise to class conflicts (such as clashes at the Honda plant in Haryana). Besides, in the caste clashes in Bihar and elsewhere, and other regional conflicts, economic disparity is the main factor. The basic reason for world terrorism and the Maoist conflict in Nepal, are economic backwardness, inequality and poverty. All these incidents display the present relevance of this concept.
3. Historical materialism by depicting communism as the last stage of history, has criticized the negative aspects of contemporary social system and has presented itself as an inspirational ideology for social change.

Thus, we see that even if this Marx may not be practically applied to the current society but even today, it is helpful and relevant as an ideology, and approach, or a social science and helps to highlight several important aspects of the social system and also in resolving its negative sides.

14.2 Historical Materialism

Historical Materialism is a complex ideology presented by Marx, which explains the historical, cultural and social changes, not based on idealism but is based on production due to material values.



According to **Marx**, the first basis of human existence and history is the requirement that humans survive so that they may write history. Since housing, fooding and clothing are the basic requirements for survival, man produces the means to satisfy these needs as his first historical task.

Whatever men produce at social level ties them in social relations, which are mandatory and they have no control over them. These production relations are in line with communist ideology, the economic structure (production process) comes into existence due to the totality of these production relations which are the basis of social, political and legal changes. In any era of history, it prepares the way of progress of society as an economic system and has more impact in determining the nature of relationship between political, social and intellectual science.

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As the economic structure or production processes change, the economic relations are established and the institutions, ideas, values and ideals change ideals change accordingly. In the same way, the different eras in history give rise to different social constructs which have been identified by Marx as Slave Era, Feudal Era and Capitalist Era.

Since Marx kept economic factors in the centre of this concept, he was accused of being an economic extremist, but its relevance can not be denied. The scholars and neo Marxists of Frankfurt school are trying to reform it for modern usage.

Self Assessment

Fill in the blanks

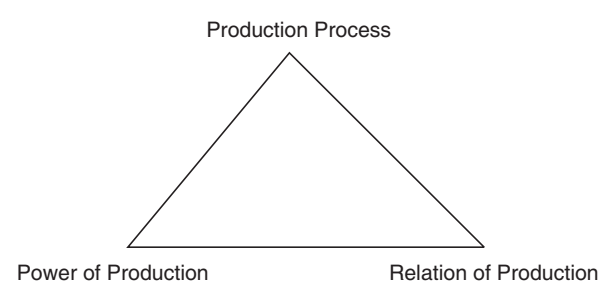
1. The present society whose base is reason, is established on cooperation and ..... dependency.
2. The production of things and services and their organization, in present society, is known as ..... process.
3. According to Marx, the reason for class conflict are assets relations and inherent ..... .

14.3 Methods of Production

Historical Materialism looks at history from the view point of production process and states that the basis of total system is the production process only and other social, political and ideological relation also are based on it.

Notes According to **Marx**, the ways of production and organization of things and services in a society is the production process.

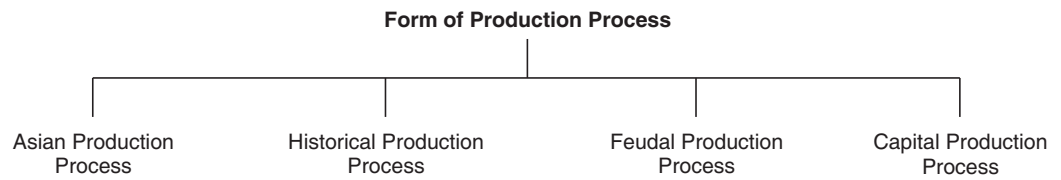
Any production process has two sides to it—production forces and production relations. The production forces elaborate the control of man over nature such as raw materials, means of production (tools, machines etc.) and labour, through which man exploits nature and satisfies his needs. Production relations are related to the relations between men involved in the production process which are decided by the ownership over means of production and lack of it.



Example: Lord-slave, landlord-farmer, businessmen-labourer are examples of mutual production relations.

Marx discussed three forms, in his materialistic analysis of European history—Ancient, Feudal and Capitalistic production processes, whereas he discussed Asian production process separately. He says that when production relations confront production forces, they give rise to a different social construct which he names as Slave Era, Feudal Era and Capital Era.

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Marx says that initially production powers develop slowly but when their form is totally changed (such as the change from traditional agricultural to mechanized industry) then the production relations are not capable of handling these new forces and it leads to a conflict between the two, leading to new production relations and newer social changes.

Though this ideology was controversial about the influence of the production processes that's why it is known as economic extremist ideology. Although he blamed as extremist and single minded. Althuser, while analyzing the relations between the non-capitalist and capitalist production processes of third world countries, said that the production processes of these past colonies does not represent any old production process. Though it may be said that this Marxian ideology is relevant as a tool of internal analysis.

Asian Production Process

Marx used this ideology in the context of such self-dependent, agri-economy where division of labour was minimum and production was traditional. In this community based production process, the ownership of land was co-operative and the state used to control the necessary economic resources and used some part of the produce and some part of the labour. According to him, it was probably the earliest form of change from a classless society to a society divided into classes, in which are inherent the opposing elements of change *i.e.* it is a mixed form of community relations and the emerging exploitative class.

The three characteristics of this production process are—lack of personal assets, lack of urbanization and lack of bourgeoisie class, besides the communal ownership of land. Thus, capitalism was not born in Asia but Western Europe. This theory of **Marx** is criticized in the sense that Marxism is not only Europe centric but lacks facts too.

His ideas paint a picture of non-changeability of Asia which is not confirmed by facts or history: **Kathleen Gough** has completely rejected this hypothesis. Despite this, it is important from the view of a comparative structure about rise of capitalism. Thus, the neo Marxists view Asian production process as an alternative to linear development.

14.4 Class Conflict

Class Conflict: Relevance and Irrelevance

After the disintegration of USSR and the tilt of countries towards liberal capitalism have made Marx's ideas in reference of contemporary relevance a subject of intense discussion. These points are given as follows:

1. **Irrelevance of Class Conflict:** Marx believes that human history is one of clashes does not apply to all society. Today's corporate capitalism is based on co-operation where every class engaged in production closely work together and even the labour class is the shareholder. And the nature of conflict is not limited to economic area but is found in other areas also.

   Example: Tamil-Sinhalese struggle, Naga-Kuki struggle, Shia-sunni struggle or caste-related struggle in Rajasthan and Bihar etc. mainly were not group struggle but can be viewed as based on other selfishnesses.

2. **Marx's** theory says that the reason of class conflict is asset relations and inherent exploitation whereas in today's society, one of the main reasons for class conflict is political power whose

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sources have been income, assets, political and social power etc. **Horkheimer** says that to look at exploitation and freedom in purely economic terms is not proper as exploitation exists in other areas too.

3. Marxian belief that class conflict is the only inspiration behind social change is not relevant because other factors such as science, freedom, equality, secularism etc. contribute equally to social change. Caste equality, female emancipation, abolition of untouchability in present India have come about this way only. Same sex relations, live in relationships depict the same changes. Efforts by people like Vandana Shiva, Sharad Patil, Sharad Joshi, Medha Patkar, Sundarlal Bahuguna are its examples.
4. According to **Marx**, class conflict will lead to revolution whereas the increasing size of the middle class has proved it wrong. **Goldthorpe** believes that the life standards of the labour class has improved in developed countries. It is an ongoing process in India. Such a condition has minimized the chance of communist revolution.
5. Marx's beliefs that communist revolution would end exploitation and class conflict, leading to a stateless, classless society where there would be no exploitation—the last state of history. But modernist writers such as **Francis Fukuyama** has rejected such ideas on the basis of experiences of communist countries such as China and USSR.

   The facts given earlier show just one aspect of Marxian ideas and it can't be rejected on these basis only. There is another side to it which shows its relevance.



Did u know? The concept of historical materialism was propounded by Marx.

The Relevance of Class Conflict Concept:

1. Inequality and exploitation are the major issues is today's society also. In countries such as Cuba, Venezuela, Chile etc. there are conflicts against economic disparity. In a developing country like India, the new economic policy has increased economic disparity giving rise to class conflict which is behind the rise of MCP, PWG, caste clashes in Bihar and the Gujjar-Meena clashes in Rajasthan.

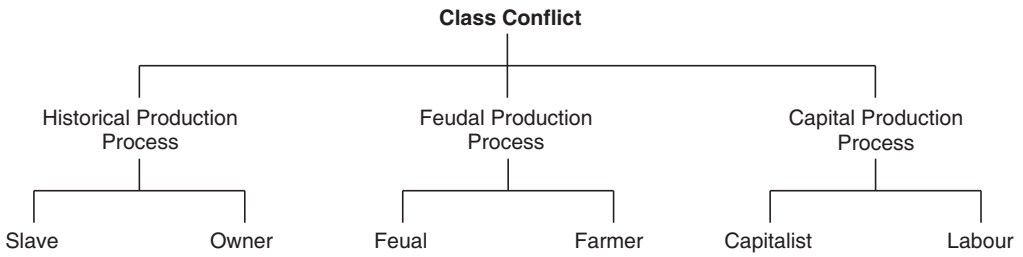
   It is behind global terrorism, Maoist clashes in Nepal and regional clashes in the world. Today, different international organizations are trying their best to finish off economic disparity, exploitation and backwardness. All these incidents point to the relevance of this concept.
2. In today's times of neo-liberalism, the policy of non-interference has increased the number of labourers in unorganized sector giving rise to exploitation. There has been an increase in the sacking of labourers and insecurity leading to tension and conflict. One example is the clashes at Honda plant at Gurgaon.
3. Marx's communism is active as an inspirational ideology to do away with the negative aspects of present social system and to give a particular direction to social changes.

   Thus, it may be safely assumed that though Marxism is its hard form may not be absolutely relevant for the society as a whole but it is certainly relevant as a tool to give direction to various social changes. Thus, its reform form is being used by thinkers such as **Cohen**, **Habermass** and **Frederick Jameson** for analyzing present society.

Class Conflict

Marx's materialistic view sees history in terms of production and analyses deadlock between production power and productin relations as a class struggle.

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According to **Marx**, human history is the one of class conflict between haves and have nots, exploited and the exploiters since the time of communal ownership. The increase in production forces and the rise of private ownership, produced two classes—owners of the means of production and the ones deprived of it, whose relations were based on exploitation. This conflict resulted in either revolution in the whole society the destruction of both the classes. This kind of class conflict started from slave era and continued through feudal era and is present in today's capitalist era.

According to Marx, the seeds of destruction are inherent in capitalism itself this, when the exploitation and class conflict would reach its extreme limit, due to class consciousness, the labour class would rise in communist revolution and would establish control over the means of production and would transform the society into a classless, without exploitation, no class conflict and a stateless society. The means of production would be controlled by the society and this is communist system.

Though, this ideology has many criticisms but this ideology is important to analyse class character, conflicting parts, social injustice and economic disparity etc. Its reformed form is being used by various scholars.

Self Assessment

State whether the following statements are true or false:

4. According to Marx, class conflict is the inspiration behind social change.
5. According to Weber, increasing reason is the control characteristic of modern industrial society.
6. According to Weber, there will be no alienation in a bureaucratic system.
7. Capitalist system helps in a man's creativity.

14.5 Alienation

Different Scholars on Alienation

Max Weber: Weber's interest in the nature of power and authority, as well as his pervasive preoccupation with modern trends of rationalization, led him to concern himself with the operation of modern large-scale enterprises in the political, administrative, and economic realm. Bureaucratic co-ordination of activities, he argued, is the distinctive mark of the modern era. Bureaucracies are organized according to rational principles. Offices are ranked in a hierarchical order and their operations are characterized by impersonal rules. Incumbents are governed by methodical allocation of areas of jurisdiction and delimited spheres of duty. Appointments are made according to specialized qualifications rather than ascriptive criteria. This bureaucratic co-ordination of the actions of large numbers of people has become the dominant structural feature of modern forms of organization. Only through this organizational device has large-scale planning, both for the modern state and the modern economy, become possible. Only through it could heads of state mobilize and centralize resources of political power, which in feudal times, for example, had been dispersed in a

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variety of centers. Only with its aid could economic resources be mobilized, which lay fallow in pre-modern times. Bureaucratic organization is to Weber the privileged instrumentality that has shaped the modern polity, the modern economy, the modern technology. Bureaucratic types of organization are technically superior to all other forms of administration, much as machine production is superior to handicraft methods.

He argued that the bureaucratization of the modern world has led to its depersonalization and further bureaucratization and rationalization seemed to him an almost inescapable fate. But he disagrees with Marx when the latter sees alienation as only a transitional stage on the road to man's true emancipation. He established the fact though there might be any form of social system, whether communist or capitalist, there would be alienation wherever there would be effective bureaucracy in modern industrialized society.

Erich Fromm: According to **Erich Fromm** capitalist system creats hurdle in creativity of man, stops him to establish healthy social relations with others and after casting-off from himself dominishes the image of soul. These circumstances give rise to separatism, where man not only feels himself free from socio-cultural barriers but feels lonely after freeing from these barriers. In this way Fromm has presented a pointed description of loneliness of man in contemporary society.

Thus Fromm tried to reveal the broken relations of modern man and to tie them back but he did not present any practical programme to implement his ideas.

Herbert Marcuse: Marcuse has presented the concept of separation in order of criticism of modern industrial society and due to separatism prevailed the technical dominance in industrial society. According to **Marcuse** modern technology has spread the web of artificial comforts around man and established the consciousness of consumerism. Due to this reason, man has forgotten his separatism and all resources giving a feeling of separatism are engaged in extension of false consciousness. Today man has lost not only his independence but he is not ready to understand that he has lost (independence) it.



Caution Before looking for his lost freedom, a man has to be made conscious of alienation.

In this way **Marcuse** in his analysis has held modern technology and consumerism to be responsible while it was established against Marcuse that whatever may be the form of industrial society, separation would exist. But **Marcuse** also could not present any organized planning like **Marx** to keep away this separatism.

Robert Blauner: Robert Blauner assumes that there is no relation of technological development with separatism. Where technological development level is high, for example, carpet industry. There separatism is found in low quantity but where technological development has attained its highest level like process industries, quantity of separatism has also reduced because here workers also feel themselves responsible and related with their work.

In this way, Blauner has rejected the criticism of non-separatist communist society of Marx after talking about low separatism at the level of high technological development and connecting the idea of separatism with technical development.

All ideas about separatism are inspired by Marx's ideas and in modern society expresses the live description of many dimensions of non-humanistic and separatist conditions of man. But none of them presents the definite plan or programme for salvation from this situation of man what is presented by Marx.

14.6 Relevance and Irrelevance of Alienation

Marx's theory of alienation was propounded to criticize then present capitalist society and its internal contradictions, the inhuman status of labourers and their socio-psychological mental state. A lot of

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changes have taken place in the capitalist society since then, leading to the question of relevance/ irrelevance of this concept. Many aspects of the present society depict the irrelevance of alienation.

1. With the advent of welfare states, the conditions of labourers—labour, hours of duty, social security, condition of workplace etc. were fixed. **Andre Gorz** says that in developed societies, labourers in the form of experts (doctors, engineers) get better salaries and enjoy better material facilities whereas elites spend the life of labourers.
2. In Marxian societies, the labourer was deprived of the means of production and he had no control over production or its process but today the same labourer, as a shareholder, has a stake in the company but their participation in the management has also been ensured.
3. In the production process during the times of Marx, due to mechanization and complex division of labour, the labourer did only a part of the whole work. But, today, in industrialized societies, advanced techniques are used (Robert Blauner). Group Production is prevalent and a labourer is multifaceted (Anthony Giddens). In this era of service economy, physical work has transformed into mental work (Daniel Bell). In such a scenario, a labourer gets chance to show his expertise and creativity and he finds satisfaction in his work.
4. Today, the reason for alienation is not only economic or economic freedom does not ensure non-alienation **(Max Horkheimer)**. In India, lots of people are going through the same feelings due to caste system or minorities are victims in the political arena. **Marcuse**, in his book, '*One Dimensional Man*', says that in today's consumerist society, people have become so engrossed in attaining material comforts that have been cut off from their basic nature.

The above facts depict the irrelevance of Marxian alienation but it may not be rejected on this basis only. There is another side to the present society that proves the relevance of the concept, such as:

1. Today also, the labourers are surviving in human conditions in undeveloped and developing countries. In India, the labourers in unorganized sector work for 12–16 hours without any labour laws or social security. Their work is the means for livelihood, not for any self-satisfaction. In this neo-liberal era, when policy of non-interference is returning, the situations of labourers have worsened further (In the context of the report of Second Labour Commission in India). If we look at western society, it has been divided into two parts (Andre Gorz, *Divided Society*), on one side are elite labourers and on the other side are unemployed who are compelled to work at the homes of these elites. Thus, Marx's concept is still relevant in this scenario.
2. Hebert Marcuse says that today's society is consumerist where technological progress has spawned a huge number of material means of comfort and today's man is so impatient to attain that he become detached from himself leading to him becoming undimensional.

   According to **C. Wright Mills**, in this personality focussed market economy, the expertise of things is being implanted on to man himself. Here, human personality is being fixed by the market. As a result, man has detatched from the basic parts of his personality.

   Thus, **Marx's** theory of alienation provides an ideology for an critical analysis of the situations described above.
3. **Marx** has presented the imagination of social change in the direction of communist non-separatist society and eradication of separatist society. Practically this society (communist) is not there today, but this is useful today also in determination of direction of change of contemporary society. In some or other, this is the effect of ideas of **Marx** that state has tried for improvement in situations of workers in the form of worker's welfare state. Side-by-side neglecting Tylor's (scientific management) group production and multi-skills are being adopted (Uttar pardesh). Conclusion on both the aspects after consideration is that the concept of separatism of Marx seems to be irrelevant today also but analysing the unhumanistic situations of men and for the social change in the direction of non separatist without exploitation equalized society has maintained its relevancy today also in the form of ideology.

Notes

Marx on Capitalism

Marx's concept of historical materialism, capitalism is the result of internal contradictions of the feudal system, where feudals used to exploit agricultural slaves and when this system collapsed, a large number of people were freed who settled in cities and became ready labour for production. New machines factory system and production on a large-scale gave rise to capitalism.

Marx looked at capitalism in a historical way and did not focus on individual persons but society as a whole. He says that capitalism, born due to internal contradictions of feudalism, itself has internal contradictions which would lead to creating ideal situations for the next stage. The ideal society would be a communist one, free of tension and internal contradictions.


Task Elaborate Marx's views on capitalism.

Main Characteristics of Capitalism

Tom Bottomore (1973) presented the main characteristics of capitalism which are as follows:

1. The things produced in this system are not for personal consumption but for sale whereas in early economic processes, the produce was consumed, as the technique was not advanced and the family members only were engaged in production. But in capitalism, people work in factories and a large number of things are produced for sale in the market.
2. In this system, worker power is sold and bought and the worker are looked as a form of worker power. The factory owners looked at this power before engaging a worker. Though the workers are legally free to sell or not to sell but their needs compel them to work.
3. In this process, buying and selling are done in currency as it is that social relation by which various elements of capitalism are joined in a relation and thus banks and financial institutions have important role in it.
4. The control of businessman over the production process is also related to currency relations. All the decisions such as cost of production, the labour wages, investments are taken by him.
5. Since the main aim of production is sale, thus there is competition among businessmen, resulting in new techniques and new discoveries. Businessmen with common interests from different business groups. This leads to centralization of capital in a few hands.

   Thus, Marx says the capitalism has extremes of exploitation, inequality and polarisation of classes and the gap widens between workers and the owners of the means of production.

Self Assessment

Multiple Choice Questions:

8. There are two sides of social production process—the powers of production and ..... of production.
   (*a*) Relations (*b*) activities
   (*c*) polarization (*d*) Difference.
9. Habermas is the neo-Marxist ..... of Germany.
   (*a*) socialist (*b*) thinker
   (*c*) revolutionary (*d*) liberal.

Notes

10. According to ....., today the ways of exploitation have changed in modern societies.
(*a*) Marx (*b*) Weber
(*c*) Habermas (*d*) Fukuyama.

11. ..... is not the only basis of society.
(*a*) Social System (*b*) Political System
(*c*) Economy (*d*) Religions System

14.7 Mode of Production

Marx developed the concept of mode of production and tried to understand social change and development on its basis.

Production process is the ways of organization and production of things and services which is the basis of all social systems and on whose basis are fixed other social, economic, political and other ideological systems. Any production process has two parts— (1) The powers of production and (2) The production relations.

The production powers depict man's control over nature, under which raw material, means of production and the power are included and through whose medium, man fulfils his needs.

The production relations refers to the relations between people involved in the production process which are mandatory and are free of human will. These relations are such as lord and slave-feudal, lord and farmer, businessmen and labourer etc.

Marx tried to unravel the inherent contradictions in the production process. The production relations are parallel to production powers such as when these production powers were less developed, and the agricultural production was done by biological energy, the production relations were in the form of feudal-farmer relations, but when these production powers became developed and the production started by machines, the production relations changed to businessmen-labourer relation.

Marx believes that these production powers are not stable, but are always on the lookout for further development by technical development, thus tensions increase with production relations, which develop into class conflicts because new production processes demand changes in the prevalent production processes but the owner class resists these changes. When these production powers reach the extremities of development, their co-ordination/adjustment with old production relations start getting finished and new ones come into existence, despite the opposition of the owner class; thus leading to changes in structural elements.

14.8 Summary

- Historical materialism presented by Marx was based on the experiences of capitalist societies of Europe in his times. But, the nature of capitalism has undergone a lot of changes since then.
- Historical materialism, based on materialism, history and social change is a complex ideology propounded by Marx which analyses history, culture and social change, opposed to idealism, on the basis of production process based on material values.
- Marx believes that the history of human society is the history of class conflict, but it is not fully implemented on present society, because present corporate capitalism is based on class co-operation.
- Marx used the concept of alienation to criticise the then capitalist society, depict its internal contradictions, the inhuman conditions of labourers and the social mentalities.

Notes

- According to Marx, production process is the ways of production and organization of things and services which is the basis of every kind of social system.

14.9 Keywords

Extremist—One who violates social norms.

Relevant—Related to relevance.

14.10 Review Questions

1. Define the concept of historical materialism and analyse its relevance and irrelevance.
2. Explain the material production process of Marx.
3. What do you understand by 'Class conflict concept'? Explain its relevance.
4. Analyse the ideas of different thinkers on the concept of alienation.
5. Explain the present relevance and irrelevance of alienation.

Answer: Self Assessment

1. mutual	2. Production	3. exploitation	4. True
5. True	6. False	7. False	8. (*a*) relations
9. (*b*) thinkers	10. (*c*) Habermas	11. (*c*) Economy.	

14.11 Further Readings

1. Samaj ke Mool Tatva—*J.P. Singh, PHI Learning Pvt. Ltd.*
2. Samajshastra ke Sidhanta—*Ram Nath Vrma Evam Rajendra Kumar Sharma, Atlantic Publishers.*
3. Samajshastra: A vyavasthit Parichay, *Johnson Harry M. Allied Publishers.*
4. Samajshastra—Vishay Evam Drishtikone-*Harleymbus M. Oxford University Press.*
5. Samajshastra—*Shefter Richard T. Evam Robert P. Lamm, Tata McGraw Hill.*