

BASICS OF SOCIOLOGY

(SGY1B01)

**B.A. SOCIOLOGY
CORE COURSE – I
I Semester**

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MODULE I

AN INTRODUCTION TO SOCIOLOGY

The opening module of this paper deals with what is Sociology through the idea of different sociologists, and its nature and scope. Besides this what is sociological imagination and how it helps to mould sociological outlook. The module refers sociology and commonsense how these are different from each other, it is an inevitable part of this paper because sociology studies the commonsense concepts applying the scientific methods. Family, marriage, religion, political institutions, economic institutions etc. are important social institutions those are the basic concept of sociology its characteristics and significance are analysed in this module. The module provides a basic idea about sociology and its scientificity .

1.1 Sociology: Definition, Nature and Scope

Sociology is a branch of social science that deals with society. Social relationships are the subject matter of sociology. Sociology is a new science developed only in 19th century. Even though it is a youngest science its scope is extremely wide. Man and society and their relationship are the specific area of study. Sociology which had once been treated as social philosophy or the philosophy of history emerged as an independent social science in the 19th century in France. Auguste Comte, a French philosopher is popularly known as the founding father of Sociology. Comte is accredited with the coining of the term sociology in 1839. The term sociology is composition of two words like Latin word *socius* means *companion* and Greek word *logos* meaning *science or study*. Sociology has been defined in a number of ways by different sociologists. The definitions of different sociologists are cited below;

Definition

- ❖ Auguste Comte a French Philosopher who defines “sociology as the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation.”
- ❖ Max Weber a German Philosopher defined “sociology as a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.”
- ❖ Emile Durkheim was French philosopher and one of an important classical social thinker defines “sociology as the science of social institutions.”

Different sociologists differently defined sociology. It is evident that the sociologists differ in their opinion about sociology. However the common idea underlying all the definitions mentioned above is that sociology is concerned with social institutions, man and his actions. Various sociologists defined sociology on the basis of subject matter. Auguste Comte displays social phenomena as the subject matter, but Weber identified social action as the subject matter and Durkheim's view is different from both of these sociologists. For him sociology is the scientific study of social institutions.

Nature of Sociology

Each and every subject has a specific nature, which simply means the underlying characteristics. Sociology as a branch of knowledge it has its own unique characteristics. It is different from other sciences in certain respects. Robert Bierstedt (1913-1998) an American Sociologist discussed the characteristics of sociology in his well known book entitled as *The Social Order: An Introduction to Sociology* (1957). Following are the main characteristics of sociology enlisted by Bierstedt

1. **Sociology is an independent science:** Sociology is not treated and studied as a branch of any other science like philosophy, history etc. and it has its own field of study, boundary and method so it is an independent science.
2. **Sociology is a social science not a physical science:** Sociology belongs to the category of social science not physical science. As a social science its major attention is on man, social behavior, social activities and a social life. As a social science Sociology is intimately related to other social sciences like History, Political Science, Economics, Psychology, Anthropology etc. Specifically Sociology deals with the social universe which distinguishes from Astronomy, Physics, Chemistry and other physical sciences.
3. **Sociology is a categorical and not a normative science:** Sociology explains about different categories, positive and negative, good and bad, right and wrong etc. Norms are the expected modes of behavior based on social values, Sociology studies these norms but not support it. Hence it is categorical but not normative. As science Sociology do not make any kind of value judgments. Sociology is ethically neutral, and never deals with the problems of good and evil, right and wrong. Its approach is neither moral nor immoral but amoral. Sociology deals with values and norms as the

bases of social order that constitute social structure. Sociology is a science its knowledge is scientific not emotional.

4. **Sociology is a pure science not an applied science:** Commonly science is broadly classified into pure and applied. Pure science mainly seeks to the acquisition of knowledge they haven't any application but applied science is mainly concentrates its knowledge more on the application in different contexts than acquisition of knowledge. Sociology is not an applied science.
5. **Sociology is relatively an abstract science and not a concrete science:** Sociology mainly observes and studies social phenomena, which are abstract in nature. The very subject matter of Sociology is society so it is abstract, whereby Sociology as a discipline studies social relationships, social structure, social system and so on. The subject is more concerned with the forms of human relationships and their pattern, which are absolutely abstract in nature. Because of the nature of the subject matter, the Sociology becomes an abstract science.
6. **Sociology is a generalising and not a particularising science:** Sociology tries to find out the general laws or principles about human interaction and association about the nature, form, content and structure of human groups and societies. It does not study each and every event that takes place in society in isolation. It tries to make generalizations on the basis of the study of some selected events.
7. **Sociology is a general science not a special social science:** General science means a branch of knowledge constituted by the combination of different subjects like Economics, Political Science, History, Sociology etc. But special science is the opposite of general science. Special science concentrates its enquiry on specific aspects of knowledge, for example Political Science deals with political aspects of society, Economics deals with the economic aspects of society. Sociology studies human society as a whole in this sense sociology is a general science.
8. **Sociology is both a rational and an empirical science:** Rationalism and empiricism are the two broad approaches of scientific knowledge. The empiricists emphasized that the experiences and facts that result from observation and experimentation. Simply they conceptualizes that all knowledge is derived from senses that means experiences. Rationalists' stresses on reason and theories that result from the logical inferences. In this way Sociology makes use of the methods of rational and empirical sciences. Therefore Sociology could be treated as both rational and empirical science.

Sociology is a science so its nature is scientific and above mentioned features are assure the scientific nature of the subject.

Scope of Sociology

Sociology is a social science which deals with the social institutions, social interactions, social behavior etc. Since the dawn of civilization society has been a subject for speculation and enquiry. Even centuries ago men were thinking about society and how it should be organized. Though thoughts and discussions were in sociological terms they were called philosophers, historians, thinkers, law givers etc. Sociology came to be established as a separate discipline in the 19th century by the efforts of French Philosopher Auguste Comte. But there is no unanimous agreement among the scholars about the scope of sociology is wide. The scope of a subject mainly determined on the basis of its area of study and the uses of it in people's life. The scope of sociology explained by philosophers based on separate ideas that constitute two schools of thought such as specialistic or formalistic school and synthetic school that are briefly explain below.

Specialistic or Formalistic School

It is the first school explains about the scope of sociology on the basis of area of study. Advocates of the specialistic school opined that sociology has a limited scope. German Sociologists are the main advocators of the formalistic school. George Simmel (1858-1918) a prominent German Philosopher and sociologist who headed and who supported the formalistic school's view that sociology is a pure and independent science. He summarized that sociology is a specific science which deals with the forms of social interaction than its content, the content analyzed by other social sciences. Sociology deals with the forms of social relationships and activities than the relationships themselves. Alfred Vierkandt (1867-1953) a German Sociologist opines that sociology is a special branch of knowledge which deals with the ultimate forms of mental or psychic relationship which link men to one another in society. Love, hate, cooperation etc. are examples of mental relationships which shape particular type of social relationships. If sociology refrains from the historic study of concrete societies, Sociology becomes a definite science. Since the subject matter of sociology confined in the forms of mental or psychic relationships the scope of sociology is limited. Leopold Vonwiese (1876-1969) another German Sociologist included in formalistic school who opined that owing to sociology confined its' area of study on the forms of social relationships and social processes the scope of sociology is limited. He divided the social

relationships and social processes into different types. According to him there are two social processes in society such as associative and dissociative. Cooperation, accommodation, assimilation are important associative social process whereas competition and conflict are the commonly exist as forms of dissociative social process.

Max Weber (1864-1920), a well known German Sociologist supports the view of formalistic school that the scope of sociology is very limited. Because of sociology concentrates its area of analysis on the interpretative understanding of social action and social behavior, sociology should confine itself in the analysis and classification of social action and social behavior. Ferdinand Tonnies a popular German Sociologist opines that sociology studies the forms of social relationship and it deeply analyses all process, phenomena and institutions under the head of the forms of social relationships. Gemeinschaft (German word meaning society) and Gessellschaft (German Word means community) is the differentiation of social group made by Tonnies.

Synthetic School

It is another perception of philosophers on the scope of sociology on the basis of the area of study; it developed as a criticism of specialistic school. This school opined that the scope of sociology is wide. Like its name the school of thought states that sociology is the synthesis of social sciences. The school also argued that sociology is a general science. Important thinkers comes under synthetic school are L T Hobhouse, P A Sorokin, Morris Ginsberg and Karl Mannheim, their contributions are summed up below.

Leonard Trelawny Hobhouse (1864-1929) an English liberal political theorist and sociologist, popularly known as Hobhouse who opined that sociology is the synthesis of social sciences but sociologists has some special tasks which are given below.

- (1) One must pursue his studies in his particular part of the social field.
- (2) Keeping in mind the interconnections of social relations one should try to interconnect the result arrived at by different social sciences.
- (3) Sociologists should interpret social life as a whole.

Pitirim Alexandrovich Sorokin (1889-1968) a Russian born American sociologist, popularly known as P A Sorokin opines that sociology studies different aspects of social relationship so cannot call it as special science. According to him the area of study of sociology includes

the study of general features of social phenomena and their relationship with various aspects of social phenomena and study the relationship between social and non social aspects.

Morris Ginsberg (1889-1970) a British sociologist, according to him sociology studies and classifies all forms of social relationships, it also analyses the relationship between individual and society. He divides the area of study of sociology into three which constitutes the scope of sociology.

1. Social Morphology
2. Social control
3. Social process
4. Social pathology

Social morphology studies the quality and quantity of population, social groups, social structure and social institutions. The another area of study social control analyses formal and informal control mechanisms existing in society for control the behavior of members. Social process is the third branch of area of study it studies different types of interaction like cooperation, competition and conflict. Social pathology studies the social problems such as poverty, crime etc.

Karl Mannheim (1893-1947) a well knew German Sociologist, who divides the area of study of sociology into two branches. Among those first branch is systematic and general sociology and the second is historical sociology. The first branch deals with the main factors of living together and the second branch studies the historical variety and actuality of the general forms of society. Comparative sociology and social dynamics are the two sections constituted the historical sociology.

1.2 The Sociological Imagination –Task and promise

Charles Wright Mills popularly known as C. Wright Mills, was an American sociologist born on August 28, 1916 in Waco, Texas, United States. The Sociological Imagination is an important theoretical contribution of him for the foundation of sociology. The theory referred in his book *The Sociological Imagination* published in 1959. Mills in his book mainly analyzes how one should approach the world in order to study it sociologically. *White Collar* (1951) and *The Power Elite* (1956) are the other major influential books by Mills.

Sociological imagination is a theory comes under the theoretical branch of sociology of everyday life, which was emerged in 1960s in USA. This branch of theory analyses the micro aspects of society. Sociological imagination is a quality of mind for observing world sociologically. It highlights the quality of mind to correlates the personal experiences and social change. Through acquiring this quality individual can understand society as a whole. Mills perceives that contemporary history is the facts about the success and failure of individual men and women. At the same time social science deals with the problems of biography of history and their intersections with social structures. In this sense sociological imagination helps to understand society and social change. Mills highlights that all things occurring in this world due to the interplay of society. He used the concept the personal troubles of milieu (biography) as the problems of persons in his social environment, which means any problems suffering from individual in his own life like unemployment, discrimination, oppression, suicide etc. Public issue of social structure is another concept used to represent the problems produced by collectivities in society like war, drought, unemployment, etc. All our systems are existing through the correlation between personal problems and history. If individuals consider their personal issues as their own issues and they cannot overcome that alone, when sociological imagination helps to evaluate that problem as the result of historical change. For example unemployment of a person is the result of personal cause, but the unemployment of 50% of people in a society is a social cause, that is the result of globalization or other global economic changes. Mills assure certain task and promises through this approach that are given below:

1. It enables individuals to understand the larger historical scene in terms of the meaning of inner life (personal things) and the external career (activities of group of people) of a variety of individuals.
2. It provides the ability to understand the intimate realities of oneself in connection with larger social realities.
3. It capacitates individual to change issues from physical to psychological. An individual consider his problem as his own problems. Through the grasping of sociological imagination, he can understand his own problem as part of larger society, in this sense it provides the capacity to shift from one perspective to another.

4. It facilitates the individual to understand what is going on in the world and what is happening in themselves as minute points of the intersection of biography and history within society.

Sociological imagination is a capacity of mind helps to understand personal problems in connection with social realities. Mills conceives personal problems as physical, which is individual. Sociological imagination facilitates to change those personal problems as the problems result from social change, it is psychological. Through the combining of personal problems with public issues, the individual can understand society, because social science and contemporary history made with the interplay of biography and history. Even if the individual cannot understand his own problems in the light of a larger social context, he/she cannot understand the world. The approach mainly facilitates individual for developing a sociological outlook in analysis of the world.

1.2. Sociology and Common Sense

Sociology is a discipline which objectively searches for interconnections among different domains (area) of society and its systematic use of comparisons. Sociology studies the common people in society and the commonsense concepts like religion, economics, politics, caste, dowry, domestic violence etc. As the peculiarity of its subject matter people may misunderstand sociology studies as the commonsense. Even though Sociology and commonsense seems to be closely related, they are different. Commonsense means the people's innate ability to understand and asses the things they see and hear on a regular basis.

Sociologists test the insights created by commonsense by systematically assembling large body of data and applying the data, concepts and methods that may be applied to other domains of life in other parts of the world, for example Durkheim's study of suicide. Durkheim externally saw suicide as a commonsense concept, then he studies it apply the scientific methods and find the social causes behind it and he conclude it as a social problem. Weber's study of religious values and economic action is another example. Religion is a commonsense concept but Weber try to objectively coordinate religious behavior with economic growth. Religion is part of private life but economy is element of public life. He objectively conceptualizes how religious behavior in world leading to economic growth but in commonsense concept religion is part of belief.

Sociology studies the laymen concepts like family, marriage, class, caste, race, socialization etc. and it enquires about these on the basis of its own procedures like survey research, statistical analysis etc. Sociology is a formal field of academic study, objectivity is its nature and it scientifically analyses the society but commonsense is subjective and it has no scientific support. Sociology predicts the reality on the basis of scientific method but commonsense does not always accurately predict reality. Commonsense formed on the basis of certain constraints like norms, values, and control but sociology supports these constraints, its knowledge is scientific so it is not yielded by these constraints.

Sociological knowledge is general, specific and systematic whereas commonsense is particular and localized. Even though the sociology is dynamic its knowledge is more or less static and it transcends time and place but the commonsense is highly variable subject to the constraints of time and place. Sociology is a branch of social science and it has a body of concepts, methods and data but commonsense has no specific methods other than individual features like emotions, personal choices, ideas etc. A deepened and broadened systematic study occurred in sociology but commonsense is externally search the things. Sociology forms knowledge by a systematic investigation but commonsense shapes its knowledge by limited experience of particular persons in particular places and times that hinders the examination of the available and relevant facts. Commonsense is utopian whereas sociology is anti-utopian.

Sociology's central preoccupation with the disjunction (lack of consistency) between what human beings consider right, proper and desirable and their actual conditions of existence. Sociology is anti-fatalistic in its orientation. It does not accept the particular constraints taken for granted by commonsense as eternal or immutable. Sociological reasoning acts upon commonsense it tends to moderate both the utopian and the fatalistic elements in it. Sociology is bias free but commonsense is the source of potential bias and error. Sociological knowledge is value neutral or value free whereas commonsense is based on value judgments (judgments of reality on the basis of values like truth, happy, interest etc.).

1.3 Social Institutions-Features and Significance

Social Institutions

Institutions are the building blocks of society, which made society, fulfills social needs and maintains social order. Due to its closeness to society and individual it is an

important concept in social sciences like Sociology, Anthropology, Political Science, Economics etc. Institutions are not an individual concept it is a social concept. Social institutions are helps to maintain social order and social existence. It is mainly fulfills the social needs. It simply means the complex set of social norms, beliefs, values and role relationship that arise in response to the needs of society. Society is the subject matter of sociology and society is made out of social institutions like family, marriage, caste, religion, education etc. so it has very importance in sociology. Even though the concept has some complexities sociologists differently conceptualize it those are given below;

Definition

- ❖ MacIver and Page define “social institution is the established forms or conditions of procedure characteristics of group activity.”
- ❖ Ian Robertson defines “an institution is a stable cluster of values, norms, status, roles and groups that develops around a basic social need.”
- ❖ Horton and Hunt define “an institution is an organized system of social relationship which embodies certain common values and procedures and meets certain needs of the society.”

These three sociologists similarly conceptualize social institution as the established forms of values, norms. Especially the institutions are the norms regulating the behavior of individuals and help to fulfill the social needs like, family provides a code of conduct for regulate the behavior and family fulfills the needs of individuals, marriage another institution, facilitates union of two individuals and give room for reproduction, religion a social institution regulate the behavior of individual. Hence institutions are norms that are codified in different heads like family, marriage, caste, religion etc.

Features of Social Institutions

Social institutions are the inevitable part of society and individual, which in found in all societies in all times. It has certain features which are given below

1. Satisfaction of specific needs: Institutions are the established forms of laws which help to satisfy the needs of individual. For example family is a primary institution which satisfies certain needs like affection, economic, security etc.
2. Prescription of rules: Institutions are the sources of prescription of rules. It provides certain rules for behaving like religion provide certain rules for controlling the behavior.

3. Abstractness: Institutions are neither visible nor tangible. Individuals cannot see the institutions but they can experience it.
4. Cultural symbols: Culture is a way of life. Institutions are the symbols which expresses certain lifestyles so it is the cultural symbols.
5. Universality: Social institutions although in different forms are found in all societies in all times in primitive and modern societies.
6. Social in nature: Institutions are not individual phenomena. It is exist among group so they are social phenomena.
7. Institutions are the controlling mechanisms: Institutions are set of norms or rules which act as the controlling mechanisms. Institutions like family, marriage, religion, caste etc. provide certain rules for controlling the behavior and interaction pattern of individuals.
8. Institutions are relatively permanent: The sudden changes are not commonly reflected in social institutions. The slow changes are found institutions and therefore they are relatively permanent.
9. Oral and written: In early period the institutions are mainly oral, there have no a developed language for record the rules. Certain rules are transmitted through communication like recognize and respect others. Certain rules are written, like constitution and other written laws.
10. Institutions are interrelated: All institutions are related to each other. Family, marriage, caste, kinship, religion etc. are related to each other for maintenance of social order.

Social institutions are the established forms of norms and rules. Society cannot exist without social institutions. It helps to maintain social order. It also helps to social growth and capable to become a welfare society.

Significance of Social Institutions

Social institutions have certain function in society which helps to the smooth functioning of society. It is a universal phenomenon, exists in all societies in all periods of history.

1. It helps to maintain social order and social welfare
2. It helps to social growth
3. It works as a control mechanism
4. Social institutions are the inevitable part of society
5. It controls social interaction of individual

Types of Social Institutions

Social institutions are classified into primary institutions and secondary institutions on the basis of the nature and characteristics of them. Primary institutions are the most basic type, which helps to fulfill our basic needs like food, clothing and shelter. Family, marriage, kinship, religion etc are important examples of primary institution. Secondary institutions are another type of social institutions which helps to fulfill the secondary needs like education entertainment, economic needs. It is mainly support the primary institutions for the fulfillment of the primary needs. Economy, political institutions, education etc. are the major secondary institutions commonly found in society. Certain important primary and secondary institutions are briefly explain below.

Family

Family is a basic social institution existing in all periods of history. Family simply means a social group consisting of husband, wife and their children. The term family derived from Latin word *famulus* meaning *servant*. Family is a group of persons defined by sexual relations, and the people in it are related through the ties of marriage and blood. Family is a social unit as well as a biological unit. Different sociologists differently conceptualize family that is given below.

- ❖ Nimcoff define s “family is a more or less durable association of husband and wife with or without children, or of a man or women alone with children.”
- ❖ MacIver defined “family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.”

Characteristics of Family

Family is a basic social institution it has certain characteristics which are given below

1. Universality: Family is a universal institution in society. Family has existed in every age and in every society and is found in all parts of the world. No culture or society has ever existed without some form of family organization.
2. Emotional basis: Family is a fundamental unit of human society. It is based on certain emotions like care, love, sharing, recognition etc.

3. Limited size: Family is a group constituted by a limited number of people. It is a group based on biological condition.
4. Formative influence: Family helps to form certain qualities like personality, socialization etc. The family exercises the most profound influence over its members. It moulds character of individuals. Family influences individual from childhood onwards.
5. Nuclear position: The family is the nucleus of all other social groups. Marriage, parental obligations, siblings and secondary institutions etc are included in family. The whole social structure is built of family units.
6. Responsibility of the members: Family is not merely a temporary collection of people, it is a functional group. Family is group constituted on the basis of marriage. Parents and children have certain mutual responsibilities. Each and every member has responsibilities for the maintenance of family as a primary institution.
7. Social regulation: Social regulation means the control of society over individuals for regulating behaviour. Family is guarded by social customs and legal regulations. It imposes certain regulations over members to control the behavior of individuals.
8. Permanent and temporary: Family as an institution is permanent and universal, while as an association it is temporary and transitional.

Family is a basic institution in society. As an institution it has some specific characteristics which are given above. The characteristics of family shows that the inevitability of family in society.

Functions of Family

Family is a small social unit composed by husband wife and their children. Family has certain characteristics like universality, nuclear position, social regulation, emotional basis; limited size etc. sociologists opined that family has certain functions to maintain society. MacIver, Ogburn and Nimcoff well known sociologists who conceptualized the functions of family. The important functions of family are given below;

1. Affection
2. Recreational
3. Religious
4. Educational
5. Economic

1. **Affection Function:** Family is a social group based on emotions like love, sympathy, caring etc., Man has physical and mental needs, which are satisfied in family. Parents love their children. The love of parents discloses the caring, recognition, and mutual sharing of feelings towards children. Through fulfilling the affection function child become very responsible in society and they can develop good personality.
2. **Recreation function:** It is the second most important function of family. In case of joint or extended families, the responsibility of children is not vested in parents alone. Grandparents, father's brothers, sister etc. also take care of children. The recreation (entertainment) chances like playing, storytelling, sharing the experiences etc are fulfilled in families so the families fulfill recreational functions.
3. **Religious:** Religion is a social institution. Children get primary ideas about religion from family. Family has major role to shape the religious beliefs of children. Religion is an agency of social control. It helps to control the behavior of children.
4. **Educational:** Educational function of family means the socialization of children. Socialization simply means learning the social roles from family in early years of life. Family is the first school and parents are the first teachers of children. The first units of life like recognition, love, caring etc are studying children from family.
5. **Economic:** Economic function means the primary function of family like food, clothing, shelter etc. Family is a social unit at the same time it is an economic unit. Family fulfills the economic function of its members.

Even though certain changes are occurring in structure and nature of family, it exists as a basic institution in society. Sociologists opined that the functions of family changed in accordance with time changing especially the functions are transformed to secondary agencies like affection function fulfilled by day care centers, recreational function by parks and other playing spaces etc.

Types of Family

Family is an inevitable institution of society, it helps to the healthy maintenance of society. Different sociologists conceptualize the family differently. Family divided into different types on the basis of characteristics, structure of authority, pattern of residence, ancestry or descent etc. Some important types are briefly explained below;

Classification on the basis of characteristics

1. Joint family
2. Extended family
3. Nuclear family

Classification on the basis of authority structure

1. Patriarchal family
2. Matriarchal family

Classification on the basis of pattern of residence

1. Patrilocal family
2. Matrilocal family
3. Neolocal family

Classification based on lineage or descent

1. Patrilineal family
2. Matrilineal family

Classification Based on Characteristics

1. Joint family: Joint family is a type of family existed in early Indian society. The family in India does not consist only of husband, wife and their children but also grandparents, cousins, aunts and uncles this system is known as joint family system. Large size, joint property, common residence, mutual rights and obligations, and productive unit, traditional occupation etc. are the important peculiarity of joint family system. Irawati Karve a well known Indian sociologist defined “joint family as a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred.” The social developments like urbanization, industrialization, spread of modern education etc. destruct the joint family system.
2. Extended family: It is a type of family commonly found in early and present society. Extended family constituted is by husband, wife their children and either the parents of husband or wife.
3. Nuclear Family: It is type of family commonly found in modern industrial society. The nuclear family constituted by husband, wife with or without children (unmarried).

Classification Based on Authority Structure

1. Patriarchal family: It is the classification of family on the basis of authority structure. The term patriarchy is composed by two terms like *Pater* and *archy*. Among those the

Latin word *Pater* means father especially male *archy* means rule or a governing part. In patriarchal family the authority of family vested in a male member that may be a joint, extended or nuclear family. This type family is commonly existed in earlier and present day societies.

2. Matriarchal family: This is another type of family classified on the basis of authority structure. The authority of family is vested in mother or a female member, the best example of this type family is the families of Nair community in Kerala. But some contradictions are found in history about the matriarchal families in Kerala, some theorists are opined that the authority of family to a female is nominal, all decisions are taken by male members.

Classification Based on Pattern of Residence

1. Patrilocal family: In this type family, after the marriage woman lives with her husband and his parents, it is a common and existing type of family system.
2. Matrilocal family: Matrilocal families are constituted by husband and wife living within wife's family. Matriarchal families commonly following this type pattern of residence system
3. Neo local family: The term neo means new. In this type families, the husband and wife living in a new space. This type family is commonly found in modern industrial societies.

Classification Based on Lineage or Descent

1. Patrilineal family: In this type family the lineage is passes through father or a male member. The patriarchal and patrilocal families are following this type lineage system.
2. Matrilineal family: In matrilineal family the lineage passes through mother of a female member. The matriarchal and matrilocal families following this type lineage system.

Marriage

Marriage is a type of primary social institution. It is a universal social institution established by the human society to control and regulate the sex life of man. It is closely connected with the institution of family. Regulation of sexual life is the prime function of marriage, through which facilitate social control. Edward Westermarck, a Finnish sociologist defined that

family as the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring.”

Forms of Types of Marriage

Marriages are divided into different types based on characteristics. Monogamy and polygamy, Polygyny, polyandry, hypergamy and hypogamy, endogamy and exogamy are the important types of marriages commonly found in our society.

1. Monogamy/ Monogamous marriage
 - i)Hypergamy
 - ii)Hypogamy
2. Polygamy
 - i)Polygyny
 - ii) Polyandry
 - i)Sorrorate
 - ii)Levirate
3. Hypergamy (anuloma)
4. Hypogamy (pratiloma)
5. Endogamy
6. Exogamy

Monogamy and polygamy is two general terms used to refer the number of spouse, spouse may be man or woman. Monogamy means one man or woman marries one man or woman. Hypergamy and hypogamy are the two types of marriages coming in monogamy, this classification mainly based on the peculiarity of social status. Hypergamy or anuloma marriage means a lower class woman marries a higher class man. The hypogamy or pratiloma marriage means a higher class or caste woman marries a lower class or caste man. It is claimed that an ideal type of marriage system. Polygamy is the term used to represent one man or woman marries one more man or woman at a time. Polygyny and polyandry is two varieties of marriages come in polygamy. Polygyny means a man marries more than one woman at a time. Polyandry is the opposite of polygyny that is a woman marries one more man. Sororate and levirate is another set of polygamous marriage. The Latin word soror means sister, when sororate marriage means a man marries one woman and his sisters at same time. The Latin word levir means husband's brother, levirate marriage means a woman marries husband's brothers at a time. Endogamy and exogamy is a general classification of

marriage, this compartmentalization based on the peculiarity of membership in a group of an individual being marry. Endogamy means a man or woman marry a man or woman within his own group. Group simply means class, clan or caste etc. Exogamy means a man or woman marries outside of his/her own group.

Economic Institution

Economic institutions constitute the economic system. System means a structure or complex whole of interrelated elements. Production, distribution and consumption are the economic activities, which is operated through the economic institutions like property, wage, division of labour, work etc. Economic institution simply means any activities related with the production of food. Economic activities are undertaking in economic system. The economic activities of individuals are governed by rules and procedures laid down by society. The property one of the most important economic institution, means the goods or objects of which an individual or group of individuals to be owner. The goods or objects owned by individual are known as private property whereas the goods or objects are owned by govt. is called public property. Wage an economic institution is a fixed or regular payment earned for work or services. It is fixed by employer and employee through contracts. Division of labour is another economic institution commonly found in society. Every human society establishes some division of labour among its members that may be on the basis of age, sex, caste, ability, education, qualification etc. Division of labour involves the assignment to each unit or group a specific share of a common task. It assures the particular job to particular category of people to do. It helps raise the efficiency in particular task at the same time it helps to functional dependency in society. Economic institutions facilitate economic activities, which helps to the maintenance of economic system. Economic system is an inevitable part of social system. The smooth functioning of economic system helps to the social order.

Political Institutions

Institutions are the established form of rules and norms, and it is the building blocks of society. Political institutions are the structural elements of political system. It simply means the organizations in a government which create enforce and apply laws. The rules and regulations are commonly found in every society for control the behaviour of individuals. In primitive societies the control system is informal but in modern society the regulating agencies are formal. Government, political party, the Constitution etc. are the political institutions constituting the political system. Government executes different laws based on

the constitutional values. The constitution is a legal document which governs the government of a country. Political parties are organized by people who share common interest and ideologies. Through general election the party members come in the legislative bodies and they can influence the political decisions and processes in a democratic State. Political institutions constitute the political system, which is an inevitable part of social system. Political institutions facilitate the smooth functioning of society through the controlling of relationship between individuals.

Institutions are the established forms of norms and rules. Social institutions are the backbone of society. It is constituted by primary and secondary institutions. Both contribute to the smooth functioning of society. All the systems like political system, economic system, primary social institutions etc. form the social system, which is the subject matter of sociology.

MODULE II

ELEMENTS OF SOCIETY

This module analyses the elements of society, which is the constituting parts of social groups, social control, culture, norms and values. These are the basic concepts referred in sociology. The main analytic element of sociology is social group, which is maintained by social control. The social control facilitated by culture, norms and values. Man is a social animal, he intent to live in society. This module helps to make a clear idea about society and its elements.

2.1 Social Groups-Types, Features and Significance

Social group is a basic concept in sociology. Society is made up of social groups. In common parlance group means merely a collection in a physical area, but in sociological sense its meaning is different. A group means a collection of two or more people among the direct or indirect contact and communication. The people are collected in a geographical area on the basis of certain qualities like common interest, features, feelings, believes, tastes etc. Short term or long term groups are found in society. Interrelationship is the nature of group. Different sociologists conceptualize social group in different ways the definition of groups are given below

1. MacIver and Page defines “social group as any collection of human beings who are brought into human relationships with one another.”
2. Harry M Johnson defines “a social group is a system of social interaction.”

Groups have certain characteristics which are given below.

1. Collection of individuals: one individual cannot say a group which means two or more persons collected in a particular geographical area.
2. Interaction among members: A mere congregation of individual do not form a group, two or more individual collected in particular are among them direct or indirect contact and communication.
3. Common quality: It is the nature of group. The members of a group have a common quality that may be a common interest, feeling, believes, features, ideology, aims or any qualities similar to others.

4. We-feeling: It means feeling of oneness. It represents group unity. It refers to the tendency on the part of the members to identify themselves with the groups. It creates cooperation among group members and helpful to protect and attain the common goal.
5. Mutual awareness: Mutual awareness is the quality of group members and it involves in group life. The members are aware of one another and their behavior, their ideologies and they respect and give priority like their own.
6. Unity and solidarity: It is a characteristic of social group. Unity means a state of oneness but solidarity is a psychological sense of unity. The members have a unity on the basis of dependence is called solidarity but the equal consideration to one another is unity.
7. Size of the group: The number of people is important for group. Countable numbers of persons are included in group that may be dyad, triad etc.
8. Stability: It means the state of permanency. Groups may be temporary or permanent or short term or long term. The temporary group or short term groups are unstable, but the long term or permanent group is stable. The ideology, objectives, norms or values of the group may be changed in accordance with time changed but the group existed.
9. Group norms: Norms are the foundation of society. No group without norms. Norms means the expected mode of behavior. The members of a group have some code of conduct related with the ideology and objectives. Norms of a group closely related with its existence in society.
10. Groups are dynamic: Social groups are not static. Groups are subject to changes whether slow or rapid. New members may enter group on the basis of changes in interest, ideology etc. and old members may go outside of the group. Due to internal or external pressures or forces groups undergo changes.

Types of Social Group

Man is a social animal he is interested to live in group. Group means a collection of people who establish and maintain direct or indirect contact and communication. Interaction is the basis of any group. Social groups are divided into different types on the basis of nature of interaction, and characteristics such as primary group and secondary group, voluntary group and involuntary group, in group and out group, Gemeinschaft and Gesellschaft, Horizontal and vertical and reference group.

Types of group

1. Primary group and secondary group
 2. Voluntary and involuntary group
 3. In group and out group
 4. Gemeinschaft and gesellschaft
 5. Reference group
 6. Horizontal and vertical
 7. Small groups and large groups
 8. Organized and unorganized groups
1. **Primary Group and Secondary Group:** Charles Horton Cooley (1864-1929), an American Sociologist and a prominent sociologist in Chicago School. He classified group as primary and secondary group on the basis of the characteristics of relationship found in group. His concept of primary group is analyzed in the book *Social Organization: A study of the Larger Mind* (1910). Primary group is a type of group which is primary in sense and it is the intimate face to face close association and cooperation. Commonly primary group is small in size. The relationship is close and the unity existed there mainly on the basis of harmony and love. The relationship found in primary group is often long lasting and goals in themselves. Family, neighbourhood, play group of children and community group of elders. Secondary group is another type of group the relationship found there is impersonal and its existence is temporary. The secondary group is mainly goal oriented and larger. Distant relations are the peculiarity of the secondary group.
 2. **Voluntary Group and Involuntary Group:** These are the classification of group based on the peculiarity of membership found in group. Charles Abram Ellwood (1873-1946) an American sociologist conceptualized the voluntary group and involuntary group in his book *Psychology of Human Society* (1925). The membership in voluntary group will be based on the will of individuals. It is a formal group in which a man joins his own volition. He is free to withdraw at any time in membership. Cricket association, unions, political parties etc. Involuntary group is a type of group, the member of which group is compulsory and the individual has no choice to membership. Kinship, family, Caste, Race etc. are the example of involuntary group. In these institutions the membership on the basis of birth and the

individual cannot withdraw freely from these. It is an informal group but the membership is fixed on the basis of birth and blood relationship.

3. **In Group and Out Group:** These are types of groups are conceptualized by William Graham Sumner (1840-1910) an American Sociologist, in his famous book *Folkways* (1907). He is popularly known as W G Sumner. This classification based on the psychological factors rather than physical factors. In group means 'we' group in that group a man is member and he feels interest to that group. The members in in-group are strongly related and they respect and consider all members likings. Out group means 'they' group, where an individual is not the member. An individual evaluates other group, in which he is not a member based on the qualities of his own group.
4. **Gemeinschaft and Gesellschaft:** Ferdinand Tonnies (1855-1936) a German Sociologist introduced this classification of groups in social science as analytic concepts of society. Tonnies referred these groups in his book entitled as *Gemeinschaft and Gesellschaft* (1887). Gemeinschaft and gesellschaft are the two German words meaning community and society, respectively. Generally, it is the classification of social ties based on human will such as essential will and arbitrary will. Essential will means the grouping originated from the underlying subconscious state of mind, through which a group generated is known as Gemeinschaft and the membership in is self-fulfilling. It is the group formed through the feeling of togetherness. Direct and personal social ties are found. Family, neighborhood etc are important examples. Gesellschaft is another type of group formed through arbitrary will. Arbitrary will is another type of will, in it the grouping on the basis of purpose or instrumental. In arbitrary will an actor sees a social grouping as a means to further his individual goals. The group is sustained by an instrumental goal. Impersonal and indirect social ties are the particularity of the group and the society mainly guided by formal values and believes. The groupings made for particular purposes like, employees unions, student organizations etc. are example of gesellschaft.
5. **Reference Group:** It is a type of group. It simply means other group of which he is not a member. The term reference group was coined by an American Sociologist Herbert Hymen in 1942 to identify the group against which an individual evaluates his or her own situation or conduct. Muzaffar Sherif (1906 1988) a Turkish social psychologist firstly applied the term in literature on small group in his book namely *An Outline of Social Psychology* (1948). He used the term in contrast to the term membership group, which means a group to which a person belongs while the

reference group means a group that affects his behavior. The concept was hypothesized by Robert K Merton in social science.

6. **Horizontal and Vertical Group:** Horizontal and vertical is the classification of the group put forwarded by an American sociologist, Pitrim A Sorokin. Horizontal groups are the large and inclusive groups such as nations, religious organizations and political parties etc. The second type is vertical groups which are the smaller divisions such as economic classes, status groups etc.
7. **Small Groups and Large Groups:** It is another classification based on size of the group introduced by George Simmel. Small groups are the groups constituted by two or three people. Group with two people is known as dyad and with the three people is triad. Large groups are constituted with large number of people like racial groups, political groups, nation etc.
8. **Organized and Unorganized Groups:** Social groups are classified on the basis of their degree of organization into organized and unorganized group. Organized groups are well built organizations so it is known as associational groups. It is small groups and it has an organized structure. These type groups are established purposefully for the fulfillment of some specific interest. These groups are permanent in nature. Employees association is an example. Some groups are organized for short term they have no organized structure. Crowd is the best example of unorganized groups. It is large in size but organized for a temporary period.

Significance of Social groups

Man is a social animal who intends to live in group. Social groups are of great individual as well as social significance. Social group is a fundamental concept in social science. It has social as well as psychological significance. Social group is not merely a simple collection of people, but among them existing interaction. As a sociological concept it has some significance in society which are given below

1. Social groups function as agency of social control
2. It controls individual's behavior
3. It is an agency of socialization
4. It is the moulder of human personality
5. It satisfies psychological needs like happiness, security and sharing
6. It provides various stimulus to pursue the interest of individuals

7. Groups provide opportunities for us to develop our abilities and express our talents.

2.2 Culture, Norms and Values

Culture-Definition and Characteristics

Culture is one of the most important concepts in social science. Culture is a unique possession of man and an inevitable part of society. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together, they are inseparable. Culture is a very broad term that includes all our walks of life, modes of behavior, morals, manners, philosophies, ethics, customs, traditions etc. Man is born in a cultural environment while animal in natural environment. It is the unique quality of man which separates him from lower animals. Culture simply means all that man has acquired in his individual and social life. Culture has two parts one is manmade, known as material culture which includes the machines, food, dress, etc. Second part of the culture is non-material. Arts, language, customs etc are examples of non-material culture. The material part of culture will grow faster as compared to non-material part, W G Ogburn called the gap among growth of these cultures as cultural lag. Social philosophers and Anthropologists differently define culture that are given below

Definition

- ❖ B. Malinowski a Polish born social Anthropologist defined “culture as the cumulative creation of man and it is the handwork of man and the medium through which he achieves his ends.”
- ❖ Edward B. Tylor a famous English Anthropologist has defined “culture as the complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society”
- ❖ Robert Bierstedt an American Sociologist defines “culture is the complex whole that consists of all the ways we think and do and everything we have as members of society.”

Culture is a social creation and it includes all man made parts like believes, values, knowledge etc. Sociologists consider the content of culture as the quality acquired by man in his life. Some of the characteristics of culture are described below

Characteristics of Culture

1. **Culture is social:** Culture does not exist in isolation. It is not an individual phenomenon. It is a product of society. Culture originates and develops through social interactions. It is shared by members of society. No man can acquire culture without association with other human beings. Culture cannot exist without society.
2. **Culture is learned:** Culture is not an inborn tendency and not inherited biologically, but it is learnt socially by man. Culture is often called learned ways of behavior. Unlearned behavior, such as closing eyes, sleeping, eye blinking etc are physiological not cultural. Cooking food, wearing clothes, combing hair, wearing ornaments, eating in plate or leaf, reading news paper etc. are learned by man through interaction. Man born with certain biological needs like food and shelter then he becomes a cultural being through social interaction in family and other secondary groups he acquired culture.
3. **Culture is shared:** Culture is a shared quality. Culture is not growing without sharing. An individual alone can possess the culture. Knowledge, beliefs, values, morals, practices etc. are shared from society to society.
4. **Culture is transmissive:** Culture is not brought by man when he born. Man born in a society with already culture exist which is transmitted from one generation to another. Cultural trait (certain signs like thali, traditional dresses, food,) and practices are transmitted from grandparents to parents then to their children. Culture is not transmitted through genes but by means of language. Language is the vehicle of culture.
5. **Culture is continuous and cumulative:** Even though culture is dynamic some elements are not being sudden changes so culture is a continuous process. Culture is the cumulative of past and present qualities.
6. **Culture is consistent and integrated:** Sometimes externally we feel certain cultural practices haven't meaning or not logical contradictions, but culture is integrated with other aspects like religion, morality, customs, traditions etc.
7. **Culture is dynamic and adaptive:** Though culture is relatively stable it is not altogether static. Culture is subject to slow but constant changes. Culture is responsive to the changing conditions of the physical world so culture is adaptive.
8. **Culture is gratifying:** Culture satisfies our needs and desires through providing proper opportunities and means. These needs may be biological or social in nature.

Our biological need like food, shelter, sex and social needs like status, name, fame, money etc. are fulfilled through cultural way.

9. **Culture varies from society to society:** Culture is found in all society, but culture varies from society to society. Culture exists on the basis of climate, or any other geographical or physical features.
10. **Culture is superorganic and ideational:** Culture is neither organic (living things) nor inorganic (nonliving things) in nature but above these two. The term superorganic implies that the social meaning of physical objects and physiological acts. The social meaning may be independent of physiological and physical properties. For example National flag is a piece of coloured cloth but it represents a nation. Society considers culture is ideal. It is regarded as an end in itself. Every people consider their culture as an ideal and are proud of their cultural heritage.

Norms – Definition and Characteristics

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

- ❖ H M Johnson defines “a norm is an abstract pattern held in mind that sets certain limits for behavior.”
- ❖ Robert Bierstedt defines “a norm is a rule or standard that governs our conduct in the social situations in which we participate.”

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

Characteristics of norms

1. **Norms are universal:** Norms are the basis of social order. Even though the norms vary from society to society it exists in all societies. Even in uncivilized and barbaric societies we find norms.
2. **Norms are related to factual order:** Two types of order are found in society that is normative order and factual order. Normative order is the order of society on the basis of norms and factual order is the order based on the actual behavior of people. Certain actual behaviors are influenced by the norms and the norms are closely related with factual order.
3. **Norms are relative to situations and groups:** Norms vary from society to society. Sometimes within the same society they differ from group to group. The norms are varying from situations and groups.
4. **Norms are normally internalized by people:** An individual are born into a society the norms already exists. The norms are learned by the individual and they are internalized. Norms become the part of an individual's life. The norms internally regulate the behavior of individual.
5. **Norms incorporate value judgments:** Values provide general guideline for behavior and it is the measures of goodness or desirability. Value judgments mean we decide some evaluations on the basis of values. Norms provide a mould for formation of values.
6. **Norms are not always obeyed by all:** Norms are the general guidelines for living society or group. The violations of certain norms are the punishable and some others are not.

Norms provide a general pattern for behaving in society or group. Norms regulate the behavior of individual and maintain the order in society. Sometimes the violation of norms is punishable, such as we insult the national flag and intrude into another peoples' life etc.

Values

Values are the basic structure of society and it helps to maintain social order. Values simply mean the measures of goodness and desirability. It explains the way in which social processes (social interaction) operate in a given society. They are the sources of patterned interaction. It provides general guidelines for conduct. Values are the criteria people use in assessing their daily live and activities. It also gives guidelines in arranging the activities in

accordance with priorities, measuring their pleasures and pains, choosing between alternative courses of action. It provides goals or ends for members, and it provide stabilities and uniformities in group interaction. Different sociologists differently conceptualize values which are given below:

Definition

- ❖ H M Johnson defines “values are general standards and may be regarded a s higher order norms.”
- ❖ Young and Mack define “Values are assumptions, largely unconscious of what is right and important.”
- ❖ G. R Leslie, R F Larson, H. L Gorman define “values as group conceptions of the relative desirability of things.”
- ❖ Michael Haralambos defines “a value is a belief that something is good and worthwhile. It defines what is worth having and worth striving for.”

2.3 Social Control-Forms, Agencies and Relevance

Social control helps the maintenance of social system. The attainment of happiness is an important aim of an individual when living in society. But society doesn't provide unbounded freedom to individual for attaining his/her happiness. Society exercises certain mechanisms to control the behavior of individual which can be referred as social control. Social control helps to maintain harmony, cooperation, solidarity etc. Social control simply means the control of society over individual. E A Ross an American Sociologist firstly to deal with the concept social control in sociological sense in his book entitled as *Social Control: A Survey of the Foundations of Order* published in 1901. According to Ross the individual has the deep rooted sentiments like sympathy, sociability and a sense of justice to cooperate with other fellow members to work for social welfare. But these sentiments alone not enough to suppress the self seeking impulses of individual, when society exercises certain mechanisms like law, belief, religion, ideals, public opinion in establishing social control.

Definition

- ❖ E A Ross defines “social control as the system of devices whereby society brings its members into conformity with the accepted standards of behavior.”
- ❖ Karl Manheim defines “social control as the sum of those methods by which a society tries to influence human behavior to maintain a given order.”

- ❖ According to Ogburn and Nimcoff “social control refers to the patterns of pressure which a society exerts to maintain order and established rules.”

Forms of social control

Society makes various forms of control in accordance with time and situation to maintain social order. The control mechanisms commonly found in primitive societies is closely related with their belief, like magic or any other organized forms of believes. Even though the religion is existed in modern society, along with religion laws, rules etc. are used as social control mechanism. Social control is divided into two on the basis of the means of social control that are employed.

1. **Formal social control:** Formal social control means the control of society over individual through formal system or means like law, legislation, military force, police force etc. They are created through deliberations. Violators of formal control are given punishments depending upon the nature and type of violation. Formal control creates body of officials vested with power to enforce control. It is the control through impersonal ways.
2. **Informal social control:** Informal social control means the control practiced through the personal or non official or informal ways. In this type control no need for the implementing officials. It is not purposefully created. They become deep rooted with people through their practices. Family, neighbours, tribe, rural community, caste etc. are important agencies of informal social control.

Agencies of Social Control

1. **Law:** Law is agency of formal control that emanating from political agencies. Laws are the general conditions of human activity prescribed by the state for its members. It is enacted by a proper law making authority. It is definite, clear and precise. Laws are the product of conscious thought and a deliberate attempt. It is a code of social and individual behavior.
2. **Education:** Education is an agency of socialization, through which man studies his society, social institutions and control. The education also transforms the knowledge from one generation to another. Education moulds the behavior of individual.
3. **Public opinion:** Public opinion means the prevailing and predominant attitude and judgments of the members of community on given issues of general controversy as

determined by public. Democratic countries give significant place to public opinion. It is the opinion of a group of people on specific topics. It is an informal agency of social control. It also helps to mould the behavior of individual.

4. Propaganda: Propaganda means advertisement, it is an organized or systematic attempts made by a person or a group to influence public opinion and attitudes in any sphere. It is the techniques of influencing human action y the manipulation of representation. Propaganda may influence individuals' idea, beliefs, practices, routine, thought etc.
5. Coercion: Coercion is an expression of power used to compel an individual or group to follow a course or courses of action derived by another individual or group. Coercion can be an action through physical forces like arrests the criminals, keeping criminals in jails etc. It is an extreme form of violence. State is the only association which is empowered to use coercion in social control. It is an agent of social control through formal and informal agencies.
6. Customs: customs means a form of social behavior having persisted for a long period of time with a degree of social recognition. It is a kind of informal social control. Customs are the daily activities of individuals. It is closely related with culture. Customs related with religion, caste, practices etc. regulate individual behavior in society.
7. Folkways and Mores: Folkways provide traditional definition of proper ways of behaving in a particular society. It simply means the ways of people especially the way of people in primitive society. In primitive societies people are controlled through their cultural practices. Mores are those social norms that provide the moral standards of behaviour of a group. It implies that the morals; it is a category of norms. Through mores the community or organizations control the behavior of individuals.
8. Religion: Religion is an informal agency of social control and a social institution. It controls the behavior of individual through some rules and practices.
9. Morality: It is an institution closely related with religion. It is a body of rules and principles concerned with good and evils. Through morality individual feels that social control is good for society and necessary for social control.

Relevance of Social Control

1. It facilitates social order
2. It capacitates the smooth functioning of society

3. It facilitate an easy living to individuals
4. It facilitate social welfare
5. It regulates the individual freedom
6. It facilitate group life
7. It controls individuals behavior

Social control is a universal phenomenon. Control mechanism is the peculiarity of any society. Various controlling mechanisms like formal and informal, are existing in different periods of history. As an element of society it regulates the individual behaviour and social interaction.

MODULE - III

SOCIAL PROCESSES

3.1. Social Process- Types

Introduction

This module focuses on three important concepts in the sociology. These three concepts, namely social process, socialization, and social mobility, help us to understand society in a better manner. Understanding and analyzing of these three basic concepts in sociological inquiry give us a foundation to understand social order and social change in the contemporary societies. As a member of the society, individual or group of individuals interact with others and other groups. As we know each and every individual is a social and cultural being. It is very difficult for people to live without interacting his or her fellow being. Human being cannot live in isolation and they always live in various groups and associations. These interactions create a pattern in the society and help them to act and behave in a certain manner. In each and every moment, behavior of each individual is affected by the behaviour of others. This interaction is the essence of social life.

Social Interaction and Social Processes

Social interaction is a two-way process in which each individual or group stimulates the other and modifies the behaviour of the participants in different ways. These kinds of interactions affect the behaviour and personality characteristics of individual members of a group and make a significant impact over the functioning of a group as well as the behavior of individual. Consequently, the behaviour of each individual is affected by the behaviour of other individual. This is known as interaction process and it is the essence of social life. So this interaction is the essence of socio-cultural life of the individual. It helps to the formations of social groups and institutions. Thus social interactions are the basic element of the social relationship and it work as a basic form of the social process.

Different scholars' defined social interactions in different ways. According to Green it is 'the mutual influences that individuals and groups have on one another in their attempts to solve problems and striving towards goals'. Dawson and Gettys define 'social interactions are the process whereby men interpenetrate the mind of each other.' These definitions focus on the reciprocal stimulations and responses between individuals in the society and groups. Erving Goffman, in his *Encounters* (1963) and *Behavior in Public Places* (1963), has distinguished two types of interaction:

First, focused interaction is interaction in a group of persons that have a common goal. These persons may have been familiar with one another in the past or they may become familiar for the first time during their focused interaction. An example of this is a group of students studying together for a final examination. Secondly, unfocused interaction includes neither a common goal nor such familiarity even during the process of interaction. In fact, the interacting persons may be unaware of their interaction. An example given by Goffman himself is the interaction between pedestrians, who avoid disastrous collisions by following traffic protocols and regulations.

In every society social interaction usually takes place in the form of cooperation, competition, conflict, accommodation and assimilations and combinations of these forms of social interactions are called social processes. In broader sense, the study of social processes enables us to understand aspects of human society, which may lead to the creative control of society and social change.

Definitions of Social Process

Etymologically these two words, namely 'social' and 'process' have different meanings. The 'social' is used with different contexts and shades of meanings. Sometime it may refer to instinctive adjustments that result in corporate action like "social" animals and insects. Some time it refers to human behavior regarded as good, in opposite to asocial. Some other time it means to similar responses to a given stimulus, as in crowd action or adjustive behavior based upon interaction of mechanisms acquired through communication, and so on. In sociological term 'social' means 'human beings are capable of *acquiring* sufficiently similar action patterns to permit reciprocal behavior'.

The "process" merely means 'a series of actions or steps taken in order to achieve a particular end' or "the fact of going on or being carried on: progress, course." Some sociologists focused on the etymological implication of progressive action or advance. The common usage emphasizes the dynamic, changing characteristics of social phenomena without any commitment on the normative nature of the activities or occurrences. There is also the implication that the goings-on are regular, continuous, and repetitive.

Social processes are the corner stone of all sociological enquiries. So, sociological studies start with the understanding and analyzing of social interactions and social processes. Some sociologists define Sociology as a 'study of social processes'. An interaction between members of the society or different societies leads to the different kind of social processes. These repetitive forms or patterns of behaviors, actions, and reactions constitute human society and social system he or she inherits. In the social world, these social processes are

necessary for the very life, existence and smooth functioning of the system. Sociologists are interested in studying and analyzing these social process to understand and interpret social behavior a society or social group. Each social process assumes four different forms:

1. Intrapersonal - interaction between the parts of a personality.
2. Person to person.
3. Person to group or group to person.
4. Group to group

In sociological literature the term social process is used with different meanings and in different contexts. There are different terms which convey almost same meaning such as social interaction, social change, social dynamics, social organization, etc. Through social processes individuals interact and establish relationships. Some of this interactions result in to the creation of stability and order in the society. Some other time this social interactions leads to the disintegrations and conflicts in the social sphere. Social Process has the following essential elements.

1. Sequence of events
2. Re petition of events
3. Relationship between events
4. Continuity of events
5. Special Social results

Definitions

- ❖ According to Mac Iver, "social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character."
- ❖ Ginsberg defines "social processes as the various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay."
- ❖ According to Horton and Hunt, "social processes refer to the repetitive forms of behavior which are commonly found in social life."
- ❖ According to Gillin and Gillin, "By social process we mean those ways of interacting which we can observe when individuals and groups meet and establish system of relationships of what happens when changes disturb already existing modes of life."

All these above mentioned definitions of the social processes emphasized on interactions between individuals or groups and establish relationship between each other. And as a

sociological concept it helps us to understand the relatively regular on-going-ness of societal phenomena. And social processes are bound to take place in the organized life of society.

Classification of Social Process

As we understood social processes are certain repetitive, continuous forms of patterns in the social systems that occur as individuals, groups, societies, or countries interact with each other. On the one hand social process contributes to the maintenance of social stability and social equilibrium in the society and on the other hand some social process creates chaos and disorganizations in the society. Sociologist and social Psychologists classified social processes in different ways. There are three ways to classify social process. They are;

- 1) On the basis of the people involved in the process i.e., one-with-one; one-with-group; and its reverse, group-with-one, and group-with-group.
- 2) On the basis of the degree of intimacy of the individual and groups in interaction i.e., primary, secondary and tertiary or marginal groups.
- 3) On the basis of the nature or types of the processes i.e., associative, and dissociative.

In the social system there are hundreds of social processes such as political process, educational process, industrial process, economic process, religious process etc. Different sociologist adopted different perspective to classify social process in their analysis. For example, for some sociologist there are two broader categories of social process, they are, conjunctive and disconjunctive. Park and Burgess (1924) in their work *Introduction to the Science of Sociology* outlined four fundamental type of social process; they are 1) Competition, 2) Conflict, 3) Accommodation, 4) Assimilation. On the basis of the nature of the social process famous German Sociologist George Simmel classified social process in to two main categories. They are; 1) Associative social process, 2) Dissociative social process.

Associative Social process: Associative processes are also called the integrative or conjunctive social processes which are essential for the integration and progress of the society. The associative processes of social interaction are of positive type of interaction. The associative process is always worked for the integration and benefit of society. These processes bring progress and stability in society. According to Max Weber, “a social relationship will be called associative if and in so far as the orientation of social action within it rests on a rationally motivated adjustment of interests”. The major types of associative processes are the following.

1. Co-operation
2. Accommodation
3. Assimilation
4. Acculturation

Dissociative social process: Dissociative social processes are also called the disintegrative or disjunctive social processes. These processes are quite opposite to the associative social processes. They breed contempt, tension and bring disunity among the members of a group or society. Although these processes hinder the growth and development of society, their absence results in stagnation of society. These are some of the important types of dissociative processes

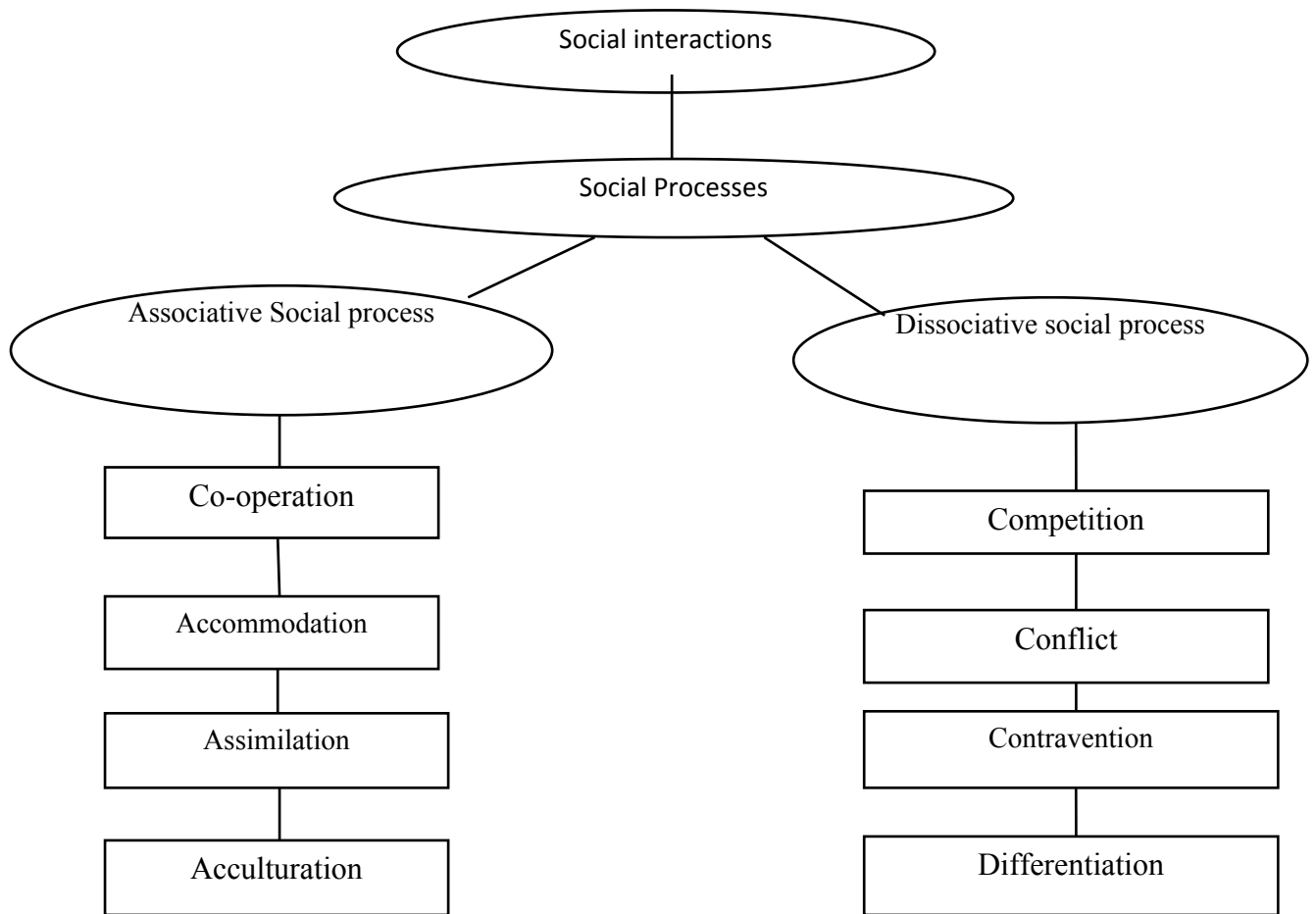
1. Competition
2. Conflict
3. Contravention
4. Differentiation

These are the fundamental processes through which men interact and establish relationship with each other in society. Interaction refers to an action done in response to another action. When this interaction repeats itself then it is called as social process. In social life individuals continuously come in contact with one another. They co-operate and compete with one another for their respective interests. They also struggle with each other for their rights. In the following section we will discuss different associative and dissociative social process in detailed manner.

Types of Social Process

Social processes may be manifested in a number of ways. There are generally five modes of social processes. These are competition, conflict, cooperation, accommodation and assimilation. These are universal modes; they take place at micro and macro levels. One mode of social process may balance another; e.g., competition by cooperation. One may also

yield another they take place in an unending cycle. For example, competition may yield conflict.



1) Cooperation

Cooperation is one of the important associative social processes. It involves individuals or groups working together for the achievement of their individual or collective goals. In other word, cooperation may involve only two people who work together towards a common goal. The word “Co-operation” has been derived from the two Latin words. ‘Co’, means ‘together’ and ‘Operate’ means ‘to work’. Hence, co-operation means working together for the achievement of a common goal or goals. Cooperation is important in the life of an individual that it is difficult for man to survive without it. C.H. Cooley says that Cooperation arises only when men realize that they have a common interest. They have sufficient theme, intelligence and self control, to seek this interest through united action. Emile Durkheim (1858-1917) considered cooperation as an ancient social process and dealt with it through his concept of mechanical solidarity. Mechanical solidarity is the social integration of members of a society who have common values and beliefs. These common values and beliefs constitute a

“collective conscience” that works internally in individual members to cause them to cooperate. Different scholars define cooperation in various ways. Some of them are;

- ❖ Green defines cooperation as “the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.”
- ❖ According to Merrill and Eldredge, “Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.”
- ❖ Fairchild define “Cooperation is the process by which individuals or groups combine their effort, in a more or less organised way for the attainment of common objective.”
- ❖ According to C H Cooley “Co-operation arises when men see that they have a common interest and have, at the same time, sufficient intelligence and self-control to seek this interest through united action: perceived unity of interest and faculty of organization are the essential facts in intelligent combination.”

All above mentioned definitions emphasized on the joint activities of individuals or groups in pursuit of common goals or shared rewards. Thus, it is goal oriented and conscious form of social interaction which involves two elements

- ✓ Common end
- ✓ Organized effort

Man can't associate without cooperating, without working together in the pursuit of common interests. It is the process by which individuals or groups combine their effort, in a more or less organized way for the attainment of common objective. Co-operation is brought about by several factors which includes the following:

- ✓ Desire for individual benefits
- ✓ Desire to give and share
- ✓ Total decision on common purposes
- ✓ Situational necessity and
- ✓ Desire to achieve larger goals.

Characteristics of Cooperation:

1. Co-operation takes place between two or more individuals.

2. Co-operation is a conscious process.
3. Co-operation is an associative process.
4. Co-operation is a personal process.
5. Co-operation is a continuous process.
6. Co-operation is a universal process.

Types of Cooperation

On the basis of the nature and characteristics of the cooperative process cooperation can be divided into five principal types. They are;

1. Direct Cooperation: Those activities in which people do like things together play together, worship together, labor together in myriad ways. The essential character is that people do in company, the things which they can also do separately or in isolation. They do them together because it brings social satisfaction.
2. Indirect Cooperation: Those activities in which people do definitely unlike tasks toward a single end. Here the famous principle of the 'division of labour' is introduced, a principle that is imbedded in the nature of social revealed wherever people combine their difference for mutual satisfaction or for a common end.
3. Primary Cooperation: It is found in primary groups such as family, neighborhood, friends and so on. Here, there is an identity end. The rewards for which everyone works are shared or meant to be shared, with every other member in the group. Means and goals become one, for cooperation itself is a highly prized value.
4. Secondary Cooperation: It is the characteristic feature of the modern civilized society and is found mainly in social groups. It is highly formalized and specialized. Each performs his/her task, and thus helps others to perform their tasks, so that he/she can separately enjoy the fruits of his/her cooperation.

5. Tertiary Cooperation: It may be found between 2 or more political parties, castes, tribes, religions groups etc. It is often called accommodation. The two groups may cooperate and work together for antagonistic goals.

Role and Importance of Co-operation

Co-operation is indispensable for both society and individual. It creates direct relationship between individual and individual, group and group and between group and individual. It controls the behaviour of individual. It brings all round development of society as well as individuals.

2) Accommodation

Accommodation is another form of associative process. It is a social process whereby people try to accept one another, avoiding the sources of conflict to live in peaceful coexistence. It is a conscious adjustment and compromise among conflicting groups so that they can live with one another without overt conflict. Sometimes new conditions and circumstances arise in the society. These new conditions lead to conflict. In such a context people may decide to consciously avoid the source of conflict thereby arriving at an agreement to live accepting one another, co-exist at relative peace, avoiding overt conflict. The resolution of these conflicts is called accommodation.

In another word, accommodation means a mutual adjustment to group conflict in which the participants retain their respective identities but avoid open hostility. Thus, accommodation is social adjustment in which the participants modify their attitudes, habits, behavior, customs, and even entire social institutions.

Robert Park and Ernest Burgess's model of the social interaction, accommodation play an important role. Utilizing Simmel's model of dominance and its pivotal role in super ordinate and subordinate relations, Park and Burgess describe accommodation as a procedure which limits conflicts and cements relations, in that groups and individuals recognize dominant individuals and groups as well as their positions within these super and subordinate relations. In another way, Summer referred to accommodation as "antagonistic co-operation."

Definition of Accommodation

So, accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict. Thus, it helps to develop temporary working agreements between conflicting individuals or groups. And also contribute to relieve the

tension of competition and conflict. Different thinkers define accommodation according to the nature and characteristics of the process.

- ❖ According to Mac Iver and Page “The term accommodation refers particularly to the process in which one can attain a sense of harmony with his environment”.
- ❖ Ogburn and Nimkoff say “Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups.”
- ❖ According to Reuter and Hart: As a process, accommodation is the sequence of steps by which persons are reconciled to changed conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves.
- ❖ H. T. Mazumdar: “Accommodation is a non-violent response or adjustment (a) to a stubborn situation which cannot be changed, or (b) to a situation which has changed as a result of violence and hostility, or as a result of new rules and requirements.”
- ❖ Mack and Young: “The word accommodation has been used in two senses to indicate a condition of institutional arrangement and to indicate a process. As a condition, accommodation is the fact of equilibrium between individuals and groups. As a process it has to do with the conscious efforts of men to develop such working arrangements among themselves as will suspend conflict and make their relations more tolerable and less wasteful of energy.”
- ❖ Park and Burgess: “Accommodation is a natural resolution of conflicts. In accommodation the antagonism of the hostile element is for the time being regulated and conflict disappears as overt action although it remains latent as a potential.”

The above mentioned definitions of accommodations emphasize on the notions of living together and 'live and let live'. It mineralizes the conflict and competition between individuals, communities and in the society at large. Thus it promotes cultural and social pluralism in the society.

Characteristics of Accommodation

1. Accommodation is an associative process of social interaction.
2. It is a conscious activity.
3. Accommodation is a universal process.

4. Accommodation is a continuous process.
5. Accommodation is a mixture of love and hate.

Types of Accommodation

The types of the accommodations by various, and conflicting, racial, ethnic, linguistic, and religious groups are determined by the situations and circumstances in which they engage and participate. In sociology literature, different scholars tried to categorize social accommodation in different ways. First type of accommodation is an accommodation in which there is a great power imbalance between two or more groups, based on population, military and police powers, and the economic and legal controls exerted by dominant groups. Less powerful groups must adjust to this power imbalance. Second type of accommodation represents an accommodation in which contending groups may be relatively equal in size. Issues may revolve around how and why the groups settled into a territory, and how political and economic division of labor was defined and distributed among groups.

1. Individual accommodation: This is at the psychological person.
2. Group accommodation: The opposite refers to the social structure and is at the collective level.
3. Stable accommodation: This type has resolved major issues and resulted in substantial social harmony.
4. Unstable accommodation: This is a temporary solution of minor problems only.
5. Creative accommodation: This form is voluntary, stresses common goals, and

Forms or Methods of Accommodation:

Accommodation is social adaptation that involves the invention or borrowing of devices whereby the one ethnic group develops modes of life, economic and otherwise, that complements or supplements those of the others. It is primarily concerned with the adjustment issuing from the conflict between individuals and groups. Accommodation or resolution of conflicts may be brought about in many different ways and accordingly may assume various forms, the most important of them being the following:

Yielding to coercion or admitting one's defeat: Coercion means the use of force or the threat of force to terminate a conflict. It usually involves parties of unequal strength, the weaker party yields because has been over-powered or because of fear of being over-powered. An armistice or peace treaty following a war is an example of this form of accommodation.

Compromise: When the combatants are of equal strength neither may be able to prevail over the other, they attain accommodation by agreeing to a compromise. In compromise each party to the dispute makes some concessions and yields to some demand of the other.

Arbitration and Conciliation: Accommodation is also achieved by means of arbitration and conciliation which involve attempts on the part of the third party to bring about an end of the conflict between the contending parties. The labour management conflicts, the conflict between the husband and the wife and sometimes even the political conflicts are resolved through the intervention of an arbitrator or a mediator in whom both the parties have full confidence. In International Law mediation or arbitration is a recognized mode of settling international disputes.

Toleration: Toleration is the form of accommodation in which there is no settlement of difference but there is only the avoidance of overt conflict. In toleration no concession is made by any of the groups and there is no change in basic policy. It involves acceptance of some state of affairs definitely objectionable; to the accepting group but for some reasons not deemed possible or/and advisable to dispose of in a more conclusive manner.

Conversion: Conversion involves conviction on the part of one of the contending parties that it has been wrong and its opponent right. Accordingly it may go over to the other side and identify itself with the new point of view. This process thus consists of the repudiation of one's beliefs or allegiance and the adoption of others. Ordinarily conversion is thought of only in connection with religion but it may also occur in politics, economics and other fields.

Rationalization: Accommodation through rationalisation involves plausible excuses or explanations for one's behaviour instead of acknowledging the real defect in one's own self. One thus justifies one's behaviour by ascribing his failure to discrimination against him instead of admitting lack of ability.

Super-ordination and Subordination: The most common accommodation is the establishment and recognition of the order of super-ordination and subordination. The organisation of any society is essentially the result of such a type of accommodation. In the family the relationships among parents and children are based in terms of super-ordination and subordination.

Role and Importance of Accommodation:

1. Accommodation maintains peace and security in the society.

2. Accommodation checks conflict, competition and contradiction.
3. Accommodation brings unity and integrity in the society.
4. Accommodation resolves conflict.

3) Assimilation

Assimilation is a process in which formerly distinct and separate groups come to share a common culture and merge socially. Assimilation is the social amalgamation of an ethnic, racial, or cultural group, or of an immigrant, into an adopted society, which produces a new, common, and fairly homogeneous culture. In their new socio-cultural situation, the members of an assimilated minority are spread here and there and participate in the social life of the majority, which further decreases their visibility and distinctiveness. Milton Gordon was the one of the pioneering American Sociologist put an effort to study different dimensions of assimilation. In his book '*Assimilation in American Life: The Role of Race, Religion, and National Origins*' Gordon elaborated the process of assimilation into seven sub processes. And makes the distinction between cultural (e.g., language, beliefs) and structural (e.g., social relations, organizations) components. Broadly he divided assimilations in to three. They are

- 1) Cultural assimilation, or acculturation - Members of the minority group learns the culture of the dominant group.
- 2) Structural assimilation, or integration - The minority group enters the social structure of the larger society.
- 3) Marital assimilation, or intermarriage - Primary structural integration typically precedes this process.

He further elaborated these three processes of assimilations in to seven. They are;

- 1) Acculturation: newcomers adopt language, dress, and daily customs of the host society (including values and norms).
- 2) Structural assimilation: large-scale entrance of minorities into cliques, clubs and institutions in the host society.
- 3) Marital assimilation: widespread intermarriage.
- 4) Identification assimilation: the minority feels bonded to the dominant culture.
- 5) Attitude reception assimilation refers to the absence of prejudice.

- 6) Behavior reception assimilation refers to the absence of discrimination.
- 7) Civic assimilation occurs when there is an absence of values and power struggles.

Definitions of Assimilation

In this process weaker group or the minority that is absorbed by the stronger group or the majority. In the Gordon's seven dimensions of assimilation – cultural, structural, marital, identity, prejudice, discrimination, and civic – he emphasized on the process of acculturisations and .

- ❖ According to Park and Burgess “Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments, attitudes of other persons or groups and by sharing their experiences and history are incorporated with them in a cultural life”
- ❖ Bogarcus define “Assimilation is a process whereby attitudes of many persons are united, and thus develop into a united group.”
- ❖ According to Biesaru "Assimilation is the “social process whereby individuals or groups come to share the same sentiments and goals.” -
- ❖ Nimkoff define “Assimilation is the process whereby individuals or groups once dissimilar become similar, and identified in their interest and outlook.”
- ❖ According to Lundberg “Assimilation is a word used to designate a process of mutual adjustment through which culturally different groups gradually obliterate their differences to the point where they are not longer regarded as socially significant or observable.”
- ❖ For Mack and Young “Assimilation is the fusion or blending of two previously distinct groups into one. Obviously, assimilation requires more fundamental changes than ant agonistic co-operation, which are called accommodation.”
- ❖ According to Horton and Hunt “The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation.”

Levels of Assimilation

The process of assimilation takes place mainly at three levels: individual, group, and culture.

Individual level: A socialized individual when enters or joins a new group having different cultural patterns, he or she has to adopt new patterns of values, habits, customs and beliefs of the other group in order to be fully accepted by the new group.

In course of time, he or she becomes assimilated into the second group. For example, as mentioned above, an Indian woman after marriage starts with dissimilar backgrounds and develops a surprising unity of interests and identifies herself with the family of her husband. The tendency is to conform to other's behavioural pattern and differences in time may largely disappear.

Group level: When two groups with dissimilar patterns of behaviour come in close contact, they inevitably affect each other. In this process, it is generally seen that the weaker group would do more of the borrowing from and would give very little to the stronger group.

For instance, when we came into contact with Britishers, being a weaker group, we have adopted many cultural elements of them but they have adopted a very few such elements from Indian society.

The adoption of elements of dominant culture paves the way for total absorption, if not checked, of the new cultural group with the dominant culture. Similarly, immigrants in America or Britain usually adopt the material traits (dress pattern, food habits, etc.) easily in order to adjust themselves in the new cultural environment.

Culture level: When two cultures merge to produce a third culture which, while somewhat distinct, has features of both merging cultures. In western countries chiefly but also in developing countries to some extent, rural and urban cultures which were radically different are, with rapidly increasing communication, merging as differences continue to disappear although they still exist.

Difference between accommodation and assimilation

	Accommodation	Assimilation
1	Accommodation may take place suddenly and in radical manner. <i>Example</i> : workers after having talks with the management may decide to stop their month-long strike all on a sudden.	Assimilation is a slow and a gradual process. It takes time. <i>For example</i> , immigrants take time to get assimilated with the majority group
2	It may or may not provide permanent	Assimilation normally provides a

	solution to group differences and disputes. it may only provide a temporary solution	permanent solution to inter-group dispute and differences.
3	It may be both conscious and unconscious a process .in most of the instances it takes place consciously. <i>Example:</i> Labor leaders who come for talks are sufficiently aware of the fact that they are purposefully seeking out a solution to their dispute.	It is mostly an unconscious process. Individuals and groups involved in it are often not aware of what actually happens within themselves or in their group.

Competition

Competition is a form of social interaction and dissociative social processes. It is the struggle for position to gain economic status. It occurs whenever there is an insufficient supply of anything that human being desire - insufficient in the sense that all cannot have as much of it as they wish. Sometimes competition happens because of limited supply and also difficult for equal distribution. In other words, competition is the struggle by individuals or groups for the ownership and use of goods that are limited or are believed to be limited. The demand for such goods is greater than their supply. The process of competition is due to the limited nature of our planet and the fact that human and natural resources are rather scarce. The specific goals of the competition are may be material goods, social status, power, positions, and the like. Moreover, competition may be personal or impersonal, conscious or unconscious, and direct or indirect.

Definition of Competition

Robert Park and Ernest Burgess thought of impersonal and unconscious competition as the main concept of human ecology. They conceived of this process as interaction without social contact, which often challenge into personal and conscious conflict.

- ❖ According to Anderson and Parker, “Competition is that form of social action in which we strive against each other for the possession of or use of some limited material and non-material goods.”
- ❖ According to Sutherland, Woodward and Maxwell, “Competition is an impersonal, unconscious continuous struggle which, because of their limited supply, all may not have.”

❖ Park and Burgess defined competition as “interaction without social contact.”

Characteristics of Competition

The characteristics of competition are:

- 1) Competition is impersonal struggle. Park and Burgess defined competition as “interaction without social contact.” We can say it is inter-individual struggle that is impersonal. It is usually not directed against any individual or group in particular.
- 2) Competition is universal. There is no society which is devoid of competition. Not only this, degree of competition may vary from society to society. It is very common for society as well as culture.
- 3) Competition is considered as conducive to progress. Competition provides the individuals better opportunities to satisfy their desires for new experiences and recognitions.
- 4) Both associative and non-associative dimensions of social processes indicate competition.
- 5) Competition is mainly an unconscious activity but personal competition or rivalry is a conscious activity.
- 6) Competition may create emotional disturbances.
- 7) Competition is an innate tendency.
- 8) Competition is a social phenomenon.
- 9) Degree of competition is determined by social values and social structure.

Comparison between Cooperation and Competition

	Cooperation	Competition
1	Cooperation refers to a form of social interaction wherein two or more persons work together to gain a common end.	Completion is a form of social interaction wherein the individuals try to monopolize rewards by surpassing all the rivals
2	Cooperation is always based on the combined or the joint efforts of the people.	Competition can take place at the level of the group and also at the level of the individual.
3	Cooperation normally brings about positive results. It rarely causes losses to the individuals	Though competition can bring about positive results, it can cause damages or losses to the parties and persons involved.
4	Cooperation is boundless. It has no	Competition has its own limitations. It is

	limitations. One can go to any extent to help others.	bond by norms. Limitless or unregulated competition can cause much harm.
5	As C H Cooly has pointed out cooperation requires qualities such as kindness, sympathy, concern for others, mutual understanding and some amount of readiness to help others.	Competition requires qualities such as strong aspirations, self-confidence, the desire to earn name and fame in society, the spirit of adventure and the readiness to suffer and struggle.
6	Cooperation brings people satisfaction and contentment.	But competition may cause satisfaction as well as dissatisfaction, anxiety, indefiniteness and uncertainties.

Conflict

Conflict is a form of social interaction involving two or more individuals or groups that consciously attempt to prevent one another's goals or to defeat, injure, or even destroy the opponent. Thus, conflict is a highly intense type of competition and includes force or violence. It is rooted in social differences of class and status, of wealth and opportunity, of material interests, where scarce resources are unequally shared.

Karl Marx (1818-1883) made the most important contributions to the concept of conflict, which he considered inevitable and conducive to progress. Such conflict is based on economic forces and occurs between two social classes, the bourgeoisie and the proletariat. More specifically, this class struggle is determined by ownership of the means of production and, since persons, groups, and social institutions support one side or the other, culture and society become less unified. Also, because this economic class struggle covers additional spheres, conflict intensifies. According to Marx, this conflict goes through seven stages: individual conflict, minor demonstrations, organized economic conflict, organized political conflict, revolution, dictatorship of the proletariat, and classless society.

Different sociologist and social anthropologist emphasized the importance of social conflict in the society. Some of the specific functions of conflict are as 1) It creates new social norms and social rules. 2. It identifies different kinds of social and economic problems to be solved by various kinds of societal interventions. 3) It generates group solidarity when there is some threat from outside. 4) When a certain degree of conflict is expressed, major explosions may be prevented. In the modern society conflict takes various shapes to change the structure of society or to resist such social change. Some common types of social conflicts are:

1. Social movement: A strong sense of unjust suffering readily provides the rationale for a social movement, such as Gujjars' Andolan (2007 and 2008) for reservation in ST category in Rajasthan or Namak Andolan of Gandhiji.
2. Riots and rebellions: Riot is a situation in which a large crowd of people behave in a violent and uncontrolled manner, especially when they protest about something. Rebellion is an organized attempt to change the government/leader of a country using violent methods.
3. Civil politics: In modern democratic societies there is an effort to bring conflict into the political institution, to get people to work 'inside' the system instead of 'outside'. It is a principle of liberal politics that all classes and groups should have access to the political process and be encouraged to pursue their goals through conventional political means.
4. Revolution: A revolution is the ultimate form of struggle against the prevailing social structure, in which the intent is to alter the society's institutions and create a whole new social order based on a radically different set of principles. It is a sweeping, sudden and comprehensive change in the basic practices and ideas of an institution or society.

Definition of the Conflict

- ❖ According to Gillin and Gillin, "Conflict is the social process in which individuals or groups seek their ends up directly challenging the antagonist by violence or threat of violence."
- ❖ Green defined, "Conflict is the deliberate attempt to oppose, resist and coerce the will of another or others."
- ❖ According to Max Weber (1968), 'a social relationship will be referred to as conflict in so far as action within it is oriented intentional to carrying out the actor's own will against the resistance of the other party or parties'.

Characteristics or Nature of Conflict

1. It is a universal process found in every society.
2. It is the result of deliberate and conscious efforts of individuals or the groups.
3. The nature of the conflict is personal and direct. In conflict the incumbents or participants know each other personally.

4. It is basically an individual's process. Its aim is not directly connected with the achievement of the goal or an objective but is rather directed to dominate others or to eliminate the opponent.
5. Conflict is of brief duration, temporary and intermittent in character. But, once begun, the conflict process is hard to stop. It tends to grow more and more bitter as it proceeds. Being temporary, it gives way to some form of accommodation.
6. It is a process loaded with impulsiveness of human emotions and violent passions. It gains force and then bursts open. Unlike fighting of animals, generally in human groups, the spontaneous fighting is inhibited. It is often avoided through the process of accommodation and assimilation.
7. It may be latent or overt. In the latent form, it may exist in the form of tension, dissatisfaction, contravention and rivalry. It becomes overt when an issue is declared and a hostile action is taken.
8. It is mostly violent but it may take the form of negotiations, party politics, disputes or rivalry.
9. It is cumulative; each act of aggression usually promotes a more aggressive rebuttal. Thus, termination of conflict is not easy.
10. It tends to be more intense when individuals and groups who have close relationships with one another are involved.
11. Groups previously in conflict may co-operate to achieve a goal considered important enough for them to unite despite their differences.
12. It may emerge as a result of opposing interests. It is layered in a history of binary perceptions: exile/homeland, outsider/insider, us/them, patriotic/unpatriotic.
13. It has both disintegrative and integrative effects. It disrupts unity in a society and is a disturbing way of setting issues. A certain account of internal conflict,

however, may serve indirectly to stimulate group interaction. External conflict can have positive effects by unifying the group.

Causes of Conflict

According to Freud and some other psychologists, the innate instinct for aggression in man is the main cause of conflicts. Generally it arises from a clash of interest within groups and societies and between groups and societies. The significant causes are:

Individual difference – It is true that, we, the human being, are not alike by nature, attributes, interests, personalities etc. These differences may lead to conflict among the human being.

Cultural differences – The culture of a group differs from the culture of the other group. The cultural differences among the groups sometimes cause tension and lead to conflict.

Differences of opinion regarding interest – In fact, the interests of different people or groups occasionally clash. For example we can say that interests of the employers and employees vary in many respects which may ultimately leads to conflict among them.

Social change – Social changes occur off and on in each and every society. Conflict is an expression of social disequilibrium. Social change is the cultural log which leads to conflict.

Types of Conflicts

Robert Maclver (1937) defined conflict as a strife among humans for some objective and he divided conflicts in to two basic types: first, direct conflict, which occurs when humans hinder or control or prevent or injure one another in an effort to attain a goal; and second, indirect conflict, which merely involves an attempt to obstruct the achievement of same objectives. According to Simmel (1955) there are four types of conflict: (i) War; (ii) feud or fictional strife; (iii) litigation; and (iv) conflict of impersonal ideals. For him, antagonistic impulse is a foundation of all conflicts. Apart from these types of conflict sociologist identified different kinds of conflict in the social world. Some of them are following;

Cultural conflict: Hostility between two culturally homogeneous groups that try to eliminate some of each other's cultural elements.

Class conflict: Violent opposition between two distinct groups each of which special social characteristics - religion, education, occupation, income, instance, lower classes versus upper classes, workers versus employers, radicals reactionaries, liberals versus conservatives, and so on. The dominant groups control their society's resources, goods, and services mainly for their own and the exploited classes fail to secure a fair share of this wealth they organize themselves and revolt against the system.

Race conflict: The struggle between two racial groups motivated primarily race consciousness. Not infrequently, however, there are various nonracial leading to conflict.

Revolutionary conflict: A violent and rather rapid strife that involves new norms and movements. In this case, the government may change drastically authority may pass from one political party or social class to another. Revolutionary conflict is progressive, not conservative; swift, not evolutionary; violent, not and all-encompassing, not limited.

Overt and Covert conflict: An overt conflict occurs when people openly disagree and choose to confront (address) an issue with the other person. Covert conflicts occur when people have differences yet do not discuss them openly. In other word, overt conflict has some manifestation but covert conflict or latent conflict primarily remains invisible.

Destructive and constructive conflict: destructive conference focuses on the struggle allowing no compromise and stressing opponent's injury and annihilation. Constructive conflict is hostility between two groups that oppose each goal but also seek compromises conducive to harmony.

Difference between Conflict and Competition

The comparisons between conflict and competitions are based on the nature, means, end and characteristics of these social processes. In competition, the primary focus is the goal, and interaction is according to culturally defined rules of behaviour and procedure. In conflict, the focus is on the competitor or opponent (not on the goal) themselves with an objective of annihilation or incapacitation of them, so that the way is cleared for achievement of the goal. In competition the direct aim is the success of the actor in achieving the goal; indirectly, it may result in the failure of the competition but in conflict the direct result of the action of one person is to impede, prevent or destroy the act of another. In the following table we will illustrate the differences between competition and conflict.

	Competition	Conflict
1	Unconscious process	Conscious process
2	Impersonal process	Personalized process
3	Continuous process	Intermittent process for a brief duration
4	Attention on the goal	Attention on the competitors (opponent) themselves
5	Non-violent	May involve violence or threat of

		violence
6	Regard for norms (rules and regulations of competition)	No regard for any norms

3.2 Socialization-Types and Agencies

Introduction

In this module we will start our discussion with the meaning and definitions of the concept of socialization. In the second part we will focus on the types and agencies of socialization to understand the different dynamics of socialization process in the society. And finally we will end up this chapter by looking at types, agencies and theories of socialization which help us to have an in depth understanding of the constitution of social system and order in the society.

Socialization is an important process through which the individual get training to get adapted to the society. So, socialization is a process for the functioning and continuation of society. Different societies have different ways and methods to train their new born members so that they are able to develop their own personalities. It's considered as the passing of culture from one generation to the next. In another word, socialization is a process of learning rules, habits and values of a group to which a person belongs whether it is family, friends, colleagues or any other group. It is the process by which a child slowly becomes aware of her/himself as a member of a group and gains knowledge about the culture of the family and also the society into which she/he is born.

Socialization is a concept which helps us to explain the ways people acquire the general competencies necessary for participation in society. Socialization take place at three level. First at the societal level, socialization helps explain how and the extent to which large numbers of individuals comes successfully to cooperate and adapt to the demands of social life. Second at the organizational level, it summarizes processes by which newcomers to social groups and organizations are transformed from outsiders to participating members. Third, at the personal level, it refers to the social and cultural shaping and development of the mental, emotional, and behavioral abilities of individuals.

Over the period different Sociologist gave different meaning to the concept of socialization. Some of them look at how social order is possible given the egoistic, asocial nature of individuals. Socialization helps us to describe the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values. So, socialization is firstly, a process of learning, secondly, a process of personality formation and the development of self and finally, a process of internalisation of social norms, values, moral codes and ideals of society.

Definition of Socialization

- ❖ According to Horton and Hunt, Socialization is the process whereby one internalizes the norms of his groups, so that a distinct 'self emerges, unique to this individual.
- ❖ Green defined socialization "as the process by which the child acquires a cultural content, along with selfhood and personality".
- ❖ According to Lundberg, socialization consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgment that are necessary for his effective participation in social groups and communities".
- ❖ Peter Worsley explains socialization "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".
- ❖ H.M. Johnson defines socialization as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into".
- ❖ W.F. Ogburn: "socialization is the process by which the individual learns to conform to the norms of the group".
- ❖ Peter Worsley explains socialization as the process of "transmission of culture the process whereby men learn the rules and practices of social groups".

In the above mentioned definitions of socialization emphasized on the process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. On the basis of the definition and the meaning of socialization we can list out seven main objectives of socialization. They are;

- a. Socialization inculcates basic disciplines and self-control in the individual.
- b. Socialization develops skills and capacities needed to fit into the society.
- c. Socialization teaches social roles (responsibilities) and their supporting attitudes.
- d. Socialization instills aspirations and satisfies needs of the individual.

- e. Socialization helps in the transmission of culture from generation to generation.
- f. Socialization develops a sense of identity and the capacity for independent thought and action.
- g. Socialization develops conscience which is one important characteristic product of this process.

Types of Socialization

The socialization process is continues and life long process, from birth to the adulthood. So, the process of socialization passes through different phases and there are different types of socialization. There are six main type of socialization, they are;

1. Primary Socialization
2. Secondary socialization
3. Gender socializations
4. Anticipatory Socialization
5. Re-socialization
6. Adult Socialization

Primary Socialization: Primary socialization takes plays in the early years of a child's life. During the infancy and childhood individual learn basic knowledge and language to survive in the society. Most of the time primary socialization takes place in the family. From the family and through the interactions with the relatives he/she learn language and some basic skills. Through direct and indirect observation and experience, he/she gradually learns the basic norms values relating to the social life.

Secondary socialization: The secondary socialization start from outside the immediate family relationship. During this phase more than the family some other agents of socialization like school and peer groups begin to play important role. The growing child learns very important lessons in social conduct from these groups. In other word, secondary socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

Gender socializations: Gender socialization is very powerful, and challenges to it can be disturbing. Gender learning by infants is mainly an unconscious process. Before a child can see itself as either a boy or a girl, it receives a range of pre-verbal cues from adults. Men and women usually handle infants differently, women's cosmetics contain scents which are different from those babies learn to associate with men, and other systematic differences in dress, hairstyle, and so on, provide visual cues during the learning process. By the age of two, children have an understanding of whether they are boys or girls and can usually categorize others accurately. Not until the age of five or six does a child know that a person's gender doesn't continually change.

Anticipatory Socialization: Anticipatory Socialization is a process by which someone is consciously socialized for future occupations, positions and social relationships. Through anticipatory socialization people are socialized into groups to which they wish to or have to join so that entry into the group does not seem to be very difficult. Some people suggest that parents are the primary source of anticipatory socialization when it comes to socializing their children for future careers or social roles.

Re-socialization: Re-socialization refers to the process of leaving certain behaviour patterns and roles in order to adopt new ones as part of one's evolution in life. Resocialization occurs when there is a major transformation in the social role of a person. It occurs throughout life where individuals experience radical breakthroughs from their past experiences and learn new manners and values which are starkly different from what they had learnt previously.

Adult Socialization: Adult socialisation takes place in adulthood when individuals adapt to new roles such as that of a husband, a wife or an employee. This is related to their needs and wants. People continue to learn values and behaviour patterns throughout life. Socialisation does not have any fixed time period. It begins at birth and continues till old age. In traditional societies the older people had a significant influence in important matters related to the family.

Agents of Socialization

As we understood, socialization is a lifelong process. It starts from the early childhood and continue until the death. At every stage of our lives, we confront new situations and have to learn new ways of doing things, new values, or new norms. Though the crucial time of socialization is infancy and early childhood in the later stage also we confront with new

situations and social order. In the early childhood individual learns the language of his/her group and come to understand the norms and values important to their family and society.

In this section we will discuss about the agencies of socialization. Agencies of socialization are groups or social contexts in which significant processes of socialization take place. In the primary socialization is the most intense period of socio-cultural learning. In this time children learn language and basic behavioural patterns that form the personality of the individual and help him/her to learn social norms and values. In this stage family play an important role and work as the main agent of socialization. Secondary socialization takes place later in childhood and into maturity. In this phase, other agents of socialization take over some of the responsibility from the family. Schools, peer groups, organizations, the media and, eventually, the workplace become socializing forces for individuals.

The various agencies can be classified as formal/informal, active/passive or primary/secondary. However, there is no clear demarcation as all of them are very much interrelated. We shall examine the various agencies at three levels,

1. Micro Level Socialization: Family, Peer Group and Neighbourhood.
2. Meso Level Socialization: School, Religion, Social Class.
3. Macro Level Socialization: Global Community, Electronic Media, Social Networking.

Micro level demand small group interaction. This level of socialization involves face to face, intense, and intimate interaction. Under micro-level socialization, we will discuss the role played by family, peer group and neighborhoods. Meso level units are intermediate size social units smaller than the ones at macro level but larger than the micro units like the family or the local community. It may include schools, educational institutions, political groups, etc. These organizations and institutions may not be as big as the global units but are beyond the personal experiences encountered in everyday life. Macro level comprises larger units. Here we look at entire nation, global forces and international units. In this following section we will elaborate some important agents of the socialization.

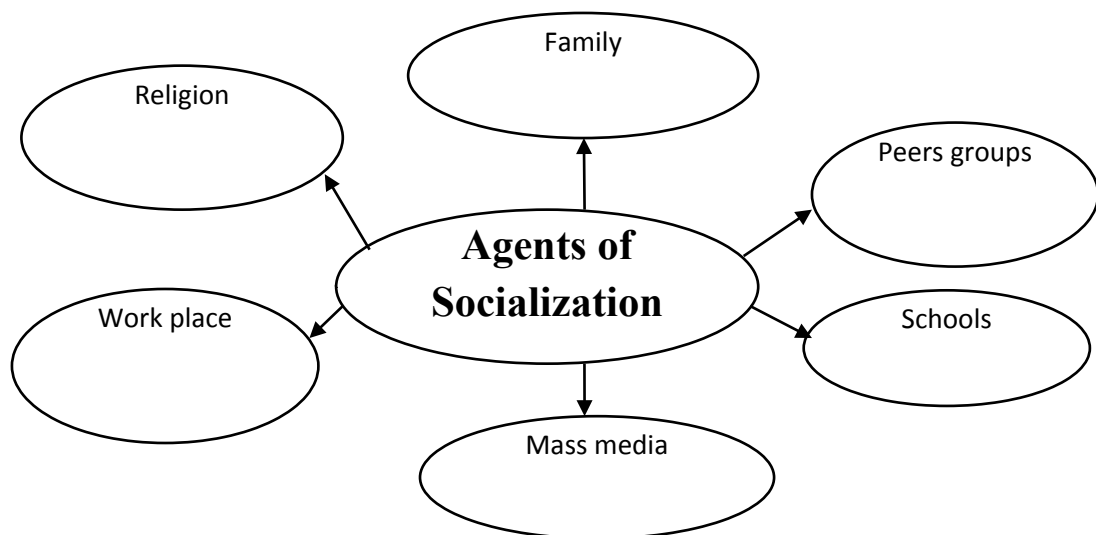
Family: Family is the most important agents of socialization. Among the family members it is the mother who plays an important role the socialization of the child. Socialisation in basic values such as love and affection, and manners are taught in the family. In the traditional joint family other than parents, uncles, aunts, grandparents play an important role in the socialization of the child. Family socialization has often been conceptualized as children learning their parents' beliefs, values, worldviews, and behaviors. Some researchers argue that families serve as seedbeds of a child's basic orientations to society, and that parental social attitudes serve as powerful predictors of children's attitudes throughout life.

Peer groups: ‘Peer groups’ means those group made up of the contemporaries of the child, his associates in school, in playground and in street. He learns from these children, facts and facet of culture that have they have previously learnt at different times from their parents. The members of peer group have other group sources of information about the culture – their peers in still other peer groups – and thus the acquisition of culture goes on. It is true that the ‘peer culture’ becomes more important and effective than be ‘parental culture’ in the adolescent years of the child.

School: It is in the school that the culture is formally transmitted and acquired. It is not only the formal knowledge of the culture that is transmitted there but most of its premises as well- its ethical sentiments, its political attitudes, its custom and taboos. Wherever they are, and at whatever age, the communications they receive from their teachers help to socialize them and to make them finally mature members of their societies.

Religion: Religions play an important role in the process of socialization of the individual. The religious institutions such as synagogues, temples, churches, mosques, and similar religious communities play in important role in the shaping of individuals behavior. Like other institutions, these places teach participants how to interact with other people and teach codes of contact for the betterment of the social system. For some people, important ceremonies related to family structure—like marriage and birth—are connected to religious celebrations. Many religious institutions also uphold gender norms and contribute to their enforcement through socialization. From ceremonial rites of passage that reinforce the family unit to power dynamics that reinforce gender roles, organized religion fosters a shared set of socialized values that are passed on through society.

Mass media: Over the years mass media (radio, television, newspapers, magazines, media portals and websites) has become the greatest source of influence especially for children, when compared to the other tools of communication. The mass media is a vehicle for spreading information on a massive scale and reaching to a vast audience or a large number of people. There are different kinds of programmes that are available on the these mass medias ranging from serials, movies, cartoons to news, music, fashion, food, history and geography that cater to people belonging to different age groups. In the last few decades, children have been dramatically socialized by one source in particular i.e. television. Today, every home has at least one television which influence in the process of socialization of the younger generation. .



Stages of socialization

Socialization is a gradual process of learning. The new born child is not a taught all the things about social life at once. It proceeds from simplicity to complexity. Socialization consists of four stages from infancy to adulthood. They are;

- a. The oral stage,
- b. The anal stage,
- c. The oedipal stage,
- d. The adolescence stage.

- 1) **The Oral Stage.** This stage begins with the birth of the child and continues up to the completion of one year. For everything the child cries a great deal. By means of crying the child establishes its oral dependency. The child here develops some definite expectations about the feeding time. The child also learns to give signals for his felt needs. In this stage the child is involved in himself and his mother.
- 2) **The Anal Stage.** The second stage normally begins soon after the first year and is completed during the third year “*toilet training*” is the main focus of new concern. The child is taught to do some tasks such as toileting, keeping clothes clean etc. The child in this stage internalizes two separate roles – his own role and that of his mother. The child receives ‘*care*’ and also ‘*love*’ from the mother and learns to give love in return. The child is enabled to distinguish between correct and incorrect actions. The correct actions are rewarded and the incorrect action is not rewarded but punished. In this second stage the socializing agent, that is, the mother plays the dual role. She participates in the interaction system with the child

in a limited context and she also participates in the larger system that is the family.

- 3) **The Oedipal Stage.** This stage mostly starts from the fourth year of the child and extends up to puberty (the age of 12 or 13 years). It is in this stage the child become the member of the family as a whole. It is here the child has to identify himself with the social role ascribed to him on the basis of his sex. According to *Freud*, the body develops the ‘*Oedipus complex*’ – the feeling of jealousy towards father and love towards mother. In the same way, the girl develops the ‘*Electra Complex*’ – the feeling of jealousy towards the mother and love towards the father. In this stage sufficient social pressures are brought on the child to identify with the right sex. Boys begin with rewarded, for behaving like boys and girls are rewarded for acting like girls.
- 4) **The Fourth Stage – The Stage of Adolescence.** The fourth stage starts with the period of adolescence. Due to the physiological and the psychological changes that take place within the individual this stage assumes importance. During this stage the boys and girls try to become free from parental control. At the same time they cannot completely escape from their dependence on their parents. Hence they may experience a kind of strain or conflict in themselves.

Theories of Socialization:

As we discussed, the main focus of the process of socialization is the development and constitutions of the individual self. So, the theories of socialization try to elaborate different dimensions of the development of the self. In this section we will discuss three important theories of the development of self in sociology and social psychology. The first theory is the 'looking-glass self' developed by Charles Horton Cooley in 1902. It state that a person's self grows out of society's interpersonal interactions and the perceptions of others. The term refers to people shaping themselves based on other people's perception, which leads people to reinforce other people's perspectives on themselves. People shape themselves based on what other people perceive and confirm other people's opinion on themselves.

In the second theory George Herbert Mead explain how social experience develops an individual's personality. Mead's central concept is the self: the part of an individual's

personality composed of self-awareness and self-image. Mead claimed that the self is not there at birth; rather, it is developed with social experience.

Sigmund Freud, in the third theory, proposed that the human psyche could be divided into three parts: Id, ego, and super-ego. The id is the completely unconscious, impulsive, child-like portion of the psyche that operates on the “pleasure principle” and is the source of basic impulses and drives; it seeks immediate pleasure and gratification. The ego acts according to the reality principle. Finally, the super-ego aims for perfection and it comprises that organized part of the personality structure. In the following section we will discuss each theory in detailed manner.

Charles Horton Cooley and “Looking Glass Self”

Charles Horton Cooley the American sociologist is best known for his concept of the “looking glass self”. Children develop a concept of their selves with the help of others around them. She/he forms an idea about oneself based on the opinions of others about her/him. The kind of social self that develops out of an imagination of how one appears to the other person and the kind of feeling about one’s self can be referred to as “looking glass self” or “reflected self”. The knowledge about ourselves develops in us through the opinions and reactions of others around this. The social “looking glass self” consists of these other people through whom we build an image of ourselves. This knowledge about one’s self is first obtained from the parents and later it is reformed by the judgements of others. Cooley believed, personality arises out of people’s interactions with the world. According to Cooley, there are three main features that make up the idea of the self. They are;

- a. How we think others see in us
- b. What we think they react to what they see.
- c. How we respond to the perceived reaction of others.

According to Cooley, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups. The ‘looking glass self assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social

roles and adopt the same. The child first tries out these on others and in turn adopts towards his self. The self thus arises when the person becomes an 'object' to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self – confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person's self image need bear no relation to the objective facts.

G.H. Mead and the Development of Self

The American psychologist George Herbert Mead (1934) went further in analysing how the self develops. According to Mead, the self represents the sum total of people's conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead's theory of self was shaped by his overall view of socialisation as a lifelong process. Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people's behaviour. When children learn to attach meanings to their behaviour, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self.

The process of forming the self, according to Mead, occurs in three distinct stages. The first is imitation. In this stage children copy the behaviour of adults without understanding it. A little boy might 'help' his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room. During the play stage, children understand behaviours as actual roles- doctor, firefighter, and race-car driver and so on and begin to take on those roles in their play. In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parents. This shifting from one role to another builds children's ability to give the same

meanings to their thoughts; and actions that other members of society give them-another important step in the building of a self.

According to Mead, the self is compassed of two parts, the 'I' and the 'me'. The 'I' is the person's response to other people and to society at large; the 'me' is a self-concept that consists of how significant others – that is, relatives and friends-see the person. The 'I' thinks about and reacts to the 'me' as well as to other people. For instance, 'I' react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider 'me' a fair person who's always willing to listen. As they I trade off role in their play, children gradually develop a 'me'. Each time they see themselves from someone else's viewpoint, they practise responding to that impression.

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball. These attitudes of 'other' a faceless person "out there", children judge their behaviour by standards thought to be held by the "other out there". Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

Sigmund Freud: Theory of Personality Development

Sigmund Freud's theory of personality development is somewhat opposed to Mead's, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives.

The Three-part self: Freud's theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions. The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id's tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available. The superego is an idealized parent: It

performs a moral, judgemental function. The superego demands perfect behaviour according to the parents' standards, and later according to the standards of society at large.

All three of these parts are active in children's personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

Stages of Sexual Development: According to Freud, personality is formed in four stages. Each of the stages is linked to a specific area of the body an erogenous zone. During each stage, the desire for gratification comes into conflict with the limits set by the parents and latter by the superego.

- The first erogenous zone is the mouth. All the infant's activities are focussed on getting satisfaction through the mouth not merely food, but the pleasure of sucking itself. This is termed the oral phase.
- In the second stage, the oral phase, the anus becomes the primary erogenous zone. This, phase is marked by children's struggles for independence as parents try to toilet-train them. During this period, themes of keeping or letting go of one's stools become silent, as does the more important issue of who is in control of the world.
- The third stage is known as the phallic phase. In this stage the child's main source of pleasure is the penis/ clitoris. At this point, Freud believed, boys and girls begin to develop in different directions.
- After a period of latency, in which neither boys nor girls pay attention to sexual matters, adolescents enter the genital phase. In this stage some aspects of earlier stages are retained, but the primary source of pleasure is genital intercourse with a member of the opposite sex.

Jean Piaget:

A view quite different from Freud's theory of personality has been proposed by Jean Piaget. Piaget's theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is the “sensorimotor stage”. During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage. They might assume that an object ceases to exist when they don’t see it. Any baby-sitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage. The second stage, from about age 2 to age 7 is called the preoperational stage. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the “concrete operations stage”. For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match each stick in the row to one in the pile. Younger children, who haven’t learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number. The last stage, from about age 12 to age 15, is the “stage of formal operations. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

3.3 Social Mobility-Forms and Significance

Human societies are divided into various social strata. These strata are arranged hierarchically and are considered superior or inferior to one another according to the prevalent value system in society. But, any system of social stratification is not absolutely closed. Individuals or groups can move from one social status to another in the social hierarchy. This process of shifting of social status is called social mobility.

Sorokin was the first sociologist who wrote a book “Social and Cultural Mobility”. Social mobility refers to the process by which individuals or groups move from one social status to another in the social hierarchy. Social mobility can be either upward or downward. Upward social mobility is one where the individual or group moves from a lower status in the hierarchy to the upper. Downward mobility is when a person or group moves from a higher status to a lower one in the hierarchy.

Sorokin has identified two types of social mobility on the basis of direction of mobility, i.e., vertical and horizontal. Vertical mobility refers to transition of an individual or group from one social stratum, to another, either upward or downward. A scheduled caste member getting a high post in an organisation, and a Brahman working as a landless agricultural laborers are examples, on an individual level, of upward and downward social mobility respectively. By horizontal social mobility is meant shifting from one social group to another situated broadly on the same level. The shift from agricultural labour to factory labour is an example. The following factors facilitate social mobility,

1. Economic, social and professional motivation
2. Achievements and Failures in a field motivate people to move his/her position
3. Education helps to improve social and cultural capital and it promote social mobility.
4. Acquiring of Skills and Training helps for the mobility in the social positions
5. Migration from one place to another accelerate mobility in the society
6. Industrialization led to the creation of different job and mass production promoted mobility in the society.
7. Urbanization facilitates social mobility by removing different barriers such as caste, religion and gender.
8. Legislation and enactment of new laws also facilitate social mobility.

Forms of Social Mobility

Horizontal Mobility: Horizontal social mobility means movement by individuals or groups from one position to another in society which does not involve a shift into a higher or lower stratum. In other word, horizontal social mobility means the transition of an individual or social group from one social group to another situated on the same level. For example, from one religious group to another, from one citizenship to another, from one factory to another in the same occupational status, are all instances of horizontal social mobility.

Vertical Mobility: vertical mobility means moving up or down the socio-economic scale. Hence people whose income, capital or status increases are said to be upwardly mobile, while those who's economic or status position worsens are downwardly mobile. So, the vertical mobility involves a movement which ensures enhancing or lowering of rank. Examples of vertical mobility is a promotion or demotion, a change in income, marriage to a person of higher or lower status, a move to a better or worse neighborhood.

Intragenerational Mobility: There are two ways of studying social mobility. Either, one can study individual's own careers-how far they move up or down the social scale in the course of their working lives. This is usually called Intragenerational mobility. So, *intragenerational* mobility looks at how far individuals move up or down the social scale over their lives.

Intergenerational Mobility: Alternatively, one can analyse how far children enter the same type of occupation as their parents or grandparents. Mobility across the generation is called Intergenerational mobility. Hence, *intergenerational* mobility explores whether and how far children move up or down the social scale compared to their parents or grandparents.

Upward mobility: It is when a person moves from a lower position in society to a higher one. It can also include people occupying higher positions in the same societal group. However, upward mobility, while seen as a good thing, can also come at a cost for individuals. When a person moves upwards, they need to leave behind familiar surroundings such as family and places. They may also need to change their way of thinking and behavior.

Downward mobility: Downward mobility takes place when a person moves from a higher position in society to a lower one. It can occur when someone is caught performing a wrongful act that can result in the loss of the position they currently hold. Downward mobility can be extremely stressful for people who face a rapid decline in their social status; they may find it hard to adapt to the new environment as it is not similar to the standard of living they are used to.

Social Mobility in India

Caste has been considered to be a closed system of stratification. However, in reality no system can be absolutely closed. In fact, social mobility has always been present within the caste system. When we talk about caste and social mobility we are essentially dealing with the processes of social change in Indian society. Sociologists observe that in spite of the closed nature of caste system, there have been changes in caste hierarchy and its norms from time to time. For example, the culturally accepted practices during the Vedic period of Hinduism became a taboo in the periods that followed.

Some of these practices were that Vedic Hinduism was magicoanimistic, Vedic Brahmins drank soma (liquor), offered animal sacrifice and ate beef. These practices were prohibited later but they continued amongst the lower castes (Singh 1973: 6). Caste mobility as a process of social and cultural change has been explained by Srinivas in his concept of Sanskritisation. The widespread social and cultural process called Sanskritisation is a process where a low Hindu caste changes its customs, rites, rituals ideology and way of life in the direction of high and frequently twice-born castes. This has paved the way for mobility to occur within the caste system. With the advent of the British, the opening up of frontiers by means of roads, and railways and economic opportunities cutting across caste barriers increased the process of caste mobility.

Besides Sanskritisation, another major agent of social change was Westernisation. Westernisation includes the influences, which swept over India during the British rule bringing in the ideologies of secularism, egalitarianism and democracy. The new opportunities in education, economy and polity were in theory caste free and open to all. No one could be denied access to them by reason of birth in a particular caste, sect or religion. However, no social change can bring about total change of a society. Therefore, we find that the traditional social organisation exemplified by the caste system has undergone several changes yet continues to exist in Indian society performing some old and some new functions. Now let us examine caste and the ritual sphere.

MODULE IV

LOCATING THE INDIVIDUAL IN SOCIETY

4.1 Society, Social System and Social Structure

As the title of the module, this chapter tries to locate the individual in the society as a member. The knowledge production in sociology is all about understanding and analyzing the role and function of the individual as a member of the society. To locate individual in the society in the first part we look at the concept society and its different manifestations in the sociological literature. And also, we look at different types of society from its primitive avatar to post industrial and contemporary manifestations. This unit also introduces to the concept of status and role which are important aspects of the social structure of any society. Although status and role has been discussed separately in the chapter the relationship between the two will be visible. It discusses roles in both simple and complex societies and different dimensions of roles such as role set, multiple roles, role-signs and role-conflict.

Society: Characteristics and Types

In the social science literature society has been the central concept since the commencement of the discipline. And sociology has been defined as the science of society and the central task of the discipline is to explore the interplay of society and the individual. The term *society* is derived from a Latin word *socius* which means *association, togetherness, or group life*. The concept of society refers to a relatively large grouping or collectivity of people who share more or less common and distinct culture, occupying a certain geographical locality, with the feeling of identity or belongingness, having all the necessary social arrangements or insinuations to sustain itself.

So, society is a web of social relationships. Hence, the word society helps us to describe the structured social relations and institutions among a large community of people which cannot be reduced to a simple collection or aggregation of individuals. In the general sense the term society is understood in different ways. In our daily usage society is used to refer to the members of specific in group (Adivasi Society, Harijan Society), institutions (Arya Samaj, Brahmo Samaj), association (consumer's society, co-operative society or cultural society), and groups (rural society or urban society). In the modern expressions the society have different meanings, such as industrial society, the post-industrial society, the capitalist society, the postmodern society, the knowledge society, the risk society, network society, information society etc.

Against these commonsense usages in sociology there is a long debate about the use of the concept 'society'. The historical root of the concept of society can be traced to the fourteenth century, when the primary meaning was companionship or association. The term was also used to describe groups of like-minded people, like various scientific 'societies'. Emile Durkheim was the one who took society seriously. He considered society as an independent reality that existed *sui generis*, or 'in its own right', and that had a profound influence on individuals within a bounded territory.

Definition of Society

While looking at the definition of society the common tendency in sociology has been to conceptualize society as a system, focusing on the bounded and integrated nature of society. Thought the great founders of sociology had also focused on the dynamic aspect of society. Such early sociologists as Comte, Marx and Spencer grasped the concept of society as a dynamic system evolving historically and inevitably towards complex industrial structures

- According to Maclver and Page (1949) "It (society) is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever changing, complex system we call society."
- According to J.H. Fichter, (1957) "A society may be defined as a network of interconnected major groups viewed as a unit and sharing a common culture"
- Mike O'Donnell (1997) defines "A society consists of individuals belonging to groups which may vary in size."
- Anthony Giddens (2000) states; "A society is a group of people who live in a particular territory, are subject to a common system of political authority, and are aware of having a distinct identity from other groups around them."

From the above mentioned definitions of society we learned that social scientist in general and sociologist in particular define society in two broader ways. On the one hand they defined it in abstract terms, as a network of relationships between people or between groups. On the other hand they defined it in concrete terms, as a collection of people or an organization of persons.

Characteristics of Society

1. **Population:** A society must have population. Without a group of people no society could be formed. Of course society refers not to a group of people but to a system of social relationships. But for the establishment of social relationships a group of people

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

2. **Society is Abstract:** Society is an abstract concept. As Maclver opines society is a web of social relationships. We can't see this relationship but we can feel it. Hence it is an abstract concept. Wright has rightly remarked that "society in essence means a state or condition, a relationship and is, therefore, necessarily an abstraction". Besides society consists of customs, traditions, folkways, mores and culture which are also abstract. Hence society is abstract in nature.
3. **Society is Dynamic:** The very nature of society is dynamic and changeable. No society is static. Every society changes and changes continuously. Old customs, traditions, folkways, mores, values and institutions got changed and new customs and values takes place. Society changes from its traditional nature to modern nature. Hence it is one of the most important characteristic of society.
4. **Society is a network or web of social relationship:** Social relationships are the foundation of society. That is why famous sociologist Maclver remarked that society is a network of social relationship. Hence it is difficult to classify social relationships. But this social relationship is based on mutual awareness or recognition to which Cooley call we-feeling, Giddings call consciousness of kind and Thomas as common propensity. Without these social relationships no society could be formed. As social relationships are abstract in nature so also the society is abstract in nature. Different kinds of social processes like co-operation, conflict constantly takes place in society. And the relationships established around these create society. Hence a network of social relationships which created among individuals constitutes society.
5. **Permanent Nature:** Permanency is another important characteristic of society. It is not a temporary organisation of individuals. Society continues to exist even after the death of individual members. Society is a co-herent organisation.
6. **Interdependence:** Interdependence is another important characteristic of society. This fact of interdependence is visible in every aspect of present day society. Famous Greek Philosopher, Aristotle remarked that 'Man is a social animal'. As a social animal he is dependent on others. The survival and well being of each member is very much depended on this interdependence. No individual is self sufficient. He has to depend on others for food, shelter and security and for the fulfillment of many of his needs and necessities. With the advancement of society this degree of interdependence increases manifold. Family being the first society is based on the

biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and societies.

7. **Co-operation:** it is another important characteristic of society. Co-operation is essentially essential for the formation of society. Without co-operation there can be no society. People can't maintain a happy life without co-operation. Family being the first society rests on co-operation. Co-operation avoids mutual destructiveness and results in economy in expenditure.
8. **Conflict:** Like co-operation conflict is also necessary for society. Conflict act as a cementing factor for strengthening social relations. In a healthy and well developed society both co-operation and conflict co-exist. Because with the help of these two universal process society is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However both are necessary for society.
9. **Likeness and Differences:** Likeness and differences are the most important characteristic of society. Without a sense of likeness, there could be no mutual recognition of 'belonging together' and therefore no society. This sense of likeness was found in early society on kinship and in modern societies the conditions of social likeness have broadened out into the principles of nationality. If people will be alike in all respect society could not be formed and there would be little reciprocity and relationship became limited. Though differences is necessary for society but differences by itself does not create society. Hence differences are sub-ordinate to likeness.
10. **Culture:** Every Society is unique because it has its own culture. Culture is a thing which only human beings possess. It refers to the social heritage of man. It includes our attitude, moral values beliefs, ideas, ideologies, our institutions, political, legal economic, our sciences and philosophies. The member of a society shares a common culture.

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

- a) **Usages:** Every society has some usages concerned with marriage, religion, education etc. These usages differ from society to society.
- b) **Procedures:** In every society there are some procedures like modes of action which helps to maintain its unity.

- c) Authority: Every society has some sort of authority. Every members of society has to obey this authority. Some sort of authority is necessary for the maintenance of order in society.
- d) Mutual Aid: In every society there exists a feeling of mutual aid among its members. Everyone needs helps from others.
- e) Groupings and Divisions: In every society there exist several groupings and divisions like family, village, city, etc. which constitute a society.
- f) Controls: Every society exercises some sort of controls over its members. Hence control is necessary for the smooth organization of a society.
- g) Liberty: Along with control every society gives some liberty to its members some sort of liberty or freedom is necessary for the organization of society. But control and liberty is not opposite to each other.

Above mentioned characteristics of society will give a comprehensive picture of the society and how it constitute and operate the individual's relation with the society and social order.

Types of Societies

Depending on certain criteria sociologists and social anthropologist classify societies into various categories. Economic and technological development attained by community is one such criterion. Thus, the countries of the world are classified as First World, Second World, and Third World; First World Countries are those which are highly industrially advanced and economically rich, such as the USA, Japan, Britain, France, Italy, Germany, and Canada and so on. The Second World Countries are also industrially advanced but not as much as the first category. The Third World societies are thus which are least developed, or in the process of developing. Some writers add a fourth category, namely, Fourth World countries. These countries may be regarded as the "poorest of the poor".

Ferdinand Tonnies, a noted German sociologist, classified society in to two different categories. He found that in small homogeneous societies members interacted with one another on face to face, informal basis. In these groups tradition dictated social behaviour. Tonnies called this kind of society a *Gemeinschaft*, which means broadly "a communal, or traditional society". In comparison, societies that are large and heterogeneous, such as the modern industrial societies, relationships among members are impersonal, formal, functional and specialized. According to Tonnies these societies have often contractual relationships which are on the basis of clear cut, legal contracts rather than being governed by traditions. Tennes calls these societies *Gesellschaft*, or "associational societies".

Another important criterion for classifying societies may be that which takes into account temporal succession and the major source of economic organization. When societies modernize they transform from one form to another.

- **Hunting and gathering societies:** The simplest type of society that is in existence today and that may be regarded the oldest is that whose economic organization is based on hunting and gathering. They are called hunting and gathering societies. This society depends on hunting and gathering for its survival.
- **Pastoral societies:** The second types are referred to as pastoral and horticultural societies. Pastoral societies are those whose livelihood is based on pasturing of animals, such as cattle, camels, sheep and goats.
- **Horticultural societies:** Horticultural are those whose economy is based on cultivating plants by the use of simple tools, such as digging sticks, hoes, axes, etc.
- **Agricultural societies:** The third types are agricultural societies. This society, which still is dominant in most parts of the world, is based on large-scale agriculture, which largely depends on ploughs using animal labor.
- **Industrial Society:** The Industrial Revolution which began in Great Britain during 18th century, gave rise to the emergence of a fourth type of society called the Industrial Society. An industrial society is one in which goods are produced by machines powered by fuels instead of by animal and human energy.
- **Post-industrial society:** Sociologists also have come up with a fifth emerging type of society called post-industrial society. This is a society based on information, services and high technology, rather than on raw materials and manufacturing. The highly industrialized which have now passed to the post-industrial level include the USA, Canada, Japan, and Western Europe.

Social System: Elements and Functions

In the sociological inquiry, understanding and analyzing the constitution and functioning of social system play a crucial role. The term 'system' implies an orderly arrangement of interrelated parts with fixed place and definite role to play. The parts are bound by interaction. An analogy with human body will help us to understand the functioning of a system. To analyze the functioning of human body, one has to analyse and identify the sub-systems (e.g. circulatory, nervous, digestive, excretionary systems etc.) and understand how these various subsystems enter into specific relations in the fulfillment of the organic function of the body.

In the same way, society is constituted with different interrelated parts, such as educational institutions, political parties, government, economic institutions, ect. In other word, society can be viewed as a system of interrelated mutually dependent parts which cooperate to preserve an identifiable whole and to satisfy some purposes or goal. Social system may be described as an arrangement of social interactions based on shared norms and values. Individuals constitute it and each has place and function to perform within it. Hence, social system may be defined as two or more people engaged in ongoing social interaction.

So, social system has been defined by Mitchell (1979: 203) as 'consisting of a plurality of actors interacting directly or indirectly with each other in a bounded situation. There may be physical or territorial boundaries but the main point of reference sociologically is that here individuals are oriented, in a wide sense, to a common focus or interrelated foci'.

In the classical sociology, Herbert Spencer was the one who contributed extensively in the understanding of the social system. Spencer drew an analogy between the social system and biological organisms. He developed a threefold scheme for categorizing social systems based on the degree of complexity of the structure and the stability of the system. Firstly, a "simple" system is undifferentiated by sections, groups, or tribal formations. Secondly, a "compound" system amounts to an amalgamation of communities with a rudimentary hierarchy and division of labor. Thirdly, "doubly compound" systems are more complex still and united under one organized authority (Spencer 1971).

In the modern sociology, Talcott Parsons was the one who emphasized the importance of understand and analysis of the social system in the study of society. In his monumental work *The Structure of Social Action* Parsons divides earlier contributions on social system into three broad schools of thought, viz., the utilitarian, the positivist, and the idealist. The

utilitarians see social action in a highly individualist fashion. They emphasise utilitarian rational calculation but at the level of the individual. For this reason they are unable to accommodate the fact that social life is collectively cohesive and not a random effect. The positivists on the other hand believe that social actors have complete knowledge of their social situation. This leaves no room for error on the part of actors or variation among actors. The idealist posit that social action is the realisation of the social spirit and the ideas such as, of a nation or a people, and consequently pay scant attention to real everyday impediments on the ground that obstruct the free realisation of ideas.

And he developed action oriented theory of social system. A social system, according to Parsons, has the following characteristics.

- It involves an interaction between two or more actors, and the interaction process is its main focus.
- Interaction takes place in a situation, which implies other actors or alters. These alters are objects of emotion and value judgement and through them goals and means of action are achieved.
- There exists in a social system collective goal orientation or common values and a consensus on expectations in normative and cognitive (intellectual) senses.

Elements of Social System:

The elements of social system are described as under:

1. **Faiths and Knowledge:** The faiths and knowledge brings about the uniformity in the behaviour. They act as controlling agency of different types of human societies. The faiths or the faith is the result of the prevalent customs and beliefs. They enjoy the force of the individual are guided towards a particular direction.
2. **Sentiment:** Man does not live by reason alone. Sentiments – filial, social, notional etc. have played immense role in investing society with continuity. It is directly linked with the culture of the people.
3. **End Goal or object:** Man is born social and dependent. He has to meet his requirements and fulfill his obligations. Man and society exist between

needs and satisfactions, end and goal. These determine the nature of social system. They provided the pathway of progress, and the receding horizons.

4. **Ideals and Norms:** The society lays down certain norms and ideals for keeping the social system intact and for determining the various functions of different units. These norms prescribe the rules and regulations on the basis of which individuals or persons may acquire their cultural goals and aims.
5. **Status-Role:** Every individual in society is functional. He goes by status-role relation. It may come to the individual by virtue of his birth, sex, caste, or age. One may achieve it on the basis of service rendered.
6. **Role:** Like the status, society has prescribed different roles to different individuals. Sometimes we find that there is a role attached to every status. Role is the external expression of the status. While discharging certain jobs or doing certain things, every individual keeps in his mind his status. This thing leads to social integration, organization and unity in the social system. In fact statuses and roles go together. It is not possible to separate them completely from one another.
7. **Power:** Conflict is a part of social system, and order is its aim. It is implicit, therefore, that some should be invested with the power to punish the guilty and reward those who set an example. The authority exercising power will differ from group to group; while the authority of father may be supreme in the family, in the state it is that of the ruler.
8. **Sanction:** It implies confirmation by the superior in authority, of the acts done by the subordinate or the imposition of penalty for the infringement of the command. The acts done or not done according to norms may bring reward and punishment.

Four Functions of Social System

Talcott Parsons identified four functions of social system without which a social system cannot subsist. These are called 'functional prerequisites'. These four such functional prerequisites are,

1. **Adaptation:** Adaptation as a functional prerequisite implies generation and acquisition of resources from outside the system, its external environment and to effect its distribution in the system. External environment in this case means land,

water, etc. As an example we can mention the economic system, which involves resource utilisation, production and distribution in the society. Adaptation is oriented to factors external to the system and it has an instrumental character.

2. **Goal-Attainment:** Goal-Attainment is that functional prerequisite which involves, firstly, the determination of goals, secondly, the motivating of members of the system to attain these goals, and thirdly, the mobilising of the members and of their energies for the achievement of these goals. Its processes are consummatory in character although it does involve external interaction. The organisation of the power and authority structure in a social system is an example of an institution where goal attainment is the primary thrust.
3. **Integration:** Integration is that functional prerequisite which helps to maintain coherence, solidarity and coordination in the system. In the social system this function is mainly performed by culture and values. Therefore, the cultural system and its associated institutions and practices constitute elements of integration. Integration ensures continuity, coordination and solidarity within the system; it also helps in safeguarding the system from breakdown or disruption. This functional prerequisite is internal to the system and has a consummatory character.
4. **Latency:** Finally, latency is that functional prerequisite of the social system which stores, organises and maintains the motivational energy of elements in the social system. Its main functions are pattern maintenance and tension management within the system. This function is performed by the socialisation process of the members of the social system.

Social Structure: Definitions and its Elements

The term structure refers to some sort of ordered arrangement of parts or components. The term social structure means a more or less stable pattern of social arrangements within a particular society, group, or social organization. In the classical sociology Herbert Spencer and August Comte saw social structures as groups, collectivities and aggregates of individuals. The concept of social structure became popular amongst the sociologists and social anthropologists, in the decade following World War II. During that period it became so fashionable to use this term, which it came to be applied to “almost any ordered arrangement of social phenomenon”. Sociological theories exploring the concept of social structure are generally associated with macro or structural perspectives oriented to understanding the

nature of social order, and in doing so stand in stark contrast to social action (or micro) approaches which seek meaning and motivation behind human social behavior.

Sometime, social structure is defined as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity. The concept of social structure is highly abstract. The term social structure refers to regularities in social life, its application is inconsistent. There are different ideas related with the notion of social structure.

1. Human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity.
2. Social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated.
3. Individual choices are shaped and circumscribed by the social environment, because social groups, although constituted by the social activities of individuals, are not a direct result of the wishes and intentions of the individual members.

So, the notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another.

Definition Social Structure

- According to **S.F Nadal** structure refers to a definable articulation and ordered arrangement of parts. It is related to the outer aspect or the framework of society and is totally unconcerned with the functional aspect of society. So, social structure refers to the network of social relationship that is created among the human beings when they interact with each other according to their statuses in accordance with the patterns of society.
- According to **Ginsberg** the study of social structure is concerned with the principal form of social organization that is types of groups, associations and institutions and the complex of these that constitute societies.
- According to **Talcott Parsons**, the term social structure applies to the particular arrangement of the interrelated institutions, agencies and social patterns as well as the statuses and roles which each person assumes in the group.
- According to **Maclver and Page** the various modes of grouping together comprise the complex pattern of the social structure. They have also regarded that social structure

is abstract which is composed of several groups like family, church, class, caste, state or community etc.

- According to **Johnson**, the structure of anything consists of the relatively stable inter-relationships among its parts; the term part itself implies a certain degree of stability. Since a social system is composed of the inter-related acts of people, its structure must be sought in some degree of regularity or recurrence in these acts.

Hence, Social structure can be defined as durable features of sustained, large-scale, social coexistence that shape individual conduct. From the above definitions we can conclude that,

1. Social structure refers to the network of social relationship.
2. Social structure is an abstract and intangible phenomenon.
3. Social structure is composed of several groups like family, church, community etc.
4. Social structure is arrangement of the interrelated institutions, agencies and social patterns.
5. Social Structure is relatively stable as compared to the functional aspect of society.

Elements of Social Structure

Hence, a social structure is a web of interacting social forces from which have arisen the various modes of observing and thinking. Social structure is an abstract and intangible phenomenon Individuals is the units of association and institutions are the units of social structure. These institutions and associations are inter-related in a particular arrangement and thus create the pattern of social structure. It refers to the external aspect of society that is relatively stable as compared to the functional or internal aspect of society.

Social structure is a living structure that is created, maintained for a time and changes. In a social structure the human beings organise themselves into associations for the pursuit of some object or objects. The aim can be fulfilled only if the social structure is based upon certain principles. These principles set the elements of social structure in motion. There are five basic principles which are as follows:

1. Normative System: Normative system presents the society with the ideals and values. The people attach emotional importance to these norms. The institutions and associations are inter-related according to these norms. The individuals perform their roles in accordance with the accepted norms of society.
2. Position System: Position system refers to the statuses and roles of the individuals. The desires, aspirations and expectations of the individuals are varied, multiple and unlimited. So these can be fulfilled only if the members of society are assigned different roles according to their capacities and capabilities. Actually the proper functioning of social structure depends upon proper assignment of roles and statuses.
3. Sanction System: For the proper enforcement of norms, every society has a sanction system. The integration and coordination of the different parts of social structure depend upon conformity to social norms. The non-conformists are punished by the society according to the nature of non-conformity.
4. A System of Anticipated Response: The anticipated response system calls upon the individuals to participate in the social system. 'His preparation sets the social structure in motion. The successful working of social structure depends upon the realisation of his duties by the individual and his efforts to fulfill these duties.
5. Action System: It is the object or goal to be arrived at by the social structure. The whole structure revolves around it. The Action is the root cause which weaves the web of social relationships and sets the social structure in motion.

4.2 Social Role, Social Status, Mobility

Social Status: Definitions and Characteristics

In this section we will discuss about social status and social roles. Both are important concepts in understanding how social life is organized and activities are distributed. Status, originally a Latin word, means state of affairs, condition of a person as defined by law. Social status is a position occupied by a person in the society. In a lifetime an individual occupies different statuses on the lines of age, gender, class, occupation, and education. A person can have several statuses at a point of time such as being a daughter, social worker, member of a book-reading club, guitarist, and a manager in a company. A combination of all the statuses that a person holds is called status. Status may be ascribed—that is, assigned to individuals at birth without reference to any innate abilities—or achieved, requiring special qualities and gained through competition and individual effort. Ascribed status is typically based on sex, age, race, family relationships, or birth, while achieved status may be based on education, occupation, marital status, accomplishments, or other factors.

Definition of Social Status

The term status captured the imagination of social scientists and particular sociologists, for they thought that the term could explain the constitution of social order and the position and relation of individuals to this order.

- Ralph Linton (1936) defines status as “a collection of rights and duties”
- Max Weber defined status as “positive or negative social estimation of honour”

Characteristics of Status:

As the definitions have pointed out the term status has physical as well as a psychological situation. This situation forms certain element and characteristics. The characteristics of status may be enumerated as below.

1. The status is determined by the cultural situation of the particular society,
2. The status is determined only in relevance of the other members of the society,
3. Every individual has to play certain role in accordance with the status,
4. Status is only a part of the society as a whole,
5. As a result of status the society is divided into various groups,

6. Every status carries with it some prestige,

7. Some of these statuses are earned or achieved while others are ascribed.

Social Role: Meanings, Classifications and Characteristics

As a social being we have to perform some functions. These functions are known as roles. In life, we have a great variety of roles – father, mother, businessman, shop assistant, consumer, bus-driver, teacher, voter, and politician and so on. These roles are an integral part of group behaviour. In everyday usage the word role is used for the part an actor undertakes in a theatrical production, or in a motion picture. Suppose an actor or actress is assigned a part (role) in a play or motion picture. He or she is now supposed to play the role in a convincing manner. To make the playing of the part successful, the actor or actress, must be able to really understand the role, he or she is playing. This includes portraying the feelings. It also includes portraying the responsibilities, and the gestures that go with the role. The dress and speech must also conform to the role.

That is, there must be a certain degree of naturalness and consistency in the role performance. If the actor or actress succeeds in his or her performance, he or she is well appreciated. According to Shakespeare, the world is a stage and each person is playing a role. In this view all people are playing roles in life. However, Shakespeare did not elaborate what he meant by this. In Sociology, role and role-playing have been developed as specific concepts. Let us examine how this is so by looking at the concept of role as an aspect of status.

Classification of Roles

Ascribed and Achieved Roles

According to Linton roles can be divided into:

- 1) Ascribed roles: The ascribed roles are those obtained at birth. Here role learning commences at birth itself. Such learning pertains to one's caste, class, family, gender and so on. Each caste, for example, has its own set of rituals to be performed at the birth of a child, who is subjected to various ceremonial procedures at every stage of growing-up.
- 2) Achieved roles: Achieved roles are acquired by individuals through merit and competition. Thus, this method of classification is based on the way that roles are allocated.

Relational and Non-relational Roles

Nadel (1957) adopted the principle of content (i.e., the kind of conduct expected) of roles and divided them, like Linton, into two categories of ascribed-achieved roles. He further subdivided them into relational and non-relational roles. Nadel's classification is based mainly on the conduct that is implied in them. Thus, role differentiation for Nadel indicated to what extent holding of one role, is independent of holding or relating to other roles.

- 1) Relational role can be played only in relation to a complementary role. A husband's role cannot be perceived without the wife's role. Similarly a creditor's role is inconceivable without a debtor. Thus, these can be taken as examples of relational roles.
- 2) Non-relational role is not dependent on a complementary role. For example, the role of a poet or a scholar does not require a complementary role, in the sense that a poet does not have to interact with others for writing poetry. Thus, such roles can be described as non-relational.

Characteristics of the Role:

Roles are allocated according to the positions (called status) people occupy in the social system. Each status has its own set of role requirements. A social group operates harmoniously and effectively to the extent that performance conforms to the role requirements. Role is sociologically important because it demonstrates how individual activity is socially determined and thus follows regular patterns. **Characteristics of the role may be studied in the following heads:**

1. Action Aspect of Status: The role is in fact the action aspect of status. It involves various types of actions that a person has to perform in accordance with the expectations of the society. These actions are dependent not on the individual's will but on the social sanction. That is why it is said that every social role has a cultural basis.
2. Changing Concept of Role: Social roles as already stated are in accordance with the social values, ideals, patterns etc. These ideals, values and objects change and so the concept of the role also changes. The role which is justified at a particular time may not be justified at some other time.
3. Limited Field of Operation: Every role has a limited area of operation and the role has to be confined within that. For example an officer has a role to play in the office but when he reaches his family, that role ceases.

4. Roles are not Performed 100% for the Fulfillment of the Expectations: It is not possible for anyone to perform his role fully in accordance with the expectations of the society. There is bound to be some distinctions. For example one may not be able to perform his role to the full satisfaction of the children.
5. Difference in the Importance of Role: From the socio-cultural point of view all the roles are not equally important. Some of the roles are more important while the others are less. The, roles that are most important are called key roles while the roles that are of general importance, are called general roles

4.3. The agency-structure debate

Agency and Structure are two fundamental and foundational categories in all social sciences and humanities. The relationship between structure and agency has been a central focus the field of sociology since its beginning. Structures are typically seen as the more fixed and enduring aspects of the social landscape. And structure is a metaphor that denotes qualities of society that are similar to the skeleton of a body in the field of anatomy, or to the frame of a building in architecture. On the other hand agency is conceived as the more processual, active, dimension of society – analogous to the physiology of an organism or to the activities conducted within the spaces of a building. Agency is the ability of individuals or groups, such as class movements, governments, or economic corporate bodies, to “make things happen” within given structural constraints and opportunities.

Theories that argue for the supremacy of structure resolve that the behaviour of individuals is largely determined by their socialization into that structure. Structures operate at varying levels, with the research lens focused at the level appropriate to the question at hand. At its highest level, society can be thought to consist of mass socioeconomic stratifications. In contrast, proponents of agency theory consider that individuals possess the ability to exercise their own free will and make their own choices. Here, social structures are viewed as products of individual action that are sustained or discarded, rather than as incommensurable forces.

There are different attempt to understand this dived in sociological theorizing. Different sociologists questioned the polarized nature of the structure-agency debate. And they highlighted the synthesis of these two influences on human behaviour. Anthony Giddens, British sociologist who developed the concept of structuration. For Giddens, structure and

agency imply each other. Structure is *enabling*, not just constraining, and makes creative action possible, but the repeated actions of many individuals work to reproduce and change the social structure. The focus of Giddens's theory is social practices that are 'ordered across space and time', and it is through these that social structures are reproduced. However, Giddens sees 'structure' as the rules and resources that enable social practices to be reproduced over time, not as abstract, dominating, external forces. This 'duality of structure' is a way of rethinking the previous dichotomy. Giddens argues that just as an individual's autonomy is influenced by structure, structures are maintained and adapted through the exercise of agency. The interface at which an actor meets a structure is termed "structuration."

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