Sociology

Standard Eleven

FAMILY
SOCIETY
THEORY
SOCIAL
MEDIA
LAW
URBAN
RELIGION
CONFLICT
CLASS
CRIME
EQUALITY
CULTURE
NATURAL CALAMITY
COMMUNITY
GENDER

SOCIOLOGY

Standard XI

Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune.

The digital textbook can be obtained through DIKSHA APP on a smartphone by using the Q.R.Code given on the title page of the textbook. On this Q.R.Code audio-visual teaching-learning material of the relevant lesson will be available.

D6L9J1

(A)

Sociology Committee

Dr. Vaishali Diwakar, Chairperson
Dr. Vaishali Joshi, Member
Dr. Sujata Gokhale, Member
Dr. Pralhad Mane, Member
Smt. Varsha Sarode, Member secretary

Sociology Study Group

Dr. Salma Aziz
Dr. Ivan John
Dr. Vyankatesh Kharat
Dr. Renuka Badvane
Shri. Chandrakant Khandagle
Dr. Prakash Khetri
Shri. Adhikrao Hajare
Shri. Sunil Shinde
Dr. Hemant Sonkamble
Shri. Madanmohan Vishwakarma
Smt. Surekha Kingaonkar
Shri. Ronald Lewis
Shri. Gunvantrao Kalgapure
Dr. Shrikant Parkhi
Shri. Dayashankar Vaidya

Authors

Dr. Vaishali Diwakar
Dr. Vaishali Joshi
Dr. Vijay Marulkar

Chief Co-ordinator

Smt. Prachi Ravindra Sathe

Cover and Illustrations

Shri. Devdatta Balkawade

Typesetting

DTP Section,
Balbharati, Pune

Paper

70 GSM Creamwove

Print Order

Printer :

Coordination

Smt. Varsha Sarode
Assistant Special Officer, History and Civics

Production

Sachchitanand Aphale
Chief Production Officer
Prabhakar Parab, Production Officer
Shashank Kanikdale,
Asst. Production Officer

Publisher

Vivek Uttam Gosavi, Controller
Maharashtra State Textbook Bureau,
Prabhadevi, Mumbai - 400 025.

(B)

The Constitution of India

Preamble

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens :

JUSTICE, social, economic and political ;

LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity ; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation ;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

NATIONAL ANTHEM

Jana-gana-mana-adhināyaka jaya hē
    Bhārata-bhāgya-vidhātā,

Panjāba-Sindhu-Gujarāta-Marāthā
    Drāvida-Utkala-Banga

Vindhya-Himāchala-Yamunā-Gangā
    uchchala-jaladhi-taranga

Tava subha nāmē jāgē, tava subha āsisa māgē,
    gāhē tava jaya-gāthā,

Jana-gana-mangala-dāyaka jaya hē
    Bhārata-bhāgya-vidhātā,

Jaya hē, Jaya hē, Jaya hē,
    Jaya jaya jaya, jaya hē.

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

Preface

Friends,

Today in the world of advanced technology and science, we often encounter questions like the need for studying social sciences, particularly Sociology. Your friends and family may ask you about its practical relevance. You may not have definitive answers to their questions. Probably you will answer vaguely that Sociology is the science of society. Then, you may be bombarded with a new series of questions, such as, "Don't we know our society? What is the need to study society?" This textbook will help you answer these questions in a concrete manner.

The flood of scientific information and technological revolution has now made our lives much easier. At the same time, we are increasingly becoming aware that technology alone is not enough to lead a fulfilling life. As humans, we all need to reach an understanding of various events happening around us.

Many sociologists had predicted that technology may put our social relations and transactions on a drab and impersonal plane. It may lead to a weakened social fabric. However, this fear proved to be false. It only changed the ways and methods of social transactions. It became more complex. It became obvious that only technology is not enough to fathom the changing social scenario. Relevance of Sociology under the changed circumstance has assumed new dimensions. Sociology studies various social issues systematically. Issues at the individual level are not the subject of sociological studies.

This textbook introduces various key concepts and the foundational structure of Sociology to students. It will help to understand that social norms and taboos shape our perception of day-to-day realities and practices. Understanding diverse social groups and their issues makes us more balanced in our viewpoint and teaches us to respect the diverse needs and orientation of each group.

The boxes providing additional information, various activities provided in the textbook and the material in the Q.R. code will certainly make the process of self-study easier, interesting and encourage active participation.

Sociology endows students with skills that are essential for acquiring critical insights and analytical studies. These skills are useful in many different fields like human resource management, voluntary sectors, journalism, media operations, planning and development, social counselling, research, policy making etc. A vast array of career opportunities is available with the systematic knowledge of Sociology. We hope that this textbook will help students to look at social realities with a more balanced perspective.

Pune
Date : 20 June 2019
Bharatiya Saur Dinank : 30 Jyeshtha 1941

(Dr. Sunil Magar)
Director
Maharashtra State Textbook Bureau

(E)

- For the Teachers -

For Teachers: An Approach to Teaching Standard XI Sociology

The Standard XI course in Sociology introduces learners to the exciting field of Sociology. There is a tendency to think that the subject is merely based on commonsense; but this is because it relates so closely to our lived realities. **It becomes imperative for teachers to show appropriate linkages between sociological concepts and everyday life.** The study of society and human social relationships can be brought alive by using one of more of the following methods or instructional strategies.

• **Cooperative Learning:** Collaborative learning strategies can be utilized for effective, creative and fun learning experiences. Example: Think-Pair-Share, Jigsaw, Inside-Outside Circle, etc.

• **YouTube link-based discussion:** The teacher must first preview selected YouTube clippings. Share the link on the class WhatsApp group or screen the link in class/computer lab. Follow up immediately with a discussion or written assignment.

• **Small-group Discussion:** Divide your class into small-groups. Give a common topic for all groups for a 3-minute reflection followed by 10 minutes of group discussion. Each group should have a group representative who will present the three most significant points to the class. The teacher prepares a blackboard summary of learning points.

• **Peer Learning:** Learners can prepare PPTs on select topics of interest, which are directly or indirectly related to the Units of the syllabi. They should then present it in the classroom. The teacher can give relevant additional information.

• **Debates:** Many topics lend themselves to discussion as there are often multiple points of view. This may be organized as a formal debate in the classroom.

• **Interviews:** Small surveys (Sample size = 5) can be undertaken on a specific topic and report written on the findings of the study.

• **Field Visit:** Small-group visits to an NGO, a village or tribal area, or museum. Make a short film on your phone or write a report on the visit. Learners must share the film/findings with the class. This activity should be followed by a discussion.

• **Activity Sheets/Exercises:** After every Unit, learners can undertake to develop revision exercises and share with the class. These can be discussed in the class or given as home assignment.

At the end of each unit there are **sample questions**. It is not an exhaustive list. We hope that learners and teachers will both help to develop a question bank of resources. The nature of questions may be varied too. Within the broad framework nearly equal weightage is given to each unit. **Teachers are encouraged to make use of creative questions that demand creative and personal responses to questions.** We want to encourage our learners to be able to develop skills to apply their knowledge rather than engage in mere rote-learning. For this purpose we have specially introduced concept mapping, personal response questions and questions based on a passage.

Make the study of Sociology a joyful and memorable experience! Best wishes.

Competency Statements

No.	UNIT	COMPETENCY
1	Introduction of Sociology	• Explains the meaning, nature and the emergence of Sociology. • Analyses the importance and applicability of Sociology.
2	Contribution of Western and Indian Sociologists	• Understands the contribution of Western sociologists to the development of Sociology. • Understands the contribution of Indian sociologists to the development of Sociology.
3	Basic concepts in Sociology	• Explains the basic concepts in Sociology • Understands the interrelations between individual and society. • Explains the components of social structure. • Classifies and compares the components of social structure.
4	Social Institutions	• Understands the changing nature of social institutions. • Critically analyses the role played by social institutions in shaping human social life.
5	Culture	• Discusses the meaning of culture and its importance in human life. • Classifies different elements and types of culture and to describe their interrelations. • Understands hybridization of culture.
6	Socialization	• Understands the process of socialization. • Compares the agencies of socialization. • Evaluates the effect of agencies of socialization.
7	Social Stratification	• Describes the nature of social stratification. • Explores various determinants of social stratification. • Examine the effects of social stratification.
8	Social Change	• Explains the meaning and characteristics of social change • Identifies factors responsible for social change. • Develops a constructive attitude towards a changing society.

Contents

1. Introduction to Sociology

Introduction

In this first unit, students will learn how Sociology is a different discipline of knowledge. It attempts to give an overall idea of the nature of Sociology. To understand the field or scope of Sociology is also an important objective of our study.

This unit will attempt to trace the relationship between the emergence of Sociology and the social and intellectual conditions of 18th and 19th century in Europe. Initially, Sociology as a discipline emerged in Europe.

Sociology emerged as an independent and separate discipline only around the middle of the 19th century. The emergence of Sociology, no doubt has changed the approach to the study of human society. It became a distinct, unique and young social science.

The major concern of Sociology is society, particularly human society, hence it is popularly known as the science of society. Hence, it is a social science. It has acquired a distinct status for itself. Today, its importance and practical usefulness is widely recognized all over the world.

Sociology is also concerned with the life and activities of human beings. It studies the origin and development of human society - its structure and functions. It determines the relationship and interdependence between different elements of social life. It focuses on stability and change in society, evolution and revolution as well.

Sociology is an independent social science which stands on scientific inquiry of social phenomena. In short, Sociology is the science of social relationships and social behaviour.

1.1 Sociology: Definition and Nature

Sociology is the science of society. It studies social relationships and society. We study social relationships, its forms, varieties and patterns, as well as social groups, social structure, social status, social norms, social problems, the changing nature of society and a number of other things.

We shall begin with a very simple question: 'What is Sociology?' The answer is also very simple : 'Sociology is a study of man in society' or 'Sociology is a scientific study of social events in society'. To understand the exact and scientific definition of Sociology, we first have to take into account how the word 'Sociology' is derived, i.e. the etymology of the word 'Sociology'.

The French philosopher Auguste Comte is considered to be the 'Father of Sociology'. He is accredited with coining the term Sociology, in 1839. He wrote the book 'Positive Philosophy' and in its fourth volume he mentioned for the first time, the word 'Sociology'.

Sociology is composed of two different words; a Latin word 'Socius' meaning

companion or associate and which eventually was referred to as society, and a Greek word 'Logos' meaning science or study. The etymological meaning of Sociology is thus 'the science of society'. Previously Comte termed this science as 'social physics.' Later on it popularly came to be known as Sociology. He found the need for a new science to study social phenomena from a scientific approach.

1.1.1 Definitions

1. ***Auguste Comte :*** "Sociology is the science of social order and progress".

2. ***George Simmel :*** "Sociology, is the science of the forms of human interrelations".

3. ***Oxford Dictionary :*** Sociology is "the study of the development, structure, and functioning of human society".

When we analyse these definitions we come to know that most sociologists have emphasised social relations and social events as the subject matter of sociology. There is no consensus among sociologists regarding one common definition because of the complexity of the subject and subject matter. However, these definitions indicate three major points:

(i) They emphasise the scientific nature of Sociology.

(ii) They stress on the relation between human beings and society.

(iii) It is clear that Sociology is a complex social science which differs from all other social sciences.

What is the "sociological imagination"?

"Do fish in the sea know anything about ocean currents or marine biology?"---Probably not.

Most humans are more like fish. We do not generally understand the societies and cultures which are created by us. We need to know something more than the common sensical knowledge, to understand the world around us. The "sociological imagination" is a means to see through our everyday knowledge and make adequate sense of our own lives.

'The Sociological Imagination' is a book written by sociologist C. Wright Mills in 1959. According to Mills, the best sociologists seem to possess a special way of thinking. This special perspective allows them to understand the interrelationship between individual lives and societies. Mills argued that we needed a sociological imagination not only to make sense of our problems but also to be able to act towards these problems in an effective manner.

1.1.2 Nature of Sociology

Sociology is a social science; it is a branch of knowledge that provides us information about social life of human beings and society at large. In many respects Sociology differs from all other social sciences. To understand the nature of Sociology, it is essential to look at the following points:

1. **Sociology is an empirical science:** Sociology studies and analyses social

facts on the basis of scientific method. It is not based only on 'arm-chair' philosophy, or speculation. Rules are framed in Sociology with the help of observation and experiences. Sociology holds that empiricism is its central feature as a science.

> **Empiricism:** Empiricism is the philosophical doctrine that all human knowledge is derived from experience. Empiricism holds that knowledge is based on actual experience of the researcher.

2. **Sociology is a theoretical and applied science:** There is a systematic development and formulation of sociological theory. Verification of already existing theories and formulation of new theories is a constant process in Sociology. Hence, it was known as a 'pure science.' However, today we can not call Sociology only as a pure science, since many branches of Sociology are based on the application of sociological knowledge to the field. Hence, it is a 'pure' as well as an 'applied' social science.

3. **Sociology is a factual science:** The aim of Sociology is to find out the reality of society. Sociology understands society 'as it is.' It confines itself to 'what is', and not, 'what should be' or 'what ought to be' e.g. Sociology studies the constructive part and destructive elements in society, moral and immoral, organised and disorganised aspects of society.

4. **Sociology is a holistic science:** Sociology studies society as a whole. It does not limit itself to the study of any specific or particular aspect of society; rather, it studies all aspects of social life.

1.2 Emergence and Scope of Sociology

1.2.1 Emergence of Sociology

To understand the emergence of Sociology, we must understand the relationship between society and ideas. There is always a link between social conditions of a period and ideas which arise and are dominant in that period.

The roots of ideas developed by early sociologists lies in the social conditions that prevailed in Europe. The emergence of Sociology as a scientific discipline can therefore be traced to that period of European history which saw such tremendous social, political and economic changes embodied by the French Revolution and Industrial Revolution. This period of change in European society is known as the '**Enlightenment period**' because it embodied the spirit of the French philosophers of the 18th century.

The enlightenment period marked a radical change from traditional thinking to new ways of thinking and looking at reality. Individuals started questioning each and every aspect of life. Scientific and rational thinking remained the prominent way of life. The new outlook developed as a result of the commercial revolution; the scientific revolution crystalised during the Industrial and French revolutions, which gave birth to the discipline of Sociology.

Enlightenment: The period of European thought, which is equated with an emphasis on reason, experience, challenge to religious and traditional authority and gradual emergence of the ideals of secular, liberal and democratic societies. The intellectual forces of this period produced positive, logical, rational and scientific thinking. They also emphasised causal relations (focus on the cause and effect relationship). Among the intellectuals we can mention Thomas Hobbes, John Locke, Rousseau, Montesquieu, Francis Bacon, Cicero, Machiavelli and many more.

The Industrial and French Revolutions challenged the central features of old Europe. Classes were reorganised; old classes were overthrown and new classes came into existence. Religion was questioned and lost its important position. Family structures and values were changing. The position of women also started changing. Monarchy was overthrown and democracy was introduced. Religion, community, power, wealth and the concept of society took a new form.

Here onwards, we are going to understand the different conditions under which Sociology emerged. The social conditions, commercial and scientific revolutions, the intellectual forces, Industrial and French revolutions, all had tremendous impact for radical change in Europe, which resulted in the emergence of Sociology.

Factors that influenced the emergence of Sociology

1. **Commercial Revolution :** This revolution refers to a series of events between 1450 CE and 1800 CE. These events signaled a change from the largely subsistence and stagnant economy of Medieval Europe, to a more dynamic and worldwide system. The commercial revolution refers to the expansion of trade and commerce to large scale production, which resulted in consolidation of economic and political power of European countries. The shift from land routes to sea routes began. European markets were flooded with new commodities, spices and textiles from the East.

Expansion of Banking Services took place and it was an important feature of commercial revolution. Paper currency was introduced. This revolutionary change also promoted the rise of the middle classes to economic power, which became very influential.

All these changes have resulted in changing social relationships in society. The nature and forms of such changes have became the subject-matter of Sociology.

2. **Industrial Revolution :** The Industrial Revolution that took place in the 18th century in England, brought about great changes in the social and economic life of the people. First in England, then in other countries of Europe and later in other continents. The industrial revolution was not a single event. There were many interrelated developments that affected the social setting.

During the Industrial Revolution new tools and techniques were

discovered, which could produce goods on a large-scale. During 1760-1830, a series of inventions of tools and techniques, and organisation of production took place. This gave rise to the factory system of production. Thus, a change in economy from feudal to capitalist system of production.

Feudal system → Capitalist system
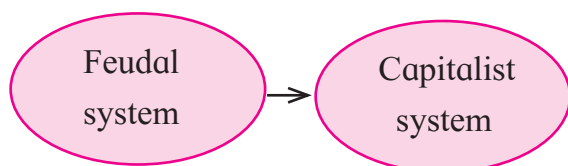
A class of capitalists emerged, which controlled the industrial system. Due to this revolution, society moved from age-old handmade goods to the 'new age' machine-made goods. The Industrial Revolution affected society to a great extent.

> **The Guild System :** The Guild system refers to a particular type of productive system which was at its peak in the 13th century in Europe.

The closure of guild system, introduction of factory system, division of labour, and migration from rural to urban, class system, labour organisation, economic inequality and the democratic pattern were the outcomes of the industrial revolution.

Large numbers of people migrated to urban areas in order to work in factories. Large industrial bureaucracies arose to provide services to industries and to the emerging capitalist economic system. In this economy, the ideal was a free marketplace where many products of the industrial system could be exchanged.

The industrial revolution, capitalism and the reaction against them led to an

Industrial Revolution

enormous upheaval in Western society, which affected sociologists immensely. Auguste Comte, Emile Durkheim, Karl Marx, Max Weber, George Simmel were preoccupied with these changes and the problems they created for society as a whole.

The significant themes of this revolution which concerned the early sociologists were:

a) The conditions of workers

b) The transformation of property

c) Urbanisation

3. The French (Political) Revolution:

The long series of political revolutions started by the French Revolution in 1789 were the immediate factors in the emergence of Sociology. Most writers during this period were disturbed by the disorder and chaos in society, particularly in French society.
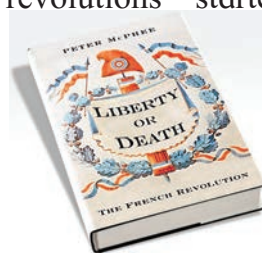
French Revolution

They came together to restore order to society. Many of them sought to find a new basis of order in society

which was affected by political revolutions of the 18th and 19th centuries. Their interest in 'social order' was one of the major concerns of 'classical Sociology,' especially Auguste Comte and Emile Durkheim.

The French Revolution which occurred in 1789 marked a turning point in the history of human struggle for freedom and equality. It put an end to the age of feudalism and introduced a new order to society. This revolution brought about far reaching changes not only in French society but all over Europe. Other countries like India were also influenced by ideas generated during the revolution. Ideas like liberty, fraternity and equality, which now form a part of the preamble to the Constitution of India, had their origin in the French Revolution.

4. **Scientific Revolution:** Europe produced a 'Scientific Revolution' in the Renaissance period. There was increased emphasis on science in society as a whole. The technological advancement influenced every sector of life. Science in general was acquiring very high prestige and those who were associated with science were considered successful and were honoured.

The impact of the scientific revolution was crucial not just in changing material life, but also on ideas about nature and society.

The emergence of Sociology in Europe is owed majorly to the ideas and discoveries contributed by science. Sociologists from the very beginning were preoccupied with science and many wanted to design Sociology on the lines of natural sciences like Physics and Biology.

The **Enlightenment** period saw the beginning of the scientific revolution. Science was considered in the social context and looked at as a tool for satisfying the needs of humanity. New scientific discoveries helped in the eradication of blind beliefs. This period has made a significant contribution to shaping a scientific attitude in Sociology.

5. **Urbanization:** Partly as a result of the industrial revolution, large numbers of people were uprooted from rural areas and they migrated to urban settings. This massive shift was caused because of jobs created by the new industrial set up in urban areas. However this migration and expansion of cities resulted in endless problems such as overcrowding, pollution, traffic, lack of health care, growth of slums etc.

The nature of urban life and its problems attracted the attention of many early sociologists, especially Max Weber and George Simmel. The first major school of American Sociology, 'The Chicago School' assigned its emergence to the problems created by urbanization.

ACTIVITY - 1

You have read about commercial, scientific, industrial and French revolutions which were responsible for the emergence of Sociology as a discipline. Identify the effects of industrial development on Indian society.

1.2.2 Scope of Sociology

Scope is also known as the field of study. Scope of any subject also refers to the range of subjects under study. The subject matter of Sociology is very wide because all aspects of social interactions are included in Sociology. The scope of Sociology can be understood with a brief introduction to following new areas in Sociology.

- **Bio-Sociology:** Bio-Sociology is a subject that has emerged relatively recently in Sociology. Researchers in the area use a variety of sociological methodologies to study the role of biology in human social life.

- **Sociology of Art:** The Sociology of Art is a field concerned with the social worlds of art and aesthetics. This field seeks to understand the social context of the production and consumption of art.

- **Sociology of Market Research:** This is an applied field which connects marketing and sociological strategies to understand the market in a meaningful way. It incorporates theoretical knowledge of Sociology in marketing, segmental division of customers, needs analysis etc.

- **Visual Sociology:** Visual Sociology is an area of Sociology concerned with the visual dimensions of social life. Visual Sociology aims to normalize the use of visual imagery as a valid and relevant type of data for sociological research.

- **Diaspora Studies:** Diaspora Studies is a new interdisciplinary area that has emerged in Sociology. It deals with the study of migration and its cultural, literary, social, demographic, anthropological, political, economic impact and international relations.

Diaspora

A **diaspora** is a scattered population whose origin lies within a smaller geographic locale. Diaspora can also refer to the movement of the population from its original homeland. Diaspora means "to scatter" in Greek, but today we use the term to describe a community of people who live outside their shared country of origin or ancestry but maintain active connections with it.

The new emerging areas given in this section are not comprehensive. These are few examples of various recent areas explored under the broad discipline of Sociology. The scope of Sociology is widening in a changing modern complex society.

Film Studies

Film studies as an academic discipline is a new concept of the twentieth century. It is an interdisciplinary academic discipline that deals with various theoretical, historical and critical approaches to films. It mainly deals with exploring the narrative, artistic, cultural, economic, and political implications of cinema. In sociology, films serve as text, to study important social categories like class, race, ethnicity, gender. Within Sociology courses like Sociology through films or Cinematic Sociology have been introduced in various universities.

Development Studies

Development Studies is an interdisciplinary field that examines the patterns of inequalities in world development. It examines the historical context, and the problems and processes of international development. The discipline pays particular attention to the relationships between 'developed' and 'developing' societies, the roles played by various institutions within them and their effects on processes of social, political, economic and environmental change.

Development Studies has tremendous scope as a professional field. Careers may include: public sector research and policy analysis; NGOs and humanitarian work; education; development programme planning and implementation; managing volunteers; local and international journalism; immigration and refugee services; travel and tourism work; cross-cultural relations consultancy; public relations and communications; urban planning; international development; public health; community work; environmental and climate change research to name the few.

Cultural Studies

The growth of Cultural Studies is linked to the rise in interest in 'popular culture' in Western societies in the 1960s. Cultural Studies finds its origin in the 'Birmingham Centre for Contemporary Cultural Studies in UK.' Cultural Studies offers us a set of ways for reading a wide variety of contemporary popular cultural phenomena. It asks questions that enable us to understand questions of identity, labelling, consumption, regulation and censorship.

Contemporary Cultural Studies takes everyday life very seriously. It studies lifestyle, consumption and social relations in metropolitan cultures. According to Cultural Studies, culture is produced through everyday living - the food people eat, the fashion they adopt, the entertainment they prefer or the festivals they celebrate. Thus, Cultural Studies investigate the process of making culture. It believes that this process is linked to relationships of power.

Cultural studies borrow methods and theories from various disciplines.

1.3 Importance of Sociology

We can understand the importance of Sociology as follows:

1. **Sociology studies society in a scientific manner:** Sociology has made it possible to study society in a scientific manner. Scientific knowledge about a complex human society is needed in order to achieve progress

in various fields. The science of society assists us to understand our self, our capacities, and talents. It enables us to adjust our selves to the changing environment. It guides us in understanding social life.

2. **Sociology gives knowledge about social diversities:** Sociology provides us with knowledge of different types of societies, groups, communities, their way of life, cultural differences, religious and regional differences, plural nature of society.

3. **Sociology develops a scientific approach:** With the help of Sociology we can develop our scientific approach to know social reality. It makes us more objective, rational, critical, prejudice-free, and positive in our thinking.

4. **Sociology is career-oriented:** The utility of Sociology is increasing day by day. It is essential at present, to have sociological knowledge to study our dynamic society. The occupational nature is also changing in a changing society. The knowledge of Sociology can perfectly be matched with a changing society, changing needs and changing nature of occupations. From this perspective, the importance of Sociology increases. Sociology is not confined to the classroom. It's application is increasing in the field of industry, social services, social work, law, competitive examinations, marketing, public relations, journalism, broadcasting, skill development, communication fields, NGOs, labour welfare, social security, insurance sector, rehabilitation, social welfare, rural development, tourism, family welfare, census operations, policy and planning, public health, social research, counselling, police department, tribal welfare, inclusive education, correctional administration, consumer research and so on.

5. **Solution to social problems:** The present society is facing several social problems like poverty, unemployment, terrorism, overpopulation, migration social unrest, addiction, social disorganisation, racial and caste conflicts, communal riots, delinquency etc. To solve all these problems, balanced knowledge is needed. Such analysis can be made using a sociological outlook.

6. **Sociology keeps people updated and alert:** Sociology has a practical value. It keeps people updated and alert about social situations, social phenomena, changing society and it invites our attention for an effective response to such conditions.

ACTIVITY - 3

Visit any nearby NGO and collect information about their work. Prepare a PPT and present it in your class.

In this chapter you have become familiar with the meaning of Sociology, the nature and usefulness of studying Sociology. We hope you are now excited to learn about the thinkers who have contributed to the development of Sociology.

SUMMARY

- Sociology studies human social behaviour and social relationships.
- Auguste Comte is known as the Father of Sociology as he first coined the word 'Sociology'.
- The word 'Sociology' is derived from a Latin word *'socius'* and Greek word *'logos'*, which means 'Science of studying society'.
- Along with Comte, Spencer, Durkheim, Marx, Weber are also known as pioneers of sociology.
- Sociology has great importance in a modern complex society.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) The term 'socius' means ___.

(science, companion, social)

(2) The term 'logos' means ___.

(associate, science, methodology)

(3) ____ is often regarded as the Father of Sociology.

(Durkheim, Weber, Comte)

(4) When sociologists make an effort to understand practical problems of daily life it is a/an ____ science.

(pure, application, theoretical)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) Study of role of biology in human life - Bio-Sociology.

(ii) Study of social words of art and aeshtetics - Sociology of Art.

(iii) Theoretical of knowledge in Sociology in marketing segmental division of customers, needs analysis etc. - Sociology of Market Research.

(iv) Study of visual dimensions of social life - Diaspora Studies.

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> Diaspora Studies, The Positive Philosophy, Theoretical science

(1) Comte coined the term Sociology in this book.

(2) Sociology is concerned with developing sociological theory.

1. (D) Correct underlined words and complete the statement.

(1) When sociological research is done for its own sake it makes Sociology a/an <u>applied</u> science.

(2) Rape, hate crimes and terrorism are examples of social <u>institutions.</u>

2. Write short notes.

(1) Nature of Sociology

(2) New emerging areas in Sociology

(3) Enlightenment period

3. Write differences.

(1) Natural science and Social science.

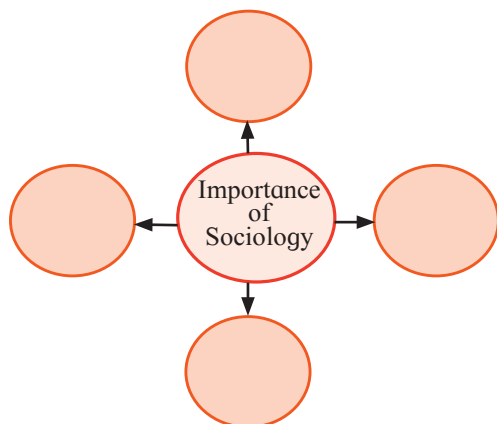(2) Theoretical science and Applied science.

4. Explain the concepts with suitable examples.

(1) Diaspora

(2) Bio-Sociology

5. State whether the following statements are True or False with reasons.

(1) The French revolution led to changes in society.

(2) The developments in natural science has had an impact on sociology as a discipline.

6. (A) Complete the concept map.

6. (B) Give your personal response.

(1) Is India in the 'scientific' stage of growth? Explain why you hold the view that you do.

(2) Explain in brief the link between Cinema and Society.

7. Answer the following question in detail. (About 150 words)

Discuss with suitable examples, the scope of Sociology in today's world.

ACTIVITY:

Class discussion: Divide the class into groups of 5-7 students. Each group will discuss one statement listed: (i) Sociology is practical and related to life. (ii) Careers in Sociology.

❈❈❈

2. Contribution of Western and Indian Sociologists

2.1 Introduction to Western Sociologists
2.2 Introduction to Indian Sociologists

Introduction

France is said to be the birthplace of Sociology as the foundations of Sociology were laid down by Auguste Comte and Emile Durkheim in that country. The legacy of Sociology was later on continued in other countries in Europe and the western world.

Abdul Rahman Ibn-Khaldun

There is a tendency to think of sociology as a western phenomenon. However scholars were doing Sociology long ago in different parts of the world.

Abdul Rahman Ibn-Khaldun was born in Tunis in North Africa. After a very active political career and serving the Sultans of Tunis, Morocco, Spain, he returned to academics. He was committed to the scientific study of society, empirical research and the search for the causes of social phenomena. He devoted attention to various social institutions and their interrelationships. He was interested in comparing primitive and modern societies.

The development of Sociology is not restricted to the western world. Sociology has also developed in India. There are numerous sociologists in India. In this Unit we will focus on six sociologists – Auguste Comte, Emile Durkheim and Karl Marx from the west and G. S. Ghurye, M. N. Srinivas and Iravati Karve from India.

Each sociologist has worked on specific areas within the broad scope of Sociology as a discipline. Many of them have developed specific concepts unique to their area of inquiry and developed theories through which they explain human social behaviour

2.1 Introduction to Western Sociologists

Auguste Comte (1798-1857)

Auguste Comte

Auguste Comte, popularly known as 'Father of Sociology' was born at Montpellier, France on 19th January, 1798. His full name was 'Isidore Auguste Marie Francois Xavier Comte'. Right from childhood he was brilliant and won a number of awards and prizes. However, we should not forget that he was also rebellious and challenged the existing order. Basically, he was a mathematician and philosopher. At the age of 14, he expressed the need for 'reconstruction of society'.

Harriet Martineau

Harriet Martineau (1802 – 1876): was a British social theorist. Some writers honor Martineau as the first female sociologist. Martineau has many books and essays to her credit. As we all know, Auguste Comte published a book in French titled, 'Cours de Philosophie Positive' in 1839. Martineau undertook a translation that was published in two volumes in 1853, as 'The Positive Philosophy of Auguste Comte.' It was a significant achievement. She introduced Comte to the English-speaking world.

Martineau's reflections in 'Society in America', which was published in 1837, are important examples of her sociological methods. According to Martineau, "When one studies a society, one must focus on all its aspects which includes political, religious, and social institutions". She insisted on the need to include the lives of women in sociological studies. She was the first sociologist to study issues such as marriage, children, religious life, and race relations. She believed that comprehensive social analysis was crucial to understand women's secondary status in the society.

He formulated the Theories of 'Law of Three Stages', 'Positivism', 'Classification or Hierarchy of Sciences'. He also described Sociology with its 'static' and 'dynamic' aspects.

Comte believed that the evolution of human mind had taken place along with the evolution of the individual mind. In other words, he says that just as each individual develops from the stage of a devout believer in childhood, to a critical metaphysician in adolescence to a natural philosopher in adulthood, so also human beings and their system of thought have evolved in three major stages.

Comte's social philosophy is based on the concept of three stages of human thought. He was of the view that human knowledge passes through three stages of evolution:

(i) Theological stage

(ii) Metaphysical stage

(iii) Positive/Scientific stage

(i) **Theological Stage:** Comte is of the view that in the first stage, ideas and views were influenced by spiritual and supernatural factors. It was believed that there was a monopoly of God over all events in the world. God is creator and controller of all things. Human beings had deep faith in God and supernatural beings. The human mind, at this level, supposed that all phenomena was produced by the immediate action of supernatural beings. For example, all natural calamities were the expressions of God's anger.

(ii) **Metaphysical stage:** This is also known as the abstract stage of

philosophical reasoing. Explanations are based on abstract inquiry; not supported by any visible proof or evidence. Explanations were responsible for directing and controlling human and natural activities (e.g. death, natural disasters etc.). Comte has characterized this stage as an evolved and improved form of theological thinking; the conception of a sigular, God was replaced by an abstract power.

(iii) Positive/Scientific stage: In the words of Auguste Comte, this is an improved and scientific form of human thinking. Now, instead of imagination, we turn to observation. Reason and examination were basic planks of knowledge at this stage. Here, one seeks to establish laws which link facts and which govern social life.

Comte wanted Sociology to develop through these stages. That is why he applied the 'law of three stages' of development, in regard to knowledge, social organisation and other matters.

Emile Durkheim (1858-1917)
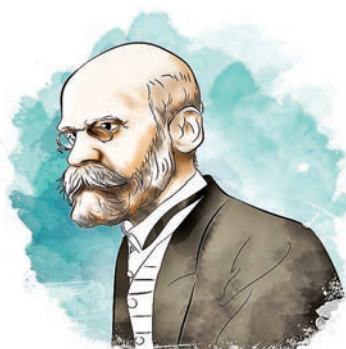
Emile Durkheim was born on 15th April, 1858 in the village of Epinal, France. A brilliant student in the college, he received many honours and prizes for his scholarship as a young intellectual.

Emile Durkheim

Durkheim has written on social facts, social solidarity, collective representation, social values and morality, crime and punishment.

Durkheim's Theory of Suicide:

Durkheim has presented an elaborate analysis of suicide as a social fact and phenomenon in his book, 'Le Suicide'. Durkheim does not recognise suicide as being caused by personal weaknesses, psychological frustration or other personal, economic or familial factors. According to Durkheim, it is a social fact. On collecting numerous social surveys Durkheim proved that suicide is a social phenomenon.

Once there is lack of social integration or social solidarity the element of suicide begins. Even degeneration of moral values, value conflicts, negative pressure over individual can cause suicide.

Definition of Suicide

According to Durkheim, "suicide refers to every case of death which results directly or indirectly from a positive or negative act, carried out by the victim himself, knowing that it will produce this result".

Forms of Suicide

According to Durkheim, suicide has the following forms.

(i) Egoistic suicide: When a person becomes socially isolated or feels that she/he has no place in the society, she/he destroys oneself. Usually those persons who are concerned with their own interests and have nothing to do with other members of the society,

commit Egoistic suicide. It is committed by people who become introvert and have less desires to live in the company of others.

(ii) Anomic suicide: 'Anomie is a condition of normlessness, a moral vacuum, the suspension of rules, a state sometimes referred to as 'deregulation'. This type of suicide takes place in situations where one is not able to cope with circumstances which have cropped up suddenly. It is a situation which is far from the norm. Durkheim has said that once there is economic depression or extreme prosperity, anomic suicide takes place.

(iii) Altruistic suicide: This is just the opposite of egoistic suicide. Here, an individual commits suicide with the object of doing well for others. This type of suicide is value-oriented. Hara-kiri committed by Japanese, or Sati committed by Indian women in the past, are examples of this type of suicide.

(iv) Fatalistic suicide: When the repressive feeling is created due to extreme control of society, fatalistic suicide takes place.

In formulating the 'Theory of Suicide' Durkheim tries to explain how social situations, social circumstances, social factors are responsible for committing suicide and how it has become a 'social fact'.

William Du Bois (1868 – 1963): was an American sociologist, historian, civil rights activist, Pan-Africanist, author, writer and editor who was the most important black

William Du Bois

protest leader in the United States during the first half of the 20th century. During the course of his long life he authored many books. His study of race and racism is his most important contribution to Sociology.

Du Bois was the first Black man to receive a Ph.D. from Harvard University. He articulated a cultural nationalism and encouraged the development of black literature and art and insisted that his readers must see "Beauty in Black.

He conducted empirical research into the condition of blacks. For more than a decade he conducted approximately 2,500 in-person interviews of African-American households in Philadelphia. Based on this research he published a book titled 'The Philadelphia Negro' (1899) which is the first case study of a black community in the United States. He also extensively wrote on the extreme economic exploitation of Black workers and the division of workers on the lines of race. He also believed that blacks should develop a separate 'group economy of producers' and 'consumers' cooperatives as a weapon for fighting economic discrimination and black poverty.
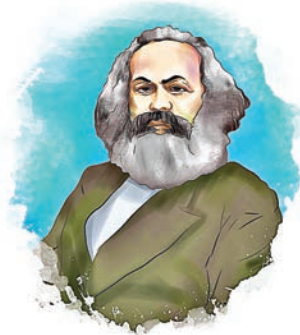
Karl Marx

A German scholar, philosopher, economist, historian, political thinker, social scientist, journalist, lawyer and great revolutionary, Karl Marx, is also known as the architect of Communism. His thoughts are very powerful and influential all over the world.

Capitalism is an economic system based on private property, private ownership of resources and means of production, wage labour, and competitive markets driven by profit.

Marxian Theory of 'class conflict'

The Theory of 'class conflict' is central to Marxian thought. In his 'Communist Manifesto' Marx has said that, at every stage in history, there is a war between the classes. There is antagonism and hatred between two classes, for example, capitalists and workers.

According to Marx, 'it is the economic factor that forms the basis of class'. In his philosophy he has given highest importance to class stratification. He has interpreted history in the light of class struggle.

Class in society simply means, 'economic class' which is based on the process of production and distribution of economic growth in society.

Marx's analysis of class conflict in the capitalist society is summarized below:

1. **The importance of property:** For Marx, the most important characteristics of any society is its form of property. Classes are determined on the basis of the individual's relations to means of production.

2. **Polarization of classes:** The whole society breaks up more and more into two great hostile camps; two directly antagonistic classes. The tendency towards the radical polarization of classes is inherent in capitalist society.

ACTIVITY - 1
Discuss how "polarization of classes" and "class solidarity" are relevant in the present times.

3. **Surplus value:** Capitalists accumulate profit through the exploitation of labour.

4. **Pauperization:** The poverty of the workers' class grows with increasing exploitation of labour. According to Marx, poverty is the result of exploitation and not of scarcity.

5. **Alienation:** Economic exploitation and inhuman conditions lead to the increasing alienation of workers. Work is no longer an expression of the worker but only a degraded instrument of livelihood. The worker becomes alienated from oneself, from the process, as well as the product.

6. **Class solidarity and antagonism:** With the growth of class consciousness, the crystallization of social relations into two groups become streamlined.

The classes tend to become internally homogeneous and class struggle, more intensified.

7. **Revolution:** At the peak of class war a violent revolution breaks out. This destroys the structure of capitalist society.

8. **Dictatorship of proletariat:** The revolution brings about social dictatorship of the proletariat (workers). The revolution destroys the capitalist class. According to Marx, it is a transitional phase.

9. **Emergence of the communist society:** Abolition of effective private property will eliminate class and class conflict. As Marx says, the State will eventually wither away in a classless society. In this society nobody will own anything but each individual will contribute according to one's ability and receive according to one's need.

2.2 Introduction to Indian Sociologists

'Sociology' and 'Social Anthropology', both were brought to India from Britain. British scholars who lived in India and later, Indian scholars who were trained in Britain and USA played a major role in the development of these two disciplines in India when a Sociology came to be recognised as an independent discipline in India. A separate Department of Sociology was started in the University of Bombay (then Bombay) under the guidance of Patrick Geddes, in the year 1919. Later on it was developed through the efforts made by pioneers of Sociology in India. They provided foundations for the study of Sociology in India. Among them are G. S. Ghurye, R. K. Mukherjee, D. P. Mukherjee, B. N. Seal, B. K. Sarkar, M. N. Srinivas, A. R. Desai, Iravati Karve, S. C. Dube and many more.

We are going to understand the role played by G. S. Ghurye, M. N. Srinivas and Iravati Karve in the development of Sociology in India, with their specific contribution.

Dr. G. S. Ghurye (1893-1983)

Govind Sadashiv Ghurye is known as the 'Father of Indian Sociology', because he had been engaged in building up, the entire first generation of Indian Sociologists in the post-Independence period. He formed the 'Indian Sociological Society' in 1952 and started the journal 'Sociological Bulletin.'

G. S. Ghurye

Ghurye's writings have enormous diversity of themes and perspectives. Ghurye's broad area of interest was the general process of evolution of culture in different civilizations in general, and in Indian civilization in particular. His seminal work on caste is widely read.

Ghurye's analysis of Indian Tribes: Ghurye's work on tribes were general as well as specific. In his work on Scheduled Tribes, he dealt with the historical, administrative and social dimensions of Indian tribes. He also wrote on specific tribes such as the Mahadev Kolis in Maharashtra.

Ghurye presented his thesis on tribes at a time when a majority of the established

anthropologists and administrators were of the opinion that a separate identity of the tribes were to be maintained at any cost. The background to this was the scheduling of tribes by the colonial administrators and the debate that ensued between government anthropologists, who favoured a protectionist policy, and nationalists who viewed the creation of 'Excluded' and 'Partially Excluded' areas, as yet another attempt to 'divide and rule'.

Ghurye referred to the long process of Hinduization of the tribes from different parts of India. According to Ghurye, tribal deities like Ganesh, Kali, and Shiva were getting equal space in Hinduism with Aryan dieties like Indra, Vishnu and Brahma alongside, animism, totemism, naturalism for establishing synthesis between multiple cultures present in Indian society. As a result the tribes of India considered Hindu society and its cultural tradition, a new home for them. Therefore, voluntarily they assimilate themselves within the folds of Hindu society.

Many tribal leaders like Tana Bhagat, Vishnu Bhagwat, Kabir Panthi and others, successfully carried Hindu cultural attributes to tribal life. As a result, the tribes of the heartland of the country sharing Hindu values, Hinduised themselves. Ghurye's understanding of tribes and their problems largely manifest his nationalist appeal, as he considered cultural unity between tribes and caste as the only means to promote integration in Indian society.

Views of Ghurye on 'Caste in India': His book, 'Caste and Race in India' which was published in 1932 is a classic and a significant contribution of Ghurye to Indian Sociology. It combines historical, anthropological and sociological perspectives to understand caste and kinship system in India. Ghurye studied caste system from a historical, comparative and integrative perspective. Ghurye regards endogamy as a principal feature of caste.

According to Ghurye, caste can be treated scientifically in relation to the reality of changing forces in India. Caste is one of the living issues of Indian social and political life. Dr. Ghurye's analysis of Caste system is given in detail in Unit 7.

Dr. M. N. Srinivas (1916-1999)

M. N. Srinivas was born on 16th November, 1916 in Mysore. After completing his early education in Mysore, he joined the Department of Sociology in the University of Bombay and became a student of Dr. Ghurye.

M. N. Srinivas

His concepts of Brahminisation, Sanskritisation, Westernisation and Secularisation, Dominant caste are widely discussed even today.

Concept of 'Dominant Caste'

Indian society is based on the caste system. Large number of castes have been in existence since a long time. The mutual cooperation and harmony existed among them. However, there is interdependence as well as conflicts within the caste system. When one caste attempts to

dominate the other, or tries to exploit the lower castes, there is conflict. Castes are not equal anywhere in India.

According to Srinivas, all castes that are found in the framework of the Indian social system, are not equal in strength and their role and influence are not equal. Some of these castes are very much disorganised, while certain others are highly organised and exercise a powerful influence on other castes. It is in this context that M. N. Srinivas introduces the concept of 'Dominant Caste'.

Definition of Dominant Caste

"A caste is dominant when it preponderates numerically over the other castes, when it also wields preponderant economic and political power and when it enjoys a high ritual status in the local caste hierarchy".

He defined 'Dominant Caste' in terms of six attributes or determinants as follows:

(1) Sizeable amount of arable land locally available.

(2) Strength of numbers.

(3) High place in the local hierarchy. (Ritual status)

(4) Western education.

(5) Enjoyment of greater economic and political power.

(6) High occupations that people pursue in the caste.

Examples of dominant castes given by Dr. Srinivas are:

(1) Lingayats and Okkaligas in Karnataka

(2) Reddys and Kammas in Andhra Pradesh

(3) Nairs and Ezhavas in Kerala

(4) Gounder, Mudaliars Padayachi, in Tamil Nadu

Dr. Iravati Karve (1905-1970)

Dr. Iravati Karve was born on 15th December, 1905 at Mynjan in Myanmar. She was the daughter-in-law of well-known social reformer Dhondo Keshav Karve.

Iravati Karve

Iravati Karve had published more than 80 research papers and published a number of books in English and Marathi.

She has immense contributions in Sociology and Anthropology as well as Marathi literature.

Concept of 'Kinship Relations': Iravati Karve has done pioneering work in her book 'Kinship Organization in India', published in 1953. In this book, she presents a microanalysis of the major kinship systems in India. The book on Kinship attempts to present a comparative picture of Kinship organisation in different parts of India. The book gives us a list of kinship terms in major Indian languages, their linguistic content, corresponding behaviour and attitudes, rules of descent and inheritance and patterns of marriage and family.

Kinship is primarily a socio-cultural

concept and subsequently it is related to factors of family, caste and language in India. The kinship system which is integrative in one linguistic group, is also present in caste and family.

She has presented kinship organisation on the basis of geographical regions - Northern, Central, Southern and Eastern; and linguistic regions like Indo-European and Dravidian. The kinship system also differs according to the geographical difference and linguistic group differentiation.

In this chapter we have examined some of the main contributions to the emergence and development of Sociology as a distinctive discipline. You are now familiar with the contributions of European and Indian Sociologists viz; Auguste Comte, Emile Durkheim, Karl Marx, G. S. Ghurye, M. N. Srinivas and Iravati Karve.

SUMMARY

- Auguste Comte has formulated the 'Law of Three Stages' - a pioneering theory in sociology.
- Durkheim has described 'suicide' as a 'social fact' and elaborated four major forms of suicide.
- Karl Marx has offered a fundamental critique of capitalism and class inequality. His analysis of 'class conflict' is primarily based on 'economic factors'.
- Dr. Ghurye started an independent Department of Sociology in the University of Bombay. He is regarded as 'Father of Indian Sociology'.
- The 'Dominant caste' concept is a major contribution of Srinivas which has occupied significance in understanding the Indian social situation today.
- Iravati Karve is a pioneer of Indian Sociology who contributed to Sociology and Social Anthropology and her concept of 'Kinship relations in India' is basically a socio-cultural concept.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) The Industrial Revolution took place in ____.

(North America, Europe, Australia)

(2) Science is based on ____.

(beliefs, facts, guess work)

(3) Significant work has been done on kinship organisation in India, by female sociologist ____.

(Iravati Karve, Suma Chitnis, Neera Desai)

(4) The ____ stage of societal growth is characterised by explanations which are

abstract but not God-centered. (Theological, Metaphysical, Positive)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) Abdul Rahman Ibn-Khaldun - North Africa

(ii) Auguste Comte - France

(iii) Harriet Martineau - England

(iv) Karl Marx - Russia

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> Polarization, M. N. Srinivas, R. N. Mukherjee

(1) Marx argues that classes will become hostile towards each other.

(2) The Indian sociologist who coined the term westernization.

1. (D) Correct underlined words and complete the statement.

(1) The stage of society where empirical evidence forms the basis for explanation is the Theological stage.

(2) The book 'Le Suicide' was written by Hobbes.

2. Write short notes.

(1) Contribution of G. S. Ghurye to Indian Sociology

(2) Types of suicide according to Durkheim

3. Write differences.

(1) Theological stage and Positive stage

(2) Anomic suicide and Altruistic suicide

4. State whether the following statements are True or False with reasons.

(1) According to Marx, capitalism gives rise to we feeling among workers.

(2) Iravati Karve has made significant contribution to the study of Kinship in India.

5. Complete the concept map.
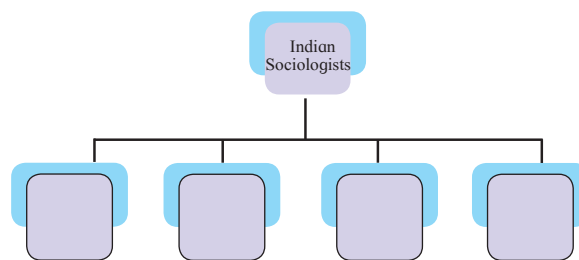
6. Give your personal response.

(1) Do you think globalization has led to polarization of classes? Discuss with relevant examples of your own.

(2) Do you think kinship bonds are weakening? Give reasons for your response.

7. Answer the following question in detail. (About 150 words)

You have studied about Comte's Law of Three Stages of human thought. With reference to the first and third stage, comment on the challenges it poses for Indian society.

ACTIVITY:

Prepare a Poster Exhibition or PPT (10-15 slides) on the Impact of the following on human society: (i) The contribution of sociologists (ii) Contributions of women sociologists (iii) Problem of Teen Suicide/ Farmers' Suicide in the present age and the social causes of it.

❉❉❉

3. Basic Concepts in Sociology

3.1 Society

3.2 Community

3.3 Social Group

3.4 Social Status, Social Role, Social Norms

Introduction

Sociology is a very complex social science as it studies each and every social phenomena. At the same time, concepts in Sociology are not very easy to understand because they are abstract in nature. For example, society, community, family, interaction, conflict, culture, class, alienation, discrimination, structure, functions, etc. In this chapter we are going to learn some basic concepts in Sociology.

3.1 Society

According to Aristotle, 'man is a social animal'. He cannot live without society. Man is subjected to some elemental and derived needs which he can only satisfy within the framework of an organisation. Therefore, the collectivity which man has created during the long course of his evolution is known as society. In society we find a definite order of mutual behaviour and relations. Hence, when individuals enter into social relations, society is formed.

The term 'society' is the most fundamental one in Sociology. It is derived from the Latin word 'socius' which means companionship or friendship. George Simmel has given importance to 'Sociability'. It is an indication that we always live in the company of other people.

The word 'society' is a very broad and known word and it is used frequently or in day-to-day life by people. For example, Arya Samaj, Tribal Society, Mahila Samaj, Co-operative Society, industrial society etc. Sociology is a science of society and hence it is necessary to understand its exact meaning. Many a times the word society is used to denote an 'association', 'organisation' or 'group'. For example, 'People's Education Society', Deccan Education Society, Ideal Housing Society etc. However, such an interpretation of society is not accepted in Sociology. In Sociology, we use the term 'society' with a specific meaning, with some kind of scientific thinking behind it. Just as physical sciences use distinct terminology, Sociology also uses distinct terms.

In this context, let us see the following important definitions of society.

3.1.1 Definitions

1. *MacIver and Page:* "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."

2. *Oxford Dictionary:* "The aggregate of people living together in a more or less ordered community".

3. *Morris Ginsberg:* "A society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or

differ from them in behaviour."

Sociologists feel that the most important component of society is social relationships among people. Society therefore is defined as a system of social relationships. Not every relationship is social. For a relationship to be social, certain conditions must exist:

i) **The condition of mutual awareness:** The persons involved in the social relationship must be aware or conscious of each other.

ii) **There must be some form of reciprocity:** Reciprocity should be between the individuals concerned.

For example, two people running in the opposite direction are aware of each other. The first condition of mutual awareness for a social relationship is satisfied. When one of them greets each other and the other responds, the second condition of reciprocity is also met and a social relationship is said to exist between the two. It is not necessary that the reciprocity is positive or friendly; it can also be conflicting.

Social Relations

3.1.2 Characteristics of Society

The characteristics of society as given by MacIver are as follows:

(i) **Society includes likeness:** The principle of likeness is essential for society. People have similarities with regard to their needs, aims, ideals, values, outlook towards life and so on. MacIver said, "Society means likeness." Social relationships exist among those who are alike to some degree in body and mind and who are able to sense this uniformity. Examples of similarities: belief in God, follow some code of conduct, speak the same language, live in families, have basic needs like food, shelter and clothing, etc.

(ii) **Society includes difference:** Along with the likeness, society is also based on differences. It is an important factor for a healthy society. To satisfy different types of needs in society, different type of personalities are essential. These differences are based on sex, age, physical strength, intelligence, talent, personality and unequal possessions of material objects and wealth.

(iii) **Interdependence:** In society, one depends upon the other for the satisfaction of one's needs. One group, one nation, one community depends upon the other for its development. There is interdependence in family groups also. Different types of social relationships are required for the existence of society.

(iv) **Co-operation:** According to Gisbert, 'Co-operation is the most elementary process of social life without which the existence of a society is impossible'. People may have direct

or indirect, kinds of cooperation.

(v) **Normative nature:** Social behaviour of the people is evaluated by a mechanism of social control in society. These controlling means are known as norms. Norms always attempt to control misbehaviour or the acts which are deemed harmful to society. In this context, norms try to protect society.

(vi) **Society is dynamic:** No society is static. Every society changes and changes continuously. Old customs, traditions, values, norms and institutions changes and replaced by new customs ,traditions, values, norms and institutions.

3.2 Community

The term 'community' denotes almost uniformly and permanently shared lives of people over a region. A community is always considered in relation to a physical environment or territory. As MacIver and Page have stated, "The community possesses a distinctively territorial character. It implies a common soil as well as shared way of life."

When a group of people live in a definite territory to fulfill their common objectives and needs we call it a 'community'. People living in a community establish their social relationships, they have love and affection towards each other and bear a sense of belonging.

3.2.1 Definitions

1. *Bogardus E.S.:* "A community is a social group with some degree of 'we feeling' and living in given area."

2. *Oxford Dictionary:* "A group of people living in the same place or having a particular characteristic in common."

3. *George Lundberg:* "Community is a human population living within a limited geographical area and carrying on a common interdependent life."

Community therefore includes:
(i)   Common area
(ii) Common interests
(iii) Common interdependent life
(iv) Sense of 'we-feeling'

3.2.2 Elements of community

MacIver has stated two major bases of community: (i) Locality (ii) Community sentiment.

(i) **Locality:** A community is a territorial group. It always occupies some geographical area. It has its own definite territorial boundaries. Locality is the physical basis of community. The nomadic community also has locality though they have changing habitation. A group of people form a community only when they begin to reside in a definite locality.

Living together helps people to develop social contacts. Togetherness also gives people protection, safety and security. It helps members to fulfill their common interests. People living in one locality develop solidarity. Locality continues to be a basic factor of community life.

(ii) **Community Sentiment:** Community sentiment means a shared sense of belonging. Members must be aware of staying together and sharing common interests. People living in a community must have awareness of sharing a way of life. Due to this community sentiment, individuals are emotionally

attached to their community.

3.3 Social Group

To the common person, the term 'social group' would mean any collection of individuals. This term is loosely used. Sometimes, the term social group is used to refer to the entire human group and sometimes, it is used to mean a small group which consists of two individuals. The concept of social group is very important. Human beings are social animals and hence have always lived in social groups. Humans everywhere live in close association with other humans. From birth, people have always lived in social groups and it is through group life that they learn to be social beings. It is through group life that we are able to satisfy various needs.

3.3.1 Definitions

1. *Ogburn and Nimkoff:* "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group."

2. *Oxford Dictionary:* "A number of individuals associated or aggregated together to a greater or lesser degree, either because they share certain features, as class, ethnicity, etc., or because they are bound together by patterns of interactions."

3. *MacIver and Page:* "By group we mean any collection of human beings who are brought into human relationships with one another."

Thus, social groups indicate:

(i) Number of people with same goals and expectations

(ii) Regular social interaction

(iii) Common characteristics

Social Group

3.3.2 Characteristics of social group

(i) A social group consists of two or more persons. Without individuals there can be no group. The smallest group comprises a minimum of two individuals. e.g. two friends, wife and husband.

(ii) Social interaction is the essential basis of group life. Social group is a system of social interaction.

(iii) Group life involves mutual awareness.

(iv) 'We feeling' promotes group unity. It also leads to collective consciousness.

(v) Groups are formed for the fulfilment of certain common interests. For example, political groups, religious groups, caste groups, sports groups.

(vi) Each group has its own norms, rules (written or unwritten), to regulate behaviour of its members.

(vii) Social groups are dynamic in nature. This means that social groups change from time to time.

3.3.3 Types of Social Group

Here, we are going to understand the diverse nature of social groups by studying various classifications of groups given by different sociologists.

1. **In-Group and Out-Group:** An In-Group can be defined as any group or category to which people feel they belong. It comprises everyone who is regarded as 'we' or 'us'. The In-Group may be as narrow as one's family or as broad as an entire society. The very existence of an In-Group implies that there is an 'Out-group'. In short, an 'Out-Group' is a group or category to which people feel they do not belong.

   William Sumner differentiates between these two groups. In-Group simply means 'we group' and Out-Group means 'They-Group'. The members of an in-group identify themselves with one another and have a sense of belongingness to the group. Members of an in-group sometimes feel antagonistic to, or are threatened by another group, especially if the group is perceived as being different culturally or racially. Sociologists identify these as out-group or they-group. An out-group is defined by the individual in relation to one's in-group. An out-group consists of those persons towards whom we feel a sense of indifference, avoidance, disgust, competition or conflict. However, the distinction between in-group and out-group is a matter of situational definition.

2. **Voluntary and Involuntary Group:** **Charles Elwood** has given this classification. According to him, voluntary groups include political parties, trade unions, youth organisations, cultural associations etc. Involuntary groups include groups like family, caste, race etc.

   Voluntary group membership is based on deliberate choice. The members may join or resign from the said group. There is no compulsion to become a member or to stay in the group for a long time. For example, a professional group.

   An Involuntary Group is a group in which membership is based on birth or compulsion, rather than on choice. For example, caste, religious group, race etc.

Voluntary Group	Involuntary Group
Membership is based on choice	Membership is based on birth.
Leaving the membership is also voluntary	One cannot leave the membership or it may be difficult to leave the group
Examples: Political parties, Trade unions, Youth organisation, Cultural association	Examples: Family, Caste, Race

3. **Small and Large Group: George Simmel** has introduced this classification. Size is the basis of this classification.

Small groups include 'Dyad', 'Triad' and other small groups. Large groups represent, racial groups, nation and other big associations.

The term small group is used to refer to a group small enough for all members to interact simultaneously, that is, to talk with one another or at least be acquainted. Certain primary groups such as families, may also be classified as small groups. We may think of small groups as being informal.

Small Group	Large Group
Informal in nature and unpatterned	Formal in nature and patterned
Based on informal nature of interaction	Based on formal nature of interaction
There is personal interaction	Personal interaction is difficult
Small in size	Large in size
Examples – Family, Dyad-Triad, Kin group	Examples – Race, Nation, State, University

The German sociologist **George Simmel** is credited as the first sociologist to emphasise the importance of interaction processes within groups. Reflecting on group's size, Simmel suggested that smaller groups have distinctive qualities and patterns of interaction which inevitably disappear as they expand in size.

The smallest of all social groups is the 'Dyad' or two-member group. A married couple is an example of a dyad. When a married couple has their first child the Dyad becomes a "Triad"; that is, a three-member family or a small group of three persons.

4. **Primary and Secondary Group:** Social groups may also be divided into primary and secondary groups. On the basis of nature and quality of social interaction, groups are classified as primary and secondary. The groups in which individuals work through mutual co-operation and are very closely related are called primary groups. Family is the best example of a primary group. As society develops, the number of secondary groups also increase. In secondary groups, mutual relations of persons are not very close. Commercial companies, labour unions etc. are examples of such groups.

(1) Primary Group

Charles Horton Cooley coined the term 'Primary Group' in 1909 in his book 'Social Organisation' to refer to a small group characterised by intimate, face-to-face interaction and co-operation. Primary groups play an important role both in the socialization process and in the development of roles and status. Indeed, primary groups can be instrumental in a person's day-to-day life. Family, close friends circle, neighbours are primary groups. This group is based on informal relations. Social life begins through this group.

Characteristics of Primary Group

(i) **Physical proximity:** This is essential for a primary group. It is on account of physical proximity that family and neighbourhood are primary groups.

(ii) **Smallness of the group:** It is necessary that the size of the primary group should be limited. Smallness of the group brings out the close relations among its members.

(iii) **Permanence of relationship:** Permanent close relations create more solidarity among the members.

(iv) **Face-to-face relationship:** Primary group is based on closeness. In such a group, face-to-face relations creates greater closeness. It is useful for maintaining group stability.

(v) **Similar objectives and goals:** There is similarity or uniformity of objectives, goals among the members of primary groups. The members respect each other and share all kinds of feelings also.

(vi) **The relationship is an end in itself:** The relationship in a primary group is not a means to fulfill any kind of objective. It is an end in itself. The relations in this group are very natural.

(vii) **Informal control:** There is no formal control over its members. It is conventional and based on emotional bonds.

Primary Group

Along with all the above characteristics, primary groups also possess features like personal relations, inclusive relations, spontaneous relations and relative permanence in its nature.

(2) Secondary Group

The term 'secondary group' refers to a formal, impersonal group. This group is exactly the opposite of the primary group and totally different in nature. For example, nation, political party and trade union etc. There is limited proximity and closeness among members in secondary groups.

Dressler and Willis have defined secondary group as follows:

"A group in which the relationship among the members is relatively impersonal is called secondary group."

Characteristics of secondary group

(i) **Large size:** It is large in size. Membership is large and unlimited when compared to primary groups.

(ii) **Indirect relations:** The relations among its members are normally indirect. The relations are based on letters, phone, e-mail, WhatsApp etc. Indirect relations are because the members may be spread over distant places.

(iii) Impersonal relations: Persons in secondary groups may not be known to each other personally. Due to its large size, there is limited personal interaction. According to Horton and Hunt, 'Secondary groups are goal-oriented'.

(iv) Deliberate establishment: As a 'Special Interest Group' secondary groups are intentionally formed to fulfill the objectives of its members.

(v) Formal relations: The relations of members of secondary group are formal in nature. They are based on rules, laws, functioning etc.

Primary Group	Secondary Group
Intimate, face-to-face relations	Distant relationship
Mutual co-operation is the base	Mutual co-operation is difficult
Instrumental in a person's day-to-day life	Non-instrumental in a person's day-to-day life
Informal relations	Formal relations
Physical proximity	Physical distance
Small in size	Large in size
Permanence of relationship	Not long lasting nor permanent
Identity is the end	Deliberately established for ends
Relationship is an end-in-itself	Relationship is a means to an end
Informal control	Formal control
Examples: Family, Neighborhood, Peer group, Kin group	Examples: Nation, State, Commercial Companies, Labour Union

Reference group

In Sociology the concept of reference group is given by **Robert Merton**. According to Robert Merton, individuals compare themselves with reference groups of people who occupy a social role to which an individual aspires. Reference groups are groups that people refer to when evaluating their qualities, circumstances, attitudes, values and behaviours. Thus, a reference group is a group to which we compare ourselves. We use reference groups in order to guide our behaviour and attitudes and to help us identify social norms. A group that we have been a part of in the past or of which we will be a part in the future, can also serve as a reference group. A married person may still look to her/his single friends as a reference group, even though this is a group that she/he no longer belongs to. It is important to note that a majority of us rely on multiple reference groups. Reference Groups are of two types Informal & Formal reference groups.

Most reference groups are informal

reference groups. Group members interact at a very personal level. Examples of informal reference groups include: family, peer groups.

Formal reference groups have a specific goal or mission. They also have a specific structure and positions of authority. Examples of formal reference groups include Labour Unions, Supreme Court.

> **For more information on Reference Groups visit following links.**
>
> https://study.com/academy/lesson/reference-group-in-sociology-definition-examples-types.html

3.4 Social Status, Social Role, Social Norms

In every society social status, social role and social norms are correlated concepts. Every individual in society has a certain kind of status. We have to perform our role according to our status (position) in society. However, there are certain rules and regulations to control such roles and behaviours; these are known as social norms. Now we will consider three basic concepts as follows:

3.4.1 Social Status

Everyone has her/his own separate identity in society. This identity refers to one's position or status.

By social status we mean the position of a person in a social situation and relations. Generally, we say that the social status of a particular person is high and of some other person is low or inferior. We know the status of a person according to the prestige and power of that person in society.

Definitions

1. *Ralph Linton :* "Status is the place in a particular system which a certain individual occupies at a particular time."

2. *Oxford Dictionary :* "The official classification given to a person, country, or organization, determining their rights or responsibilities."

3. *Talcott Parsons :* "A status is the positional aspect of the role."

It is clear from the above definitions that status is a relative term. Within our society, a person can occupy the status of a President of a nation, Vice-Chancellor of a University, District Collector, Bank Manager, labour leader, teacher, parent, soldier, student, daughter etc. Hence, a person occupies different types of status at a different place. For example, a parent at home may occupy the status of teacher in school, or as customer in a market, or a citizen of the nation and so on.

Types of status

Ralph Linton has given two types of status on the basis of given status and achieved status.

1. **Ascribed status:** It is assigned to a person by society. Generally this assignment takes place at birth. It is determined on the basis of age, sex, kinship, race etc. These determinants are biological in origin but are significant mainly because of the social meanings that they have in our culture.

2. **Achieved status:** It is attained by a person largely through her or his own

effort. On the basis of a person's unique talent it is achieved. It appears in different fields in society such as politics, sports, education, and industry.

Ascribed Status	Achieved Status
It is based on birth	Obtained on merit or effort by an individual
Related with individual's biological factors such as age, sex and kinship relations	Individuals intelligence, skill, ambition, merit, effort are the bases of this status
Absence of mobility as it is static in nature	It is more mobile in nature
Less significant in modern society	More important in modern society

3.4.2 Social Role

The functional aspect of status is known as 'role'. It is also a behavioural aspect of duties which are associated with a status. When a person behaves in accordance with one's position in society, it is termed as 'role'. Hence, status and role are complementary to each other. Status and role are two sides of the same coin.

Definitions of role

1. **Ralph Linton:** "A role represents the dynamic aspect of position."

2. **Ely Chinoy:** "Role is the pattern of behaviour expected or required of persons who occupy a particular status."

3. **Oxford Dictionary:** "The function assumed or part played by a person or thing in a particular situation."

Role Related Concepts

(1) **Role performance:** The way a person actually plays one's role in a situation.

(2) **Role set:** A set of roles (a role complex) that centres around a particular social status. For example, a University professor frequently gets involved in teaching, research, consultancy, administration, publishing, examining etc.

(3) **Role strain:** A feeling of difficulty or stress in fulfilling the demands of one's role obligations.

Role Strain

(4) **Role conflict:** Incompatibility between two or more roles that an individual is expected to perform in a given situation. For example, the role of a working women, who also manages the home.

(5) **Role exit:** According to **Helen Rose**, role exit is a process of disengagement from a role that is central to one's self identity, in order to establish a new role and identity.
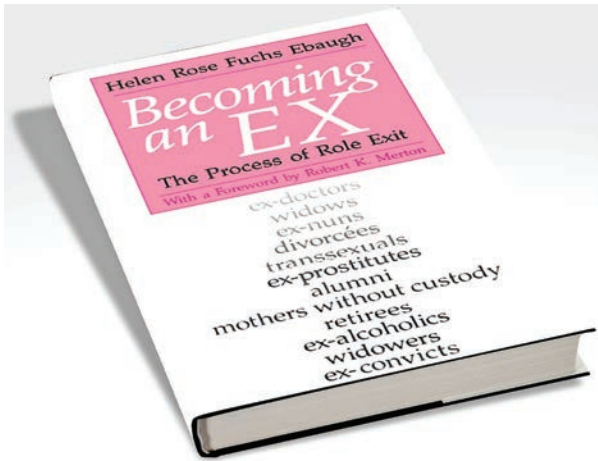
Role Exit

3.4.3 Social Norms

No society and no social group can exist without norms. Norms have made possible the orderly social intercourse of people in society. Everywhere, norms serve the individual as a guide for conduct. They are generally known as 'standards of group behaviour'. The word norm is used to represent folkways, mores, laws, customs etc. It is related to conformity in society. Conformity gives stability to society and creates peace and order in society. Basically, society itself is a normative system.

Definitions

1. Sherif and Sherif : "Social Norm is standardised generalisations concerning expected modes of behaviour".

2. Harry Johnson : "A norm is an abstract pattern, held in the mind that sets certain limits for behaviours".

3. Light and Keller : "Norms are the guidelines people follow in their relations with one another".

Types of Norms

(1) Folkways: The term was first used by **William Sumner** in 1906. According to him, "the folkways are the recognised ways of behaving and acting in society". For example, eating using one's fingers, eating with chopsticks, eating with fork and spoon; different ways of wearing a sari.

(2) Mores: According to **William Sumner**, mores are "the popular habits and traditions when they include a judgement that are conducive to social welfare and when they exert a coercion on an individual to conform to them". Mores are more rigid than folkways. for e.g. sexual relations before marriage are not permitted.

(3) Law: Law is an important and essential element of society. It is universal in nature and compulsory as well as common for all to follow.

Karl Manheim defined Law as "the body of rules, which are recognised, interpreted and applied to particular situation by the court of the state". Law is obligatory in a complex society.

There are two types of Laws :

(a) Customary Law: It is followed in tribal as well as in rural society. It is not in a written form but orally transmitted.

(b) Enacted Law: This law is in a written

form. It is important as well as obligatory in a modern, complex and dynamic society. It is applicable to all persons in that particular society. e.g. The Hindu Marriage Act, 1955; The Domestic Violence Act, 2005.

In this chapter we have learnt about core sociological terms - society, community, group, status and role and social values and norms. Equipped with this clarity, you should be able to make sense of the next chapter which deals with significant social institutions.

SUMMARY

- It is very essential for beginners of sociology to study basic concepts in sociology.
- 'Man is a social animal' is stated by Aristotle.
- Society means a system of social relationships.
- Communities are small as well as large.
- MacIver has stated locality and community sentiment as the major bases of community.
- Community sentiment includes we-feeling, role-feeling and dependency-feeling.
- Social groups are the products of social interaction.
- The formation of social groups depends upon two or more person's involvement.
- There are different types of social groups.
- Primary and Secondary groups is a classification of social groups given by Charles Cooley.
- Social status is the position of a person in a social situation.
- Ascribed and achieved statuses are two major types of social status.
- The functional aspect of a status is known as role.
- Both, status and role are complementary to each other.
- Social norms refers to the 'standards of group behaviour'.
- The word norm is used to represent folkways, mores and laws.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Society is based on ___.
(co-operation, competition, conflict)

(2) Villages are a part of ___ community.
(rural, city, metropolitan)

(3) Family is an example of a ___ group.
(large, primary, formal)

(4) Social status refers to ____ in a group.
(function, position, purpose)

1. (B) Correct the incorrect pair and rewrite it.

(1)
(i)   Family - Voluntary group
(ii)   Caste - Involuntary group
(iii) Village - Primary group
(iv)   Work place - Secondary group

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> Role, Folkways, Society

(1) Punctuality in class is the duty of a student.

(2) In many places in India, eating with hands is a common practice.

1. (D) Correct underlined words and complete the statement.

(1) Norms which can be applied in daily life are called <u>ideal norms</u>.

(2) Family is an example of a/an <u>voluntary</u> group.

2.   Write short notes.

(1) Characteristics of society
(2) Characteristics of primary groups
(3) Types of norms

3.   Write differences.

(1) Primary group and Secondary group
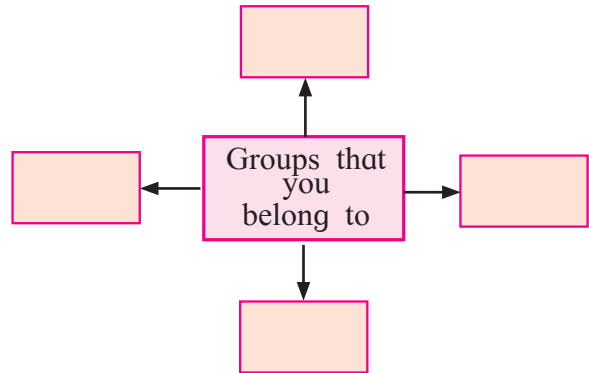(2) Involuntary group and Voluntary group

4.   Explain the following concepts with suitable examples.

(1) Reference Group
(2) Role Conflict

5.   State whether the following statements are True or False with reasons.

(1) Society never changes.

(2) People living in a community must have awareness of sharing a way of life.

6.   Complete the concept map.

Groups that you belong to

7.   Give your personal response.

(1) Show how folkways, mores and laws may clash with each other.

(2) Do you think that role conflict is inevitable in social life?

8.   Answer the following question in detail. (About 150 words)

Identify any two secondary groups of which you are a member. Discuss any four characteristics with reference to the groups that you have named.

ACTIVITY:

Identify any two groups that you belong to; one within your school or college, and one in your neighbourhood.

Compare their (a) group size (b) membership rules (c) organisation structure.

❋❋❋

4. Social Institutions

Introduction

Sociology as a discipline is interested in understanding the mutual link between individual and society. All our founding scholars like Comte, Durkheim, Marx and Weber have illustrated that the specificity of human species lies in its social nature. The fundamental element of human reality is our social existence and our mutual interrelations with each other. Society and individual are inseparable entities. Society forms through interactions between individuals, and individuals carry society within them - in the form of roles they perform, statuses they occupy, values they cherish and norms that they follow.

To explain the mutual relation between individual and society, sociologists use a fundamental concept of social institutions. Social institutions are important components of society. Society is comprised of various social institutions like family, marriage, education, religion, state, mass media, law and economy. Individuals interact with each other as members of these institutions.

In this unit, we will try to understand the concept of social institution by considering some simple examples, how family and kinship networks carry out

reproduction and socialization; economy and labour market - provide for the production and distribution of goods and services; while State, Law and political system ensures social order. In short, social institutions coordinate individual behavior for the ultimate purpose of social well-being.

4.1 Social Institutions: Definitions and characteristics

4.1.1 Definitions

1. *Horton and Hunt* : An institution is an organized system of relationships which embodies certain common rules and procedures and meets certain basic needs of the society.

2. *E. S. Bogardus* : A social institution is a structure of society that is organized to meet the needs of people chiefly through well established procedures.

3. *H. E. Barnes* : Social institutions are the social structures and machinery through which human society organizes, directs and executes the multi-farious activities required for human needs.

4.1.2 Characteristics of Social Institutions

(1) Social institutions refer to a system of well defined, stable patterns of behaviour

(2) Institutions depend upon the collective activities of people.

(3) Social institutions develop a firm

normative structure, i.e. network of rules and regulations.

(4) Through their stable patterns and regulative structures, institutions facilitate as well as regulate individual behaviour

(5) Institutions are formed to satisfy primary needs of individuals.

In Sociology, social institutions are understood differently from two basic sociological perspectives, functionalist and conflict perspective. The **functionalist perspective** looks at social institutions as playing number of specific roles in facilitating human social life. Social institutions are also understood as functioning to fulfill society's needs in a particular domain. A functionalist view understands institutions as a complex structure of roles and status, accompanied by a set of social norms, values and beliefs that arise in response to the diverse needs of society. Institutions, from this perspective, are themselves dependent on one another, for performance of their respective functions. They also have a capacity to adapt to the changing needs and perform different functions at once or over a period of time.

The **Marxist or Conflict perspective** holds that all individuals are *not* placed equally in society. The distribution of privileges and opportunities is skewed and mostly in favour of the affluent sections of society. Social institutions, from this perspective, contribute in persistence of social divisions and inequalities. They operate in the interest of the dominant sections of society.

4.2 Family

Family is the most important primary unit of human society. It is regarded as the cornerstone of society. It forms the basic micro (small) social institution and it is difficult to imagine how human society could function without it. Family is significant for both, the individual and society as a whole. In general, family is seen as a universal social institution, an inevitable part of human society. Families, as a part of society, have many different roles to play in the lives of people who inhabit them. There is an economic role the family plays; an emotional role, a role to socialise children and to parent them. Family appears to be the ideal unit – a source of affection and encouragement. Sometimes however, the way family operates, may not provide to all members what is due to them. It is also true that the family is a place of violence and pain. In recent years, new perspectives have emerged that challenge both, the universality and inevitability of family. Recent research demonstrates that composition of family varies from society to society, and that traditional functions and forms of family are substantially changing.

4.2.1 Definitions

1. *Mac Iver* : *"Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the protection and upbringing of children".*

2. *Burgess and Locke* : *"Family is a group of persons united by the ties of marriage, blood or adoption; consisting of a single household, interacting and inter-communicating with each other in their respective social roles of husband and wife, mother and father,*

son and daughter, brother and sister creating a common culture".

3. **Webster dictionary:** "Family is a group of people related by blood or marriage".

In short, family is a key social institution responsible for bearing and raising children, built through social bonds based on blood, marriage or adoption.

The kibbutz – is the family really universal?

Kibbutzism refers to a family form which developed in Israel after the Second World War. The family in Israeli kibbutz presents an exception to the claim of universality of family. The kibbutz is based around principles of communal (shared) living, property ownership and child-rearing. Couples did not share common residence and economic cooperation characteristic of nuclear families. The product of their work was shared among the community. Couples could engage in monogamous sexual relations, but child rearing was the community responsibility. This type of communal living is not the norm in Israeli society but certainly presents an alternative model.

4.2.2 Functions of family

The classic functionalist view of family assumes that as a basic component of society, family plays certain indispensable functions. These **basic functions** of family can be summarised as follows:

(1) Socialization – Family is the basic unit of socialization. According to Talcott Parsons, family fulfils the basic need of primary socialization of children. This involves moulding of the personality of children according to shared norms and values. Family plays a crucial role in the on-going process of socialization. Parents learn as much from raising their children, as their children learn from them. (The role of family as an agency of socialization is further elaborated in Unit 5).

(2) Regulation of sexual activity – As pointed out by Murdock, family provides scope for expression of sexual desires and drives and sexual gratification for the spouses. At the same time, by framing rules and forbidding sexual activity outside marriage, it provides control and stabilises society. Every culture regulates sexual activity mainly to maintain the kinship organisation, a network of close relations. Sexual relations or marriage between kin is forbidden. (Incest taboo) Precisely which kin falls within this regulation varies from culture to culture. Family and kinship regulate sexual and reproductive activity.

(3) Emotional security – Family provides physical protection, emotional support and also material assistance to its members. Family as a unit of primary relations, serves as a 'heaven in the heartless world', a unit characterised by caring, cooperation, support and acceptance. Parsons sees this as the stabilisation of adult personalities. Family provides emotional security and acts as a counterweight to the stress and tensions of modern life.

(4) Economic stability – The importance of family as an economic unit has lessened, as production is separated

from family. Members of a modern family do not work together as they did in the old system. However, family still provides its members economic security, through sharing of economic and material resources. Property is protected and maintained through family.

(5) Social identity – Family provides social identity to its members. Social identity based on race, ethnicity, religion, caste and social class is ascribed to an individual, at birth, through family. Families play a crucial role as agents of stable transmission of social standing, from parents to children.

All these functions taken together explain why family is seen as 'the backbone of society'.

4.2.3 Forms of family

Family is broadly classified into two forms based on its **structure** into -

(a) **Joint Family:** Joint family consists of two or more generations living under the same roof and sharing a common kitchen. Joint family is considered as a very strong feature of rural society in India. Joint family is sometimes called Extended family.

(b) **Nuclear Family:** Nuclear family consists of two generations, parents and their children. Nuclear families are commonly seen in urban areas.

Nuclear Family   **Joint Family**

On the **basis of authority** within family, two broad forms of family can be identified,

● Matriarchal family
● Patriarchal family.

Matriarchal family	Patriarchal family
Authority rests at the hands of the mother in a **matriarchal** family. She is considered the head of the family.	The eldest male is regarded as the head of the **patriarchal** family. All authority rests at the hands of the male head.
Matriarchal families follow a **matrilineal** system of lineage i.e. descent through mother's line.	Patriarchal family is also **patrilineal** i.e., descent is traced through father's line.
Residence after marriage is **matrilocal** i.e. the bridegroom lives with the wife's family.	Residence after marriage is **patrilocal.** The married couple lives with the husband's family.
The name follows the mother's line. It is **matronymic.**	The name of the father's side continues to the next generation. It is **patronymic**
The Garo and Khasi tribes of North East India and the Nairs of South India follow the matriarchal system.	The most widespread form of family in India and most parts of the world is patriarchal family.

Families, the bedrock of any society, are significantly changing. Many new patterns are in the making. Families are the nexus of activities that include parenting, employment and leisure. As society changes, families must adapt to the new structures and processes resulting from this change. One of the most striking features of modern societies has been rapid growth of divorce. The average age at which people get married is also increasing along with an increasing trend of individuals not getting married. The changing roles of women through increased education and employment, has put additional pressures on the family to adapt to dual-earner households and changing needs of child care. All these changes are affecting family as an institution. These changes may be seen more in western countries and in countries like India, they may still not be emerging as a pattern. But the newer family relations they are giving rise to are certainly worth discussing.

- **Single parent family :** Majority of single parent families are headed by single mothers. This may result from divorce, separation, death or by choice. The plurality in terms of material conditions or social disadvantages makes it difficult to define single-parent family as a uniform category. Some research however suggests that growing up in a single-parent family can be disadvantageous for children.

- **Cohabitation :** Cohabitation is the sharing of a household by an unmarried couple. Live-in relations or cohabitation may or may not lead to marriage. Younger generations, specially in many parts of Europe and in some urban areas in India are preferring cohabitation as family relation. This is especially true among some same-sex couples.

- **Step-parenting :** The reconstituted or step-families result from the break-up of one family, due to death or divorce. A new family unit is constituted through marriage or cohabitation. Step families may include children from both old and new families. As rates of divorce and remarriage steadily increase, it gives rise to a new family form and relation of step-parenting. The extent of children staying in step families is increasing.

As we discuss these diverse forms of family relations we must understand that the direction of change in family and kinship need not always be similar for all countries and regions. Moreover, change does not mean the complete erosion of previous norms and structure.

Family towards gender equality

4.3 Marriage

Marriage is a social institution through which family relations are formed. It refers to a pattern sanctioned by society to enter into sex relations and to procreate. Marriage is regarded as a universal practice.

4.3.1 Definitions

1. **Horton and Hunt :** "Marriage is the approved social pattern whereby two or more persons establish family."

2. **Robert Lowie :** "Marriage is a relatively permanent bond between permissible mates."

3. **Webster Dictionary :** "Marriage is the legally or formally recognized union of two people as partners in a personal relationship." (Historically and in some jurisdictions, specifically a union between a man and a woman)

Few common points can be noted from various definitions of marriage.

i. Marriage is understood as a socially approved relation to satisfy sexual needs.

ii. The common purpose of marriage is procreation, i.e. having children.

iii. The assumption of permissible mates indicates a norm of heterosexuality. If the basic goal of marriage is assumed to be procreation, it would have to be between a female and a male. Today, the concept of marriage is enlarged to include the homosexual relations. Same-sex or Gay/Lesbian marriage refers to marriage of males or females, respectively, who are physically emotionally and sexually attracted to members of the same-sex.

4.3.2 Forms of marriage

Like family, in almost all societies one or the other form of marriage exists. Historically, marriage as an institution has existed in a wide variety of forms in different societies. These forms exist on the basis of the number of partners and rules governing who can marry whom.

On the basis of the **number of partners,** two major forms of marriage are observed:

1. **Monogamy:** Monogamy denotes marriage to one spouse at a time. In this form, a man can have only one wife and a woman can have only one husband at a given time. Monogamy is the most familiar pattern of marriage for most of us. If we look at our society today, monogamy seems to be the popular and more accepted form of marriage. In monogamy after choosing

a partner, the individual lives with a single spouse throughout his/her lifetime. Most sociological definitions of family highlight the existence of two adults who are in a monogamous relationship. Many societies have laws to uphold this practice.

2. **Polygamy:** Polygamy denotes marriage to more than one partner at a given time. Polygamy exists in two different forms:

   i. Polyandry: wherein one woman marries more than one man at a given time. Polyandry can be a social response to harsh economic conditions and extreme poverty when a single man cannot adequately support a wife and children. Extreme poverty may also pressurize a group to limit its population.

   ii. Polygyny: wherein one man has two or more wives at a time. Polygyny can be seen as a strategy which allows powerful males to control reproductive resources and to tactically manipulate kin ties.

In some societies, individuals have free choice of mate selection. Family does not play much significant role in deciding when to marry, or whom to marry. In some societies marriages are governed by certain rules and prescriptions. Restrictions regarding individuals who can or cannot be married are specifically defined, thus restricting individual choice. Decisions regarding mate selection are largely made by parents/relatives.

On the basis of rules governing who can marry whom, two major forms of marriage are observed:

1. Endogamy denotes marriage within a culturally defined group. (e.g. caste, sect, tribe)

2. Exogamy, on the other hand, denotes marriage outside individual's own group e.g. Gotra.

Hypergamy and Hypogamy

Marriages usually take place between partners having similar social status. Hypergamy and hypogamy are two forms of marriage related to the social status that the bride and groom come from and whether or not they marry 'up' or 'down'.

In **hypergamy**, a man marries a woman of a lower social group or a woman marries 'up' which elevates her position in society. **Hypogamy**, in opposite, is a form when a man marries 'up' or marries a woman of a higher social status group. This type of marriage offers a man from lower rank an entry into the higher rank.

> **ACTIVITY - 1**
> Discuss why hypogamous marriages are resisted in society. Take help of newpapers, magazines and cinema.

Since the 1980's there has been increasing interest in gay, lesbian, transgender marriages and partnerships. These are 'families of choice' as opposed to the conventional 'families of blood'. In 1989, Denmark became the first country to formally recognise homosexual marriages. Formal recognition meant extending some social legitimacy to gay, lesbian and transgender couples, as well as conferring legal advantages for health

care inheritance, joint property ownership and taxation.

Family, Kinship and Marriage

A family is a group of persons directly linked by kin relations. Kinship

You should know this : The Section 377 of the Indian Penal Code (IPC) is an act that criminalises homosexuality. It was introduced in 1861 during the British rule in India. It regards homosexuality as 'unnatural offence' to be punished with imprisonment for life. However, in a historic verdict, the Supreme Court of India, on September 6, 2018 decriminalised Section 377 of the IPC and allowed gay sex among consenting adults in private. The SC ruled out that consensual adult gay sex is not a crime saying that such sexual orientation is natural and people have no control over it.

(Times of India, October 4, 2018)

ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives. Marriage as a socially acknowledged sexual union between two adults, not only connects those two individuals but connects a wider range of people.

The family of birth is called the family of orientation and the family in which a person is married is called a family of procreation. The kin related through blood are termed as consanguinal kin while the kin related through marriage are called affines. Even in a rapidly changing world of today, family, kinship and marriage provide primary bonds between individuals.

4.4 Economy and Work

Economy is a basic social institution which organises production, distribution and consumption of goods and services. Every society has to fulfill material needs in order to maintain itself. The basic needs of all its members must be aptly satisfied. Adults today, spend most of their day making a living. So, along with a system of production, an efficient distributive system is important and equally important is the normative system regulating economic life.

This section thus attempts to explain economy as part of a complex society. Economy is interdependent with other institutions like family, religion and political system. In fact, in today's time, economies are more closely interconnected internationally than ever before.

4.4.1 Changing economies

Human society has evolved through various stages, depending upon the way it evolved mechanisms to adapt to changing material needs. These mechanisms include changing technology, organisation of resources, production and distribution of material goods. What is distinctive about the modern world is the overpowering influence of technology and with it the

accompanying development of a capitalist economic system.

While understanding the changing nature of work and economy, three broad stages of transformation can be outlined:

(1) Agricultural Revolution:

From hunting-gathering and then pastoral phases, human society entered into a new stage with discovery of agriculture. Agriculture involved using technology of large-scale farming using ploughs harnessed to animals. This increased the productive power of hunting and gathering more than ten-fold. With the development of agriculture, food production increased, and more specialised tasks developed; like designing tools, creating crafts, raising animals. The economy expanded through agricultural technology, complex division of labour, permanent settlement and advanced trade.

(2) Industrial Revolution:

Industrial revolution which happened around the middle of the eighteenth century, first in England and soon after elsewhere in Europe and North America, transformed social and economic life like never before. Industrialisation brought four notable economic changes:

(i) New forms of energy: With the pioneering invention of the steam engine in 1765 by James Watt, the use of animal and human muscle energy was significantly reduced. Surpassing muscle power 100 times over, steam engines soon operated large machinery with great efficiency.

(ii) Centralisation of work in factories: Use of machinery gave rise to a new workplace called factory. This was a new centralised and impersonal place of work, separate from home. People now 'went out to work' in a new formal public economic sphere.

(iii) Mass production: Industrial economy developed the manufacturing sector very fast. This involved more and more jobs in manufacturing, which turned raw materials into a wide range of goods. For example, factories transformed timber into furniture and wool into clothing on a mass scale.

(iv) Division of labour: Before industrialisation, a craftsperson usually made products from beginning to end. The factory system reduced the importance of human skills. Machines not only took over human skills but also required specialised division of labour. A factory labourer typically, repeats only single specific task over and over again. Thus, as factories increased their productivity, they also lowered the skill level of the average worker.

Industrialisation was not limited to transformation in the production system alone. It gradually transformed the whole society. Industrialisation steadily raised the standard of living with countless new products and services. On the other hand, since the industrial system is based on large-scale capital investment, it also created huge economic gaps in the society. The benefits of industrial technology were shared unequally. Some factory owners made vast fortunes, while majority of industrial workers faced utter impoverishment. From the late nineteenth century onwards, labour was organised as a force. Governments in the West were

forced to make labour reforms to outlaw child labour, increase wages, regulate working conditions and extend health care, schooling and political rights.

3. The Information Revolution:

By the middle of the twentieth century, the nature of production started to change. The use of automated machinery drastically reduced the role of human labour in manufacturing. On the other hand, service industries like public relations, banking and sales, media, advertising and so on, expanded and employed bulk of workers and professionals. Driving this economic change was a third technological revolution. The development of computer and information technology in Europe, United States, and much of newly industrialised Asia changed the character of work. Three key changes were seen:

(i) **Tangible products to ideas** – Before the dawn of the Information Age, the economy was mainly driven by manufacturing of various goods and materials. Today, the tertiary or service sector providing services and dealing with production of ideas and symbols is expanding very fast. A range of professionals from computer programmers, writers, financial consultants, architects, advertising executives to service providers like shop assistants, cleaners, security providers represent the workers of an Information Age.

(ii) **Mechanical skills to literacy skills**

The Information Revolution demands a new set of skills such as literacy skills – the ability to communicate, to write, to present and use computer technology. New opportunities are available to people possessing these new sets of skills.

(iii) **Work from anywhere** – Just as industrialisation organised and centralised work under one roof called factories, computer technology is allowing for decentralisation of work. Laptops, mobiles and accessibility of new information technology can turn any space into a 'virtual office'.

> ### ACTIVITY - 3
> Watch the classic movie 'Modern Times' made by Charlie Chaplin and have a discussion on the effects of mechanisation on human labour.

4.4.2 Changing nature of work

With advanced industrialisation, the proportion of population engaged in agriculture is declining. In highly developed countries farming has become mechanised with maximum use of machines and high technology. In a country like India, a significant proportion of population is still engaged in agriculture and rural-based occupations. Expansion of service sector is also happening rapidly in India.

One of the main features of modern societies is an enormous expansion of economic interdependence. Today, the world economy operates through the exchange of capital, labour, raw material and technology. We are all dependent on an immense number of workers – stretching all across the world – for the goods and services we consume. Industrial production was based on a centralised assembly line. Workers were stationed at fixed positions, organised according to the moving

assembly line and strictly monitored through supervision and surveillance. In a globalised economy work is decentralised. It is the growing competition between firms and countries that makes it essential to keep production flexible. This means creation of a global chain of production in which different activities of the

production process take place in different parts of the world. For example, raw material may be processed in one country where it is cheaper, the product may be actually manufactured in another country where labour is cheaper and the product may be marketed for consumption in a totally different country. Transnational corporations like Coca-Cola, Colgate Palmolive, Kodak, General Motors and many more play a crucial role in creating a flexible economy which operates criss-cross the globe.

4.5 Education

The term education literally refers to the actualisation of potentials of an individual. It involves a learning process to gain knowledge and skills not just to survive but to live life more meaningfully. Broadly speaking, education is a life-long process engaging both informal and formal ways of learning. In this sense, in primitive societies, education was part of the larger process of socialization and enculturation. The family and local community served the basic function of cultural transmission - passing on culturally learnt behaviour, values and norms, language and basic set of working skills. In pre-industrial societies, when most people lived and worked around home, there was no economic need for education.

With increased industrialisation, the demand for literate and numerate workforce

also increased putting pressure for spread of education. Modern societies are characterised by complex division of labour, separation of work from home, need for specialised learning and skill attainment. In such a context, education needed to be formal and explicit.

Modern societies have evolved a distinct institution of education to fulfill basic goals –

- To create and disseminate ideas and knowledge.

- To develop skills to use existing knowledge for the betterment of society.

Education is thus a broad process of learning that broadens an individual's cognitive horizons and develops in her/him the skills to choose, evaluate and add to existing knowledge.

4.5.1 Types of Education

1. **Informal Education:** Informal education is a process by which an individual imbibes attitudes, develops skills, cultivates values and acquires knowledge without any systematic organization. Informal education involves efforts by parents and elders to help the young ones to adapt to the environment. There is no fixed curriculum, time-table or deliberate agency to impart informal education. In this sense, informal education is a continuous process and would include all incidental and spontaneous learning through various possibilities such as work experience, travel or mass media.

2. **Formal Education:** Formal education

is planned with a specific end in view. In this way, it involves direct schooling and instruction. Since it is provided to fulfill specific ends, formal education is limited to a specific period. Formal education has a well-defined and systematic curriculum. The curriculum is based on aims designed according to the needs of society.

3. **Non-formal Education:** Non-formal education takes place outside the realm of formal education. But, it is not totally spontaneous and unstructured as informal education. Non-formal education refers to any systematic educational activity carried outside the framework of the established formal system. Non-formal education is designed to serve the learning needs of an identified, homogenous group. Since it is consciously designed and implemented, non-formal education requires flexibility in design of the curriculum and scheme of evaluation.

4.5.2 The importance of education

Why is education an important issue for sociologists? Key figures in Sociology like Emile Durkheim and Talcott Parsons have focussed on the important role of education for both individual and society.

The functions of education can be summed up as follows:

(i) Children coming from diverse family and community backgrounds gain an understanding of the common values and moral beliefs in society through school education. This unites a multitude of separate individuals.

(ii) Through education, children learn

self-discipline. They internalise the social rules that contribute to the smooth functioning of society.

(iii) The education system teaches specialised skills needed for a complex modern economy. For example, technical schools are specially designed to provide technical/vocational training. In contemporary times, the workplace requires a certain level of knowledge and skills. So along with providing individuals with basic intellectual foundations, higher education institutions are also catering to this need by accrediting certain levels of knowledge and skills.

(iv) Schools also instill the value of individual achievement in children. In schools, children are assessed on the basis of universal standards. Their conduct is assessed according to the yardstick of formal school rules; their achievement is measured by performance in examinations. Schools, like wider society, largely operate on a meritocratic basis. Those with ability and talent achieve their just rewards.

4.5.3 Education and social division

For sociologists who look at society as unequally divided and differentiated, education – at all levels - becomes a means to reproduce social inequalities. Scholars like **Bowles and Gintis (2002)** argue that workplace inequalities are mirrored in the organisation of schools and that the education system reproduces these inequalities. Scholars like **Bourdieu** (1986) analyse the relationship between education and economy, and criticise the education system for functioning as the means through which higher classes reproduce their economic domination. Schools are usually organised in such a way that students perceived to be destined for lower levels of work are expected to follow rules and are given simple, repetitive tasks; while for those destined for higher level tasks, there is an emphasis on independent thinking and working. Schools routinely design curriculum according to the social background of students. We go to different kinds of schools depending upon our socio-economic background and we acquire different kinds of privileges and opportunities.

Many studies have pointed out that education as a system also perpetrates gender differences. Although the 'gender gap' in education has narrowed in recent decades, gender remains as a challenge: for equal access to educational opportunities. Gender difference is evident enough when we consider issues like, preference for a boy's schooling over a girl's, or high school drop out rate among girls, or 'soft' subject choices for girls.

ACTIVITY - 4

Collect and compile information and make a dossier (file) showing examples of eminent personalities having achieved social prestige and position on the basis of their educational qualification.

Test yourself

In his book, The Meritocracy Myth (2004), Stephen McNamee cautions against the presumption that the system operates on the basis of merit in determining who gets what and how much. According to him, a variety of non-merit factors such as inheritance, social and cultural capital, and social discrimination tend to suppress or even negate the effects of individual merit.

Look into this table!

Literacy Rates (In percentage)

Census year	Persons	Males	Females
1951	18.3	27.2	08.9
1961	28.3	40.4	15.4
1971	34.5	46.0	22.0
1981	43.6	56.4	29.8
1991	52.2	64.1	39.3
2001	64.8	75.3	53.7
2011	73.0	80.9	64.6

1951-1971: Age group 5 and above.
1981-2011: Age group 7 and above.
(Data Source: Office of the Registrar General & Census Commissioner, India)

ACTIVITY - 5

Have a discussion on the gender-based distribution of tasks in school. For example, girls are assigned tasks like making Rangoli or receive guests when boys move furniture and help in sitting arrangement during parents' meets or other social functions.

This chapter has given an outline of how societies establish subsystems that facilitate their survival. It should help you learn about how each of these institutions contributes to the overall functioning of a society.

SUMMARY

- Social institutions refer to a system of well defined, stable patterns of behaviour
- Social institutions are the important components of society. Society is comprised of various social institutions like family, marriage, education, religion, state, mass media, law and economy. Individuals interact with each other as members of these institutions.
- Family is the most important primary unit of human society. Family plays certain indispensable functions such as socialization, regulation of sexual activity, material and emotional security and provision of social identity.
- Family as an institution is significantly changing and many new forms are in making.
- Marriage is a social institution through which family relations are formed. It refers to a pattern

- sanctioned by society, to enter into sex relations and procreate.

- Like family, in almost all societies one or the other form of marriage exists. Historically, marriage as an institution has existed in a wide variety of forms in different societies. These forms exist on the basis of the number of partners and rules governing who can marry whom.

- Economy is a basic social institution which organizes production, distribution and consumption of goods and services in order to fulfil the material needs in order to maintain itself.

- The changing nature of work and economy can be understood in terms of three broad stages of transformation, namely, Agricultural Revolution, Industrial Revolution and Information Technology Revolution.

- With advanced industrialization, the proportion of population engaged in agriculture is declining. In highly developed countries farming has become mechanized with maximum use of machines and high technology. In a country like India, a significant proportion of population is still engaged in agriculture and rural based occupations.

- One of the main features of modern societies is an enormous expansion of economic interdependence. Today, the world economy operates through exchange of capital, labour, raw material and technology.

- Modern societies have evolved a distinct institution of education to fulfil the basic goals of creating and disseminating ideas and knowledge and developing skills to use existing knowledge for the betterment of society.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) A rule that prescribes marriage within a group is called ___. (exogamy, endogamy, polygamy)

(2) A family that comprises at least three generations is a ___ family. (nuclear, joint, cohabitation)

(3) The 10+2+3 system is part of the ___ system of education. (informal, formal, Non formal)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) School - Distance education

(ii) Peer group - Informal education

(iii) Health care training - Non-formal education

(iv) Family - Informal education

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

Homosexual marriage, Matrilocal, Heterosexual marriage

(1) A married couple is expected to live at the wife's residence.

(2) A form of marriage between persons of the same sex.

1. (D) Correct underlined words and complete the statement.

(1) X married Y. Later she divorced her spouse and married Z. This is an example of <u>polygamy.</u>

(2) Mass production and factory system are found in <u>agricultural</u> society.

2. Write short notes.

(1) Types of family based on authority

(2) Stages of economy

(3) Importance of education

3. Write differences.

(1) Matriarchal family and Patriarchal family

(2) Agricultural revolution and Industrial revolution

4. Explain the following concepts with an example.

(1) Cohabitation

(2) Formal Education

5. State whether the following statements are True or False with reasons.

(1) In a modernizing society the role of parents are changing.

(2) India is in the stage of industrial revolution.

6. Give your personal response.

(1) What are your views about free choice marriage?

(2) How has the information revolution impacted your life?

7. Answer the following question in detail. (About 150 words)

Show how the role of family has changed in the present times. Illustrate with your own examples.

ACTIVITY:

Reflect on your journey from your earliest memories to the present; note how you have changed as a person – in terms of your interests, challenges, successes and failures, relationships. What are the influences of your family, school and religion on your life.

❁❁❁

5. Culture

Introduction

The concept of culture is complicated and vague. The word culture has been used in a number of different ways both, by sociologists and in everyday conversation. Culture was popularly defined as the whole way of life found in a particular society. Culture is learned and shared by members of a society. What distinguishes humans from non-humans is the possession of culture.

The term 'culture' was first used by Edward Tylor in 1871. The word culture is derived from the Latin word 'cultura'. The meaning of cultura is 'growing', 'cultivation'. Therefore, when the word culture is used in our everyday conversation we tend to think of it as an equivalent to the higher or refined things of the mind or of life viz; art, music, philosophy etc. However, the sociological meaning of culture will include more than these. Sociologists don't look at culture as something that distinguishes individuals on the basis of refined tastes but as a way of life in which all members of society participate.

The term culture refers to the way of life of a member of various societies or groups. It broadly includes dressing pattern, eating habits, language, mannerisms and etiquettes, patterns of work, religious practices, recreational activities, performing arts, literature, sports, scientific attitude, gender expression etc. Cultures are never finished products. Over the generations, some elements are added, deleted, expanded, rearranged and modified. This makes culture dynamic.

ACTIVITY - 1

Culture varies from society to society. Each society or a group will have different culture. These cultures are sometimes overlapping and sometimes exclusive. Give examples.

5.1 Culture: Definitions and Type

5.1.1 Definitions

1. **Edward Tylor :** "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."

2. **Oxford Dictionary :** "The ideas, customs, and social behaviour of a particular people or society."

3. **Bronislaw Malinowski :** "Culture is the expression of our nature in our modes of living and thinking our everyday intercourse, in art, in literature, in religion, in recreation and in enjoyment."

From above definitions, it is clear that

the term culture is used in a particular sense that is different from its everyday usage. Thus in Sociology, culture is…

i. A way of thinking, feeling, believing

ii. The total way of life of people

iii. Learned behaviour

iv. The social legacy the individual acquired from one's group

v. A mechanism for normative regulation of behaviour

5.1.2 Types of culture

Culture is divided into two types- material and non-material culture.

Material culture: Material culture consists of objects which are made by human beings. They are concrete and tangible in nature. It consists of manufactured objects like clothing, roads, jewellery, computers, airplanes, television, missiles etc. Material culture is crucial to enhance the quality of life.

Examples of material culture

Non-material culture: Non-material culture refers to the ideas created by human beings. The nature of non-material culture is abstract and intangible. For e.g. norms, regulations, values, signs and symbols, knowledge, beliefs etc. Non- material culture is further divided into cognitive and normative aspects of culture. The *cognitive* aspects refer to understanding as well as, how we make sense of all the information around us. e.g. ideas, knowledge, beliefs. The *normative* aspects consist of folkways, mores, customs, conventions and laws. These are mainly values or rules that guide social behaviour.

The material aspect of culture changes very fast. In the process of becoming modern, adopting new ways of life is comparatively easy for members of the society. It is convenient to adapt to new fashion, eating habits, new technology. On the other hand, non-material culture which is abstract, is very difficult to change and accept. Knowledge, ideas and beliefs are rooted in society for many decades and centuries. Change in these aspects is not readily accepted by society, or certain sections of the society. There is a lot of resistance to change in non-material cultural aspects.

Cultural lag: Material culture changes fast as compared to non-material culture. Over a period of time there is a gap between material and non-material culture. This gap is known as 'Cultural lag'.

ACTIVITY - 2

Observe cultural change around you and list examples of cultural lag in society.

5.2 Classification of Culture

1. **High culture:** High culture refers to cultural creations that have high status. They are considered as the epitome of the highest levels of human creativity. For many, high culture is seen as aesthetically superior to other forms of culture.

   For example, work of classical composers like Mozart, Beethoven, Bhimsen Joshi, Hariprasad Chourasia, Ravi Shankar, or the literature of Shakespeare.

2. **Folk culture:** Folk culture refers to the culture of ordinary people, particularly those living in pre-industrial societies. It is an authentic culture. According to Srinati, it can never aspire to be an art but its distinctiveness is accepted and respected. For example, folk music, folk tales which are handed down from generation to generation; Bhangada in Punjab, Nautanki in Uttarpradesh and Lavani in Maharashtra.

3. **Mass culture:** If folk culture is seen as the characteristic of pre-industrial society, mass culture is a product of industrial societies. Mass culture is essentially a product of mass media. For example, popular feature films, TV soap-operas, recorded pop music.
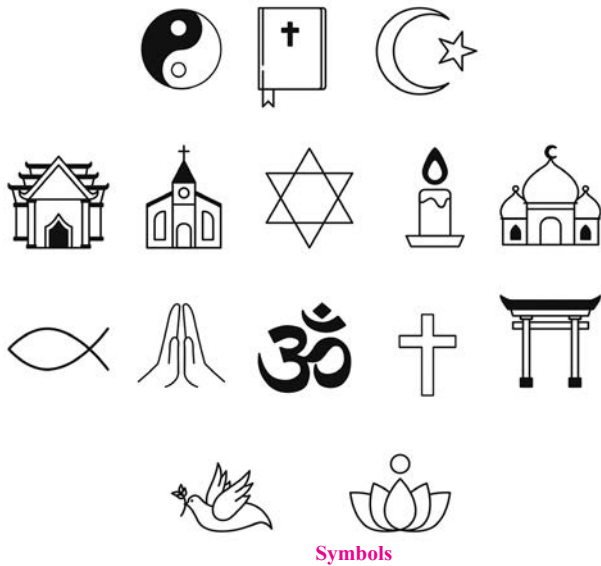
4. **Popular culture:** Popular culture includes any cultural product appreciated by a large number of ordinary people (i.e. folk) with no great pretentions of cultural expertise. For example, mass market films such as Star Wars or Titanic, Harry Potter books, Chandoba, Chhota Bhim etc.

5. **Subculture:** Subcultures refer to groups of people that have something in common with each other which distinguishes them from other social groups. For example, culture shared by religious groups, ethnic groups, youth groups.

5.3 Components of culture

1. **Symbols:** Every culture is filled with symbols, or things that stand for something else and that often evoke various reactions and emotions. The first element that exists in every culture is a variety of symbols. Culture is a system of symbols. Symbols are anything used to represent express and stand for an event or situation. A symbol is anything that is used to stand for something else. People who share a culture often attach a specific meaning to an object, gesture, sound, or image. For example, with the extensive use of mobile, emojis/emoticons are widely used to express and communicate various emotions. Emojis/smileys are combinations of keyboard characters that many use to represent their feelings online or through texting. Similarly, the Indian flag represents our entire country. A amber light at a traffic intersection is used to convey the message that one can be ready to stop/start one's vehicle. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects. Shared symbols make social interaction possible.

Symbols

2. **Language:** A group of words or ideas having common meaning and is shared in a social situation is called language. Language is a set of socially sound patterns, words, and sentences having specific meaning and terminology common to the same culture. Language is a source of communication to transmit messages from one person to another. It is the method to mould behaviour and experiences of a person. Language differs from culture to culture and is transmitted from one generation to another.

Language is like a vehicle through which we can carry out our complex social activities. Language is the foundation of culture. Animals don't have culture because they have no specific language to transmit it to others. So, language is the key factor of social life.

3. **Knowledge:** Knowledge is one of the most important elements of culture. With the help of knowledge an individual knows how to cope with the existing social situation. Knowledge could be direct or indirect. Direct knowledge is immediate knowledge, whereas indirect knowledge is mediated knowledge. Knowledge comprises practical knowledge which is created and altered by every generation. It becomes part of that culture and handed down from one generation to the next.

4. **Values and Beliefs:** Values are another important element of culture and involve standards of what is good or bad, and desirable or undesirable.

A culture's values shape its norms. Values depend upon the culture. Culture varies from society to society and thus values are different in every social situation. Some values are

hereditary which we gain from our elders, books and parents. Culture is full of values and is transmitted from one generation to another. Beliefs are statements that people hold to be true. While values are abstract standards of goodness, beliefs are specific, particular matters that individual consider to be true or false. Both, cultural values and beliefs form the core of our moral world-view. We learn from families, schools and religious organisations to think and act according to approved principles.

5. **Norms:** Norms are rules and behavioural expectations by which a society guides the behaviours of its members.

Some norms are proscriptive (what we shouldn't do) and some are prescriptive norms (which spell out what we should do). Most norms apply universally. For example, parents expect obedience from children. On the other hand, some norms are culture specific.

Social norms are further divided into **folkways** and **mores**. Folkways are mildly enforced social expectations, while mores are strictly held beliefs about behaviours. **Mores** are more compulsory to follow than are folkways. The time of meals, the number of meals per day, the manner of taking meals—lunch or dinner, the kind of food used, the manner of its preparations; the manner of speech; dressing; forms of etiquette and numerous other practices of daily life are some of examples of customary practices to which individuals conform in their personal habits. In simple terms, folkways are customary, normal and habitual ways of a group, to meet certain needs or solving day-to-day problems. **Mores**, on the other hand, are more serious norms and also informal, like folkways. They are also unwritten customary ways of life. They have very serious binding on groups. Violation of mores is seen as a serious threat to social order. Folkways and mores are the basis of culture. They give us better understanding about a particular culture. They are most powerful and control the behaviour of individuals in society even more than State action.

5.4 Characteristics of culture

1. **Culture is acquired:** Culture is not innate or natural. It is learnt by each member through socialization. Cultural learning takes place through symbolic interaction - through signs, symbols and gestures. Thus, culture is not passed biologically from older generations to the newer ones. It is learned through experience. The members of a culture share certain ideals which shape their lives. The future generations learn to follow the same ideals. Culture is propagated through generations.

2. **Culture is abstract:** Culture exists in the minds or habits of the members of society. Culture is the shared ways of doing and thinking. We cannot see culture as such but we can only see human behaviour. This behaviour occurs in a regular, patterned fashion and it is called culture.

3. **Culture is shared:** Every culture is shared by a group of people, usually inhabiting the same part of the world. The region they live in, the geographical conditions around them,

their country's past, the belief system and values of its people, and the heritage they are proud of, constitute their culture. Being common to a group, these aspects develop a sense of unity and belonging among the people of that group. People of the same community share the same values, beliefs, and traditions. Their language and mannerisms, and the way they communicate is similar. That is why culture is not individual but shared.

4. **Culture is man-made:** Culture is not a force, operating by itself and independent of the human "actors". Culture is a creation of society through interaction and depends for its existence upon the continuance of society. In a strict sense, culture does not 'do' anything on its own. Culture, in short, is a human product; it is not natural.

5. **Culture is idealistic:** Culture embodies the ideas and norms of a group. It is a sum-total of the ideal patterns and norms of behaviour of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society profess and to which they strive to conform.

6. **Culture is transmitted among members of society:** The cultural ways are learned by persons from persons. Many of them are "handed down" by one's elders, by parents, teachers, and others. In present times due to technological advancement we see that the older generation is learning from the youth. Some of the transmission of culture is among

peers. For example, the styles of dress, political views, and the use of new labour-saving devices. However, one does not acquire a behaviour pattern spontaneously.

7. **Culture is continually changing:** Culture undergoes a gradual change. With the passing of time, some beliefs change, certain traditions or rituals are eliminated, language and mannerisms of people change, and thus, their culture. English language has changed significantly with the use of WhatsApp for communication. The use of mobile phones has brought significant changes in traditional etiquettes of communication. Migration and globalisation leads to a mixing of cultures.

When people from different parts of the world come together, they influence each other and effectively, each other's cultures. These factors contribute to the formation of a multicultural society and sometimes, even new cultures develop.

Due to education and increased awareness, newer generations become flexible to change So some rituals or customs become less rigid; some are replaced by simpler ones, while some are discontinued.

All cultures change in time although their rate of change varies.

8. **Culture varies from society to society:** Every society has its own culture and ways of behaving. It is not uniform everywhere but occurs differently in various societies. Every culture is unique in itself in a specific society. For example, values, customs,

traditions, ideologies, religion, belief, practices are not similar but different in every society. However, the ways of eating, drinking, speaking, greeting, dressing etc differ from one social situation to another in the same time.

9. **Culture is an integrated system:** Culture possesses an order and a system. Its various parts are integrated with each other and any new element which is introduced may be integrated. For example, the value system of a particular society is closely linked to its morality, religion, customs, traditions etc.

10. **Language is the chief vehicle of culture:** We live not only in the present but also in the past and future. Language enables us to transmit what was learned in the past. It further enables one to transmit the accumulated knowledge to the next generation. A specialised language pattern serves as a common bond to the members of a particular group or subculture. Although culture is transmitted in a variety of ways, language is one of the most important vehicles for perpetuating cultural patterns.

5.5 Importance of culture

Culture is the essential character of a vibrant society which is often expressed through our mythological stories, paintings, sculptures music the way we celebrate and remember our past, entertain ourselves, and imagine our future. Culture has many social and economic benefits.

Individual and social benefits of culture

1. **Fundamental benefits:** Participating in culture can benefit individuals in many different ways, some of which are deeply personal. Culture can provide emotionally and intellectually moving experiences. Culture is also a means of expressing creativity, producing an individual identity, and enhancing or preserving a community's sense of place.

Cultural experiences are opportunities for leisure, entertainment, learning, and sharing experiences with others. These benefits are intrinsic to culture. They are what attracts us and the reason why we participate.

2. **Improved learning and valuable skills for the future:** In children and youth, participation in culture helps to develop thinking skills, build self-esteem, and improve resilience, all of which enhance educational outcomes. One can make strong linkages between culture and literacy and enhanced learning outcomes, in both, public education and in the development of valuable workforce skills.

3. **Better health and well-being:** Participation in culture contributes to a healthy population in several ways. Creativity and cultural engagement have been shown to improve both mental and physical health. A growing body of research also demonstrates that the participation in art forms like music or theatre can improve the health and well-being of children and adults. Participation in the arts can relieve isolation and promote identity formation and inter-cultural understanding.

4. **Social solidarity and cohesion:** The benefits of culture for individuals can

spill over to society as a whole. Culture helps build social capital - the bond that holds communities together. Cultural activities such as festivals, fairs bring people together and build social solidarity and cohesion. It further fosters social inclusion, community empowerment, civic pride, and tolerance. Thus, culture is important for the vitality of all communities. Social networks created through cultural initiatives in the community resulted in direct economic benefits for the neighbourhood.

Further, our diverse cultural heritage resources tell the story of our shared past, promoting social cohesion. It develops a feeling of pride, identification with the past, and a sense of belonging to a wider community.

Learn this

Culture makes a significant contribution to the tourism industry further creating new job opportunities and encouraging infrastructure development.

Many festivals and events hosted each year coupled with the region's museums, art galleries, and historic sites, are magnets for cultural tourists. There are significant opportunities to grow cultural tourism through marketing cultural heritage assets. For example, Mughal history and monuments like Taj Mahal, Char Minar, Qutub Minar, Lal Killa attracts many foreign tourists throughout the year; the colourful, vibrant Rajasthan with its unique music and Rajput warrior history associated with it, is a favourite vacation destination for many Indian and foreign tourists.

5.6 Ethnocentrism

Ethnocentrism is the view that one's own culture is better than anyone else's culture. As a practice, it consists of evaluating other cultures from the perspective of one's own. William Graham Sumner coined the term 'ethnocentrism' in 1906. It refers to the tendency to assume that one's own culture and way of life are superior to all others. The ethnocentric person sees his or her own culture as the most important. That means one uses one's own culture as the center and evaluate other cultures based on it. He or she views all other cultures as deviations from what is 'normal' (their own). Today many sociologists identify ethnocentrism as a feature of all cultures.

Some social scientists argue that ethnocentrism can lead to a biased understanding of other cultures. According to conflict theorists, ethnocentrism denies equal opportunities. On the other hand, functionalist sociologists, claim that ethnocentrism serves to maintain a sense of solidarity. For example, demeaning other cultures can enhance one's feeling of pride in their own culture.

Thus, ethnocentrism has positive as well as negative side according to many scholars. The negative side is that the ethnocentrism can lead to arrogance and a tendency to ignore useful and superior knowledge. The positive side is that it offers confidence and assurance to the culture. It helps the group remain cohesive and centered.

5.7 Cultural hybridisation

Cultural hybridisation refers to the ways in which parts of one culture get recombined with the cultures of another. In the globalisation process, some forms

of new and different cultural practice or behaviour develops from the mixing of different cultural traditions. The groups do not necessarily give up their own culture but participate in various ways in each other's cultural activities. Cultural hybridisation is a universal process which is speeded up through globalisation. Easy flow of migration, information, goods and services and exchanges of traditions has made the hybridisation process quick. In this process, two originally distinct cultures come together and create something new and exciting. We see hybridisation in many aspects of culture like food, language, wedding practices, dressing habits so on and so forth. Today we prefer Italian pizza with tandoori paneer as topping which indeed is very Indian. Celebration of Valentine's Day, language mixing, fusion music are examples of cultural hybridisation.

In order to understand cultural hybridisation, one needs to understand the process of *glocalisation.* Global processes interact with local processes. In contemporary society, global styles are given a unique local flavor. e.g. A global restaurant chain modifying their menus based on the unique culture they are in but maintaining their brand. For example, Indian spicy taste is incorporated in the otherwise differently flavoured burger of MacDonald's or Indianization of Chinese food.

Hybrid version of Barbie

Know this?

Glocalization is a combination of the words "globalization" and "localization", used to describe a product or service that is developed and distributed globally, but is also adjusted to accommodate the user or consumer in a local market. The term first appeared in the late 1980s. The term was coined in the Harvard Business Review, in 1980, by sociologist Roland Robertson. He wrote that glocalization meant "the simultaneity - the co-presence - of both universalizing and particularizing tendencies."

Culture is all pervasive. It influences everything that we think and feel and do. You are now familiar with and can identify with aspects of culture that impact us as members of a given society. We hope you can also appreciate cultural diversity and cultural change and the challenges that they bring.

ACTIVITY - 3

Look at your surrounding and list out the examples of cultural hybridisation in the areas of food, toys, religious practices, festivals, celebrations.

SUMMARY

- The word culture has been used in a number of different ways both, by sociologists and in everyday conversation.

- Culture was popularly defined as a whole way of life; learned behaviour Culture is the social legacy that an the individual acquires from one's group.

- Culture is a mechanism for the normative regulation of behaviour

- Culture is divided into two types - material and non-material culture.

- Material culture consists of man made objects which are concrete and tangible in nature.

- Non-material culture refers to the ideas created by human beings. The nature of non material culture is abstract and intangible.

- Culture consists of symbols and signs, values and beliefs, norms, language.

- Culture is acquired. Culture is not innate or natural. It is learnt by each member through socialization. Culture is a human product; it is not natural.

- Culture embodies the ideas and norms of a group. It is sum-total of the ideal patterns and norms of behaviour of a group.

- Culture is continually changing. Cultures undergo a gradual change. With passing time, some beliefs change, certain traditions or rituals are eliminated, language and mannerisms of people change, and thus their culture.

- Every society has its own culture and ways of behaving. It is not uniform everywhere but varies from society to society.

- Language is the chief vehicle of culture.

- Participating in culture can benefit individuals in many different ways. Culture helps build social solidarity and cohesion. Every culture displays a sense of ethnocentrism. Ethnocentrism means treating one's own culture as superior.

- Cultural hybridization refers to the ways in which parts of one culture get recombined with the culture of another.

- In hybridization process, two originally distinct cultures come together and create something new and exciting.

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Culture is ___. (natural, personal, adaptive)

(2) Material culture is ___. (concrete, abstract, intangible)

(3) Bollywood music is an example of ___. (high culture, popular culture, folk culture)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) Classical singing of Bhimsen Joshi - High culture

(ii) Shakespeare's literature - Folk culture

(iii) Harry Potter book - Popular culture

(iv) Religious group - Sub-culture

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> Folk culture, Material culture, Popular culture

(1) Songs transmitted from one generation to the next.

(2) Use of mobile phone today.

1. (D) Correct underlined words and complete the statement.

(1) Belief in superstition is an example of <u>material</u> culture.

(2) E-commerce is an example of <u>popular</u> culture.

2. Write short notes.

(1) Characteristics of culture

(2) Social benefits of culture

3. Differentiate between.

(1) Material culture and Nonmaterial culture

(2) Folkways and Mores

4. Explain the following concept with an example.

(1) Subculture

(2) Folk culture

5. (A) Complete the concept map.
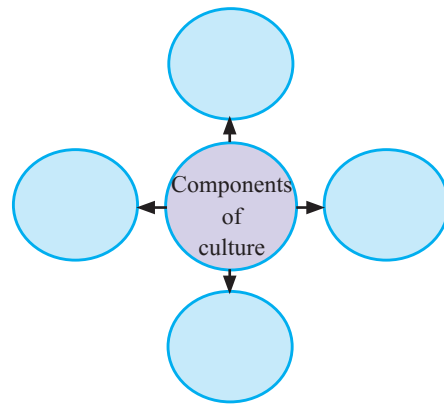
5. (B) Give your personal response.

(1) Very few people make an effort to learn Classical music today.

(2) It is not easy to give up superstitious beliefs.

ACTIVITY:

Presentation: Groups of 5 students make a presentation in class, on any aspect of culture (e.g. language, dialect, dress, folklore, dances, music, art, food habits, architecture, literature, tribal life) of any State in India (e.g. Maharashtra, Mizoram, Tamil Nadu, Jammu & Kashmir).

❋❋❋

6. Socialization

Introduction

In the story of 'The Honest Woodcutter', the angel gives the woodcutter the golden and silver axes along with his own iron axe, as a reward for his honesty. The moral of 'honesty is best policy' is narrated to children in an effective manner. Fables and stories which were usually narrated to children by elders, are transmitted today through animated forms and decorative story books filled with lots of colourful pictures. The forms may have changed. But for centuries together moral stories are being passed on from one generation to other.

The function of all children's stories is to create a sense in the children of the right/wrong, acceptable/non-acceptable, do's/don'ts prevalent in a particular society. It gives them a sense of growing up in their own world. This process whereby vulnerable infants become self-aware, skilled individuals is termed as socialization.

The focus of this chapter is to understand the meaning and process of socialization. It aims to see how the individual becomes a social actor competent to participate in the society.

6.1 Socialization: Meaning & Definition

6.1.1 Meaning of Socialization

An important concern in social sciences is about whether human behaviour can be explained in biological/genetic terms, i.e., determined by nature or is learnt and shaped by culture. Genetics suggests that people are born with certain abilities derived from biological imperatives. Instincts or the fixed human traits play a significant role in shaping human behaviour. From this viewpoint, we are born with certain abilities that are integral to our 'human nature'. The process of socialization on the other hand signifies the role of 'nurture' in human development. Sociologists use the term socialization to refer to the lifelong social experience by which human beings are transformed into social beings.

> Genetics is a study of genes and heredity. Genetics studies the inheritance patterns in traits that are handed down from parents to offspring.

6.1.2 Definitions

1. **Wallace and Wallace:** "Socialization is the process of transmitting socially appropriate beliefs and behaviour patterns to an individual and making possible the development of a 'self', or a personality."

2. **Horton and Hunt:** "Socialization is the process whereby one internalises the norms of the groups among whom one lives so that a distinct 'self'

emerges unique to the individual."

3. *Hobbs and Blank:* "Socialization transforms the biological organism into a social being."

From the above definitions, socialization can be understood as:

i. **A process of learning various forms of behaviour acceptable in a particular culture :** Young children must learn the roles, norms, values and become fully functioning members of their society. Through socialization children learn the ways of their elders and perpetuate the cultural values and social practices. This is how socialization connects different generations to one another.

ii. **An ongoing process of continuous learning :** The birth of a child is a new experience of parenting for a couple. Older people become grandparents thus creating another set of relationships connecting different generations with each other.

iii. **A process through which an individual gradually becomes a member of the society :** Every human society is marked by a distinct way of life or culture which is collectively created and lived. Socialization facilitates learning this collective way of life.

Cases of Feral/unsocialised children are evident enough to show how human behaviour is largely learnt.

You may have read the story of Mogli, a child raised by wolves or heard about the real account of the 'Wolf-Children' of Midnapore' two small girls reportedly found in a wolf den in 1920.

They howled like wolves, preferred raw meat, could not walk upright and lacked many basic human skills.

> **Do you know ?**
>
> Another well-documented example of Genie demonstrates the importance of socialization. Genie, a 13 year old girl in California was discovered in 1970 in completely unsocialised circumstances. She had been 'isolated in a small room and had not been spoken to by her parents since infancy. She was malnourished, abused, unloved, bereft of any toys or companionship. When Genie was found, she could not stand erect, she was unable to speak, she could only whimper.

Such stories and cases like Genie's suggest that human contact is necessary for the basic social and physical development. For example, simple skills such as walking upright or using language that we assume in a conventionally raised child, were missing in Genie. Such examples denote the significance of socialization.

Significance of socialization is also evident from the fact that different cultures develop different ways of doing things. If human behaviours were governed only by instinct, there would be very few differences between societies. Human behaviour would be much the same regardless of place and time. However, cultural differences are very trivial for human society. What we think and how we act is taught to us by the larger culture that we inherit and share. Understanding the process of socialization is therefore very important, especially, in today's diverse world. It explains how our own

way of living is only one acquired kind, of the many diverse ways of living.

6.2 The process of socialization

Human behaviour and skills have to be taught and learnt. This learning process which we describe as socialization transforms the individual self into a social self. Through socialization we learn the behavioural rules to become active members of a social group.

George Herbert Mead

George Herbert Mead has elaborated on this process of building *social self*. According to him, the self does not exist at birth. It emerges through communication and interactions with others and this is precisely what makes humans the social beings.

According to Mead, formation of self occurs in three distinct stages

Stage 1: Imitation: In this stage, children imitate behaviour of adults without understanding it. A little boy might drive his mother to her office by driving his toy car, or help his parents clean the floor by pushing a broom or stick around the room.

Stage 2: Play Stage: A child plays, sometimes as being a mother or a teacher, at times a postal worker, a police officer etc. In this stage, responses are not organised. A child internalises the attitudes of others who are significant to her/him

through enacting the roles of others.

'Significant others' is a term used by Mead to refer to those individuals who are most important in the development of the 'self'. A significant other is someone whose opinions matter to us and who is in a position to influence our thinking, especially about ourselves. A significant other can be anyone such as parents, siblings, friends, and teachers.

Stage 3: Game Stage: As a child matures, and as the self gradually develops, one internalises the expectations of a large number of people. Children learn to behave according to the impressions of others and in different situations. They learn to understand interactions involving different people with a variety of purposes. They understand that 'role play' in each situation involves following a consistent set of rules and expectations. For example, a child at this stage is likely to be aware of the different responsibilities of people in a restaurant who together, make for a smooth dining experience (someone seats you, another takes your order, someone else cooks the food, while yet another person clears away used dishes). Now they develop the ability to take the role according to the perception of others. Thus, the 'self' is mainly formed through our interactions with others and our understanding of others responses.

Socialization, in this sense, is a process of self awareness. It is a process of learning to behave according to expected norms and patterns. Take a simple example of accidentally burning your hand in a fire. The reaction to pain may be instinctive, but the consequent behaviour is certainly socially conditioned according

to who you are (female/ male, child/ adult) or where you are (at home/in a public area).

Socialization as a learning process is lifelong even though the most critical process happens in the early years. The learning which happens in the early years is termed as **primary socialization**. A child gets acquainted with values, customs, behavioural norms and manners. The process of learning attitudes, norms and behaviour patterns and becoming members of different social groups like family, kin network, peer group and later, formal groups like school, professional networks etc. is a lifelong process. What can be termed as **secondary socialization** extends over the entire life of a person.

6.3 Agencies of socialization

As noted above, the child gradually becomes a member of society by participating in different social groups and networks. Even though the newborn is initiated with this learning process in family it is not the only agency of socialization. There are different social groups and social contexts which can be seen as agencies of socialization.

6.3.1 Family

Primary socialization takes place in infancy and childhood and involves intense cultural learning. During this phase, family is the main agent of socialization. The child learns language and other basic behavioural patterns in family. Basic values, manners and attitudes foundational for future learning are transmitted by family. A range of roles are learnt in family. Children learn basic responsibilities and duties from parents and other family members. This learning involves using sanctions which are mainly informal. Positive sanctions involving physical expressions (smile, for example), verbal approval (good boy/girl), physical rewards (gifts) and negative sanctions ranging from negative remark to physical punishment may be used. Family thus plays a significant role in developing acceptable behaviour patterns in children.

Socialization through family is varied because there is no single, uniform pattern to do so. A child brought up in nuclear family will undergo different pattern of socialization than one in an extended family. In the first case, parents may be key socializing agents but in the other grandparents, an aunt, a cousin may play a significant role. Some children may be brought up in single-parent households. Patterns of child-rearing vary across families with different caste, class, and ethnic backgrounds. The influence of different family backgrounds can be well understood if we think of a child growing up in a poor, marginalised household in relation to a child growing up in an upper caste/upper class family background.

Socialization in family does not always mean unquestioned acceptance of everything that parents/elders say. Children can also negotiate, question and develop outlooks contradictory to their elders. This is more so in the contemporary world in which diverse socializing agencies influence social learning.

6.3.2 Peer Groups

Like family, peer group is seen as a primary socializing agency. Peer groups are friendship groups made up of people of similar age. (e.g. small children's play

group, teenage gangs, senior citizen group) They are considered as important primary agencies of socialization because personal interactions with our peers influences our behaviour – from how we dress to what we like and what we hate. In peer groups, the interactions are reasonably egalitarian as there is a greater amount of give and take, when compared to family or school.

Peer Groups

Peer groups also use informal sanctions including positive sanctions like approving gestures or laughing at your jokes, and negative sanctions like disapproving looks, labelling or rejecting your company. The values we learn in a peer group may vary with age and circumstances, but we carry the value of friendship with us throughout our lives.

6.3.3 Schools

School

Schooling and education are considered as secondary agencies. Schooling is secondary because it is a formal process. What we learn comes through a formal curriculum with specific subjects and

skills. There is a possibility that in spite of the daily contact we may not develop primary attachment to other members. Schooling involves learning values and norms at a step higher than those learnt in family. Schools project a wider range of values and roles. Schools use positive sanctions ranging from grades, prizes, praise and encouragement and negative sanctions in some circumstances. Skills and values like teamwork, competitive spirit, discipline, conformity to authority are learnt in schools and this helps prepare students for the adult world.

Sociologists also discuss about hidden curriculum conditioning children's learning. Hidden curriculum refers to things we learn from attending the school such as respect for the system and obedience to authority. It also indicates unquestioned acceptance of the system. For example, while distributing co-curricular tasks, girls, and rarely boys are expected to do campus cleaning. Through this children learn the sexual division of labour. Many schools are making efforts to counter this by making boys and girls do similar tasks.

6.3.4 Mass Media

One of the significant forces of socialization in modern culture is mass media. Mass media has become an integral part of our day to day life. Mass media are the means for delivering impersonal communication directed to a vast audience. As a medium of communication they transmit information and messages which influence the personality of an individual to a great extent. Mass media includes traditional print media like newspapers and magazines, electronic media like radio and television, and current IT-enabled

media and social media.

Mass Media

In the last few decades, children have been dramatically socialised by one source in particular: television. Studies have found that children spend more time watching TV than they spend in school. Television has an influence on children from a very young age and affects their cognitive and social development.

Modern technological advancements have strengthened and changed the role of mass media as an agent of socialization. Technology has certainly increased the spread of mass media. People spend most of their time in touch with the world, through different forms of mass media. Sometimes, the time allotted to other agents of socialization like family or friends, is sacrificed just to give time to the usage of mass media. Television shows and movies today dominate our life to the extent that, what they portray easily influences the real life. The number of people who depend on what they watch on television, hear on radio, or read on Internet, is increasing rapidly because of the help of modern advancements. More time is given to usage of mass media, and a greater proportion of that time is dedicated to entertainment.

Mass media has wider reach and can spread information in a more democratic manner. Electronic communication can reach a village that is not even connected by roads. Due of its effective reach, mass media plays a significant role in dissemination of information, in building public opinion and reinforcing values. A wider concern is expressed about the impact of on-screen violence on children and youth. More research is needed to understand the precise nature of this link. What is certain is, the extent of media's influence in terms of both, its reach and its content.

Check this - How real are Reality Shows?

The number of reality shows on Indian television is consistently increasing. Though conclusive research on the comprehensive effects of reality shows is yet to develop, it certainly points to the fact that reality shows influence children tremendously. Reality shows that 'hunt' the best talents have captured the minds of children and parents. Shows like Big Boss or Roadies show tend to "normalise" bullying and the use of slam words and harsh language.

Adult viewers know that these shows are largely scripted. But, children may not have the maturity to draw a line between what is 'real' on TV and what actually happens in the real world. So there is a danger of children confusing real life with the perceived reality through these programmes. Some reality shows also show participants taking extreme risks and putting themselves in dangerous situations. Since younger children mostly learn through imitation, watching such programmes may also put them at risk of physical injury.

6.3.5 Neighbourhood

Neighourhood

A neighbourhood community is an important agency of socialization. A neighborhood is a geographically localised community within a larger city, town, or suburb. As social communities, neighborhoods are formed through considerable face-to-face interaction among members often living near one another. In this sense, they are local social units larger than households. Families operate as part of the larger community network. Children often take inputs from people living very closely around, and in many cases are as good as family members. A neighbourhood community provides the base for an individual to extend social relations and interactions beyond the narrow limits of the home. Apart from one's own parents, adults in the neighbourhood also exert an influence on shaping social behaviour of the growing child. Neighbourhood social networks built through the celebration of cultural festivals, organisation of sports activities, taking up social issues such as environment or traffic, provide great source of learning for children.

6.3.6 Workplace

As stated earlier, socialization is a life-long process. Adult socialization indicates this continuous process of learning. One of the significant agents of adult socialization is the workplace. Adult individuals spend significant amount of time at the workplace. Socialization through workplace involves acquiring new skills, knowledge and behaviour patterns suitable to the requirements of the job. Through various mechanisms like on-job training, orientation and formal meetings, individuals get familiarized with each other and learn new roles. At the workplace, a person meets people of different age groups, belonging to different social and cultural backgrounds. Social interactions at the workplace, help a person to broaden her/his horizons in terms of social acceptance and tolerance towards the others. It also sometimes helps in changing the notions of 'right' and 'wrong'. Workplace thus serves as an important context of socialization.

6.4 Re-socialization

As discussed earlier, socialization is a life-long process. It involves learning new

things continuously. The modern world is complex and diverse in terms of knowledge, skills and values. So, the individual needs to adapt and cope with new situations and environment sometimes by learning new things or sometimes even by unlearning. This process of unlearning old norms, roles, values, and behavioural patterns and learning new patterns is called re-socialization.

Sometimes an individual is caught in a situation where one has to break away from past experience and earlier way of life and internalise radically different norms and values. It involves complete alteration of the earlier lifestyle and thinking. The new way of life is not only different but also incompatible with the earlier one. So, the individual has to completely re-engineer one's sense of social values, beliefs and norms. The basis of re-socialization is to unlearn and then relearn.

Resocialization can also be defined as a process which subjects an individual to new values, attitudes, and skills defined as adequate, according to the norms of a particular institution, and the person must change in order to function adequately according to those norms. A prison sentence, is a good example. The individual not only has to change and rehabilitate one's behaviour in order to return to society, but she/he must also accommodate the new norms required for living while in prison. Severity of re-socialization depends on the context in which it is carried out. For example, re-socialization which happens when an individual enters into a completely different and new occupational world is much milder than the one which will take place in a 'total

institution' like prison.

Prison

Erving Goffman is credited for having popularised the term 'total institution', a term closely associated with re-socialization. A total institution is usually set apart from the society by distance, laws, and physical attributes like high walls, barbed wire fences, and locked gates. They are organised by strict rules and norms determined and enforced by a single authority. Examples of total institutions are prisons, military camps, mental health facilities, and private boarding schools. The fundamental purpose of these institutions is to re-socialise people into changed identities and roles. Re-socialization in total institutions is severe and difficult. It strips off the individuality completely and creates a new identity bound by tight schedules and rules of the institution. The individual has to submit all one's personal belongings such as clothing or accessories, privileges and comforts and align to 'life of the inside'. It requires a strong will power and determination on the part of the individual to adapt to the new environment.

Thus, resocialization involves a process of tearing down and rebuilding an individual's role and socially constructed sense of self. It is often a deliberate and

an intense social process. It revolves around the notion that if something can be learned, it can also be unlearned.

ACTIVITY - 3

Do you think resocialization requires total institutions? Why? Why not? Conduct a group discussion on this.

This chapter will have showed you how humans become social beings through the lifelong process called socialization. You have learnt about how our lives are shaped by forces like family, education, friends, media and so forth. You will have understood how human beings constantly resocialize in different environments.

SUMMARY

- Socialization is a process whereby an individual develops one's personality and becomes a functioning member of society.

- Human behaviour involves continuous learning and through socialization we learn behavioural rules to become active members of social group.

- The individual self and a distinct social identity is formed only through social interaction.

- The child gradually becomes a member of society by participating in different social groups and networks which can be termed as agencies of socialization.

- Even though the newborn is initiated with this learning process in family, it is not the only agency of socialization. There are different social groups and social contexts which can be seen as agencies of socialization, For example: school, peer group, mass media and neighbourhood community.

- The individual needs to adapt and cope with new situations and environment; sometimes by learning new things or even by unlearning. This process of unlearning old norms, roles, values, and behavioral patterns and learning new patterns is called re-socialization.

EXERCISE

1. **(A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.**

(1) The process whereby an individual learns to conform to the norms of society is called ___.
(assimilation, socialization, cooperation)

(2) Family is a ___ agency of socialization.
(primary, secondary, tertiary)

(3) School is a/an ____ agency of socialization.

(primary, secondary, tertiary)

(4) Television is a/an ___ medium of communication.
(audio, visual, audiovisual)

1. (B) Correct the incorrect pair and rewrite it

(1) (i) Language, behaviour - family

   (ii) Social values like friendship - peer group

(iii) Teamwork, discipline - neighborhood

(iv) To build opinion - mass media

1. (C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

Internet, Peer group, Childhood socialization,

(1) Takes place in the early years of life.

(2) Global impact in today's world.

1. (D) Correct underlined words and complete the statement.

(1) Radio is an <u>audiovisual</u> medium.

(2) <u>Peer group</u> is an example of an authoritarian agency.

2. Write short notes.

(1) Formation of 'self' according to Mead

(2) Agencies of socialization
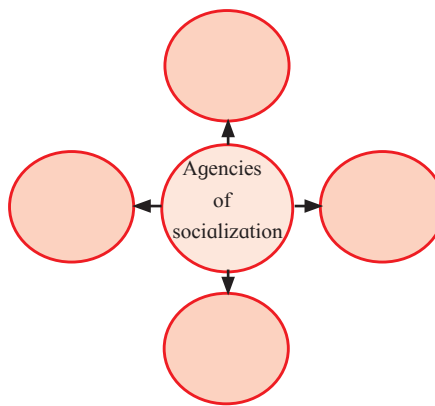
(3) Resocialization

3. Explain the following concept with an example.

(1) Primary socialization

(2) Secondary socialization

4. State whether the following statements are True or False with reasons.

(1) Socialization is a life-long process.

(2) Advertisements influence consumer behaviour

5. (A) Complete the concept map.

5. (B) Give your personal response.

(1) 'Breaking News' tends to create panic or emotional responses. Why do you think this happens? Give relevant examples to illustrate.

(2) What factors would you consider as important when choosing your friends? State your reasons.

6. Answer the following question in detail. (About 150 words)

You belong to a generation that has been exposed to internet. Discuss how Internet has brought about positive and negative results.

ACTIVITY:

Collect data from five students regarding their experience with social networking sites (example Facebook, Snapchat, Whatsapp, Twitter etc.). Find out about how much time they spend online, what kinds of people they interact with, what topics are usually discussed, the uses and problems of social networking sites. Write a 100-word Report on your findings.

❋❋❋

7. Social Stratification

Introduction

Societies around us are heterogeneous in nature and thus divided into various strata or groups. Most societies exist with social systems of social division and social stratification. Everywhere society is divided into various strata. The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification. Social stratification refers to the existence of structured inequalities between groups in a society. It can be defined as the structural inequalities between different groups in a society.

Sociologists use the concept of social stratification to refer to a system by which a society ranks categories of people in a hierarchy.

Social inequality

One has to distinguish between social differentiation or division and social stratification. Social differentiation involves the formation of horizontal social divisions whereas social stratification involves vertical (hierarchical) ranking of social strata. In the stratified system the strata are arranged in a vertical manner to show higher and lower levels.

The term social inequality refers to the existence of socially created inequalities. Social stratification is a particular form of social inequality. It refers to the presence of distinct social groups which are ranked one above the other.

7.1 Social Stratification: Definitions and Characteristics

7.1.1 Definitions

1. **Oxford Dictionary:** "The division of society into strata based on social position or class."

2. **Pascual Gisbert:** "Social stratification is the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination."

3. **Harry Johnson:** "Social stratification is the process in which layers of persons or groups are ranked differently so that any one stratum contains many persons or groups of roughly the same rank."

7.1.2 Basic Characteristics of Social Stratification

1. **Stratification is social:** Social stratification is a characteristic of

society and not simply the reflection of individual differences. In short, stratification is not determined by biological differences but it is governed by social norms and sanctions. It is very closely connected with other systems such as the political, economic, religious.

2. **Social stratification persists over generations:** In all societies parents confer their social status on their children. Thus the pattern of inequality stays same from generation to generation.

3. **Social stratification is universal but variable:** Social stratification seems to be found everywhere. At the same time the nature of inequality varies. 'What' is unequal and 'how' unequal, changes within the context of a society.

4. **Social stratification involves inequality:** Any stratified system gives some people more resources but also justifies this arrangement and defines them as fair. The explanation for inequality differs from society to society.

5. **Social stratification is consequential:** Stratification affects every aspect of life of all individuals. Social life is affected because of the position of an individual in the social hierarchy. Some individuals experience positive consequences, while others face negative consequences of the hierarchy in a particular society. It leads to two important consequences - life chances and life styles.

7.2 Types of social stratification

Stratification is of two types.

i. **Closed stratification:** Closed stratification is one in which individuals or groups do not enjoy the freedom of changing their social strata. The individual who gets a social strata by birth can never change it in one's life time. In this type of social stratification there is no scope for social mobility. The individuals or groups cannot move from one social strata to other. The Varna system and the caste system in India are examples of closed stratification.

ii. **Open stratification:** Open stratification is one in which individuals or groups enjoy the freedom of changing their social strata i.e. in this type of social stratification there is scope for social mobility. Individuals or groups move from one strata to another. The class system in modern industrial society (Upper class, middle class and lower class) is an example of open stratification. The criteria of open stratification are power, property, intelligence, skills, etc.

Now we will discuss caste system and class system as examples of closed and open forms of stratification.

7.2.1 Caste System

In traditional Indian society, different castes formed a hierarchy of social preference. Each position in the caste structure is defined in terms of its 'purity and pollution.' In a caste stratification system, an individual's position depends on the status attributes ascribed by birth. Therefore, caste is the closed form of social stratification. It is specifically a pan-Indian characteristic. The word 'caste' owes its origin to the Spanish word 'casta'

which means breed or race. The Portuguese applied this term to the classes of people in India, known by the name of 'jati'. Caste is an example of a closed system of stratification. In contemporary societies, caste system is changing. Given below are some definitions and characteristics of the caste system:

Definitions

1. **H. H. Risley :** "Caste is collection of families or group of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community."

2. **George Lundberg :** "A caste is merely a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty."

3. **S. V. Ketkar :** "A caste is a group having two characteristics i) membership is confined to those who are born of members and include all persons so born, ii) the membership is forbidden by an inexorable social law to men outside the group."

While defining caste in India, G. S. Ghurye, a well-known sociologist and an Indologist defined caste in terms of its essential characteristics. They are as follows:

Characteristics of caste

(1) Segmental division of society: Society is divided into various castes. The membership of these castes is determined by birth. Caste is hereditary and thus the status of a person in caste based society is not determined by the wealth one owns but it depends on the position/status of the caste in which one is born. The status is determined not by vocation but by birth. Each of these castes is a well developed social group. Since membership is based on birth, mobility from one caste to another is impossible. Each caste has its own traditional social status, occupations, customs, rules and regulations.

(2) Hierarchy: Castes or segments are arranged in terms of a hierarchy. According to Prof. Ghurye castes are graded and arranged into a hierarchy on the basis of the concept of 'purity and pollution.' Hierarchy is a scheme, which arranges castes in terms of higher (or superior) and lower (or inferior) status, in relation to each other. The relative ranking of specific caste groups differs from one place to another.

(3) Restriction on feeding and social intercourse: The first two characteristics described above reflect the separation or distance between castes. This fact of separation is reinforced by the notion of "purity and pollution." Each caste imposes restrictions on its members with regard to food and social intercourse.

(4) Differential civil and religious privileges and disabilities: In a caste society, there is an unequal distribution of privileges and disabilities among its members. While higher caste people enjoy all privileges, lower

caste people suffer from all kinds of disabilities.

(5) Lack of unrestricted choice of occupation: Choice of occupation is not free under caste system. Each caste or a group of allied castes is traditionally associated with a particular occupation. Occupations are hereditary and the members of a caste are expected to follow their traditional occupation.

(6) Endogamy: Castes are divided into sub-castes and each sub-caste is an endogamous group. Endogamy, according to some thinkers is the essence of caste system. Every caste or sub-caste insists that its members should marry within the group.


ACTIVITY - 1

Watch the Marathi movie, 'Fandry' and write a film review describing the social, cultural and economic obstacles created by caste barriers.

ACTIVITY - 2

In today's world the characteristics of caste are changing. Find out which of the characteristics are changing and which are remaining constant. Conduct a group discussion on the same.

7.2.2 Class

A social class is made up of people of similar social status who regard one another as social equals. Each class has
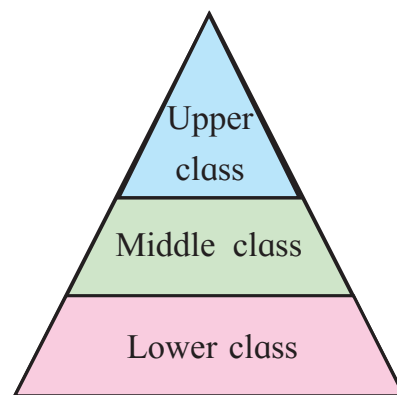
Stratification based on class

a set of values, attitudes, beliefs and behaviour norms which differ from those of the other classes. A social class is essentially a status group. Class is related

---

Have you seen this?

Watch the documentary 'India Untouched' by K. Stalin and conduct a group discussion on the changing nature of caste system in India.

---

to status. Status, in the case of class system is achieved and not ascribed. Achievements of an individual decides one's status. Class is almost a universal phenomenon. Each social class has its own status in the society. Status is associated with prestige. The relative position of class in the social set up arises from the degree of prestige attached to status. A social class is relatively a stable group. This is often referred to as the life-styles of a particular class. It includes mode of dressing, kind of living, means of recreation and cultural products one is able to enjoy. Life-styles reflect the specialty in preferences, tastes and values of a class. Social classes are open-groups. They represent an open social system. An open class system is one in which vertical social mobility is possible. The basis of social classes is mostly economic but they

are not mere economic groups or divisions.

Definitions

1. *Ogburn and Nimkoff:* "A social class is one or two or more broad groups of individuals who are ranked by the members of the community in socially superior and inferior positions."

2. *Max Weber:* "Classes are aggregates of individuals who have the same opportunities of acquiring goods, the same exhibited standard of living."

3. *Morris Ginsberg:* "A class is a group of individuals who through common descent, similarity of occupation, wealth and education have come to

Figure 2:Pierre Bourdieu (1930-2002)

Bourdieu gives four types of capital to explain how hierarchy in society persists due to the ownership of these forms of capital. According to him, along with wealth and economic capital, social, symbolic and cultural capital is also very important to retain the upper class position in society.

have similar mode of life, a similar stock of ideas, feelings, attitudes and forms of behaviour."

Thus, a social class is an aggregate of people who have same status, rank or common characteristics. This aggregate of people is identified on the basis of their relationship to the economic market who

have differential access to wealth, power and certain styles of life. Ownership of wealth and occupation are the chief criteria of class differences but education, hereditary prestige, group participation, self-identification and recognition by others, also play an important part in class distinction.

Characteristics of class

(1) Wealth and Income: Possession of substantial amounts of wealth is the main characteristic distinguishing the upper class from other class groups in society. Persons having more wealth and income generally have higher social position and respect in society. Though,

Forms of capital	Definition and features	How you can recognise it?
Economic capital	Ownership of wealth	Wealth, income, property
Social capital	Membership and involvement in social network	Good connections, networking
Cultural capital	Gained through family and education	Educational credentials Knowledge of art and culture
Symbolic capital	Prestige, status and social honour	Reputation and respect

wealth and income (money) are necessary for upper-class position, one's class position is not directly proportionate to one's income. For example, a car mechanic has a lower social status than a teacher, though the income may be greater than the teacher. In spite of all its weaknesses, wealth and income are an important

determinants of social class, because of the way of life it permits or enforces.

(2) Occupation: Occupation is an exceedingly important aspect of social class and as such it is another determinant of class status. It is a well-known fact that some kinds of work are more honourable than others, e.g., doctors, engineers, administrators, professors and lawyers hold a higher position than people who are in labour-intensive professions.

Occupation is also one of the best clues to one's way of life, and therefore to one's social class membership. It affects many other facets of life (values, beliefs, marital relations) other than determining the social class.

(3) Education: There is a close, reciprocal relationship between social class and education. One's extent and kind of education affects the class rank that can be secured. Higher education gives opportunities for upward mobility. Thus, education is one of the main levers of social class.

(4) Prestige: It refers to the respect and admiration with which an occupation is regarded by society. Prestige is independent of the particular person who occupies a job. Sociologists have tried to assign prestige rankings to various occupations. Besides wealth, occupation and education, there are certain other criteria which help a person to gain prestige and subsequent higher social status in the society. For example, family background, kinship, place of residence etc.

7.2.3 Gender

Stratification has always existed in our society but earlier the economic (class) and caste barriers were considered as major reasons, but later on, women sociologists showed how gender equally plays an important role in stratifying our society. Thus gender is one more important and universal base of social stratification across the globe and so in India. Gender stratification refers to social ranking, where men typically inhabit higher statuses than women. A common general definition of gender stratification refers to the unequal distribution of wealth, power, and privilege between the two sexes. Gender inequality can be analysed on the bases of prestige, style of life, privileges, and opportunities, association with social groups, income, education, occupation, and power.

One must understand that gender and sex are not interchangeable terms. Sex refers to the biological distinction between females and males. In contrast, the term gender refers to the social aspects of differences and hierarchies between male and female. Sex may be male or female whereas gender refers to the social meaning of masculinity and femininity. It determines how one should behave in society. For example, men are supposed to behave in a "masculine" manner and thus certain attributes are assigned to men such as courage, bravery, physical strength. On the other hand, women are assigned with attributes like nurturance, care, love, sacrifice which help them to behave in a "feminine" manner.

Gender discrimination

In most countries throughout the world, societies allocate fewer resources to women than to men. Almost all societies are characterised by sexism. Sexism is the belief that one sex is superior that the other. All through, societies have been believing in the superiority of men over women and therefore have been dominating women. This male dominance is supported further by patriarchy. Patriarchy is a form of social organisation in which men, dominate, oppress and exploit women. While some degree of patriarchy might be universal, there is significant variation in the power and privileges of men.

If we look at the toys given to a child in the childhood we realise how the process of socialization is gendered and creates gender hierarchy. For example, boys are given toy cars or lego sets or bat and ball to play whereas girls are given household sets, medical sets, dolls etc.

Thus, the concept of gender stratification refers to a societies' unequal distribution of wealth, power and privilege between the sexes.

Asking 'Where are the women in all this?'

Some sociologists claim that when the word society was used, it always meant 'male' society. We need to be aware of this and sociology needs to keep on asking, 'Where are the women in all this?

Examples for discussion:-

• The economy: Ask about the likelihood of lower pay, differential work and the balance of unpaid work like raising kids, domestic work, caring work.

• The polity: Ask about the right to vote, the number of women in official positions of power, the women who are world leaders, the number of women at war, and in peace movements.

• Crime: Ask about how many women commit crimes? How many women go to prison? How many are violent and involved in killing? How are women's problems with the law handled?

• Religion: Ask about the number of world religions that have female gods or women spokespersons. How are women treated by their religion? Are they prohibited by certain gatherings, spaces or positions?

• Family: Ask about the role of men and women in raising children. Ask about the sexual division of labour

• Health: Ask about women's illness, about the frequency to visit doctor or managing with home remedies. Ask whether they are aware of their hemoglobin value.

Source: Macionis and Plummer: Sociology - A Global Introduction, Pearsons, UK, 2014.

Traditional notions of a polarized gender identity

Feminine traits	Masculine traits
Submissive	Dominant
Dependent	Independent
Emotional	Rational
Weak	Strong
Timid	Brave
Content	Ambitious
Passive	Active
Cooperative	Competitive
Sex object	Sexually aggressive

Source: Macionis and Plummer: Sociology - A Global Introduction, Pearsons, UK, 2014.

7.3 Social Mobility

Mobility stands for shift, change and movement. The change may be of a place or from one position to another. Social mobility stands for change in the position of an individual or a group of individuals from one status to another.

7.3.1 Types of social mobility

1. **Horizontal mobility:** It refers to change of residence or job without status change. Under this type of social mobility, a person changes one's occupation but the overall social standing remains the same. Certain occupations like doctor, engineer, and teacher may enjoy the same status but when an engineer changes one's occupation from engineer to teaching engineering, there is horizontal shift from one occupational category to another but no change has taken place in the system of social stratification.

2. **Vertical mobility:** Vertical mobility refers to any change in the occupational, economic or political status of an individual or a group which leads to change of their position. According to Sorokin, vertical social mobility refers to the relations involved in transition of an individual from one social stratum to another. Vertical mobility stands for change of social position, either upward or downward, which can be labelled as ascending or descending type of mobility.

3. **Intergenerational mobility:** This type of mobility means that one generation changes its social status in contrast to the previous generation. However, this mobility may be upward or downward e.g. people of lower caste or class may provide facilities to their children to get higher education, training and skills. With the help of these skills the younger generation may get employment in higher position.

4. **Intragenerational mobility:** This type of mobility takes place in the life span of one generation. A person may start one's career as a clerk. He/She acquires more education and over a period of time, he/she becomes an IFS officer. Here the individual moves up and occupies a higher social position than previously.

A society based on absolute equality

is an 'ideal type'. However, social stratification pervades our lives - our personal spaces, work lives, religious practices, relationships and so on.

In this chapter you will have learnt about class, gender and caste as forms of social stratification. You must be very clear by now about the fact that we live in a world that is grossly unequal.

SUMMARY

- Most societies exist with social systems of social division and social stratification and are divided into various strata.

- The process by which individuals and groups are ranked in a more or less enduring hierarchy of stratus is known as stratification.

- One has to distinguish between social differentiation or division and social stratification. Social differentiation involves the formation of horizontal social divisions whereas social stratification involves vertical (hierarchical) ranking of social strata.

- Stratification is social and persists over generation.

- Social stratification is universal but variable.

- Social stratification is based on various bases such as caste, class, gender.

- Caste is an example of a closed system of stratification.

- Class is an example of open stratification.

- Gender is an important universal factor of social stratification.

- When an individual moves from one stratum to another, it is known as social mobility.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Social stratification is ___.
(local, national, universal)

(2) Class is a ___ form of stratification. (open, closed, rigid)

(3) Gender based stratification has led to ___ in society.
(justice, exploitation, equality)

(4) Social stratification of ___ is based on the principle of purity and pollution. (class, gender, caste)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) Ownership of wealth - Economic capital

(ii) Membership and involvement in social network - Social capital

(iii)   Gained through education - Cultural capital

(iv)   Prestige, status and social honour - Economic capital

1. (C) Correct underlined words and complete the statement.

(1)   Caste is based on wealth.

(2)   A hierarchical system where women are given a lower social status is stratification based on class.

2.   Write short notes.

(1)   Principles of social stratification

(2)   Characteristics of caste according to Dr. G. S. Ghurye

(3)   Types of mobility

3.   Write differences.

(1)   Caste and Class

(2)   Intragenerational mobility and Intergenerational mobility
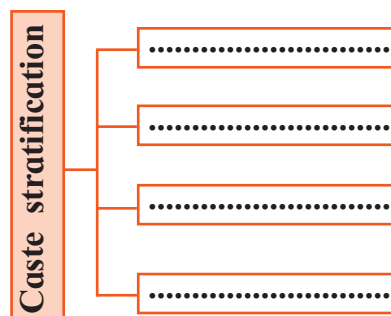
4.   Explain the following concept with an example.

(1)   Vertical mobility

(2)   Intergenerational mobility

5.   State whether the following statements are True or False with reasons.

(1)   There is no mobility in the class system.

(2)   Education has led to women's empowerment.

6.   Complete the concept map.

7.   Answer the following question in detail. (About 150 words)

Discuss class and gender as forms of social stratification with suitable examples of your own.

ACTIVITY:

Arrange the group reading of any two of the following books and conduct a group discussion on the caste and gender discrimination/ inequality

Baburao Bagul-Jevha Mi Jaat chorli Hoti

Daya Pawar- Baluta

Urmila Pawar- Aiyadaan

Omprakash Valmiki- Jhootan

Kishor Shantabai Kale- Against all Odds

❉❉❉

8. Social Change

Introduction

Can we argue that society has remained the same always? Are employment opportunities the same today, as they were before 1991? Is the extent of transport development the same in Nashik and Pune? Was there coalition politics four decades ago? The answer to all these questions would have to be an emphatic - NO!

All human societies and their cultures are dynamic and undergo continuous change. In this chapter we shall understand the meaning of social change, its characteristics and factors that bring about social change.

8.1 Social change: Meaning, Nature and Characteristics.

8.1.1 Definitions

1. **Harry Johnson :** "In its basic sense social change means change in social structure."

2. **Horton and Hunt :** "Social change is a change in the social structure and social relationships of the society."

3. **Kingsley Davis :** "By Social change is meant only such alterations as occur in social organizations, that is, structure and functions of society."

All the definitions given above make reference to a structural-functional approach to social change. This implies that changes in the 'structure' of society have an impact on social relationships that are found within them.

8.1.2 Nature of Social change

Change is an integral part of human society. Changes occur in the natural world as well as, in all human societies. Communities - whether tribal, rural or urban, backward or modern, simple or complex, also experience change. Indeed, the nature of change and the direction of change will vary from one society to another, but change is inevitable. Changes may be slow or rapid; the consequences of change may be positive/constructive or negative/destructive. Social change is a continuos, ongoing process.

In the above paragraph we have used some terms such as the 'nature' of social change, its 'direction', as well as a comment with regard to its 'speed'. Let us briefly examine these terms.

Nature of social change refers to its basic qualities or characteristics. These will be discussed after looking at some terms which are referred to, when speaking about social change.

Sometimes, changes proceed from one stage to another, like in a sequence, and in a single direction. For example, Auguste Comte has given us a Theory of Three Stages of human thought (Refer to Unit 1). This is an example of linear change. Of course, change does not always proceed

in a linear manner. It may also be multi-linear, that is, changes can take place in several different directions at the same time.

Then again, change may be cyclical; for example, this is common in the world of fashion. Styles of dressing or hairstyling which were popular few generations ago have become popular today.

<div style="border: 1px solid;">

ACTIVITY - 1

Do a Google search for 'Punk Hairstyle'

</div>

The speed of change is also different. Obviously, one cannot measure the speed of change in terms of precise scales of measurement like in natural sciences, when dealing with societal changes. However, it is possible to perceive that changes are taking place slowly or at a quicker pace. Terms such as 'slow' or 'fast' are relative.

The term 'social change' refers to changes that take place in the structure and functioning of social institutions for example: government, education, economy, marriage, family, religion.

This view of looking at society from the point of view of structure and functions is called structural functionalism. It is one way of understanding how society works. It is a 'system's approach', that has its roots in English sociologist.

Herbert Spencer's 'Organic Analogy' – a theory in which he compares society to a biological organism.

So, just as living organisms have structures

Herbert Spencer

i.e. parts, each part has its own function, or set of functions. Similarly, human society is a structure with various parts. These parts are interrelated and interdependent.

As we know that some of our body parts may, or may not function properly i.e. they may become dysfunctional. For example, if you have a kabbadi match but you have high fever, you will not be able to concentrate on your game. You will need rest or treatment to return to normalcy.

In the same way, the social system also may become dysfunctional at times. Then human beings have to make conscious efforts to help bring about stability, balance and equilibrium in society. Do recall that Emile Durkheim makes reference to 'anomic suicide' where there is a state of normlessness or chaos, which can trigger off suicidal feelings.

The social system comprises social institutions like education, government and economy, for example. They regulate human conduct, allocate roles and provide resources. Social change also refers to change in performance of social roles of individuals according to changing times. For example, in today's "Information Age", the role of a teacher in a school is radically different than it was during the Early Vedic period, a few thousand years ago. There are marked differences in terms of the size of the school, learners, content of education, the educational philosophy, methods of teaching and evaluation etc.

Society is a system consisting of different components. There is an interrelationship among its parts. The social structure is like a living organism.

Organisms, like institutions and groups always experience some kind of change. Structural changes always occur in society. For example, with regard to structure - in terms of size of family, joint families are now undergoing significant changes. At the same time there are functional changes in the family system. Education was a function of the family previously; today, it is has become a specialized function which has been passed on to schools, colleges and universities, through a formal means of education.

Social change is also a complex phenomenon. It includes the direction of social change, form of social change, sources of social change, causes of social change, and consequences of social change. Any alternation, difference, modification that takes place in a human situation, through time, can be called social change.

8.1.3 Characteristics of Social Change

1. **Universality:** All human societies change. This could include changes in population, beliefs, tools, attire, customs, roles, music, art, architecture etc. Social change is universal. It takes place everywhere. This change is not uniform; it takes place at differing speeds. However, the change is happening.

2. **Continuous process:** Social change is an endless process. There is continuity of change in society. Society is in a permanent state of flux! Right from the emergence of human society – from the times of nomadic cave dwellers to the present, every aspect of human life and living has changed.

3. **Temporal:** Social change is temporal in the sense, it denotes a time sequence. Innovations of new things, modifications, and renovation of the existing phenomena and the discarding of the old takes time. Social change is not instant; it takes place over time. The speed of social change will vary from place to place, from time to time, and within a social context.

4. **Interactional chain reaction:** A single factor may trigger a particular change, but it is almost always associated with other factors. The physical, biological, technological, cultural, social, economic and other factors may together bring about social change. This is due to mutual interdependence of social phenomenon. Thus for example, a huge increase in School Fees will have an impact on student enrolment. It may further result in higher 'drop outs' especially for girl children from the school system.

5. **Neutrality:** The term 'social change' has no value judgment attached to it. As a phenomenon, it is neither moral, nor immoral; it is amoral. It is ethically neutral. Social change is an objective term.

6. **Short-term and Long-term change:** Some social changes may bring about, immediate results while some others may take years or decades to produce results. The purchase of new gadgets like Home Theatre for the purpose of entertainment within the home is faster if one has the purchasing capacity, when compared to giving up social evils like dowry, early marriage, or domestic violence. Eradicating

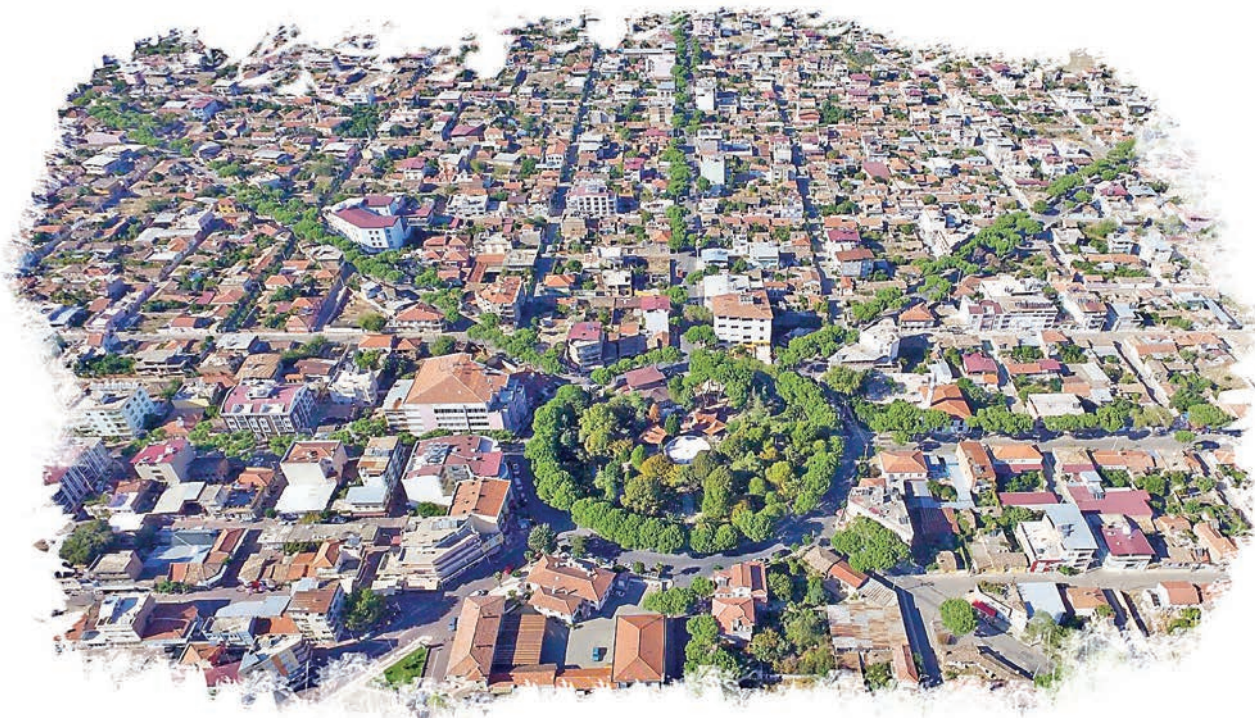strongly embedded customs and practices take decades to get rid of.

7. **Planned or Unplanned change:** Unplanned change by its very name, suggests that it is a type of change that is not planned. It happens suddenly. For example, natural calamities such as famine, floods, earthquakes, tsunami etc. When a natural disaster takes place, there is loss of human and animal lives as

Planned city

well as property. Rehabilitation programmes have to be immediately designed and implemented for the affected persons.

Some purposeful and planned changes are promoted by the government or other agencies. Take the case of planned cities in India. They have definite spaces marked for residences, parks, grounds, places of worship, business districts, economic zones and

so on.

8.2 Factors responsible for social change

The sources or causes of social change are many. The factors responsible for social change may be accounted under different categories which may not always act singly. More often than not, social change is a result of the interaction of multiple factors. Let us examine significant sources of social change:

1. **Physical factor:** This factor is also known as geographical or natural factor. Physical factors consist of climatic conditions, physical environment, animal life, biodiversity, mineral resources, natural resources (rivers, vegetation, mountains) etc. They have great influence upon human society. Social change is to some extent conditioned by physical factors.

The rate and direction of social change are also governed by the physical environment. Natural calamities such as famine or drought affect human lives. The Latur earthquake in 1993, in Maharashtra had longterm impact in terms of displacement.

However, geographic conditions may also be favorable for human settlements. There are numerous examples to see how human society has progressed as a result of a healthy physical environment. For example, people who live in areas which have plenty of rain, suitable soil conditions or which are rich in minerals.

The physical environment has also been adversely affected by human behaviour, in the name of 'development'. For example, the effects of industrial pollution on the environment and the consequent effects such as global warming, melting of solar caps, gradual rise in sea-water levels, submergence of certain coastal regions. These bring about changes in quality of human life. Today therefore, there is a need for conscious efforts to promote 'sustainable development for all'.

2. **Biological factor:** This factor is also known as demographic factor.

Earthquake

ACTIVITY - 2

You have learnt about the physical factor of social change.

Now, write one page about how the natural calamities affect the life of people and society by giving some suitable examples.

Demography: Demography is a statistical study of human population. Demography encompasses the study of the size, structure and distribution of the population. It records spatial and temporal changes in population in response to birth, migration, aging and death.

The factor lies in the biological conditions of social continuity, the perpetuation, growth or decline of a given population, migration, or race.

Biological factors influence numbers i.e. population, sex composition, birth rate and death rate, fertility rate and the hereditary quality of successive generations. Factors like size and composition of population produce social change.

The problems of food, housing, unemployment, poor health, poverty, low standard of living etc. are problems as well as direct outcomes of changing demography. Both, overpopulation or under-population has its share of consequences. It leads to regional imbalance, changes in density, skewed sex ratio. All of these affect society. Socio-economic development and access to opportunities is affected by size of population. For example, the growing population of senior citizens, or declining number of youth in some communities creates new challenges for society.

Sex ratio: Sex ratio is defined as the number of females per thousand males in any given population.
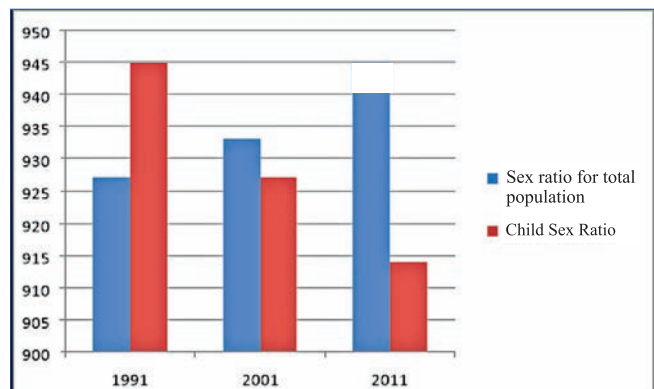
The graph of disproportinate sex ration

3. **Socio-cultural factor:** Human culture is a process of change. Any change in the cultural order is accompanied by a corresponding change in the whole social order. Where two cultures meet or clash, social changes are inevitable. Cultural diffusion is a source of change. Culture includes our values, beliefs, ideas and ideologies, morals, customs and traditions. These are all subject to change and they in turn, cause changes.

Ideas propounded by biologist Charles Darwin, psychoanalyst Sigmund Freud and thinker Karl Marx, for example, in the past century, have had significant impact across the globe. Let us consider few examples of how ideas and cultural values play a crucial role

in social change. The German sociologist, Max Weber gave importance to the *cultural* factor of social change. He showed an interrelation between the teachings of Protestant religion and spread of capitalism in Europe, in his famous book, 'Protestant Ethic and the Spirit of Capitalism'.

Also, there are negative consequences of ideologies that promote religious fundamentalism, extremist thinking, superstitious beliefs and practices, blind faith, crass materialism, mindless values; these lead to untold hardships and human miseries. They become stumbling blocks to change.

4. **Economic Factor:** This factor is of unique importance in social change. Stages of economic development in human history are not limited to economic transformation in society. They promoted large scale political and social transformations. Amidst these changes, there continues to be a need for a decent livelihood and human welfare.

Economic development affects different institutions. In unit 1 you have read about the impact of the industrial revolution as well as the scientific revolution on human society. The growth of large–scale industries led to a spurt in cities, employment opportunities, professionalism, exploitation, trade unionism and so forth.

Economic competition has resulted in class-conflict, increase in materialism in the society. The class-divide continues to this day. The well-known

Theory of Class by Karl Marx has been discussed in the second chapter. This 'conflict approach' has had a significant impact on understanding social change and also on movements against injustice in society. For example: Peasant movement, Women's movement, Labour movement, Equal Rights movement, Students' movement, tribal movement etc. For conflict theorists, 'conflict' is considered a basis for change in society, unlike the 'functionalist' approach - which focused on explanations related to the maintenance of social stability and equilibrium in society.

You are students who were born during the post-Globalization era. It is a process that continues to have a huge impact on Indian society. The LPG (Libralisation, Privatisation and globalisation) Policy adopted by the Government of India in 1991 has led to far reaching consequences on our political institution, economy, family, education etc.

> **ACTIVITY - 3**
> Try to understand the meaning of globalisation and observe changes brought about by globalisation in the world around you.

5. **Technological factor:** One of the benchmarks of a so-called civilized society is its extent of technological development. Today, we certainly ask questions like: What does 'development' mean? Development for whom? Development at what cost? And yet, technological development creates new conditions of life and new conditions for adaptation.

Technological development continues to be an index of the overall 'progress' of society.

Technological changes have affected social, economic, religious, political and cultural life of human beings. For example, during the decades of the British period in India, systems of transportation and communication were laid. These may well have served the needs of the colonizers then, but we still continue to benefit from the systems founded by them. Indeed, successive Indian Governments have further expanded and improved these services.

Our daily life is increasingly loaded with the effects of technology - from our homes, to our workplaces, sports, entertainment, voting, banking, e-commerce, e-business, e-governance, travel etc. Opportunities for e-learning, e-library, e-commerce, e-ticketing, online marketing, online examination is possible today, due to technological innovations.

Metro project

We live in a digitized age. Alas, the tragedy is that while we have started using advanced technologies, there still exist people who go to bed on an empty stomach; those who cannot access health care, those who cannot afford professional education, or those who are homeless! Digitization has helped the government to identify many beneficiaries.

ACTIVITY - 4

You have understood the importance of technological factor of social change.

Now, try to collect the data from ten families in your neighbourhood, about the use of modern technology in their day-to-day life.

6. Educational factor:

Ignorance, lack of awareness and unwillingness to be educated is a major impediment to change. Education through various means such as formal education, informal education, non-formal education and open/distance learning provides opportunities for us to get educated.

YCMOU

Education is a means to help develop ideas and skills, solve problems, transform people. People do acquire knowledge, skills, develop competencies and then use these to seek employment or self-employment. The government is taking huge efforts to reach to all sections of society through Right to Education (RTE).

The purpose of education, its content,

its pedagogy is changing. Use of technology within education through e-learning, online education (for example, MOOCS), smart boards, virtual classrooms, National Digital Library etc. have brought about far-reaching changes even within the field of education.

Many persons have opportunities to learn due to the efforts of the government.

A special effort has been made by the University Grants Commission, (UGC) to encourage education for transgender persons. Universities have started admitting students who identify as transgender, to some of their educational programmes of study. There are also many philanthropists who provide scholarships for those who are needy, as well as for the meritorious. Education can transform people's lives.

Change is the one constant feature of human society. This chapter has taught you the meaning of social change and specifically factors like biological, socio-cultural, economic, technological and educational which have changed our lives and patterns of living. This chapter will definitely help you understand changes happening around you.

SUMMARY

- Human society is a dynamic process. Change is ever present phenomenon everywhere. Change is inevitable.
- Sociology studies static as well as dynamic aspect of society.
- Sociology is interested to study the structural as well as functional aspect of society. Social change means the alterations occur in structure and function of society.
- Social change has some important characteristics like, continuous process, temporal nature, phenomenal inter-dependence, ethically neutral, short term and long term change, planned and unplanned change etc.
- Social change is caused by a number of factors. No single factor is responsible for change in society.
- The factors that contribute to social change are: Physical or Geographical factor, Biological factor, Socio-cultural factor, Economic factor, Technological factor and Educational factor.

EXERCISE

1. (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Social change as a term is ___.
(value loaded, ethically neutral, prejudiced)

(2) The effects of an earthquake on people is a ___ factor of change.
(geographical, biological, cultural)

(3) The study of sex ratio is a ___ factor of change.
(biological, technological, natural)

(4) The Slum Rehabilitation programme within a city is an example of ___ social change.
(planned, unplanned, revolutionary)

1. (B) Correct the incorrect pair and rewrite it.

(1) (i) Earthquake - Physical

(ii) Fundamentalism - Biological

(iii)   Growing urbanization - Economic

(iv)   E-governance - Technological

1. (C)   Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> Physical factor, Educational factor, Economic factor

(1)   Impact of rising sea water level on coastal regions.

(2)   Creating awareness about the problem of sexual abuse.

1. (D)   Correct underlined words and complete the statement.

(1)   Social change is a <u>linear</u> process.

(2)   All teachers are expected to think about how they will teach a unit in the classroom. This is an example of <u>unplanned change</u>.

2.   Write differences.

(1)   Planned change and Unplanned Change

(2)   Short-term and Long-term change

3.   Explain the following concept with an example.

(1)   Social change

(2)   Long-term change

4.   State whether the following statements are True or False with reasons.

(1)   Prejudice and fear of the unknown is an obstacle to change.

(2)   Social change can be predicted accurately.

5. (A)   Complete the concept map.

Identify the significant factor of change for each:

| Inventions	
Effects of earthquake	
Declining sex ratio	
Student Exchange programme	

5.   (B) Give your personal response.

(1)   Do you think people do not accept change easily? Why?

(2)   Do you think the 'Swachh Bharat Abhiyan' has had a positive impact on society? Justify your response.

ACTIVITY:

Trace changes in fashions and eating habits followed by teenagers in the past decade. Make a pictorial album or photo essay to show the changes.
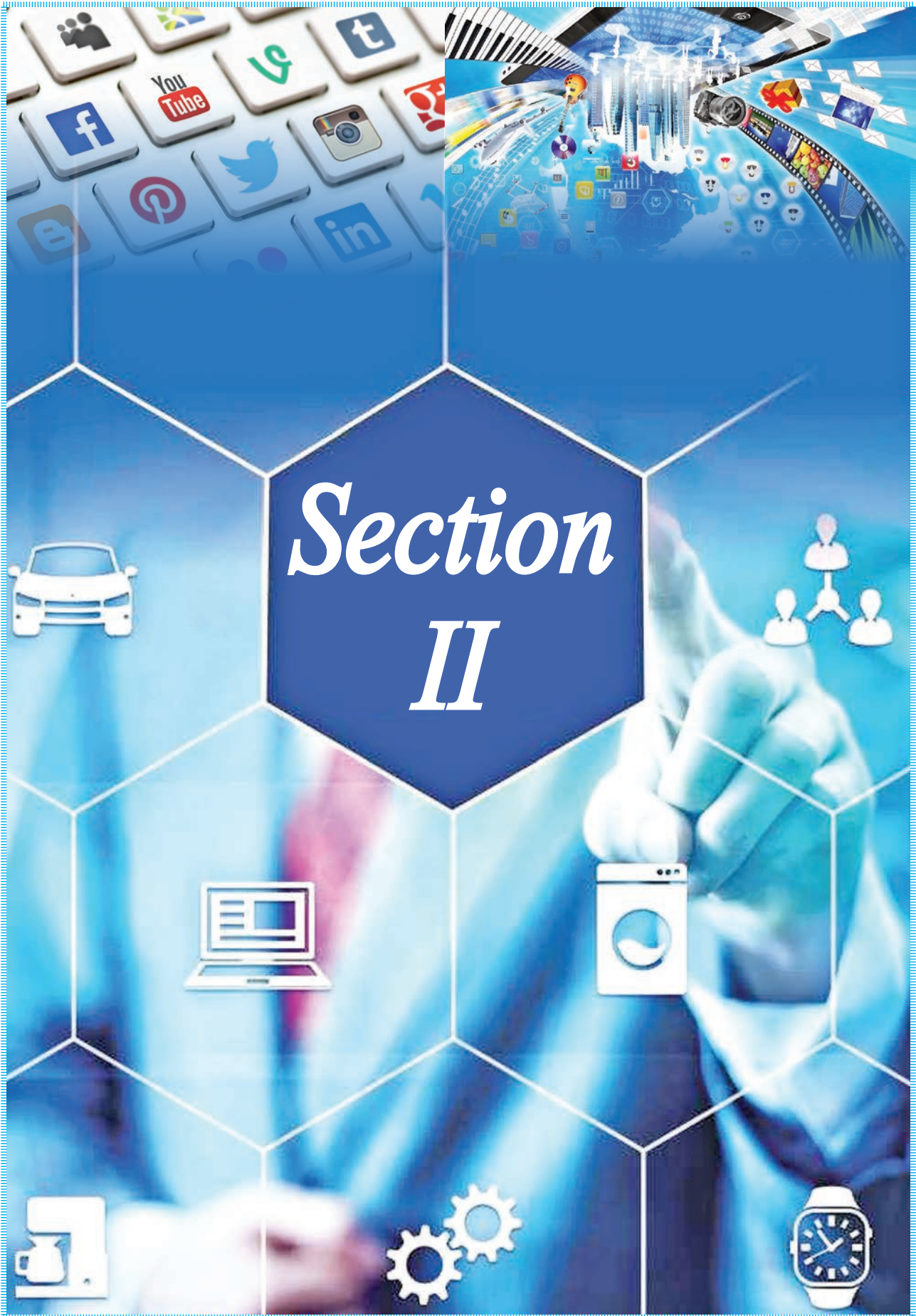
❋❋❋

Section

II

1.   Sociology as a discipline offers a scientific way of looking at the society in which we live. Indeed, the inspiration for this approach has come from natural sciences. Comte hoped to use a scientific approach to understand the society in which he lived. He lived in France, at a time of much turbulence and conflict. We have read about the impact of the French Revolution. Then, there was also the impact of the industrial revolution on society. Both these revolutions and the commercial revolutions transformed the lives of humanbeings in ways unimaginable

The discipline too developed in a big way, especially in Europe. Thinkers such as Auguste Comte, Herbert Spencer, Emile Durkheim, Karl Marx and Max Weber are described as "classical sociologists". Sociology spread to North America and influences there include names like Cooley, Parsons, Merton. In India, too the discipline includes some famous sociologists like Ghurye, Srinivas, Oomen, Gail Omvedt and Mukherji.

The impact of western education brought sociology as an academic discipline to Indian shores. The discipline continues to flourish in diverse areas of enquiry such as caste, tribal community, social change, social problems, education, movements, rural sociology, applied sociology and so forth.

Today, the discipline of sociology is both, relevant and useful in that, sociology studies people, wherever they are and whatever they might do. The scope of sociology is vast and dynamic.

2.   Auguste Comte founded the subject of sociology in 19th century France. His positivist approach was based on the premise that it is possible to understand social reality through the use of a scientific method.

Various Western and Indian thinkers have contributed to the development of sociology as a distinctive discipline.

This passage will focus on just one approach to understand society - a structural functional approach, also called structural functionalism.

This approach is based on Spencer's organic analogy, in which society is compared to a biological organism. So just as an organism hasa parts that make up the whole, society too can be seen as a whole with parts such as - marriage, family, economy, polity, education and religion.

Each of these parts are like systems in themselves, we call them subsystems. Thus, within the subsystems too there are parts and sub-parts.

Each part performs its own functions (or roles) but sometimes there are problems too. So systems may also become dysfunctional. There is an interrelationship between parts and sub-parts of a system and subsystems. This is one way to see how society works.

3. A characteristic of all cities is the large number of people who live it them. A city like Mumbai has a population of over 17 million. Such large cities are called metropolitan cities like Chennai, Kolkata, Pune, Bengalura, Haidarabad, Ahemdabad, Surat, Kanpur, Vishakhapattanam, Patna, Vijaywada, Jamshedpur etc. There are many metropolitan cities in India. In such cities the infrastructure and services never match the ever-increasing demands of the population.

As a result of overpopulation in cities there are numerous problems. These include housing, roads, transport, recreational grounds, affordable health care, open spaces and green areas.

Today, the government makes concerted efforts to build infrastructure and provide services to as many as possible. However, due to such shortages or shortsightedness, lack of political will or no long term vision, there are always some persons who use their muscle or money power and influence those in high offices, in order to avail an opportunity, out of turn. This is a problem of corruption.

The city is also a place for opportunities. In fact, it's the one reason which attracts people to cities. Opportunities for study, work, or an urban lifestyle. The movement of people to urban areas is called migration. Metropolitan cities in particular, have become a melting pot of cultures.

4. Have you wondered about how we live our lives? It's a complex set of factors that influence the way we think and behave towards each other, in any type of social relationship.

Here's a little story.

Mr and Mrs Shah got married in 1994. They got married at a Court of Law and later there was a religious ceremony too.

Their twin children were born in 2003 and after four years at home, the twins joined pre-school. Later they joined a private, unaided school. As a result the fees they had to pay was far higher than State Board schools in the area.

Both parents are business persons so they have the financial means to pay for expensive school education. The children in their class are from middle class and upper class homes. The school however arranged for social work opportunities among children who come from a lower economic strata. The Shah twins enjoy the weekly experience at the NGO where they do community service.

Now both these young adults are involved in youth work. One is a youth worker for a local political party and the other has joined an international enterprise which reaches out to the less fortunate.

The parents are delighted with the sensitivity to others that have been inculcated in their twins. Do you think that the family and school create sensitivity in children?

5. The term 'culture' in daily usage is often used to describe people who have a taste for art, classical music, literature, wine and so on. In sociology however, the term culture refers to any and everything that is created by human beings. This would therefore include ideas, ideologies, beliefs, values, language, knowledge and a whole lot of material components too.

As people who live in India, we hear the expression "Indian culture" used in conversations or in debates about the same. One wonders, what is Indian culture? Can there be one common Indian culture? Yet, what makes us stand apart from say, Chinese culture or Indonesian culture?

This must have something to do with our past, our geographical territory, our history, rulers, invaders, and resultant cultural hybridisation.

India is described as a multicultural or pluralistic society, because we are a mixture of so many cultures. In fact, in sociology we use the term subculture. Note that there are subcultures which may even go against the dominant culture; these are called countercultures.

Even the media today exposes us to cultures from other parts of the world. The internet and television has shrunk the world, in a sense. We are influenced by the culture of other nations too. The term global culture is often heard in the present times. So is there any 'pure' culture?

* **Read the following passage and answer the questions given below.**

6. Can you imagine a world without internet or television or mobile phones? It seems almost impossible to live in a world devoid of these gadgets. They have transformed our lives to such an extent that it is now called the 'Information Age'. There is abundance of data on every possible subject or interest.

Sometimes it is called knowledge or information explosion! There is so much data that we can not always be sure that it is accurate, authentic or valid.

In such a situation it becomes necessary to access information using whatever technological means; but it is also necessary to figure out if the data is indeed a fact, opinion, scientific claim, propaganda or media hype.

Digitisation has enabled millions of people to access or upload data at their finger tips. Don't we know about the 'selfie culture' and how people upload such visual data almost instantly. Today data mining has become a career in its own right. Data management is also a huge job opportunity for people who have the skills to develop programs.

Indeed, the world of internet, television and mobile phones reaches new heights ever so often. Now we are hearing about 5G. Ever wondered what the future might be?

Q. (1) State three ways in which internet can be used to make the learning process more effective.

Q. (2) Discuss three advantages of computers in an 'Information Age'.

7. Do boys really like fire engines and girls, tea sets? At what age does a child begin to associate with certain colours or toys?

Follow the story from a blog

My friend (Ambika) and her 2-month child (Tina) were at a departmental store with me. I went to the Toy Section of the store and found a lovely soft toy of a hippo and thought I'd gift it to Tina. I showed the toy to Tina and she seemed to enjoy playing with it.

Then I casually informed Ambika that I was going to buy this soft toy for Tina. Ambika remarked, "But it's blue in color! Why don't you pick up one in pink?" I burst out laughing and responded, "But why can't Tina have a blue toy? Do you think she already has colour preference at this age?" Ambika replied, "As her mother, I just know."

Anyway I went ahead and bought the blue hippo for baby Tina. I would have liked to tell my friend about how she was probably deciding for her daughter and turning her into a "girly girl". But I refrained from doing so, as parents can be very sensitive to criticism about their parenting ways.

Few years later I met Tina and she turned out to be the quintessential "girly girl". Ambika was indeed right; she knew fully well about what is expected from her daughter even at such an early age!

8. Here are three situations which some of you may have experienced in life.

Situation A:

Your parent prepares a brinjal dish for dinner. The family is sitting around the eating area and you remark, "I don't want that curry." And your parent remarks, "but you've not even tasted it." And you reply, "But I don't like it; I like it better when you prepare it stuffed and deep fried!"

Situation B:

Gunjana has always been one who studies about a week before an examination. However, she always does very well as she pays careful attention to all that happens during the term. Her school teachers tell her that she can do much better if she could just begin preparation for exams much earlier instead of at the last minute! However, Gunjana is unable to break her habit.

Situation C

You have always worn traditional attire. When you joined college you realise that some of your class mates wear western clothes. You feel like trying it too but you are not sure if your parents will permit you to do so.

Are we sufficiently motivated to make the change? Are we allowed to change? Are there forces that prevent change? Are there suitable alternatives?

Maharashtra State Bureau of Textbook Production and Curriculum Research, Pune.

इंग्रजी समाजशास्त्र इ. ११ वी

₹ : 76.00