

INTRODUCTORY SOCIOLOGY

M. A. Sociology First Year

Semester – I, Paper-I



Director, I/c

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M.A. (SOCIOLOGY)

SEMESTER – I

101SO21: INTRODUCTORY SOCIOLOGY

Course Objectives: The main Objective of this paper is to throw light upon: To understand the significance of Human society and the relationship between Individual and society, Types of Social Groups and their current relevance in the modern society.

Course Out Comes: To prepare the students to gain knowledge about the concepts of emergence of Sociology, human society, groups.

Unit - I

1. Emergence of Sociology, Sociology as a science and its uses.
2. Definition, Nature and Scope of Sociology,
3. Sociology and its relationship with other Social Sciences

Unit - II

1. Society- Definition, Characteristics, Functions and Types of Societies
2. Individual and Society
3. Culture, Heredity and Environment

Unit - III

1. Social Groups - Characteristics, Functions and Types of Social Groups
2. Community – Characteristics and types of Communities
3. Associations and Institutions

Unit - IV

1. Social System and Social Structure
2. Status and Role
3. Power and Authority

Unit - V

1. Social Institutions: Marriage
2. Family
3. Kinship.

REFERENCES BOOKS:

1. Inkles, Alex : What is Sociology
2. Koenig, Samuel : Sociology an introduction to the Science of Society
3. Mac Iver & Page : Society
4. Bierstadt. Robert: Social Order
5. Nobbs, Jack : Society in Context
6. Davis, Kingsley : Human society
7. Bottomore, T.B. : Sociology A Guide to Problems Introduction
8. Johnson, H.M. : An Introduction to Systematic Sociology
9. Harlambose : Themes and Perspective in Sociology

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Lesson 1

Definition and Nature of Sociology

1.0 Objective of the Lesson

The objective of this lesson is to define Sociology and explain the nature of Sociology.

Structure of the Lesson

- 1.1 Introduction
- 1.2 Definition of Sociology
- 1.3 Nature of Sociology
- 1.4 Summary
- 1.5 Technical Terms
- 1.6 Self Assessment Questions
- 1.7 Reference Books

1.1 Introduction

Sociology–The Science of Society

“In all ages and human times, ever since our erect and restless species appeared upon the planet, men have been living with others of their kind in something called Societies. Wherever these societies may be and whatever their chapter of history-whether primitive Polynesian or ancient Egyptian, classical Chinese or contemporary Russian, medieval English or modern American-they all exhibit common elements and constants features. These are the elements that give to society its form and shape, that constitute its structure and that, in a word, comprise the social order. It is the task of general sociology to discover these constants, to describe them with an economy of concepts, and to delineate their inter-relations”.

Sociology is the science of society. No other science endeavours to study it in its entirety. Economics studies man as a wealth-getter and wealth-disposer and inquires into the relations of wealth and welfare. History deals with the human past in accordance with the time order. Cultural Anthropology studies man, particularly the primitive man and it concentrates more on the primitive communities and their cultures. Psychology studies the man as a behaving individual. Social Psychology, as a branch of psychology, is concerned with the ways in which the individual reacts to his social conditions. Political Science studies man as a citizen, as a ruler and as being ruled. Religion deals with man as a spiritual being and inquires into his faith in the supernatural power. Sociology alone studies social relationship, society itself. Thus the ‘focus’ of no other social science is identical with that of sociology. Indeed, it is the focus of interest that distinguishes one social science from another.

Sociology is interested in social relationships not because they are economic or political or religious or legal or educational but because they are at the same time, social. “Society”, as MacIver says, “is the marvelously intricate and ever-changing pattern of the totality of these relationships”. Further, in sociology we do not study everything that happens “in society” or under social conditions. But we study culture, for example, for

example, only for the light it throws on social relationship. Similarly, we do not study religion as religion or art as art or inventions as inventions. We study social relationships, their specific forms, varieties and patterning. We study how the relations combine, how they build up smaller or greater systems, and how they respond to changes and changing demands or needs. Hence our study of society is essentially analytical.

1.2 Definition of Sociology

‘Sociology’ which had once been treated as social philosophy, or the philosophy of history, emerged as an independent social science in the 19th century. Auguste Comte, a Frenchman, is traditionally considered to be the father of sociology. Comte is accredited with the coining of the term sociology (in 1839). “Sociology” is composed of two words: Socius, meaning companion or associate; and ‘logos’, meaning science or study. The etymological meaning of “sociology” is thus the science of society. John Stuart Mill, another social thinker and philosopher of the 19th century, proposed the word ethology for this new science. Herbert Spencer developed his systematic study of society and adopted the word “sociology” in his works. With the contributions of Spencer and others it (sociology) became the permanent name of the new science.

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are as many definitions of sociology as there are sociologists.

For our purpose of study a few definitions may be cited here.

1. Auguste Comte, the founding father of sociology, defines sociology as the science of social phenomena “subject of natural and invariable laws, the discovery of which is the object investigation”.
2. Kingsley Davis says that “Sociology is general science of society”.
3. Harry M. Johnson opines that “sociology is the science that deals with social groups”.
4. Emile Durkheim defines sociology as the “science of social institutions”.
5. Park regards sociology as “the science of collective behaviour”.
6. Small defines sociology as “the science of social relations”.
7. Marshall Jones defines sociology as “the study of man-in-relation-to-men”.
8. Ogburn and Nimkoff defines sociology as “the scientific study of social life”.
9. Franklin Henry Giddings defines sociology as “the science of social phenomena”.
10. Henry Fairchild defines sociology as “the study of man and his human environment in their relations to each other”.
11. Max Weber defines sociology as “the science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects”.

12. Alex Inkles says, "Sociology is the study of systems of social action and of their inter relations".
13. Kimball Young and Raymond W. Mack define sociology as "the scientific study of the social aspects of human life".
14. Morris Ginsberg: of the various definitions of sociology the one given by Morris Ginsberg seems to be more satisfactory and comprehensive. He defines sociology in the following way: "In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

A careful examination of various definitions cited above, makes it evident that sociologists differ in their opinion about the definition of sociology. Their divergent views about the definition of sociology only reveal their distinct approaches to its study. However, the common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

1.3 Nature of Sociology

Sociology, as a branch of knowledge, has its own unique characteristics. It is different from other sciences in certain respects. An analysis of its internal logical characteristics helps one to understand what kind of science it is. The following are the main characteristics of sociology as enlisted by Robert Bierstedt in his book "The Social Order".

1. Sociology is an Independent Science

Sociology has now emerged in to an independent science. It is not treated and studied as a branch of any other science like philosophy or political philosophy or history. As an independent science it has its own field of study, boundary and method.

2. Sociology is a Social Science and not a Physical Science

Sociology belongs to the family of social science and not to the family of physical sciences. As a social science it concentrates its attention on man, his social behaviour, social activities and social life. As a member of the family of social sciences it is intimately related to other social sciences like history, political science, economics, psychology, anthropology etc. the fact that sociology deals with the Social universe distinguishes it from astronomy, physics, geology, mathematics and other physical sciences.

3. Sociology is a Categorical and not a Normative Discipline

Sociology "confines itself to statements about what is, not what should be". As a science, sociology is necessarily silent about questions of value. It does not make any kind of value-judgments. Its approach is neither moral nor immoral but amoral. It is ethically neutral. It cannot decide the directions in which sociology ought to go. It makes no recommendations on matters of social policy or legislation or programme. But it does not mean that sociological knowledge is useless and serves no purpose. It only means that sociology as a discipline cannot deal with problems of good and evil, right and wrong, and moral or immoral.

4. Sociology is a Pure Science and not an Applied Science

A distinction is often made between pure sciences and applied sciences. The main aim of pure sciences is the acquisition of knowledge and it is not bothered whether the acquired knowledge is useful or can be put to use. On the other hand, the aim of applied science is to apply the acquired knowledge into life and to put it to use. Each pure science may have its own applied field. For example, physics is a pure science and engineering is its applied field. Similarly the pure sciences such as economics, political science, history, etc., have their applied fields like business, politics, and journalism respectively. Sociology as pure science has it as applied field such as administration, diplomacy, social work etc. Each pure science may have more than one application.

Sociology is a pure science, because the immediate aim of sociology is the acquisition of knowledge about human society, not the utilization of that knowledge. Sociologists never determine questions of public policy and do not recommend legislators what laws should be passed or repealed. But the knowledge acquired by a sociologist is of great help to the administrator, the legislator, the diplomat, the teacher, the foreman, the supervisor, the social worker and the citizen. But sociologists themselves do not apply the knowledge to life and use, as a matter of their duty and profession.

5. Sociology is relatively an Abstract Science and not a Concrete Science

This does not mean that sociology is an art and not a science. Nor does it mean, it is unnecessarily complicated and unduly difficult. It only means that sociology is not interested in concrete manifestations of human events. It is more concerned with particular wars and revolutions but with war and revolution in general, as social phenomena, as types of social conflict. Similarly, sociology does not confine itself to the study of society or that particular society or social organization, or marriage, or religion, or group and so on. It is in this simple sense that sociology is an abstract not a concrete science.

6. Sociology is a Generalizing and not a Particularizing or Individualizing Science

Sociology tries to find out the general laws or principles about human interaction and association, about the nature, form, content and structure of human groups and societies. It does not study each and every event that takes place in society. It is not possible also It tries to make generalizations on the basis of the study of some selected events. For example, a sociologist makes generalizations about the nature of secondary groups. He may conclude that secondary groups are comparatively bigger in size, less stable, not necessarily partially limited; more specialized, and so on. This, he does, not by examining all the secondary groups but by observing and studying a few.

7. Sociology is a General Science and not Special Social Science

The area of inquiry of sociology is general and not specialized. It is concerned with human interaction and human life in general. Other social sciences like political science, history, economics etc., also study man and human interaction, but not all about human interaction. They concentrate their attention on certain aspects of human interaction and activities and specialize themselves in those fields. Accordingly, economics specializes

itself in the study of economic activities, political science concentrates on political activities and so on.

Sociology, of course, does not investigate economic, religious, political, legal, moral, or any other special kind of phenomena in relations to human life and activities as such. It only studies human activities in a general way. This does not; however, mean that sociology is the basic social science nor does it imply sociology is the general social science. Anthropology and social psychology often claim themselves to be general social sciences.

8. Finally, Sociology is Botha Rational and an Empirical Science

There are two broad ways of approach scientific knowledge. One, known as empiricism, is the approach that emphasizes experience and the facts that result from observation and experimentation. The other, known as rationalism, stresses reason and the theories that result from logical inference.

The empiricist collects facts; rationalist co-ordinates and arranges them. Theories and facts are required in the construction of knowledge. In sociological inquiry both are significant. A theory unsubstantiated by hard, solid facts is nothing more than an opinion fact, by themselves, in their isolated character, are meaningless and useless. As Immanuel Kant said, “theories without facts are empty and facts without theories are blind”. All modern sciences, therefore, avail themselves of both empirical and rational resources. Sociology is not an exception.

It is clear from the above that sociology is an independent, a social, a categorical, apure, an abstract, a generalizing, both a rational and an empirical and a general social science.

Sociology-The Study of Human Social Relationships and Institutions

Sociology is the study of human social relationships and institutions. Sociology's subject matter is diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies. Unifying the study of these diverse subjects of study is sociology's purpose of understanding how human action and consciousness both shape and are shaped by surrounding cultural and social structures.

Sociology is an exciting and illuminating field of study that analyzes and explains important matters in our personal lives, our communities, and the world. At the personal level, sociology investigates the social causes and consequences of such things as romantic love, racial and gender identity, family conflict, deviant behavior, aging, and religious faith. At the societal level, sociology examines and explains matters like crime and law, poverty and wealth, prejudice and discrimination, schools and education, business firms, urban community, and social movements. At the global level, sociology studies such phenomena as population growth and migration, war and peace, and economic development.

Sociologists emphasize the careful gathering and analysis of evidence about social life to develop and enrich our understanding of key social processes. The research methods

sociologists use are varied. Sociologists observe the everyday life of groups, conduct large-scale surveys, interpret historical documents, analyze census data, study video-taped interactions, interview participants of groups, and conduct laboratory experiments. The research methods and theories of sociology yield powerful insights into the social processes shaping human lives and social problems and prospects in the contemporary world. By better understanding those social processes, we also come to understand more clearly the forces shaping the personal experiences and outcomes of our own lives. The ability to see and understand this connection between broad social forces and personal experiences –what C.Wright Mills called "the sociological imagination" –is extremely valuable academic preparation for living effective and rewarding personal and professional lives in a changing and complex society.

Students who have been well trained in sociology know how to think critically about human social life, and how to ask important research questions. They know how to design good social research projects, carefully collect and analyze empirical data, and formulate and present their research findings. Student strained in sociology also know how to help others understand the way the social world works and how it might be changed for the better. Most generally, they have learned how to think, evaluate, and communicate clearly, creatively, and effectively. These are all abilities of tremendous value in a wide variety of vocational callings and professions.

Sociology offers a distinctive and enlightening way of seeing and understanding the social world in which we live and which shapes our lives. Sociology looks beyond normal, taken-for-granted views of reality, to provide deeper, more illuminating and challenging understandings of social life. Through its particular analytical perspective, social theories, and research methods, sociology is a discipline that expands our awareness and analysis of the human social relationships, cultures, and institutions that profoundly shape both our lives and human history.

1.4 Summary

Sociology is the science of society. No other science endeavours to study it in its entirety. In conclusion, it can be said that the question of ‘value of sociology’ is not a question whether or not we should study as subject. But it is a simple question of how it is actually to be used. Sociology, in short has both individual and social advantages.

1.5 Technical Terms

1. Sociology
2. Definition
3. Nature

1.6 Self Assessment Questions

1. Defines sociology and discuss its nature.
2. Sociology is a science of society-Justify.
3. Sociology is the study of human social relationships and institutions- Discuss.

1.7 Reference Books

1. Shankar Rao, C.N. Sociology Principles of Sociology with an Introduction to Social Thought, S. Chand & Company Limited, New Delhi, 2005.
2. Vidya Bhushan & Sachdeva, An Introduction to Sociology, Kitab Mahal, Century Printers, Allahabad, 2001.

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LessonNo:2

Scope And Importance Of Sociology

2.0 Objective of the Lesson

The objective of this lesson is to explain the scope and importance of Sociology.

Structure of the Lesson

- 2.1 Introduction
- 2.2 Scope of Sociology
- 2.3 Importance of Sociology
- 2.4 Summary
- 2.5 Technical Terms
- 2.6 Self Assessment Questions
- 2.7 Reference Books

2.1.Introduction

Sociology is the study of human behavior in the societal context. Sociology falls under the social sciences, and sociology's focus is on the study of human groups. Sociology comes from the Latin word "sociologie", literally meaning the "study of companion". Sociology seeks to understand the structure of a society and how it works. It also seeks to define and understand the different factors that has shaped, is shaping, and will shape a society including race, class, gender, culture, religion, belief systems, and government. Sociology studies the way individual and group behaviors define how a society runs, and how the same construct defines where a society will go in the future.

2.2 Scope of Sociology

Every science has its own areas of study or fields of inquiry. It becomes difficult for anyone to study a science systematically unless its boundaries are demarcated and scope determined precisely. Unfortunately, there is no consensus on the part of sociologist with regard to the scope of sociology. V.F. Calberton comments. "since sociology is so elastic a science, it is difficult of determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology become sociology, or where economic theory becomes sociological doctrine or biological theory becomes sociological theory something, which is impossible to decide".

However, there are two main schools of thought regarding the scope of sociology: (1) The specialistic or formalistic school and (2) the synthetic school.

1. The Specialistic or Formalistic School

This school of thought is led by the German sociologist George Simmel. The other main advocates of this school are Vierkandt, Max Weber, Small, Von Wiese and Tonnies.

Simmel and others are of the opinion that sociology is a pure and an independent science. As a pure science it has a limited scope. Sociology should confine itself to the study of certain aspects of human relationship only. Further, it should study only the 'forms' of social relationships but not their contents. Social relationship such as competition, sub-ordination, division, of labour etc., are expressed in different fields of social life such as economic, political, religious, moral,

artistic etc. Sociology should disentangle the forms of social relationships and study them in abstraction. Sociology as a specific social science describes, classifies and analyses the forms of social relationships.

Vierkandt says that sociology concerns itself with the ultimate form of mental or psychic relationship which links men to one another in society. He maintains that in dealing with culture, sociology should not concern itself with the actual contents of cultural evolution but it should confine itself to only the discovery of the fundamental forces of change and persistence. It should refrain itself from making a historical study of concrete societies.

Max Weber opines that the aim of sociology is to interpret or understand social behaviour. But social behaviour does not cover the whole field of human relations. He further says that sociology should make an analysis and classification of types of social relationships.

Small insisted that sociology has only a limited field. Von Wiese and Tonnies expressed more or less the same opinion.

Criticism: The views of the Formalistic School are widely criticized. Some critical remarks may be cited here:

Firstly, the formalistic school has unreasonably narrowed the field of sociology. Should study not only the general forms of social relationships but also their concrete contents.

Secondly, the distinction between the forms of social relations and their contents is not workable. Social forms cannot be abstracted from the content at all, since social forms keep on changing when the contents change. Sorokin writes, "We may fill a glass with wine, water or sugar without changing its form, but I cannot conceive of a social institution whose form would not change when its members change".

Thirdly, sociology is not the only science that studies the forms of social relationships. Other sciences also do that. The study of international law, for example, includes social relations like conflict, war, opposition, agreement, contract etc. Political Science, Economic also study social relationships.

Finally, the establishment of pure sociology is impractical. No sociology has been able to develop a pure sociology so far. No science can be studied in complete isolation from the other.

2. The Synthetic School

The synthetic school of thought conceives of sociology as a synthesis of the social sciences. It wants to make sociology a general social science and not a pure or special social science. In fact, this school has made sociology synoptic or encyclopedic in character. Durkheim, Hob House, Ginsberg and Sorokin have been the chief exponents of this school.

The main argument of this school is that all parts of social life are intimately inter-related. Hence the study of one aspect is not sufficient to understand the entire phenomenon. Hence sociology should study social life as a whole. This opinion has contributed to the creation of a general and systematic sociology.

The Views of Emile Durkheim

Durkheim, one of the stalwarts of school of thought, says that sociology has three main divisions or field's inquiry. They are as follows: Social Morphology, Social Physiology and General Sociology.

- (1) Social Morphology: Social morphology studies the territorial basis of the life of people and also the problems of population such as volume and density, local distribution etc.
- (2) Social Physiology: Social physiology has different branches such as sociology of religion, of morals, of law, of economic life and of language etc.
- (3) General Sociology: General Sociology can be regarded as the philosophical part of sociology. It deals with the general character of the social facts. Its function is the formulation of general social laws.

The Views of Morris Ginsberg

Ginsberg, another advocate of the synthetic school, says that the main task of sociology can be categorized into four branches: Social Morphology, Social Processes and Social Pathology.

- (1) Social Morphology: 'Social Morphology' deals with the quantity and quality of population. It studies the social structure, social groups and institutions.
- (2) Social Control: 'Social Control' studies-formal as well as informal-means of social control such as custom, tradition, morals, religion, convention, and also law, court, legislation etc, It deals with the regulating agencies of society.
- (3) Social Process: 'Social processes' tries to make a study of different modes of interaction such as cooperation, competition, conflict, accommodation, assimilation, isolation, integration, differentiation, development, arrest and decay.
- (4) Social Pathology: 'Social Pathology' studies social mal-adjustment and disturbances. It also includes studies on various social problems like poverty, beggary, unemployment, over-population, prostitution, crime etc.

Ginsberg has summed up the chief functions of sociology as follows:

- I. Sociology seeks to provide a classification of types and forms of social relationships.
- II. It tries to determine the relation between different factors of social life. For example, the economic and political, the moral and the religious, the moral and the legal, the intellectual and the social elements.
- III. It tries to disentangle the fundamental conditions of social change and persistence and to discover sociological principles governing social life.

The scope of sociology is, indeed, very vast. It studies all the social aspects of society such as social processes, social control, social change, social stratification, social system, social groups, social pathology etc. Actually, it is neither possible nor essential to delimit the scope of sociology, because, it would be, as Spratt puts it, "A brave attempt to confine an enormous mass of slippery material into a relatively simple system of pigeonholes".

2.3 Importance of Sociology

Of the various social sciences, sociology seems to be the youngest. It is gradually developing. Still it has made remarkable progress. Its uses are recognized widely today. In modern times, there is a growing realization of the importance of the scientific study of social phenomena and the means of promoting what Prof. Giddings calls human adequacy (human welfare).

The study of sociology has a great value especially in modern complex society. Some of the uses of sociology are as follows:

- (i) Sociology studies society in a scientific way. Before the emergence of sociology, there was no systematic and scientific attempt to study human society with all its complexities. Sociology has made it possible to study society in a scientific manner. This scientific knowledge about human society is needed in order to achieve progress in various fields.
- (ii) Sociology throws more light on the social nature of man. Sociology delves deep into the social nature of man. It tells us why man is a social animal, why he lives in groups, communities and societies. It examines the relationships between individual and society, the impact of society on man and other matters.
- (iii) Sociology improves our understanding of society and increases the power of social action. The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust himself to the environment. Knowledge of society, social groups, social institutions, associations, their functions etc., helps us to lead an effective social life.
- (iv) The study of sociology helps us to know not only our society and men but also others, their motives, aspirations, status, occupations, traditions, customs, institutions, culture etc. In a huge industrialized society our experience is comparatively limited. We can hardly have a comprehensive knowledge of our society and rarely have an idea regarding other societies. But we must have some insight into an appreciation of the motives by which others live and the conditions under which they exist. Such an insight we derive from the study of sociology.
- (v) The contribution of sociology is not less significant in enriching culture. Sociology has given training to us to have rational approach to questions concerning ourselves, our religion, customs, mores, institutions, ideologies, etc. It has made us to become more objective, rational, critical and dispassionate. The study of societies has made people to become more broad minded. It has impressed upon its students to overcome their prejudices, misconceptions, egoistic ambitions, and class and religious hatreds. It has made our life richer, fuller and meaningful.
- (vi) Another aspect of the practical side of sociology is the study of great social institutions and the relations of individuals of each one of them. The home and family, the school and education, the state and government, industry and work, religion and morality, marriage, law and legislation, property and government, etc., are some of the main institutions, through which our society functions. More than that, they condition our life in countless ways. Knowledge of sociology may help to strengthen them to serve man better.
- (vii) Sociology is useful as a teaching subject too. Sociology is a profession in which technical competence brings its own rewards. Sociologists, especially those trained in research procedures, are in increasing demand in business, government, industry, city planning, race relations, social work, social welfare, supervision, advertising, communications, administration, and many other areas of community life. A few years ago, sociologists could only teach sociology in schools and colleges. But sociology has now become practical enough to be practiced outside of academic halls. Careers apart from teaching are now possible in sociology. The various areas of applied sociology are coming more and more into prominence in local, state, national and international levels.
- (viii) The need for the study of sociology is greater especially in under developed countries. Sociologists have now drawn the attention of economists regarding the social factors that have contributed to the economic backwardness of a few countries. Economists have now realized the importance of sociological knowledge in analyzing the economic affairs of a country.
- (ix) The study of society is of paramount importance in solving social problems. The

- present world is beset with several social problems of great magnitude like poverty, beggary, unemployment, prostitution, over-population, family disorganization, community disorganization, racial problems, crime, juvenile delinquency, gambling, alcoholism, youth unrest, unsociability etc. A careful analysis of these problems is necessary in order to solve them. Sociology provides such an analysis.
- (x) Sociological knowledge is necessary for understanding and planning of society. Social planning has been made easier by sociology. Sociology is often considered a vehicle of social reform and social reorganization. It plays an important role in the reconstruction of society.
 - (xi) The practical utility of sociological techniques: The developed by the sociologists and other social scientists are adopted by others. Let us think the example of social survey. Developed and used mainly by sociologists and statisticians, it has become an essential tool of market research and political polling. In the same way, sociologists provide a great deal of information that is helpful in making decisions on social policy.
 - (xii) Study of sociology has helped several governments to promote the welfare of the tribal people. Not only the civilized societies, but even the tribal societies are faced with several socio-economic and cultural problems. Studies conducted by sociologists and anthropologists regarding tribal societies and problems have helped many governments in undertaking various social welfare measures to promote the welfare of the tribal people. Efforts are now being made to treat the tribals on par with the rest of the civilized people.
 - (xiii) Sociology has drawn our attention to the intrinsic worth and dignity of man. Sociology has been greatly responsible in changing our attitudes towards fellow human beings. It has helped people to become catholic in outlook and broadminded in spirit. It has made people to become tolerant and patient towards others. It has minimized the mental distance and reduced the gap between different people and communities.
 - (xiv) Sociology is of great practical help in the sense; it keeps us up-to-date modern social situations and developments. Sociology makes us to become more alert towards the changes and developments and responsibilities.
 - (xv) Finally, as Prof. Giddings has pointed out "Sociology tells us how to become what we want to be".

2.4 Summary

The study of society is called Sociology. It is also called social science which uses various methods of empirical investigation and critical analysis to develop and refine a body of knowledge about human social activity, often with the goal of applying such knowledge to the pursuit of social welfare. Subject matter ranges from the micro level of agency and interaction to the macro level of systems and social structures. Sociology is both topically and methodologically a very broad discipline. Its traditional focuses have included social stratification, social class, social mobility, religion, secularization, law, and deviance. As all spheres of human activity are sculpted by social structure and individual agency, sociology has gradually expanded its focus to further subjects, such as health, military and penal institutions, the Internet, and even the role of social activity in the development of scientific knowledge. The range of social scientific methods has also broadly expanded.

Conversely, recent decades have seen the rise of new analytically, mathematically and computationally rigorous techniques, such as agent-based modelling and social network analysis. Social researchers draw upon a variety of qualitative and quantitative techniques. The linguistic and cultural turns of the mid-twentieth century led to increasingly interpretative, hermeneutic,

and philosophic approaches to the analysis of society.

2.5 Technical terms

1. Sociology
2. Scope
3. Importance
4. The specialistic school
5. The formalistic school
6. The synthetic school

2.6 Self Assessment Questions

1. Examine the scope of sociology.
2. Explain the importance of sociology.

2.7 Reference Books

1. Shankar Rao, C.N. Sociology Principles of Sociology with an Introduction to Social Thought, S.Chand & Company Limited, New Delhi, 2005.
2. Vidya Bhushan & Sachdeva, An Introduction to Sociology, Kitab Mahal, Century Printers, Allahabad, 2001.

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Lesson 3

The Emergence of Sociology

3.0 Objective of the Lesson

The objective of this lesson is to trace the emergence of Sociology.

Structure of the Lesson

- 3.1 Introduction
- 3.2 Emergence of Sociology
- 3.3 Summary
- 3.4 Technical Terms
- 3.5 Self Assessment Questions
- 3.6 Reference Books

3.1.Introduction

During both the eighteenth and nineteenth centuries advances in science and technology encouraged people to believe that there could be a rational explanation for everything and that scientific study could lead to the solving of all of the problems faced by human beings. First, the post-Newtonian physical sciences had promised comprehensive explanations of the Earth and its place in the universe.

The post-Darwinian natural sciences presented explanations of life on Earth with the theory of evolution and the origin of the species. Finally, it was anticipated that the social sciences would extend this 'enlightenment project' into explanations of the collective activities and relationships of human beings. In fact, Auguste Comte, who gave the name to sociology, confidently expected that it would provide the highest level of scientific explanation in establishing laws of human society itself.

The 'classical sociologists' of the nineteenth century were European and mainly from France and Germany but the great expansion of the discipline took place in the USA during the mid-twentieth century. Whereas the contribution from Europe was mainly theoretical, North Americans were determined to exploit its practical potential through investment in empirical research projects connected with the continuing development of their society and its enormous economic potential.

Sociology was first taught in Britain at the beginning of the 20th century but the expansion here took place much more recently and was at first greatly influenced by US sociology. During the 1960s, especially, it became a major social science subject, taught in universities and colleges, and with the development of the sociology 'A' level during the 1970s it became a major subject in school too. Now, as well as being an academic subject in its own right, sociology forms part

of many other programmes such as business studies, medical training, geography and environmental science and the newer sports and health sciences.

From its original purpose as the 'science of society', sociology has moved on to more reflexive attempts to understand how society works. It seeks to provide insights into the many forms of relationship, both formal and informal, between people. Such relationships are considered to be the 'fabric' of society. Smaller scale relationships are connected to larger scale relationships and the totality of this is society itself. Human beings have wants, needs and desires but the form that these take is related to attachments to social groupings and participation in social institutions. The latter are patterns of human interaction which become 'instituted' over time. People therefore recognize the mind orient ate their actions towards them.

Alternatively, people may react against social institutions. Either way it is the actions of people that serve both to reproduce society and to effect the changes that are a constant feature of the process. Developments in communication have accelerated over the past few decades and whether we refer to societies in the plural or to one human society, there are clearly huge spatial connections. It is a development referred to as globalization but it does not detract from temporal connections in terms of how the present form of human society relates to past forms and to likely forms in the future.

Another way of putting all of this is to summaries the principles of sociology as follows:

By definition, human society involves people entering into forms of relationship with each other. Such relationships take many forms and may - for instance - be described as predominantly cultural, economic or political, although various combinations of these are normal.

- patterns of human relationship become institutionalized in the course of their reproduction over time and may therefore be referred to as 'social institutions'.
- the reproduction of social institutions has increasingly incorporated global influences and exchanges but local influences remain important. The outcome is a process of interchange between the global and the local.
- in order to participate in society human beings maintain an understanding of their relationships with others and of the institutions in which they participate, whatever the scale.
- the task for sociologists, therefore, is to capture this understanding in a more systematic way and provide substantive explanations which nevertheless are understandable in terms of everyday life.

3.2 The Emergence of Sociology

Sociology – a science of recent origin. Sociology as science and particularly as a separate field of study is of recent origin. According to Prof. MacIver 'Sociology as a more or less definite body of systematic knowledge with a distinct place and name among the family of science must be dated by decades rather than by centuries. 'To be more exact it was in 1839 that Auguste Comte, the French philosopher and sociologist, had coined the term 'Sociology' and defined the scope of this social science and the methods which it should employ. Auguste Comte is, for this reason, traditionally considered to be the 'Father of Sociology'. He had directed his labours towards determining the nature of human society and the laws and principles underlying its growth and development. In his chief work *Course de philosophic* (positive Philosophy) he had clearly pointed out the need for the creation of a distinct science of society which he first called 'social physics' and later 'sociology' that should concern itself with an analysis and explanation of social phenomena. To Comte and to other social thinkers of his day, ignorance about society

was the root of all social evil; and he believed that knowledge about society obtained by scientific method then proving so useful in the natural sciences would make possible the development of the good society. He predicted that man would become the master of his social destiny as soon as he had developed a science of society.

The Greeks. It is true that science of Sociology as we understand it today definitely emerged very late but it does not mean that no attempts were made to explain human relations and behaviour earlier than 1839. As has already been mentioned, attempts to understand social phenomena have been made since earliest times, though they were more of a speculative rather than of scientific nature. The earliest attempts at systematic thought regarding social life in the West may be said to have begun with the ancient Greek philosophers Plato (427-347 B.C.) and his disciple Aristotle (384-322 B.C.).

Plato's Republic is an analysis of the city community in all its aspects, and in Aristotle's Ethics and Politics we find the first major attempts to deal systematically with the law, the society and the state. But one defect of Greek approach was that it lacked the concepts of community as distinct approach was that it lacked the concepts of community as distinct from the state, that is, the study of social relationships was dominated by political aspects. Furthermore, though Aristotle showed more realistic approach to social phenomena than did Plato, who was his teacher, yet their investigations resulted in depicting the character of an ideal social order. They used their wisdom in bolstering up a cause, never to find "the cause" of social life itself. Since they were either attacking or defending their own social systems, their interpretation of the facts of social life was prejudiced. Plato vastly underestimated the complexity of social organization. In his plan, everything was to go on according to plan, but in social life nothing ever goes quite according to plan. Aristotle's philosophy, since it supported the 'status quo' was highly conservative in character. The only evidence that Aristotle advanced to prove the natural basis for society was existence of society, he explained society in terms of itself.

The Romans. Among the Romans, the most outstanding author is Cicero who in his book De Officiis (On Justice) transmitted to the western world the treasures of Greek learning in philosophy, politics, law and sociology. But the Romans were mainly occupied with giving Europe "The Law" and hence they did not think in terms of non-legalistic aspect of society. They have produced few original social philosophies.

The Scholastics. The period thereafter was overshadowed and overwhelmed by scholastic thinking. The scholastics propounded the Biblical thesis that man is a special creation of God. He is subject to no laws but those of God. The church men are God's earthly representatives empowered by Him to interpret His decrees and enforce His will. The social system existing at the times was the divinely sanctioned one. Anyone who thought of changing it was a heretic. The scholastic philosophy was a conservative philosophy. It gave theological interpretation to social attitudes. The scholastics have been proved false in their thesis that nothing social can be changed since men have been constantly changing their societies.

The Moderns. It was not until the sixteenth century that clear cut distinction was made between state and society and there appeared writers who treated life's problems on a more realistic level. The most notable among these were Hobbes and Machiavelli. 'The Prince' of Machiavelli is an objective discussion of the state and statecraft and is devoted chiefly to an exposition of the principles governing the successful state, which he had been able to formulate on the basis of historical data. Sir Thomas More was another notable author of this period who had in his book 'Utopia', published in 1515, tried to deal with every day social problems albeit by means of depicting an ideal social order, which presumably was meant for emulation. More's technique of presenting a picture of the ideal life as a way of pointing out what real life ought to be was

utilized by several other writers in their works for example by Thomas Campanella in his City of the sun, Sir Francis Bacon in his New Atlantis and James Harrington in The Commonwealth of Nations.

Italian writer Vico and the French writer Montesquieu deserve special mention for their notable contribution towards the scientific investigation of social phenomenon. Vico, in his book The New Science contended that society was subject to definite laws which can be observed through objective observation and study. Montesquieu in his celebrated work The Spirit of Laws had analyzed the role that external factors, especially climate, play in life of human societies. According to Montesquieu "Laws were an expression of national character and the spirit which they exhibited was to be explained in the light of the social and geographical conditions under which men lived." Climate is the principle determinant of social life. Montesquieu's conclusions were little better than those of the speculative philosophers. His fault was that he tried to know the whole truth about social life on fault was of one element alone. Like Aristotle he arrived at the very conservative conclusion that what is, it must be.

Auguste Comte. Then came the era of Auguste Comte who is rightly called the founder of Sociology because it was he who sought to establish a science which would embrace the totality of human life and activities. He was the first thinker of the modern world clearly to set the fact that all the aspects of social life are bound in a unity and to show that this unity has an evolutionary character.

According to him, man goes progressively through three stages of social development-theological, metaphysical and scientific. Man has now reached the scientific stages as far as his thinking about natural phenomenon is concerned but his thinking about society was still in the metaphysical stage. Fortunately, the metaphysical stage had almost run its course; and mankind was on the threshold of the scientific stage. Comte was, however, overtly optimistic.

The Biologists. With the publication of Origin of Species by Darwin, considerable studies were made towards the development of Sociology. Darwin's theory is that all complete forms of the life have evolved from the simple, and through the process of the 'survival of the fittest.' It was left to Herbert Spencer, one of the most brilliant Englishmen of modern times, to take these principles of the survival of the fittest and natural selection and apply them to the field of Sociology. Sociology can be said to have come into its own as an autonomous discipline with his sociological writings. Spencer attempted to integrate all the sciences into one system and to find one fundamental law that would explain all phenomena, natural and social. One of his most noteworthy theories was that the social phenomena like the organic undergo an evolutionary process of growth from the simple and homogeneous to the complex and heterogeneous. Primitive man to him represented the simple human type from which civilized man evolved. Another significant contribution of his is the so called organic analogy, in which society is compared with the human organism. Spencer, because of such contributions, occupies the foremost place in the biological school of Sociology. His treatment of society as a natural phenomenon, subject to the same kind of study as the other natural phenomena anticipated by many decades the scientific treatment of social data.

The Psychologists. Herbert Spencer had many followers and his theory of organic evolution remained in vogue till the end of the 19th century. But by the beginning of the 20th century his biological interpretation of the social phenomena was displaced by psychological interpretation. Attempts were made to show how the evolution of society is dependent upon the evolution of human mind. Graham Wallace, McDougall and Hobhouse in England and Ward, Giddings,

Cooley, Mead and Dewey in America all tried to interpret social evolution in psychological terms in their own ways and fields.

Durkheim. Durkheim – a French philosopher (1858-1917) was the first modern thinker who emphasized on the reality of society. He laid emphasis on social facts and provided a separate ground to sociology from that of psychology. According to him social facts are exterior and can be the subject of a general science because they can be arranged in categories. He studied division of labour as a social institution – a collectivity wherein the multiplicity of individuals secure social coherence. He introduced the concept of ‘anomie’ which is the product of (i) Separation of management of industry from labour; (ii) disregard to individual natural talent, and (iii) improper coordination of functional activities.

Durkheim also held that traditional religion has not been able to fulfil the exigencies of scientific spirit and failed to serve any common purpose. He rejected the moral authority of the church as a necessary to the betterment of common life. According to him, “Divinity is merely society transfigured and symbolically conceived.” He even said, “we must choose between God and Society.”

His main works are: *De La Division du Travail Social* and *Les Formes Elementaires de la vie Religieuse*.

German Sociologists. The German Sociologists – Von Wiese, Tonnies, Vier Kant, Simmel and Max Weber have also greatly influenced the development of sociology.

The pioneering contribution of Max Weber are his theory of Social Action, concept of Authority, concept of Bureaucracy and concept of ideal Type. Max Weber regarded sociology as a comprehensive science of social action. He classified social action into four types according to its mode of orientation, i.e., (i) in terms of rational orientation to a system of discrete individual ends; (ii) in terms of rational orientation to an absolute value; (iii) in terms of affectional orientation and (iv) in terms of tradition.

According to Max Weber, state is the most prominent form of Authority which claims the monopoly of the legitimate use of physical force within a given territory. He classified authority into three types – traditional, rational, legal and charismatic.

In his study of Bureaucracy, Max Weber though conscious of its advantages, feels, however, doubtful of its future. He apprehended that in future bureaucracy might become a hard core of Iron Gate.

The Ideal Type, according to Max Weber, is not related to any type of perfection and has no connection at all with value judgments. It is purely a logical one, a methodical device which tries to render subject matter intelligible by revealing or constructing its internal rationality. The function of ideal “type is the comparison with empirical reality in order to establish its divergences or similarities, to describe them with the most unambiguously intelligible concepts and to understand and explain them causally.”

Karl Marx (1818-1883) has exerted remarkable impact not only on human thinking but on social structure as well. His main thought is found in the ‘Communist Manifesto’ and ‘Das Kapital.’ His main sociological contributions are (i) Historical Materialism, (ii) Theory of private property (iii) Class struggle and (iv) Stateless society.

(i) Historical Materialism. Briefly put, Marx holds “All the social, political and intellectual relations, and religious and legal systems, all the theoretical outlooks which emerge in the course of history, are derived from the material conditions of life.” In other words, the super structure of society is erected on the foundations of productive forces. In order to understand a society, we must understand its mode of production and distribution. According to the theory of historical materialism, “the ultimate causes of all social changes and political revolutions are to be sought not in the minds of men, in their increasing insight into external truth and justice, but in changes in the philosophy but in the economics of the period concerned.” Through his theory of historical materialism, Marx has given the economic factor a pivotal role in the causation of social change.

(ii) Theory of Private Property. Private property is basis of capitalism which makes it exploitative. According to Marx, private property is derived from alienated man, alienated labour, alienated life and estranged man.” The worker gets alienated from his job. For him job is a means of physical subsistence and he himself is a commodity. Alienation is acute in capitalist society. Man has become alienated from himself, from each other and from nature. In order to remove alienation, the system of private property is to be abolished.

(iii) Class Struggle. According to Karl Marx “the history of all hitherto existing society is the history of class struggle.” Marx holds that in every age, society becomes divided into two major classes – the oppressor and the oppressed who are always in conflict because their interests collide. The present class struggle between the workers and employers will ultimately lead to the victory of the proletariat. As a result of this victory, class distinctions will disappear from society, and with that disappearance, class struggle too would come to an end and a classless society would be born.

(iv) Stateless Society. According to Karl Marx, the state will ultimately wither away. Before the state finally withers away, it will be preceded by a transitional phase of the dictatorship of the proletariat. The proletarian state will only prepare the way for the ushering in of a stateless society in place of the bourgeois society, state as an agency force will no longer be required because people in the communistic society will gradually become accustomed to the communistic society will gradually become accustomed to the observance of the elementary rules of social life without compulsion and without subordination. Mankind will make an ascent from the kingdom of necessity to the kingdom of freedom.”

Talcott Parsons. The two major contributions of Talcott Parsons are (i) Action frame of Reference and its components, and (ii) The Structural Functional Analysis. Parsons’ book, “The Structure of Social Action (1937) is considered as the “watershed in the development of American sociology in general n sociological theory in particular. It was a landmark in that it set a new course – the course of functional analysis.” His another book, values and norms and differentiated social roles corresponding to different status position.”

Action–Frame. According to Talcott Parsons, there are four elements of action:

- (i) An actor (may be an individual or collectivity)
- (ii) An end,
- (iii) A situation
- (iv) Means

As such, any action is determined by three systems: (i) Personality System, (ii) Social System and (iii) Cultural System. Of these three, the cultural system consisting of values, norms and symbols is the most important. These three are not interchangeable. Though they inter-

penetrate each other and are essential for each other. Thus they are separate yet related aspects of reality.

From his action frame of reference, Parson derived his concept of pattern variables. According to him, there are five basic pattern variables:

- (i) Affectivity–Affective neutrality(TheGratificationDisciplineDilemma).
- (ii) Self-orientationcollectivityorientation(ThePrivateVs.CollectiveinterestDilemma)
- (iii) Universalism–Particularism(TheChoicebetweenthe typesofvalueorientation standard)
- (iv) Ascription–Achievement(TheChoicebetweenModalitiesofsocialobject)
- (v) Specificity–Diffuseness(TheDefinitionandscopeofinterestinthesubject)

(ii) The Structural – Functional Analysis. Parsons used the structural functional method in the study of social phenomena. The structural–functional analysis revolved around the two concepts of functions and structures. The basic questions involved are (a) what basic functions are fulfilled in any given system, (b) by what structures, and (c) under what conditions. While functions deal with the consequences – involving objectives as well as processes of patterns of actions, structures refer to those arrangements within the system which perform the functions.

Talcott Parsons has mentioned four types of functional requisites as essential for the survival of a social system. These are (i) pattern maintenance and tension-management, (ii) goal attainment, (iii) Adaptation, and (iv) Integration.

Sociology – a distinct science. Sociology has by now been able to establish itself as a distinct science concerned with the scientific study of social phenomena. It has accumulated around itself an impressive array of positive knowledge about social life. The ultimate purpose of Sociology is the deliberate modification of social life. It is hoped that men armed with knowledge of underlying principles and processes of social life would be better able to mould their societies

more nearly to their own desires. Such knowledge would be useful in shaping human affairs. Sociology is sure to progress and develop like other social sciences in due course.

Sociology in India. The study of Sociology in India started in 1919 at the University of Bombay, but it was in 1930 that its study as a separate discipline was started. Now it is being taught at a number of universities and it is getting popular among the students. Some Indian writers like G.S. Ghurye, R.K. Mukerjee, and H.T. Mazumdar have also made original contribution to sociological studies. These studies pertain to Indian villages, caste, system, marriage, kinship, family and social disorganization.

3.3 Summary

Sociology is the scientific study of human social life, groups and societies. There was no sociology as a distinct discipline before the advent of 19th century. As a distinct discipline it emerged about the middle of the 19th century when European social observers began to use scientific methods to test their ideas. It looks that three factors led to the development of sociology namely industrial revolution, imperialism and success of the natural sciences.

3.4 Technical Terms

Emergence of Sociology.

Industrial revolution.

Imperialism.

Social disorganization.

3.5 Self Assessment Questions

3.5.1 Trace the emergence of Sociology.

3.5.2 Discuss the main sociological contributions of Karl Marx.

3.6 Reference Books

1. Shankar Rao, C.N. Sociology Principles of Sociology with an Introduction to Social Thought, S.Chand & Company Limited, New Delhi, 2005.
2. Vidya Bhushan & Sachdeva, An Introduction to Sociology, Kitab Mahal, Century Printers, Allahabad, 2001.

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Lesson 4

Sociology And Its Relationship With Other Social Sciences

4.0 Objective of the Lesson

The objective of this lesson is to explain Sociology and its relationship with other social sciences.

Contents

- 4.1 Introduction
- 4.2 Contribution of Sociology to the Society
- 4.3 Sociology and its Relationship with other Disciplines
- 4.4 Sociology and its Relationship with other Social Sciences
- 4.5 Summary
- 4.6 Technical Terms
- 4.7 Self Assessment Questions
- 4.8 Reference Books

4.1.Introduction

There is a relationship between sociology and other social sciences. Sociology can be defined as the science that deals with human relationship. It is the study of how human beings relate with each other, how each individual relationship has been influenced by other people and the patterns which are formed out of their interactive relationships. Sociology emphasizes group relationships and total social environment. The focus of the economist is on the production, distribution; consumption of goods and services. Sociology also study economic behavior but it relates closely to social and cultural factors such as age sex, social class and ethnic groups. Where psychology study individual behaviour, sociologist study social behaviour. Sociology deals with social behaviour that goes beyond the psychology on a single individual and necessarily focuses on the observation of categories or groups. As anthropology and sociology develops the distinction between them has become blurred. However it has been argued that the difference between two disciplines is that anthropology emphasizes the study of a particular culture in its entirety and its uniqueness. Sociology on the other hand seeks to establish analytical principles of social organizations and social relationships and develop generalizations that are applicable to a wide variety of cultural context. Demography is the study of the population. All aspects of sociology are studied by demographers. Demography goes hand in hand with sociology, providing empirical data on which sociologist build theories. Therefore it is evident that sociology has a definite relationship with other disciplines.

4.2 Contribution of Sociology to the Society

Sociology is the scientific study of social behavior, its origins, development, organization, and institutions. It is a social science that uses various methods of empirical investigation and critical analysis to develop a body of knowledge about social order, social disorder and social change.

A goal for many sociologists is to conduct research which may be applied directly to social policy and welfare, while others focus primarily on refining the theoretical understanding of social processes. Subject matter ranges from the micro level of individual agency and interaction to the macro level of systems and the social structure.

The traditional focuses of sociology include social stratification, social class, social mobility, religion, secularization, law, sexuality and deviance. As all spheres of human activity are

affected by the interplay between social structure and individual agency, sociology has gradually expanded its focus to further subjects, such as health, medical, military and penal institutions, the Internet, education, and the role of social activity in the development of scientific knowledge.

The range of social scientific methods has also expanded. Social researchers draw upon a variety of qualitative and quantitative techniques. The linguistic and cultural turns of the mid- twentieth century led to increasingly interpretative, hermeneutic, and philosophic approaches to the analysis of society. Conversely, recent decades have seen the rise of new analytically, mathematically and computationally rigorous techniques, such as agent-based modelling and social network analysis.

Social research informs politicians and policy makers, educators, planners, lawmakers, administrators, developers, business magnates, managers, social workers, non-governmental organizations, non-profit organizations, and people interested in resolving social issues in general. There is often a great deal of cross over between social research, market research, and other statistical fields.

4.3 Sociology and its Relationship with other Disciplines

Sociology overlaps with a variety of disciplines that study society, in particular [anthropology](#), [political science](#), [economics](#), and [social philosophy](#). Many comparatively new fields such as [communication studies](#), [cultural studies](#), [demography](#) and [literary theory](#), draw upon methods that originated in sociology. The terms "[social science](#)" and "[social research](#)" have both gained a degree of autonomy since their origination in classical sociology. The distinct field of [social psychology](#) emerged from the many intersections of sociological and psychological interests, and is further distinguished in terms of [sociological](#) or [psychological emphasis](#).

Sociology and [applied sociology](#) are connected to the professional and academic discipline of [social work](#). Both disciplines study social interactions, community and the effect of various systems (i.e. family, school, community, laws, political sphere) on the individual. However, social work is generally more focused on practical strategies to alleviate social dysfunctions; sociology in general provides a thorough examination of the root causes of these problems. For example, a sociologist might study *why* a community is plagued with poverty. The [applied sociologist](#) would be more focused on practical strategies on *what* needs to be done to alleviate this burden. The social worker would be focused on *action*; implementing these strategies "[directly](#)" or "[indirectly](#)" by means of [mental health therapy](#), [counseling](#), [advocacy](#), [community organization](#) or [community mobilization](#).

[Social anthropology](#) is the branch of [anthropology](#) that studies how contemporary living human beings behave in [social groups](#). Practitioners of social anthropology, like sociologists, investigate various facets of [social organization](#). Traditionally, social anthropologists analyzed non-industrial and non-Western societies, whereas sociologists focused on industrialized societies in the Western world. In recent years, however, social anthropology has expanded its focus to modern Western societies, meaning that the two disciplines increasingly converge.

[Sociobiology](#) is the study of how [social behavior](#) and organization have been influenced by [evolution](#) and other [biological process](#). The field blends sociology with a number of other sciences, such as anthropology, [biology](#), and [zoology](#). Sociobiology has generated controversy within the sociological academy for allegedly giving too much attention to gene expression over socialization and environmental factors in general (see '[nature versus nurture](#)'). [Entomologist E.](#)

[O. Wilson](#) is credited as having originally developed and described Sociobiology. Besides Sociobiology the bio communication theory investigates interactions between non-human organisms such as animal communication, plant communication, fungal communication and communication in microorganisms on the basis of rule-governed sign-use. In this respect any

coordination of behavior between at least two organisms is sign-mediated that underlies combinatorial (syntactic), context-dependent (pragmatic) and content-relevant (semantic) rules.

4.4 Sociology and its Relationship with Other Social Sciences

It is quite evident that sociology has its relationship with other social sciences. It is necessary to study and analyze the relationship between sociology and other sciences on the basis of their subject matter, attitudes, study methods, etc. Here, subject matter refers to the contents of the subject, attitudes, refer to the characteristics or features of the subject and study methods indicates the way how we analyze or study it.

1. Sociology and History

Both sociology and history are concerned with social events. Sociology studies modern society where historical development of society such as different stages of human life, way of living, their culture/tradition, various institutions, etc. On the other hand history studies the past in systematic manner. It deals with the past political system, social system, cultural system, leadership system, Governance system, organizations and institutions, language, art, literature, etc. It is necessary to study the historical development of the subject or content to understand it better. Otherwise, it is incomplete study. As, sociology and History are inter-related with the above mentioned similarities, there are some differences also. They are as follows:

Sociology	History
Is abstract discipline of human experience and nature	It is concrete discipline of human experience and nature
Sociology tries to find out the general law of the society	It tries to narrate the past events In chronological order
Sociology is analytical and interpretive science	History is descriptive science
Sociology is general science as it tries to establish generalization	History is particular science as it seeks to establish the sequence of events.
Society is comparatively young science. As it has the history of just two centuries.	History is aged social science which have very long history

2. Sociology and political Science

Sociology studies the various social activities and social relationships of human beings. Where as political Science studies the political activities are also conducted within the society as it deals with the political organizations, their principles and their activities. It is also said that political science is incomplete without the study of sociological background. The state, government, nature of government organs, law and order, etc. are determined by social progress. In this context, the root ground of both sociology and Political Science are society.

“Historically, sociology has its main roots in Politics and Philosophy of history”– Gins

Berg The differences of Sociology and Political Science are as follows:

Sociology	Political Science
Sociology is the general Science.	Political Science is a particular science.
Sociology explains why and how human become social being	Political Science assumes that human is a political being
Sociology studies both organized and unorganized community	Political Science studies only the organized community
Its scope is wider as it studies the whole sociology	Its scope is narrow as it studies the state and Government
It studies both conscious and unconscious activities of human beings	It studies only conscious activities of human beings
Sociology is young science which is not even two century long	Political Science is old Science which has very long history

3. Sociology and Economics

Every society is influenced by economic factors whereas all the economic activities or process are determined by the existing social environment. Without proper social environment economics cannot go ahead. Economic factors play significant role in every aspects of our life. Economic development, industrialization, production, distribution etc. cannot be made effective without the study of the society.

According to Karl Marx (founder of communism) mode of production determines social relationship, ideology and thought. Likewise, another sociologist, MacIver remarks that economic phenomena is constantly determined by all kinds of social need and activity in turn they are constantly re-determining, creating, shaping and transforming social head and activities of every kind.

Sociology and Economics are different in the following ways:

Sociology	Economics
Sociology is the general science	Economics is particular science
Sociology is abstract in nature	Economics is concrete in nature
Sociology considers human as social being	Economics considers human as Economics being
The scope of sociology is wider. As it is considered with all social relationship	The scope of economics is comparatively narrower as it is concerned only with economic activities
Sociology is a young science as its history is short	Economics is old aged science as it has a long history
Sociology studies human in sociological prospective	Economics studies human in economical prospective

4. Sociology and Psychology

It is believed that sociology and psychology are closely related as there is no meaning of sociology without psychology and vice-versa. Psychology is related to consciousness which has to depend on sociology to understand human nature and behavior in proper way. Psychology provides the real fact regarding the matter of social structure, culture and social organizations to which an individual belongs to develop the personality. In this sense sociology must have psychological basis as it depends on exploring the human nature in social relationship. It helps the sociologist to be realistic and more objective so that they can understand the human behavior properly.

According to MacIver's Page, when we study the individual nature or the consequences we need to go through psychological point of view. Apart from this, there are following dissimilarities:

Sociology	Psychology
Sociology is general science.	Psychology is particular science.
Sociology studies the society from sociological point of view.	Psychology studies the individual behavior.
It analyses social process.	It analyses mental process.
The scope of sociology is wider as it studies all aspects of human beings and society.	The scope of psychology is comparatively narrower as it studies only the mental aspects of society.
Sociology studies social organizations and institutions with their social relationships.	Psychology studies individual as the members of society.
Experimental method is rarely used in sociology.	Experimental method is mostly used in Psychology.

5. Sociology and Biology

Sociology is the study of society including human evolution, their behavior, and their development and so on. It also studies genetics and sexual behavior which can be considered as one of the most important branches of Biology. As, Biology is related with the biological development of living organisms, the biological development of human beings also come under this. Human behavior is influenced or affected by heredity or gene which is studied in Biology. Sociology also studies human behavior likewise one that major concerns of sociology is marriage that is based on Biology.

Herbert Spencer explained his theory of the **evolution of society on the principle of natural evolution**. So, nature and society are very close to each other.

The following are the dissimilarities between them:

Sociology	Biology
Sociology is the general science.	Biology is pure science.
Sociology studies human and social beings.	Biology studies human as biological beings.
Sociology studies human society and its development in sociological prospective.	Biology studies human beings and other all living organisms as well as their living organisms as well as their development in biological prospective.
Sociology analyses the social process of human beings.	Biology analyses the biological process of human beings and other living organisms.
Sociology is a young science as it came into existence later which does not have even two hundred (200) years history.	Biology is old science which has along history.

4.5 Summary

Social sciences concern people's relationships and interactions with one another. Sociology, with its emphasis on social life, falls into this category. A multidisciplinary field, sociology draws from a variety of other social sciences, including anthropology, political science, psychology, and economics. Anthropology concerns individual cultures in a society, rather than the society as a whole. Traditionally, it focuses on what might be termed "primitive" cultures, such as the Yanomamo people of the South American jungle, who live much the same way they did hundreds of years ago. Anthropologists place special emphasis on language, kinship patterns, and cultural artifacts. Political science concerns the governments of various societies.

It considers what kind of government a society has, how it formed, and how individuals attain positions of power within a particular government. Political science also concerns the relation of people in a society to whatever form of government they have. Psychology takes the individual out of his or her social circumstances and examines the mental processes that occur within that person. Psychologists study the human brain and how it functions, considering issues such as memory, dreams, learning, and perception. Economics focuses on the production and distribution of society's goods and services. Economists study why a society chooses to produce what it does, how money is exchanged, and how people interact and cooperate to produce goods.

4.6 Technical Terms

1. Sociology
2. Social Sciences
3. Economics
4. Political Science
5. Anthropology
6. Psychology
7. History

4.7 Self Assessment Questions

1. Examine the contribution of Sociology to the society.

2. Discuss the relationship of Sociology with other disciplines.
3. Explain the relationship of Sociology with other Social Sciences.

4.8 Reference Books

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Lesson 5

Human Society, its Nature, Characteristics and Functions; Individual and Society.

5.0 Objective of the Lesson

The objective of this lesson is to explain human society, its nature, characteristics and functions and about individual and Society.

Contents

- 5.1 Introduction
- 5.2 Nature of Human Society
- 5.3 Definition of Society
- 5.4 Characteristics of Human Society
- 5.5 Functions of Human Society
- 5.6 Man and Society
- 5.7 Summary
- 5.8 Technical Terms
- 5.9 Self Assessment Questions
- 5.10 Reference Books

5.1 Introduction

Human society is defined as a population of people which shares the same geographic territory and culture. In sociology this typically refers to an entire country or community. Average people tend to use the word society differently than do sociologists. For sociologists a human society is defined in terms of its functions. There are five:

- 5.1.1 reproduction;
- 5.1.2 sustenance;
- 5.1.3 shelter;
- 5.1.4 management of its membership;
- 5.1.5 defense.

In the sociological definition of human society, these three organizations listed above with their URL's are not societies. They are Voluntary Organizations -formalized groups of individuals who work toward a common organizational (and often personal) set of goals. These voluntary organizations typically only concern themselves with 1 of the 5 functions—management of its membership.

5.2 Nature of Human Society

A human society is a group of people involved in persistent interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a larger society often evinces stratification or dominance patterns in subgroups.

In so far as it is collaborative, a society can enable its members to benefit in ways that would not otherwise be possible on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

More broadly, and especially within structuralism, a society may be illustrated as an economic, social, industrial or cultural infrastructure, made up of, yet distinct from, a varied collection of individuals. In this regard society can mean the objective relationships people have with the material world and with other people, rather than "other people" beyond the individual and their familiar social environment.

Members of a society may be from different ethnic groups. A society can be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; or a broader cultural group, such as a Western society. The word *society* may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A "society" may even, though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as, for example, in some formulations of artificial intelligence.

The word Society is usually used to designate the members of specific group. Society exists only where social beings behave towards one another in ways determined by their recognition of one another. Any relations so determined we may broadly name Social.

It is now clear that the Society is not limited to human beings from the above said. These are animal societies where in we find the individuals of it behave towards to each other in determined way. Example: The ant Society and the bee Society.

Aristotle said that man is a Social animal. Man is dependent on society for protections, comfort, nature, education, equipment, opportunity and the multi-trade of definite services which society provides. He is dependent on society for the content of his thoughts his dreams, his aspirations, even many of his maladies of mind and body.

No man is free of the need of society. Human society is a dynamic ever-changing and ever-going entity. Members in the Society born and die, but society remain permanent.

5.3 Definition of Society

MacIver and Page defines Sociology in these words: “Sociology is a system of usages and procedures, authority and mutual aid of many groupings and divisions of controls of human behavior and liberties”.

According to Giddings– “Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together”.

John F. Cuber defines Society in the following words– “A society may be designed as a group of people who have lived together long enough to become organized and to consider themselves and be considered as a unit more or less distinct from human units”.

Ginsberg defines Society as a collection of individuals united by certain relations or mode of behavior which make them off from other who do not enter into these relations or who differ from them in behavior.

According to Parsons - Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of mean-end relationship, intrinsic or symbolic.

In the words of Cooley - Society is a complex of forms or processes, each of which is living and growing by interaction with the others the whole being so united that what takes place in one part affects all the rest.

Thus, human society is defined as a collection of people with a common identification, who are sufficiently organized to carry out the conditions necessary to living together harmoniously. Society is an ever changing complex system. It is the web of social relationships. Society is abstract.

5.4 Characteristics of Human Society

A society is mainly defined as a collection of individuals. It consists of individuals belonging to male and female and different age groups. The sex ratio in the society strike balance. The vital activities such as the birth, growth and death and going on in the society as long as the society is there. The immigration and emigration and the birth and death of the population also strike balance of the population in the society. But the improvement in the medical facilities increased the average life span of the individual there by lead to the population explosion.

A Common Geographical Area:

A particular society has been demarcated by the other with natural or artificial boundaries. The natural boundaries such as the rivers, mountain ranges or forests, canals etc. The artificial boundaries are there demarcated by political settlements. The people of the area share the resources in common and participate to reach the common goals of population. The people develop unity, we feeling, integrity, oneness and collection consciousness.

Variety of Interactions:

The society is full of interactions and the different social processes and going on in the society. The people come face to face and interact among themselves. People share certain interests, attitudes, aptitudes, traditions, customs, values, objectives and mores. The people of the society depend upon each other for their survival. The division of labour among the individuals exists and the functions assigned to them are performed. This develops functional inter relationship among the members of the society.

Feeling of Solidarity:

Since individuals of the society occupy a common territory, common customs and traditions common values, common history common cultures, self contained interdependence on each other obviously causes oneness and we feeling and develops feeling of solidarity among themselves. Though occasionally interact with other societies, they never lose their identity and remains united as long as their society survives.

Total Culture:

Each society has its own culture and the individual relationships are organized and structured by the culture. Because of commonness in the culture content, traditional of the society unite together. The society will be differentiated by the other society because of its unique culture. Culture is present in human society and the same is absent in animal society.

Social Organization:

Members of a society are socially organized. Society itself has a structure and the important components and elements of social structure are norms, rules, statuses, power, authority, groups, associations and institutions. The norms are the important which give it stability, order and structure to human society that without them social interaction would be difficult and chaotic. Organization of human society is maintained with the help of norms and institutions that pervade the society. Social organization helps maintain society in social equilibrium.

Functional Differentiation:

All the individuals in human society never perform similar activities and functions. They perform different functions depending upon their sex, age, interest, abilities, skills and other qualifications. There is more and more specialization in each work and are expected to do their work allotted to them. Thus several persons work on a single activity. There is division of labour depending upon sex and age.

5.5 Functions of Human Society

Society has certain basic needs or necessary conditions, which must be satisfied if it is to survive. These basic needs or necessary conditions of existence of society are known as functional pre-requisites of society. Sociologists differ in their views regarding the identification of the functional pre-requisites. Some sociologists view social stratification as a fundamental pre-requisite, while some others view reproduction and socialization as the functional pre-requisites of society.

Taking the views of the sociologists, we may point out the following functional pre-requisites of society.

(1) Provision for satisfaction of basic needs:

Food, clothing and shelter are the basic needs for each and everybody of the society. Besides man needs security for protection of its members. Every society has a mechanism of defense.

(2) Socialization:

The newborn children are expected to learn the social values, norms and systems of behaviour. Society provides its members with a mechanism through which they learn the ways of social living. So socialization is an important pre-requisite of society.

(3) Interdependence:

In all societies, there is social relationship. As there is mutual awareness among individuals in a society, there is also mutual dependence and co-operation. Individuals are bound together in a web of interdependence.

(4) Social control:

There is some people in a society who do not act according to the desire of the society. In order to bring these people into line every society devises a mechanism called social control. By social control, every society regulates anti-social activities of its members.

(5) Goal attainment:

Goal attainment is another functional prerequisite. It includes (1) the determination of goals, (2) the motivation of the members of the society to attain these goals and (3) the mobilising of the members and their energies for the achievement of goals.

(6) Replacement:

It is another vital condition for the society to survive. Old members die. New members usually take their place. Otherwise society may die. The replacement is done through procreation.

(7) Division of labour:

As there is interdependence in society, there is division of labour too. If one function is performed by one individual the other by other individual. In simple societies division of labour was simply based on sex, age and ability. In modern societies division of labour has become complex.

(8) A system of role allocation:

In every society there must be a proper process for determining which persons will occupy what roles at what time for what purposes. This process is called 'role allocation'. Proper allocation of roles between members minimizes problem for the society. Otherwise, society may face disintegration.

(9) A system of communication:

A society cannot exist without a system of communication. Animals use signals but humans use both signals and symbols. They can communicate with one another in a meaningful manner.

(10) A system of production:

No society can function in the absence of a system of production. It involves techniques and organisation. Human beings learn these techniques of production through observation, participation, and instruction. Production has both individual and collective aspect. Man achieves many things through collective effort,

(11) A system of distribution:

Production is closely associated with distribution. In simple societies producers were the consumers. In complex societies this is not so. There are some persons who cannot produce but only consume. For instance children, the diseased and the disabled. For these people society also makes provision for consumption. Improper distribution may lead to conflict in society.

5.6 Man and Society

The Human Being and the Group:

The problem of man cannot be solved scientifically without a clear statement of the relationship between man and society, as seen in the primary collectivity—the family, the play or instruction group, the production team and other types of formal or informal collectivity. In the family the

individual abandons some of his specific features to become a member of the whole. The life of the family is related to the division of labour according to sex and age, the carrying on of husbandry, mutual assistance in everyday life, the intimate life of man and wife, the perpetuation of the race, the upbringing of the children and also various moral, legal and psychological relationships. The family is a crucial instrument for the development of personality. It is here that the child first becomes involved in social life, absorbs its values and standards of behaviour, its ways of thought, language and certain value orientations. It is this primary group that bears the major responsibility to society. Its first duty is to the social group, to society and humanity. Through the group the child, as he grows older, enters society. Hence the decisive role of the group. The influence of one person on another is as a rule extremely limited; the collectivity as a whole is the main educational force. Here the psychological factors are very important. It is essential that a person should feel himself part of a group at his own wish, and that the group should voluntarily accept him, take in his personality.

Everybody performs certain functions in a group. Take, for example, the production team. Here people are joined together by other interests as well as those of production; they exchange certain political, moral, aesthetic, scientific and other values. a group generates public opinion, it sharpens and polishes the mind and shapes the character and will. Through the group a person rises to the level of a personality, a conscious subject of historical creativity. The group is the first shaper of the personality, and the group itself is shaped by society.

The Unity of Man and Society:

A person's whole intellectual make-up bears the clear imprint of the life of society as a whole. All his practical activities are individual expressions of the historically formed social practice of humanity. The implements that he uses have in their forma function evolved by a society which predetermines the ways of using them. When tackling any job, we all have to take into account what has already been achieved before us.

The wealth and complexity of the individual's social content are conditioned by the diversity of his links with the social whole, the degree to which the various spheres of the life of society have been assimilated and refracted in his consciousness and activity. This is why the level of individual development is an indicator of the level of development of society, and viceversa. But the individual does not dissolve into society. He retains his unique and independent individuality and makes his contribution to the social whole: just as society itself shapes human beings, so human beings shape society.

The individual is a link in the chain of the generations. His affairs are regulated not only by himself, but also by the social standards, by the collective reason or mind. The true token of individuality is the degree to which a certain individual in certain specific historical conditions has absorbed the essence of the society in which he lives.

Consider, for instance, the following historical fact. Who or what would Napoleon Bonaparte have been if there had been no French Revolution? It is difficult or perhaps even impossible to reply to this question. But one thing is quite clear—he would never have become a great general and certainly not an emperor. He himself was well aware of his debt and in his declining years said, "My son cannot replace me. I could not replace myself. I am the creature of circumstances." (Ralph Waldo Emerson, 1870) It has long been acknowledged that great epochs give birth to great men. What tribunes of the people were lifted by the tide of events of the French Revolution— Mirabeau, Marat, Robespierre, Danton. What young, sometimes even youthful talents that had remained dormant among the people were raised to the heights of revolutionary, military, and organizational activity by the Great October Socialist Revolution.

It is sometimes said that society carries the individual as a river carries a boat. This is a pleasant

simile, but not exact. An individual does not float with the river; he is the turbulently flowing river itself. The events of social life do not come about by themselves; they are made. The great and small paths of the laws of history are blazed by human effort and often at the expense of human blood. The laws of history are not charted in advance by superhuman forces; they are made by people, who then submit to their authority as something that is above the individual.

The key to the mysteries of human nature is to be found in society. Society is the human being in his social relations, and every human being is an individual embodiment of social relations, a product not only of the existing social system but of all world history. He absorbs what has been accumulated by the centuries and passed on through traditions. Modern man carries within himself all the ages of history and all his own individual ages as well. His personality is a concentration of various strata of culture. He is influenced not only by modern mass media, but also by the writings of all times and every nation. He is the living memory of history, the focus of all the wealth of knowledge, abilities, skills, and wisdom that have been amassed through the ages.

Man is a kind of super-dense living atom in the system of social reality. He is a concentration of the actively creative principle in this system. Through myriads of visible and invisible impulses the fruit of people's creative thought in the past continues to nourish him and, through him, contemporary culture.

Sometimes the relation between man and society is interpreted in such a way that the latter seems to be something that goes on around a person, something in which he is immersed. But this is a fundamentally wrong approach. Society does, of course, exist outside the individual as a kind of social environment in the form of a historically shaped system of relations with rich material and spiritual culture that is independent of his will and consciousness. The individual floats in this environment all his life. But society also exists in the individual himself and could not exist at all, apart from the real activity of its members. History in itself does nothing. Society possesses no wealth whatever. It fights no battles. It grows no grain. It produces no tools for making things or weapons for destroying them. It is not society as such but man who does all this, who possesses it, who creates everything and fights for everything. Society is not some impersonal being that uses the individual as a means of achieving its aims. All world history is nothing but the daily activity of individuals pursuing their aims. Here we are talking not about the actions of individuals who are isolated and concerned only with themselves, but about the actions of the masses, the deeds of historical personalities and peoples. An individual developing within the framework of a social system has both a certain independence on the whole system of social standards and an autonomy that is an absolutely necessary precondition for the life and development of the system. The measure of this personal autonomy is historically conditioned and depends on the character of the social system itself. Exceptional rigidity in a social system (fascism, for example) makes it impossible or extremely difficult for individual innovations in the form of creative activity in various spheres of life to take place, and this inevitably leads to stagnation.

The Relationships between the Individual and Society in History:

To return once again to the simile of the river. The history of humankind is like a great river bearing its waters into the ocean of the past. What is past in life does not become something that has never been. No matter how far we go from the past, it still lives to some extent in us and with us. From the very beginning, the character of the man-society relationship changed substantially in accordance with the flow of historical time. The relationship between the individual and a primitive horde was one thing. Brute force was supreme and instincts were only slightly controlled, although even then there were glimpses of moral standards of cooperation without which any survival, let alone development, would have been impossible. In tribal conditions people were closely bound by ties of blood. At that time there were no state or legal

relationships. Not the individual but the tribe, the genus, was the law-giver. The interests of the individual were syncretised with those of the commune. In the horde and in tribal society there were leaders who had come to the fore by their resourcefulness, brains, agility, strength of will, and so on. Labour functions were divided on the basis of age and sex, as were the forms of social and other activity. With the development of the socium an ever increasing differentiation of social functions takes place. People acquire private personal rights and duties, personal names, and a constantly growing measure of personal responsibility. The individual gradually becomes a personality, and his relations with society acquire an increasingly complex character. When the society based on law and the state first arose, people were sharply divided between masters and slaves, rulers and ruled. Slave society with its private property set people against one another. Some individuals began to oppress and exploit others.

Feudal society saw the emergence of the hierarchy of castes, making some people totally dependent on others. On the shoulders of the common toiler there grew up an enormous parasitic tree with kings or tsars at its summit. This pyramid of social existence determined the rights and duties of its citizens, and the rights were nearly all at the top of the social scale. This was a society of genuflection, where not only the toilers but also the rulers bowed the knee to the dogma of Holy Scripture and the image of the Almighty.

The age of the Renaissance was a hymn to the free individual and to the ideal of the strongly developed human being blazing trails of discovery into foreign lands, broadening the horizons of science, and creating masterpieces of art and technical perfection. History became the scene of activity for the enterprising and determined individual. Not for him the impediments of the feudal social pyramid, where the idle wasted their lives and money, enjoying every privilege, and the toilers were kept in a state of subjugation and oppression. At first came the struggle for freedom of thought, of creativity. This grew into the demand for civil and political freedom, freedom of private initiative and social activity in general.

As a result of the bourgeois revolutions that followed, the owners of capital acquired every privilege, and also political power. The noble demand that had been inscribed on the banners of the bourgeois revolutions—liberty, equality and fraternity—turned out to mean an abundance of privileges for some and oppression for others. Individualism blossomed forth, an individualism in which everybody considered himself the hub of the universe and his own existence and prosperity more important than anyone else's. People set themselves up in opposition to other people and to society as a whole. Such mutual alienation is a disease that corrupts the social whole. The life of another person, even one's nearest, becomes no more than a temporary show, a passing cloud. The growing bureaucracy, utilitarianism and technologism in culture considerably narrow the opportunities for human individuality to express and develop itself. The individual becomes an insignificant cog in the gigantic machine controlled by capital. Alienation makes itself felt with particular force.

What is alienation?

It is the conversion of the results of physical and intellectual activity into forces that get out of human control and, having gained the whip hand, strike back at their own creators, the people. It is a kind of jinn that people summon to their aid and then find themselves unable to cope with.

Thus, the state which arose in slave society, became a force that oppressed the mass of the people, an apparatus of coercion by one class over another. The science that people venerate, that brings social progress and is in itself the expression of this progress, becomes in its material embodiment a lethal force that threatens all mankind. How much has man created that exerts a terrible pressure on his health, his mind and his willpower! These supra-personal forces, which are the product of people's joint social activity and oppress them, are the phenomenon known as alienation.

The thinkers of the past, who were truly dedicated to the idea of benefiting the working folk, pointed out the dangers of a system governed by the forces of alienation, a system in which some people live at the expense of other people's labour, where human dignity is flouted and man's physical and intellectual powers drained by exploitation.

The individual is free where he not only serves as a means of achieving the goals of the ruling class and its party but is himself the chief goal of society, the object of all its plans and provisions. The main condition for the liberation of the individual is the abolition of exploitation of one individual by another, of hunger and poverty, and the reassertion of man's sense of dignity. This was the kind of society of which the utopian socialists and the founders of scientific socialism dreamed. In contrast to bourgeois individualism, socialist collectivism starts off from the interests of the individual— not just the chosen few but all genuine working people. Socialism everywhere requires striking, gifted personalities with plenty of initiative. A person with a sense of perspective is the highest ideal of the creative activity of the socialist society.

5.7 Summary

Humans generally do not live alone, isolated from each other. Instead, individuals tend to live in communities with other people, related by ethnicity, nationality, religion, or some other cultural element. A human society is a group of people who share a common lifestyle and organization.

Human societies perform important functions in the society. Functions of human society are vital. Society's main function in relation to the individual are to provide and safeguard basic needs, to protect and keep order in the society, to provide welfare and general well-being of human beings, socialization through education and community, division of labour, support goal attainment, a system of communication etc... There is a relationship between man and society which is seen in human society.

5.8 Technical Terms

1. Human society
2. Man and society
3. Organization

5.9 Self Assessment Questions

1. Explain the nature of human society.
2. Define society and explain the characteristics of human society.
3. Discuss the various functions of human society.
4. Examine the relationship between man and society.

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Lesson No. 6

SOCIAL GROUPS

6.0 Objectives:

The main objective of this lesson is to explain the concept and classification of social groups

Contents:

- 6.1 Introduction
- 6.2 Definitions of Social Group
- 6.3 The concept of Social Group
- 6.4 Classification of Social Groups
- 6.5 The criteria of Classification
- 6.6 The Classifications
- 6.7 Characteristics of Social Group
- 6.8 Importance of Social Group
- 6.9 Summary
- 6.10 Technical Terms
- 6.11 Self Assessment Questions
- 6.12 Reference Books

6.1 Introduction

Society consists of groups. Society starts with an aggregate of people. But the mere congregation of people in a physical area does not make them a social group. A social group exists when two or more people are in direct or indirect contact and communication. The members of the group stimulate and respond to one another in some meaningful way. This mutual stimulation and response of individuals and groups is social interaction. Society is rooted in social interaction. It represents the conditioned behaviour of persons and groups. "Both society and culture are the products of social interaction". Social interaction is the most elemental social phenomenon from which spring all other social phenomena. When interaction recurs often enough so that we can perceive a pattern of behaviour, a social relation exists. Social relations may be friendly or unfriendly, intimate or non-intimate, inclusive or non-inclusive, specialized or non-specialized in character. The nature and character of social relationships underline different forms of social groups such as primary and secondary groups, in-groups and out-groups, organized and unorganized groups, formal and informal groups or organizations and so on.

6.2 Definitions of Social Group

1. Harry M. Johnson says that "A social group is a system of social interaction".
2. Marshall Jones is of the opinion that a social group is "two or more people between whom there is an established pattern of interaction".

3. R.M. MacIver and Page define social group as 'any collection of human beings who are brought into human relationships with one another'.
4. Ogburn and Nimkoff. "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group".
5. Emory S. Bogardus defines social group as 'a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities.

6.3 Concept of Social Group

A social group consists of two or more people who interact with one another and who recognize themselves as a distinct social unit. The definition is simple enough, but it has significant implications. Frequent interaction leads people to share values and beliefs. This similarity and the interaction cause them to identify with one another. Identification and attachment, in turn, stimulate more frequent and intense interaction. Each group maintains solidarity with all to other groups and other types of social systems.

'Group' is one of those terms which in common usage lack exactness. We use the word 'group' to mean such groups as family group, kin group, racial group, church group, religious group, occupational group, age group, sex group, vast community group, abstract group, statistical group, collectivity and so on. Even in sociology the word group is not always consistently used by the sociologists. The word 'group' is very loosely used. Sometimes, the word 'group' is used to refer to entire human group. Sometimes, it is used to mean a small group which consists of two (dyad) or more individuals. The term 'group' is not used with any specifications. Hence, it is difficult to give a single satisfactory definition to the concept of group.

6.4 Classification of Social Groups

Social groups are not only innumerable but also diverse. It is not possible to study all the groups. A systematic study of groups demands a scientific classification. But such a classification is difficult to be made because of the very complex nature of the group. Sociologists have not been successful in providing a satisfactory classification of groups. We have not one but several classifications. Some thinkers have given simple classification while others have given an elaborate classificatory scheme.

6.5 The Criteria of Classification

Classification of any kind in any field is always made on some basis. But social groups are classified not on the basis of any one factor, but on several factors. Different sociologists have classified social groups on the basis of different criteria. Groups have been classified variously on the basis of factors such as – radical features, religious beliefs, territory, nature of government, size, caste, sex, age, class, occupation, blood relationships, degree of organization, nature of social interaction, range of group interests, permanent or temporary nature, degree of mobility and so on. A single criterion may be taken or a combination of some factors may be preferred for a classification. The following are some of the main classifications. Of course, they are not mutually exclusive and they do overlap.

6.6 The Classifications

1. **'In-Groups' and 'Out-Group':** W.G. Sumner in his 'Folkways' differentiates between 'in-groups' and 'out-groups'. An 'In-Group' is simply the 'We-group' and an 'Out-Group' the 'They-group'. This classification is more subjective, in the sense, it depends on the tendency on

- the part of an individual to identify himself with a particular group in a particular situation for a particular reason. For example, for a Hindu, all the other Hindus constitute his 'in-group' and members of other religious groups, 'out-group'. For a Lingayat, the other Lingayats may constitute his 'in-group' and other people, his 'out-group' and so on.
2. **Involuntary and Voluntary Groups, Institutional and Non-Institutional Groups and Temporary and Permanent Groups:** Charles A. Ellwood in his 'Psychology of Human Society' has mentioned these three categories. Involuntary groups include the groups such as family, city, the state, community, caste, race etc., and the voluntary groups include political parties, trade unions, youth associations, religious associations, cultural associations and so on. Institutional groups are mostly permanent in nature and include church, state, caste, the school and so on while the non-institutional groups are temporary in nature and include groups such as crowds, mobs, public, audience and so on.
 4. **Horizontal Groups and Vertical Groups:** P.A. Sorokin has divided groups into two major types – the horizontal and the vertical. The former are large, inclusive groups; such as nations, religious organizations and political parties. The latter are smaller divisions, such as economic classes which give the individual his status in society.
 5. **Territorial Groups and Non-Territorial Groups:** Park and Burgess have distinguished between territorial groups (e.g., communities and states) and non-territorial groups (e.g., classes, castes, crowds and public).
 6. **Crowds, Groups and Collectivities:** Leopold Von Wiese and Howard Becker classified human groups into three categories; (1) Crowds, which are described as 'loose-textured and transitory' (2) Groups, aggregations of long duration, and (3) abstract collectivities such as a state or a church.
 7. **Primary Groups and Secondary Groups:** On the basis of nature and quality of social interaction groups have been classified into primary and secondary. The name of C.H. Cooley is very much associated with this classification though in actuality, he has not made any such classification. Cooley introduced the term 'primary group' and spoke nothing about 'secondary group'. The secondary groups are regarded as 'residual' category.
 8. **Social Groups, Social Category and Statistical Aggregate:** A distinction is also made between social groups, social categories and statistical aggregate. (i) Social groups are those which are characterized by some established pattern of interaction. Example: Peer groups, classroom groups, family, political party etc. (ii) A social category refers to the people who share a common status. Example: Bank officials, soldiers, teachers, farmers, women etc. (iii) A statistical aggregate includes people who share similar interests. Example: Cricket fans, subscribers of a magazine.
 9. **Genetic Groups and Congregate Group:** F.Q. Giddings has introduced this classification. Genetic groups are involuntary in nature and the individuals are born in them. Congregate groups are voluntary in nature and the individuals are at liberty to join them or not. Family groups, racial groups, ethnic groups are genetic groups, political parties, trade unions, etc. are congregate groups.
 10. **Tonnies' Classification of Communities (or Groups):** A German Sociologist Ferdinand Tonnies has classified communities into "Gemeinschaft" and "Gesellschaft". These two terms have been translated into English as "Community" and "Association" respectively. Tonnies made the distinction between 'Community' and 'Association' at two levels. The distinction was applied to both: (i) to the social groups within a society, and (ii) to the societies themselves.
 11. **Small Groups and Large Groups:** George Simmel introduced this classification. Size is the basis of this classification. Small groups include 'dyad', 'triad' and other small groups.

Large groups represent racial groups, political groups, nation and other big collectivities.

6.7 Characteristics of Social Group

The main characteristics of social groups are as follows:

- 1) **Collection of Individuals:** Social group consists of people without individuals there can be no groups. Just as we cannot have a college or a university without students and teachers we cannot have a group in the absence of people.
- 2) **Interaction Among Members:** Social interaction is the very basis of group life. Hence mere collection of individuals does not make a group the members must have interaction. A social group, is in fact a system of social interaction. The limits of social group are marked by the limits of social interaction.
- 3) **Mutual awareness:** Group life involves mutual awareness. Group members are aware of one another and their behaviour is determined by this mutual recognition. This may be due to what Giddings calls 'the consciousness of kind'.
- 4) **'We-feeling':** 'We-feeling' refers to the tendency on the part of the members to identify themselves with the groups. It represents group unity. 'we-feeling' creates sympathy in and fosters co-operation among members. It helps group members to defend their interests collectively.
- 5) **Group Unity and Solidarity:** Group members are tied by a sense of unity. The solidarity or integration of a group is largely dependent upon the frequency, the variety, and the emotional quality of the interactions of its members. A family or a friends' group, or a religious group is highly united and integrated, because its members are related by several common interests and have frequent social contacts with one another and express a high degree of morale and of loyalty. Unity is maintained more often by conscious effort.
- 6) **Common Interest:** The interests and ideals of group are common. Groups are mostly formed or established for the fulfillment of certain interests. In fact, men not only join groups but also form group for the realization of their objectives or interests. Form of the groups differs depending upon the common interests of the group. Hence, there are political groups, religious groups, economic groups, educational groups, racial groups, national groups and so on.
- 7) **Similar behaviour:** The members of the group behave in more or less similar way for the pursuit of common interests. Social groups represent collective behavior.
- 8) **Group Norms:** Every group has its own rules or norms which the members are supposed to follow. These norms may be in the form of customs, folkways, mores, traditions, conventions, laws, etc. they may be written or unwritten norms or standards. Every group has its own ways and means of punishing or correcting those who go against the rules. The continued group-life of man practically become impossible without some norms.
- 9) **Size of the Group:** Every group involves an idea of size. Social groups vary in size. A group may be as small as that of dyad (two members' group e.g., husband-and-wife-family) or as big as that of a political party having lakhs of members. Size will have its own impact on the character of the group.'

- 10) **Groups are Dynamic:** Social groups are not static but dynamic. They are subject to changes whether slow or rapid. Old members die and new members are born. Whether due to internal or external pressures or forces, groups undergo changes.
- 11) **Stability:** groups are stable or unstable, permanent or temporary in character. Some groups like, the crowd, mob, audience, spectators' group etc., are temporary and unstable. But many groups are relatively permanent and stable in character.
- 12) **Influence on Personality:** Social groups directly or indirectly shape the personality of their members. They also provide opportunities for the expression of individuality.

6.8 Importance of Social Group

The study of human society is essentially the study of human groups. Society consists of groups of innumerable kinds and variety. No man exists without a society and no society exists without groups. Groups have become a part and parcel of our life. Out of necessity and inevitability human beings are made to live in groups. Knowingly or unknowingly or unwillingly, with pleasure or contempt, people live in groups and societies. Man's life is to an enormous extent lived and controlled by groups of different kinds.

Survival Becomes Problematic without Groups: groups have become so necessary that our very survival becomes problematic and doubtful in their absence. Groups are complementary to the development of human faculties, traits and human nature. Man by birth itself has the biological potentiality of becoming man-the social being.

Man Becomes Man only Among Men: Man becomes man only among men. Various studies have convincingly proved that man fails to develop human qualities in the absence of human environment. The famous case of Kasper Hauser, a youth who was bereft of human contacts because of political mechanization, the most interesting feral case of the two Hindu female children Kamala and her sister found in wolf's den and the pitiable case of Anna, an illegitimate American child which was kept away from human contacts for more than five years and several other instances have proved beyond doubt that only a human environment makes a man; a biological animal, a human being. The biological potentiality of man to become a 'person' does not happen on its own automatically, even in the absence of a human environment. The biological potentiality blossoms only in social situation, to be more precise, only in the context of groups. Added to this, the prolonged human infancy and the helplessness of new born baby have almost made it a prisoner of the most elementary social group, that is family.

Groups Help Social Survival Also: Not only from the point of view of survival but also from the viewpoint of leading a successful life man depends on groups. By engaging himself in constant relations with others he learns things and mends his ways. He keeps his eyes wide open, lends his ears to what others say, tries to keep his memory ever fresh to remember the good things of the past and to refrain from repeating the blunders of the past. In brief, from birth to death, man is engaged in the process of socialization. Socialization or the process of humanization helps man to develop a personality of his own.

the product of the group life. The 'self' that every individual develops, though unique, is itself a product of the group. No 'self' arises in isolation. Groups provide scope for the individuals to express their real nature, their talents and abilities. Hidden potentialities can find their expression only in the context of social groups. What is latent in man becomes manifest only in groups. The groups shape man's attributes, his beliefs, his morals and his ideals. Emotional development,

intellectual maturity, satisfaction of physical and social needs are unthinkable without groups. Group is a part of our mental equipment and we are a part of group.

6.9 Summary

Social group consists of people and without collection of an individual there can be no groups. A social group exists when two more people are in direct or indirect contact and communication. The members of the group stimulate and respond to one another in some meaningful way. Social relations may be friendly or unfriendly, intimate or non-intimate, inclusive or non-inclusive, specialized or non-specialized in character. The nature and character of social relationships underline different forms of social groups such as primary and secondary groups, in-groups and out-groups, organized and unorganized groups, formal and informal groups or organizations and so on.

6.10 Technical Terms

Inevitability
Innumerable
Stimulation
Unorganized
Diverse
Stability

6.11 Self Assessment Questions:

- (1) Explain the meaning and concept of social groups
- (2) Write about the importance of social groups
- (3) Elaborately and discuss on classifications of social groups

6.12 Reference Books

1. Charles H. Cooley Social Organization, New York, 1920.
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Lesson 7

TYPES OF SOCIAL GROUPS–

PRIMARY AND SECONDARY GROUPS - COMMUNITY

7.0 Objective:

This lesson explain about the social group and various types of social groups and Community.

Contents

- 7.1 Introduction
- 7.2 Definitions of Social Group
- 7.3 Types of Social Groups
- 7.4 The Meaning of Primary Groups
- 7.5 Chief Characteristics of Primary Group
- 7.6 Importance of Primary Groups
- 7.7 Secondary Groups
- 7.8 Meaning and Characteristics of Secondary Groups
- 7.9 Importance of Secondary Group
- 7.10 Primary and Secondary Groups: Differences
- 7.11 Concept of Community
- 7.12 Rural Community
- 7.13 Urban Community
- 7.14 Tribal Community
- 7.15 Summary
- 7.16 Technical Terms
- 7.17 Self Assessment Questions
- 7.18 Reference Books

7.1 Introduction

The classification of social groups into 'primary' and 'secondary' has become very popular today. An American social psychologist Charles Horton Cooley has introduced the term 'primary group' in his book 'Social Organization'. He has given a detailed analysis of the concept of primary group and has not even mentioned the term 'secondary group' in his book. Sociologists like Kingsley Davis, Ogburn, MacIver and others have popularized the concept of secondary group. According to them, groups other than those of primary ones can be called 'secondary'. Hence, the secondary groups are treated as a 'residual category'. This classification of groups into primary and secondary is, however, made on the basis of the nature and character of social interaction. It means, it depends on the nature of social contact and the degree of intimacy among the members concerned. Primary groups are also called 'face-to-face' groups and secondary groups, the 'derivative group'.

7.2 Definitions of Social Group

1. Harry M. Johnson says that "A social group is a system of social interaction".
2. Marshal Jones is of the opinion that a social group is 'two or more people between whom there is an established pattern of interaction'.
3. R.M. MacIver and Page define social group as 'any collection of human beings who are brought into human relationships with one another'.
4. Ogburn and Nimkoff. "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group".
5. Emory S. Bogardus defines social group as 'a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities.

7.3 Types of Social Groups

1. **'In-Groups' and 'Out-Group':** W.G. Sumner in his 'Folkways' differentiates between 'in-groups' and 'out-groups'. An 'In-Group' is simply the 'We-group' and an 'Out-Group' the 'They-group'. This classification is more subjective, in the sense, it depends on the tendency on the part of an individual to identify himself with a particular group in a particular situation for a particular reason. For example, for a Hindu, all the other Hindus constitute his 'in-group' and members of other religious groups, 'out-group'. For a Lingayat, the other Lingayats may constitute his 'in-group' and other people, his 'out-group' and so on.
2. **Involuntary and Voluntary Groups, Institutional and Non-Institutional Groups and Temporary and Permanent Groups:** Charles A. Ellwood in his 'Psychology of Human Society' has mentioned these three categories. Involuntary group includes the groups such as family, city, the state, community, caste, race etc., and the voluntary groups include political parties, trade unions, youth associations, religious associations, cultural associations and so on. Institutional groups are mostly permanent in nature and include church, state, caste, the school and so on while the non-institutional groups are temporary in nature and include groups such as crowds, mobs, public, audience and so on.
3. **Horizontal Groups and Vertical Groups:** P.A. Sorokin has divided groups into two major types – the horizontal and the vertical. The former are large, inclusive groups; such as nations, religious organizations and political parties. The latter are smaller divisions, such as economic classes which give the individual his status in society.
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7.4 The Meaning of Primary Groups

The concept of 'primary groups' is a significant contribution of C.H. Cooley to the social thought. Primary groups are found in all the societies. The primary group is the nucleus of all social organization. It is a small group in which a few persons come into direct contact with one another. These persons meet face to face for mutual help, companionship and discussion of common questions.

Cooley used the term 'primary groups' to mean a social group characterized by 'face-to-face' relationship, mutual aid and companionship. By primary groups, Cooley meant the intimate, personal 'face-to-face' groups in which we find our companions and comrades as the members of our family and our daily associates. These are the people with whom we enjoy the more intimate kinds of social relations. The primary groups can be referred to as the 'We' groups. Cooley explained that a primary group involves the sort of sympathy and mutual identification for which 'We' is the natural expression.

Cooley writes—"By primary groups I mean those characterized by intimate face-to-face association and co-operation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individual...."

Primary groups are universal group functioning in all states of cultural development. They are the chief basis of what is universal in human nature and human ideals. The 'self' is developed and moulded by the primary group relations. Primary groups socialized the individuals. As

MacIver says they are 'the breeding ground of our mores and the nurse of our loyalties'. In primitive culture, and even in advance cultures before the growth of cities, the majority of associations occur in primary groups.

7.5 Chief Characteristics of Primary Groups

The characteristics features described below throw more light on the nature and character of primary groups.

Dominance of Face-to-Face Relations: Primary groups are characterized by close and intimate relationships. There exists a face-to-face relationship among the members. In primary groups everyone knows everyone else; one's name and face, one's status, wealth, occupation, level of education etc. close contact between them increases intimacy among the members. Face-to-Face relations are commonly observed in small groups like family, children's play group, neighborhood and so on.

Identity of Ends: Members of the primary groups have more or less identical desires and attitudes. They work together for the attainment of their common ends without disagreement. They look at the world through the same eyes. Every member of the group pursues, as one of his ends, the welfare of the other. The identification of ends is connected with the fusion of personalities within the group.

The relationship is an End in Itself: The primary relationship is regarded as an end in itself, but not a means to an end. It is neither utilitarian nor motivated by any economic gain. It is intrinsically enjoyable. True love between husband and wife or genuine friendship between two individuals is for example, beyond the consideration of any selfish motive.

The Relationship is Personal: In the primary group the interest of each is centered in others as persons. The relationship disappears if the particular person disappears from it. As Kingsley Davis says, 'the primary relationship is a matter of persons, it exists because of the person, not despite him'. The relationship is non-transferable and irreplaceable. For example the relationship between the husband and wife is such that no third person can replace any one of the two.

The Relationship is Inclusive: The individual in a personal relationship is not an abstraction. Individuals are treated as complete human beings. All persons of the group are fused together completely. Individuals know each other very well. Different sides of member's personality are known to all the other members.

The Relationship is Spontaneous: A purely primary relationship is voluntary. It is not planned. It is not based on any contract. Relationships develop between members naturally and spontaneously. The relationships that develop between the mother and the child, friend and a friend, husband and wife, child and a child are, for example, purely voluntary, and spontaneous.

Small Size: Primary groups are smaller in size. Effective participation of the members is possible only when the group is of a small size. Other factors being equal, the smaller the group the more intimate it is. The character of the group tends to change with its size. The increase in the size of the group will have a negative effect on the intimacy of the members.

Physical Proximity or Nearness: Face-to-Face relations can be found only when members reside in a particular area more or less permanently. Seeing and talking with each other facilitates the exchange of ideas, opinions and sentiments. It makes possible the 'conversation of gestures' of which Mead speaks. Caressing, kissing, eating and dwelling together, playing, travelling, and studying together—all tend to be regarded as external symbols of close solidarity. Physical proximity provides an opportunity for the very development of primary groups.

Stability of the Group: A primary group is relatively a permanent group. Other things being equal, the longer the group remains together, the more numerous and deeper are the contacts between its members. Social ties deepen in time. Although a husband and wife may have quarreled for ten years, the very fact that they have lived together for that long, makes it hard for them to do without each other.

Similarity of Background: The members of a primary group must have more or less the same background. There must be some approximations in their level of experience. Each must have something to contribute, to give as well as to take. The person “who is too far above or below it, disturbs the process of group participation”. This is essential even for the easy interplay of personalities in the family, the play group, the gang etc.

Limited Self-Interest: Members of the primary group subordinate their personal interests to the interests of the group. The common interest of the group is strong enough to control individual interest. The commonness of interests provides mental pleasure and contentment to the members.

Intensity of Shared Interest: The shared interests of the group also hold them together. The interest which is shared acquires a new significance, a new emphasis, a new valuation. It has a breadth of support. The group is relatively durable because of these shared interests. The primary group sustains the interest of living itself.

Communication: Communication in the case of primary group like family or children's play group, for example, is very quick and effective. Direct or face-to-face contact helps easy communication between the members.

Unspecialized Character of the Primary Group: A primary group is not deliberately created nor is it specialized in character. It has not come into being for the pursuit of any particular interest of the people. On the other hand, the interests of primary groups are always comprehensive. Hence, the group is unspecialized in character.

Direct Cooperation: Direct cooperation characterizes primary group. Members work directly and in cooperation with each other to achieve their common interests. They do not act independently nor even interdependently, but all participate in the same process. Division of labour as it is understood in a complex industrial society, does not exist in a primary group. Work is essentially ‘a mode of sharing a common experience’. The group is ‘a unity in the performance of its function’.

7.6 Importance of Primary Group

Primary groups are of great individual as well as social importance. They are the medium through which we learn our culture. They prepare the individuals to lead a successful social life. They socialize individuals and give proper shape to their personality. Some of the primary groups may secure certain external advantages such as better wages, production efficiency, workers' morale, counselling and guidance and so on.

Primary Group-A Great Humanizing Agent: The primary group enacts the role of a humanizing agency. Family is the immediate primary group in which a child finds itself as soon as it is born. The family, peer groups and the neighborhood play an important role in socializing and humanizing the child. Primary groups teach the child the social norms, standards, morals, beliefs, values and ideas of the society. They introduce to the child the culture of the society. They emotionally condition the child's personality. The animal drives of man become human only through constant training. The primary groups, as MacIver says, are ‘the nursery of human nature’.

Development of Personality: C.H. Cooley is of the opinion that the primary group, particularly the family, is the chief moulder of the human personality. The primary group is the source of ‘our notions of love, freedom, justice and the like’. The qualities of behaviour that a child picks up during the early years in primary groups find their expression in his adult life. Fair play, equality, free expression, submission to the will of the group and willingness to sacrifice for it are characteristics of family groups. These have a great impact on the personality development of the individuals. Primary groups mould our opinions, guide our affections, influence our actions, and in large measure

determine our loyalties. These are not the groups in which we merely work or play. These are the groups in which we live and have our being.

Satisfaction of Psychological Needs: Primary groups satisfy many psychological needs of the individuals. Individuals get mental happiness, contentment and security from the primary groups. They get the advantages of companionship, sympathy and exchange of thoughts and feelings. They reduce mental tensions and emotional stresses and strains. An individual finds his nearest and the dearest companions in the primary groups. He also realizes from his experiences that the primary group is his noble centre of human affection, love and sympathy.

Provision of Stimulus: The primary group not only provides satisfaction and happiness to the individuals, but it also provides a stimulus to pursue their interests. With confidence and courage the individual members work, strive and struggle to achieve their goals. Everyone feels that he is not alone pursuing the interest but there are other who along with him are devoted to same pursuit. This feeling stimulates him to keener efforts.

United in Process: The primary group is a cohesive group. Direct cooperation characterizes the face-to-face group. Hence, the members participate in the same group process. The group is essentially a “mode of sharing a common experience”. There is a unity in the performance of its function. Hence it meets the physical as well as psychological needs of its members. It is better equipped to face crisis also.

Strengthens the Democratic Spirit: The primary group serves the needs of society also. Primary groups help the individual to acquire basic attitudes towards people, social institutions and the world around him. The attitudes of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom. The very democratic spirit is developed and reinforced in primary groups.

Acts as an Agent of Social Control: From the point of view of society the primary group acts as an agency of social control. Primary groups not only provide security to the members but also control their behaviour and regulate their relations. For example, family, neighborhood, peer group or friends’ group control much of the activities of their members.

7.7 The Secondary Groups

An understanding of the modern industrial society requires an understanding of the secondary groups. The secondary groups are almost the opposite of primary groups. The social groups other than those of primary groups may be termed as ‘secondary groups’. They are a residual category. They are often called ‘special interest groups’. MacIver and Page refer to them as ‘great associations’. They are of the opinion that secondary groups have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity.

Primary groups are group predominantly in societies where life is relatively simple. With the expansion in population and territory of a society, however, interests become diversified and other types of relationships, which can be called ‘secondary’ or impersonal, become necessary. Interests become differentiated. The service of experts is required. Techniques are elaborated, and the average member has neither the time nor the energy nor the skill to attend to them. The new range of the interests demands a complex organization. The members are numerous and too scattered to conduct their business through fact-to-face relationships. Specially selected persons must act on behalf of all and hence, arises a hierarchy of officials called ‘bureaucracy’.

These features characterize the rise of the modern state, the great corporation, the large church, the factory, the army, the labour union, a university, a nationwide political party and so on. These are secondary groups.

7.8 Meaning and Characteristics of Secondary Groups

Ogburn and Nimkoff say that the 'groups which provide experience lacking in intimacy' can be called secondary groups.

Frank D. Watson writes, 'the secondary group is larger and more formal, is specialized and direct in its contacts and relies more for unity and continuance upon the stability of its social organization than does the primary group'.

Characteristics

Dominance of Secondary Relations: Secondary groups are characterized by indirect, impersonal, contractual and non-inclusive relations. Relations are indirect because secondary groups are bigger in size and the members may not stay together. Relations are contractual in the sense, they are oriented towards certain interest or desires. Further, members are bound to one another by mutual rights, duties and obligations for the realization of their objectives or interests. Relations are impersonal, because members are not very much interested in other members as 'persons'. They are more concerned with their self-centered interests than with other persons. Relations are non-inclusive, because they are partial and have limited range. These kinds of relations among people can be found in big factories, business corporations, governmental offices, banks, universities, political parties, trade unions, international associations etc.

Largeness of the Size: Secondary groups are relatively larger in size. City, nation, political parties, trade unions, corporations, international associations, such as the Rotary Club, Lions Club, Vishwa Hindu Parishad, Society of Jesus, etc., are, for example, bigger in size. They may have thousands and lakhs of members. There may not be any limit to the membership in the case of some secondary groups.

Membership: Membership in the case of secondary groups is mainly voluntary. Individuals are at liberty to join or to go away from the groups. For example, they are at liberty to join political parties, international associations like the Rotary Club, Lions Club, business corporations and so on. However, there are some secondary groups like the state whose membership is almost involuntary.

No Physical Basis: Secondary groups are not characterized by physical proximity. Many secondary groups are not limited to any definite area. There are some secondary groups like the Rotary Club and the Lions Club which are almost international in character. The members of such groups are scattered over a vast area.

Specific Ends or Interests: Secondary groups are formed for the realization of some specific interests or ends. They are called 'special interest groups' members are interested in the groups because they have specific ends to aim at.

Indirect Communication: Contacts and communications in the case of secondary groups are mostly indirect. Mass media of communication such as radio, telephone, television, newspaper, movies, magazines, post and telegraph etc., are resorted to by the members to have communication. Communication may not be quick and effective even. Impersonal nature of social relationships in secondary groups is both the cause and the effect of indirect communication.

Nature of Group Control: Informal means of social control are less effective in regulating the relations of members. Moral control is only secondary. Formal means of social control such as law, legislation, police, court etc., are made use of to control the behavior of members. The behavior of the people is largely influenced and controlled by public opinion, propaganda, rule of law and political ideologies.

Group Structure: The secondary group has a formal structure. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all. Secondary groups are mostly organized groups. Different statuses and roles that the members assume are specified. Distinctions based on caste, colour, religion or region, class, language etc., are less rigid and there is greater tolerance towards other people and group.

Limited Influence on Personality: Secondary groups are specialized in character. People's involvement in them is also of limited significance. Members' attachment to them is also very much limited. Further, people spend most of their time in primary groups than in secondary groups. Hence secondary groups have very limited influence on the personality of the members. MacIver is of the opinion that the specialized character of the secondary groups is an obstacle to the realization of the individual's fuller life and the development of his humane impulses.

7.9 Importance of Secondary Groups

The secondary groups are playing a very important role in the modern civilized and industrialized societies. For a long time the primary groups could meet the essential requirements of people. Due to the growth of cities and population, complexity of social structure and differentiation of interests, secondary groups have become a necessity. Particularly, the processes of Industrialization and urbanization have added to the unprecedented expansion and growth of society. As a result, the simple face-to-face groups could no longer serve the basic needs of the people. Secondary groups have replaced the earlier primary groups in many fields.

The Industrial Revolution, modern science and technology on the one hand, and the new political and religious outlook and ideologies on the other, have changed the very character of the modern society. There has been a radical change in the attitudes and outlook, interests and tastes, needs and necessities, ideas and ideologies of the people. Secondary groups of innumerable kind have come into being in order to cater to the needs and demands of the modern society. Not only the number but even the variety of the secondary groups are increasing. People are becoming more and more dependent on these groups now.

Our life is, today, to a great extent, lived and controlled by a large number of secondary groups. Our social set up is such that we are often inevitably dragged into one kind of secondary group or another. For example, a labourer working in a factory is forced to join one union or the other to protect his rights and fulfill his interests. Secondary groups have entered almost all the fields – political, economic, commercial, industrial, religious, educational, cultural etc.

More than the primary group the secondary groups are dominating our life. Much of our activities and achievements are carried on through secondary groups. They provide opportunities for us to develop our faculties and express our talents. They liberate and limit our energy. Much of our attitudes and outlook, ideas and ideologies are shaped and moulded by them. The modern civilized life is such that men have started establishing primary groups within the broader secondary groups. Small 'cliques', 'gangs', 'unions' consisting of a few may be found in the form of informal groups within the larger secondary group.

Men have started showing their loyalties towards their larger groups. The spirit of sacrifice, helpfulness, service, cooperation, dedication, sympathy, fair play etc., which we consider to be the characteristic qualities of primary groups are also often found to a very great extent in secondary groups. Commitment to a political party or religious association, loyalty to the nation, sense of duty towards society, identification with a trade union, allegiance to the army etc., are qualities which are found commonly in many secondary groups.

7.10 Primary and Secondary Groups : Differences

The classification of social groups into 'primary groups' and 'secondary groups' is not rigid. These groups are not watertight compartments. The groups having preponderance of primary or 'face-to-face' relations are primary groups. And the groups other than those of the primary groups are secondary groups. They constitute a residual category. Differences between the two are relative but not absolute. Even in secondary groups we find some elements of primary relations. Secondary groups too possess to some extent some attitudes of loyalty, devotion, faith, cooperation, sympathy, kindness etc., without which they cannot function. Members of primary groups such as family, neighborhood are also members of political parties, trade unions, religious association and so on. The following table makes evident the difference between the two.

Primary Groups	Secondary Groups
Meaning: Groups which are characterized by face-to-face relation, mutual aid and companionship are primary groups. Ex: Family, Community, Neighborhood, Playgroup	Groups which provide experience lacking in intimacy are secondary groups. Ex: Political parties, Trade Unions, Religious Associations, the State, City, Factory, Rotary Club etc.
Nature of Social Relations: Social relations are 'face-to-face', direct intimate, personal, contractual, non-specialized, non-partisan and non-economic in character.	Social relations are indirect, impersonal, non-intimate, contractual, specialized, partisan, and more economic in nature.
Size: Primary groups are smaller in size. They are localized or limited to a definite area.	Secondary groups are relatively bigger in size. They are not necessarily restricted to a small area.
Physical Proximity: Groups are smaller in size. They are localized or limited to a definite area.	Groups are not characterized by a physical area.
Communication: Since members stay together communication is not only direct but also quick and effective.	Since members are spread over a vast area direct communication is difficult. It is mostly indirect in nature.
Group Interests: Interests of the members are not specific but general. Everyone is interested in the welfare of everyone else.	Interest of the members is more specific. Hence groups are often called 'special interest groups'.
Nature of Cooperation: Cooperation is direct. Members work together, play together, enjoy together and in times of crisis struggle together. Cooperation is natural and spontaneous.	Cooperation is mostly indirect. Cooperation is an intended act to serve a particular need. It is limited to that purpose only. It is not spontaneous but deliberate and cultivated.
Group Structure: Group structure is very informal. Members are not particular about their rights and powers or statuses and prestige. No formal or detailed rules are drafted as guide line. The group is not very much 'organized' in the modern sense.	Group structure is formal. The group is regulated by a set of formal rules. Statuses and roles, rights and powers of the members are well defined. The organization of the group is carefully planned and worked out.
Durability: Groups are relatively durable.	Groups may be temporary or permanent.
Effects on Personality: The group has a long lasting influence upon the personality development of the members.	The impact of the group on the personality of the members is rather limited.

Nature of Group Control: Primary groups control the behaviour of the members to a great extent. Informal means of social control are enough to regulate the relations.

Secondary groups have limited control over the behavior of the members. Informal means are not enough and hence formal means of social control are resorted to for maintaining the group control.

7.11 Concept of Community

Community plays an important role in the life of an individual. A community is the total organized social life of a locality. "The mark of a community is that one's life may be lived wholly within it". One cannot live wholly within a business organization or a church; one can live wholly within a tribe or a city. The basic criterion of community, then, is that all of one's social relationships may be found within it.

Some communities are inclusive and independent on others. There are a few primitive communities like that of the Yurok tribes of California which are almost isolated. But modern communities have big population and are very much dependent on other communities. The character of the community and the role of the individual in it depend much on its territorial size, size of the population, nature of the local government and the economic pursuits of the people.

Communities are commonly divided into three general types—rural, Urban and Tribal

7.12 The Rural Community

The social life of man has undergone different stages of development. The earliest human communities were perhaps the loosely organized aggregations of a few families who carried on mutually interdependent activities in gathering food and defending themselves against their enemies. These primitive bands were migratory. Gradually, man acquired skill and knowledge in agriculture. Then began the settled life of man. With the development of agriculture and the consequent stabilization of the source of food, human communities became more permanent. These communities came to be known as village communities. The village is the oldest permanent community of man.

Meaning and Definition of Rural Community

Rural society or the village community consists of people living in a limited physical area who have common interest and common ways of satisfying them. Psychological bonds play an important part in the rural community. Physical locality contributes to the integration and stability of the village community. Such proximity had developed a sociability and had encouraged solidarity and mutuality.

As the rural sociologist Dwight Sanderson has stated in his "The Rural Community", a rural community consists of people living "on dispersed farmsteads and in a hamlet or village which forms the centre of their common activities".

Rural community is often looked upon as an association in which there is "social interaction of people and their institutions in the local area". The relationships in the rural community tend to be that Cooley termed primary, that is, of the intimate nature. The rural localities are often referred to as "community neighborhood".

The rural sociologists J.H. Kolb and Brunner defined a village as a population centre with 250 to 2500 persons and a hamlet as a somewhat smaller aggregation. A rural community may be defined as "a group of people permanently residing in a definite geographic area who, having developed a certain community consciousness and cultural, social and economic relations feel that they are separate from other communities."

7.13 The Urban Community

The 'urban community' means the city community. "The history of every civilization is the history, not of its countryside, but of its cities and towns. Civilization means the city and the city means civilization. Man originally built the city, and the city, in turn, civilized man". Man became a citizen when he became a member of a city-state. With the rise of the world – city,

as Spengler tells us, "there were no longer nobles and bourgeoisie, freemen and slaves, Hellenes and Barbarians, believers and nonbelievers, but only cosmopolitans and provincials. All other contrasts pale before this one, which dominates all events, all habits of life, all view of the world." The city is culture par excellence; it is the epitome of culture. It is mankind's greatest work of art and of artifice because it contains all others. Culture, a manufactured environment, surrounds the city man. "It is an environment of bricks and steel and mortar and cement, of bridges and tunnels, of sidewalks and streets, of monuments and buildings, of elevators and subway platforms." The city is the product of man and his own achievement. The city "has everything that is 'tawdry' and everything sublime. It holds both hope and despair. It encompasses millions of people, and it can be the loveliest place on earth... It is a vital centre of every civilized society... It is both a place and a state of mind." - Robert Bierstedt.

The Meaning of Urban System of Community

By 'urban system', we mean urban community. Urban community life represents the city-life. Though the term 'urban' is popularly used, it is not properly defined. There is no single all-inclusive definition of a city or urban community.

1. The urban sociologist Howard Woolston, in his 'Metropolis', defined the city as a "limited geographic area, inhabited by a largely and closely settled population, having many common interests and institutions, under a local government authorized by the State".
2. Park in his "The City" says that the city far from being a mere collection of individuals and of social conveniences, is rather a "state of mind, a body of customs and traditions, and the organized attitude and sentiments that inhere in these customs."
3. James A. Quinn in his "Urban Sociology", viewed the city as a "phenomenon of specialization", as a population aggregate whose occupations are nonagricultural.
4. Adna F. Weber in his "The Growth of Cities" defined the city as any incorporated place with a minimum of 10,000 inhabitants.
5. Louis Wirth in his essay "Urbanism as a way of life" writes: "For sociological purposes a city may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals".

7.14 Tribal Community

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M. Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

7.15 Summary

A social group is a system of social interaction. The classification of social groups into 'primary' and 'secondary' has become very popular today. Primary groups are found in all the societies. The primary group is the nucleus of all social organization. It is a small group in which a few persons come into direct contact with one another. These persons meet face to face for mutual help, companionship and discussion of common questions. The secondary groups are almost the opposite of primary groups. The social groups other than those of primary groups may be termed as 'secondary groups'. They are a residual category. They are often called 'special interest groups'.

7.16 Technical Terms

Interaction
Involuntary
Influence
Inclusive

7.17 Self Assessment Questions:

1. Discuss the various types of social groups
2. Write about the concept of social groups
3. Elaborately discuss differences between primary and secondary groups

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Lesson 8

SOCIAL STRUCTURE : THE CONCEPTS OF 'STATUS' AND 'ROLE'

8.0 Objective:

The concept of status and role of social structure has been explained in this lesson.

Contents

- 8.1 Introduction
- 8.2 Definitions of Social Structure
- 8.3 Elements of Social Structure
- 8.4 The Concept of Role
- 8.5 Meaning of Role
- 8.6 Nature of Role
- 8.7 Concept and Meaning of Social Status
- 8.8 Definitions of Social Status
- 8.9 Nature of Social Status
- 8.10 Interrelationship between Roles and Statuses
- 8.11 Summary
- 8.12 Technical Terms
- 8.13 Self Assessment Questions
- 8.14 Reference Books

8.1 Introduction

The concept of 'Structure' as plied in sociology studies draw their original inspiration from the works of Herbert Spencer and Emile Durkheim. Spencer compared society to living organisms. Any organism has a 'Structure' – that is it consists of a number of interrelated thoughts, such as a head, limbs, a heart and so on. Each of these parts has a 'function' to play in the life of the total organism. In the same way Spencer argued, a society has a structure – it also consists of interrelated parts, such as the family, religion, the state and so on. Ideally, each of these components also has a function that contributes to the overall stability of the social system. Modern sociologists do not, of course, much press the analogy between a society and an organism. But they have retained the same general idea of society as a system of interrelated systems, each having its structure and function. This idea has been stressed much by the sociologists who are called "functionalists".]

8.2 Definition of Social Structure

The concept of social structure is defined in different ways by different thinkers. We may consider some of these definitions.

- A. Radcliffe – Brown: defines social structure as "an arrangement of persons in institutionally controlled or defined relationships (such as the relationship of King and subject, or that of husband and wife)".

- B. In the British anthropological circles the term social structure is used to refer to “a body of principles underlying social relations, rather than their actual content”.
- C. Morris Ginsberg regard social structure as “the complex of the principal groups and institutions which constitute society”.
- D. Many socialists have used the term ‘social structure’ to refer to “the enduring, orderly and patterned relationships between elements of a society...” but there is a disagreement as to what would count as an “element”. For example, according to A.R. Brown general and regular kinds of relationships that exist between people, constitute the elements. For S.F. Nadel, the elements are roles. For most of the sociologists who are called ‘functionalists’, the elements of social structure ‘social institutions’. They considered these elements (that is social institutions) as necessary because they are “functional prerequisites”. Without these institutions no society can survive.

8.3 Elements of Social Structure

According to H.M. Johnson, the main elements of social structure are as follows.

- i. **Sub-groups of Various Types:** Society can be understood as a big group which consists of people. This big group or larger system consists of various sub-groups. Various political, economic, religious, educational, familial and other groups and associations represent such sub-groups. People who enact roles are organized in these sub-groups within the larger system. Some of these sub-groups persist longer than any particular members.
- ii. **Social structure consists of roles of various types:** Social structure consists of not only sub-groups but also roles. Roles are found within the larger system and also within the sub-groups. The concepts of role and sub-group imply interrelationship. Role occupants are expected to fulfill obligations to other people.
- iii. **Regulative norms governing sub-groups and roles:** Sub-groups and roles are governed by social norms. Social norms are of two types: (a) obligatory or relational, and (b) permissive or regulative.
Some norms specify positive obligations. But they are not commonly applied to all the roles and sub-groups. Some other norms specify the limit of permissible action. A role-occupant of a sub-group in this case, ‘must’ do certain things, ‘may’ do certain things, and ‘must not’ do still others. They are called “regulative norms”. They do not differentiate between roles and between sub-groups.
- iv. **Cultural Values:** Every society has its own cultural values. ‘Values’ refer to the measures of goodness or desirability. Individuals or groups are often found to be emotionally committed to values. They help to integrate a personality or a system of interaction. They provide a means by which conflicts tend to be resolved. Still some conflicts persist, because no system of action is perfectly integrated. Values are closely related to norms, in fact, they may be regarded as “higher-order norms”. Any one of these elements – a sub-group, a role, a social norm, or a value – may be called a “partial structure”.

8.4 The Concept of Role

The human society exhibits an 'order' because the social relations of its members and their activities are normally integrated. The varied needs of the members of society can be fulfilled only when they are prepared to work together by co-ordinating their energy, talents, time and their strength and weaknesses. They realize by their common sense and experience that no one in society can satisfy all his ends and desires by himself. They also come to understand that no one in society can do the work of all and all are not prepared and equipped to do some particular task. Members of society occupy different places and discharge different responsibilities in the mutual interest of all. Thus the co-ordination of division of labour is achieved primarily through the assignment of duties and rights to positions or statuses. Society itself is a network of such statuses. Each status has a set of expected behaviours called 'roles'. By providing for such 'roles' associated with each status, the many things which a society wants done will be distributed among people and groups in an agreed manner. This contributes to the orderliness in society. Thus, statuses and roles constitute an important element in social structure.

8.5 Meaning of Role

- According to Young and Mack, "A role is the function of a status".
- Robert Bierstedt says that a "role is the dynamic or the behavioural aspect of status... A role is what an individual does in the status he occupies".
- Duncan Mitchell writes that "a social role is the expected behaviour associated with a social position".
- For Kingsley Davis, role refers to "the manner in which a person actually carries out the requirements of his position".

8.6 Nature of Role

An analysis of 'social role' would reveal to us the following things.

- Every individual member of social group or society is bound to play social roles. It means role-playing is obligatory for all members. The number of roles that one plays depends on the statuses that he assumes.
- Some social roles are shared by a great many people. Ex. There are many adults, citizens, others, authors, ministers, teachers, and so on.
- Some social roles are enacted only by one or by comparatively a few individuals at a particular time in a particular place. Ex. In India, there can only a few governors at a time depending upon the number of states.
- Some social roles may be assumed voluntarily. The individual may choose to enact or not enact certain roles. Ex. One may choose to live in city as city dweller, play as a bowler in a cricket team, join a voluntary association and play the role of its executive member or not.
- The assumption of certain roles is largely involuntary. The enactment of many such roles has to take place continuously. Ex. Females will have to continuously enact the roles of females, males of males, whites of whites, Harijans of Harijans, and so on. They are unchangeable.

8.7 Concept and Meaning of Social Status

Society is understood in terms of the network of social interaction and interconnection. In any interaction situation we cannot expect everyone to respond to the stimulus in the same manner. Because everyone has his own separate identity which is already there even before entering the social situation. Example: a husband expects sexual response from his wife, but other men have no such right to expect such a response from her. Similarly, patients expect treatment for their diseases from the Doctors, students expect clarification for their doubts in lessons from their teachers, and so on. Thus, everyone enters a social situation with an identity. This identity refers to his position or status.

8.8 Definitions of Social Status

1. According to Duncan Mitchell, social status refers to “the position occupied by a person, family, or kinship group in a social system relative to others. This determines rights, duties and other behaviours, including the nature and extent of the relationships with persons of other statuses”.
2. Ralph Linton says that “status is the place in particular system, which a certain individual occupies at a particular time”.
3. Robert Bierstedt is of the opinion that “A status is simply a position in society or in a group... the status is the position afforded by group affiliation, group membership, or group organization. It is ‘set’ in the structure of the group or of the society before a given individual comes along to occupy it”.
4. For Morris Ginsberg “A status is a position in a social group or grouping, a relation to other positions help by other individuals in the group or grouping”.

8.9 Nature of Social Status

1. **External symbols to identify the status:** As Kingsley Davis has said, a person’s identity in a social situation reveals his status. Though not always certain external symbols help the identification of one’s statuses in society. The style of dress is one such indicator. Soldiers and army officers, nurses, doctors, advocates, policemen, religious missionaries, priests wear different dresses. Their statuses could be understood by means of their dresses. The various badges the policemen, and the army officials wear further pin point their status. Sex status of men and women could be ascertained with the help of the dress that they wear. In some societies married and unmarried persons, the old and young, the merchants and craftsmen wear different costumes. This kind of identification has its limitations because some unauthorized persons may wear certain type of costumes for fun, fashion or for cheating.
2. **Every status has its own rights, duties and obligations:** The nature of these rights and duties is decided by the normative system of society. A right is a legitimate expectation that one can entertain as an occupant of status in relation to the behaviour of a person in another position. From the viewpoint of another person their claim represents only an obligation. Thus, ‘rights’ and ‘obligations’ are only different definitions of the same relationship.
3. **Social statuses are governed by norms:** These norms vary with persons, situations and statuses, even though they are believed to be common to all. For example, the norms like ‘be honest’ ‘be truthful’ etc., are believed to be common to all. But in practice we know that a doctor cannot always tell the truth to the patient regarding the state of his disease. Similarly, a merchant cannot practice honesty always in his trade. Thus norms are always relative to situations. Which norms apply in a given case depends upon the relations between the statuses of the interacting persons and the situations in which they interact.
4. **One individual may have several statuses:** Since society can be understood as the network of statuses, it is quite natural that in every society we find a large number of groups which have many statuses. Every individual occupies many such statuses. His status will differ with the type of group.

In a modern complex society each individual during the course of a single day may find himself in a large number of statuses. Example: a college student may be a student to his teachers, a customer to the shop owner, a depositor to his banker, a passenger to the bus driver, a brother to his sister, a son to his father and mother, a secretary to the members of the cricket club, a male to all females, a patient to his doctor, and so on. It means the individual occupies the statuses such as student, customer, depositor, passenger, brother, son, secretary of the cricket club, patient and many such

statuses in the course of a single day. It becomes thus impossible to enlist all the statuses that each one is likely to occupy at one time or other in the course of his entire life. Of course, in smaller and simpler societies and individual can have only a few statuses.

5. **Statuses exercise an influence upon the careers of individuals:** The behaviour of individuals can be understood only by understanding the statuses that they assume in their respective groups or societies. For example, an Eskimo cannot think of becoming a nuclear physicist because such a status is not there in his society. Similarly, no American boy at present wants to become a witch-doctor because there is no such status in his society.
6. **Statuses differ with their degree of importance:** Some statuses are more important than others in deciding the position of an individual in society. Different societies have different criteria for deciding the importance of statuses. Sociologist E.T. Hiller has made use of the concept of 'key status' to denote a man's position in society. In most of modern industrial societies, for example, 'occupational status' has become the 'key status'. It mostly influences his various other statuses. In some societies, kinship statuses, religious statuses or even political statuses may be more important and hence become 'key statuses'. In India, caste status and occupational status may be more important. Russians may attach more weight to political status and so on. In primitive societies age, sex, and kinship statuses are important than others.
7. **Statuses add to social order and social stability:** We are all born into a society in which the statuses are already there. They are the part of the structure of our society. We are not creating them afresh. The statuses of farmers, soldiers, teachers, clerks etc., are not our creations. In exceptional cases some may find out new ways and new paths of living and thus may create new statuses. Like other elements of culture, status, which is a cultural item, is also dynamic. Some statuses, may, in course of time, become obsolete, and disappear from the social structure. But most of the individuals, in most of the cases occupy statuses that are already there established in the societies in which they are born.
8. **Social status has a hierarchical distribution also:** All the statuses in society are not equally distributed among all. Thus a few persons occupy the highest positions while the majority assume the so called 'ordinary' statuses. The theoretical assumption behind the distribution of the statuses is that the statuses are determined competitively by the possession of abilities relative to the demand for abilities in society. Thus, it could be said in the competitive struggle those who possess greater abilities and qualities assume higher statuses in society. But in actuality, the relation between the possession of abilities and the assumption of higher status has not been found to be invariable. The factors such as private property, inheritance, social services, etc., all modify the form of the distribution of statuses.

8.10 Interrelationship between Roles and Statuses

- a) **The terms 'role' and 'status' are interrelated:** A status is simply a position in society of an individual in a group. A 'role' is the behavioural aspect of status. Statuses are occupied and roles are played. A role is the manner in which a given individual fulfills the obligations of a status and enjoys its privileges and prerogatives. A position or status is simply the means of identifying a particular social role. The two terms are often used interchangeably. For example, the position of 'advocate' identifies a particular body of expected behaviour or the role of advocate. To define a social role is actually to define the essential or minimal features of the expected behaviour or role. Strictly, from the

sociological point of view, to define a social position completely means to define or to indicate its (status) entire role prescriptions. In this way these two terms 'position' or status and role are only analytically separable.

- b) **Role is a relational term:** An individual plays a role vis-à-vis another person's role which is attached to a 'counter-position'. For example, an advocate plays his role as advocate in relation to the client's role. Role concept is relevant at the level of individual when he is in interaction. Because, it is individuals, not organizations, institutions, or sub-systems, who play roles and occupy positions.
- c) **'Role' and 'status' – in a way point out the divergent interests of the two sciences – social psychology and sociology:** Status is a sociological concept and a sociological phenomenon. On the contrary, role is a concept and a phenomenon of social psychology. Individual differences in personality, ability, talents and behaviour can alone explain as to why different individuals play different roles in the same status.
- d) **Both status and role are dynamic and constantly changing:** Hence, role changes with each new incumbent in a status. The status changes as the norms attached to it are altered. It is quite likely that in course of time, new obligations and new responsibilities may be added to a status or old ones may be removed. Sometimes more rigorous role playing may expand the functions of a status. Similarly, these functions may change due to the newly felt needs of the system of which status is a part.
- e) Though statuses and roles are correlative phenomena, it is possible to have one without the other. A status without a role may simply denote an unfilled position in an association. For example, when the Vice-Chancellor of a University resigns it may take some time to find a suitable successor for the post. During this time gap the duties of the Vice-Chancellor may be looked into by some of his assistants. These assistants can never enjoy privileges of the status of Vice-Chancellor. In the same manner, roles are often played without occupying a status.

As Robert Bierstedt has pointed out, in a formal sociological language a status may be called an institutionalized role. It is a role that has become regularized, standardized and formalized in the society at large or in any specific association with society. The structure of society consists of statuses and not roles. "It is statuses, together with norms, that give order, predictability and even possibility to social relations".

8.11 Summary

Social structure consists of interrelated parts, such as the family, religion, the state and so on. Ideally, each of these components also has a function that contributes to the overall stability of the social system. Modern sociologists do not, of course, much press the analogy between a society and an organism. But they have retained the same general idea of society as a system of interrelated systems, each having its structure and functions. Role is the dynamic or the behavioral aspect of status... A role is what an individual does in the status he occupies and social status is the position occupied by a person, family, or kinship group in a social system relative to others. This determines rights, duties and other behaviors, including the nature and extent of the relationships with persons of other statuses.

8.12 Technical Terms

Arrangement
Interrelationship
Assumed
Behavioral

8.13 Self Assessment Questions:

1. Explain the concept of social structure
2. Discuss the concept of role and status
3. Write some of the elements of social structure
4. Discuss about the interrelationship between Role and Statuses

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Lesson 9

CULTURE–THE CONCEPT, CHARACTERISTICS OF CULTURE, COMPONENTS OF CULTURE

9.0 Objective:

The main objective of the lesson is to discuss the concept, characteristics and components of culture.

Contents

- 9.1 Introduction
- 9.2 Meaning of Culture
- 9.3 Definition of Culture
- 9.4 Characteristics of Culture
- 9.5 Components of Culture
- 9.6 Functions of Culture
- 9.7 Elements of Culture
- 9.8 Summary
- 9.9 Technical Terms
- 9.10 Self Assessment Questions
- 9.11 Reference Books

9.1 Introduction

Culture is a very broad term that includes in itself all our walks of life, our modes of behaviour, our philosophies and ethics, our morals and manners, our customs and traditions, our religious, political, economic and other types of activities. Culture includes all that man has acquired in his individual and social life.

9.2 The Meaning of Culture

‘Culture’ is one of the most important concepts in social science. It is commonly used in Psychology, Political Science and Economics. It is the main concept in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable.

The meaning of culture is so vital to the understanding of the nature of society that it must be considered in a separate chapter. So in the present chapter we shall devote our attention to culture and civilization, the two important agencies of social change. Culture has been defined in a number of ways, some thinkers include in culture all the major social components that bind men together in a society. Others take a narrow view and include in culture only the non-material parts. Some of these definitions are the following:

9.3 Definition of Culture

Some of these definitions are the following:

- “culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society.” -Tylor.
- Culture “is the handiwork of man and the medium through which he achieves his ends. -
Malinowski
- Culture is “an organized body of conventional understanding manifested in art and artifact, which, persisting through tradition, characterizes a human group.” -**Redfield**.
- “Culture is the quintessence of all natural goods of the world and of those gifts and qualities which, while belonging to man, lie beyond the immediate sphere of his needs and wants.” -
Joseph Pieper.
- “Culture” consists in the instruments constituted by men to assist” -**E.V.de-Roberty**.
- Culture is “the superorganic environment as distinguished from the organic, or physical, the world of plants and animals.” -**Spencer**.

9.4 Characteristics of Culture

The definitions cited above reveal some of the characteristics of culture. For a clear understanding of the concept of culture, it is necessary for us to know its main features.

1. **Culture is Learnt:** Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no cultural instinct as such. Culture is often called ‘learned ways of behaviour’. Unlearned behavior, such as closing the eyes while sleeping, the eye blinking reflex and so on, are purely physiological and not cultural. Shaking hands or saying ‘namaskar’ or ‘thanks’ and shaving and dressing, on the other hand, are cultural. Similarly, wearing clothes, combing the hair, wearing ornaments, cooking the food, drinking from a glass, eating from a plate or a leaf, reading a newspaper, driving a car, enacting a role in a drama, singing, worshipping, etc., are all ways of behaviour learnt by man culturally.
2. **Culture is Social:** Culture does not exist in isolation. Neither is it an individual phenomenon. It is a product of society it originates and develops through social interactions. It is shared by the members of society. No man can acquire culture without association with other human beings. Man becomes man only among men. It is the culture which helps man to develop human qualities in a human environment. Deprivation of company or association of other individuals to an individual is nothing but deprivation of human qualities.
3. **Culture is Shared :** Culture in the sociological sense, is something shared. It is not something that an individual alone can oppose. For example, customs, traditions, beliefs, ideas, values, morals, etc., are all shared by people of a group or society. The inventions of Arya Bhatta or Albert Einstein, ‘Charaka’ or Charles Darwin; the literary works of Kalidasa or Keats, Dandi or Dante; the philosophical works of Confucius or Lao Tse, Shankaracharya or Swami Vivekananda; the artistic works of Ravi Verma or Raphael, etc., are all shared by a large number of people. ‘culture is something adopted, used, believed, practiced, or possessed by more than one person. It depends upon group life for its existence’.

4. **Culture is Transmissive:** Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and they in turn to their children, and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of culture. Language in its different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of earlier generations. But language itself is a part of culture. Once language is acquired, it unfolds to the individual its wide field. Transmission of culture may take place by imitation as well as by instruction.
5. **Culture is Continuous and Cumulative:** Culture exists as a continuous process. In its historical growth it tends to become cumulative. Culture is a 'growing whole' which includes in itself, the achievements of the past and the present and makes provision for the future achievements of mankind. "Culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another".
6. **Culture is Consistent and Integrated:** A culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. For example, the value system of a society is closely connected with its other aspects such as morality, religion, customs, traditions, beliefs, and so on.
7. **Culture is Dynamic and Adaptive:** Though culture is relatively stable it is not altogether static. It is subject to slow but constant changes. Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the Vedic times. Culture hence dynamic. Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment. Just as our houses shelter us from the storm, so also does our culture help us from natural dangers and assist us to survive. Few of us, indeed, could survive without culture.
8. **Culture is Gratifying:** Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Our need for food, shelter, and clothing on the one hand, and our desire for status, name, fame, money, mates, etc., are all, for example, fulfilled according to the cultural ways. Culture determines and guides the varied activities of man. In fact, culture is defined as the process through which human beings satisfy their wants.

9.5 Components of Culture

Every society has a culture of its own. Thus people in different societies all over the world have different cultures. These cultures are not only diverse but also unequal. Along with cultural diversities and disparities that are found in societies throughout the world, we observe certain cultural similarities. People may worship different gods in different ways, but they all have a religion. They may pursue various occupations, but they all earn a living. Details of their rituals, ceremonies, customs, etc., may differ, but they all nevertheless have some ritual, ceremonies, customs, etc. Every culture consists of such non-material things. Similarly, people of every society possess material things of different kinds. These material things may be primitive or modern and simple or complex in nature. These material and non-material components of culture are often referred to as "the content of culture".

A number of sociologists have classified the content of culture into large components 'material culture' and 'non-material culture'. Ogburn has even used this distinction as the basis for a theory of cultural change. As Robert Bierstedt has pointed out, the concept of 'material culture' is relatively more precise and less ambiguous. But the concept of non-material culture is more ambiguous and less clear. It may be used as a 'residual category' that is to mean 'Everything that

is not material’.

Material and Non-Material Culture

A. **Material Culture**

Material culture consists of man-made objects such as tools, implements, furniture, automobiles, buildings, dams, roads, bridges, and in fact, the physical substance which has been changed and used by man. It is concerned with the external, mechanical and utilitarian objects. It includes technical and material equipments like a printing press, a locomotive, a telephone, a television, a tractor, a machine gun, etc. it includes our banks, parliaments, insurance schemes, currency systems, etc. it is referred to as civilization.

B. **Non-Material Culture**

The term ‘culture’ when used in the ordinary sense, means ‘non-material culture’. It is something internal and intrinsically valuable, reflects the inward nature of man. Non-material culture consists of the words the people use or the language they speak, the beliefs they hold, values and virtues they cherish, habits they follow, rituals and practice that they do and the ceremonies they observe. It also includes our customs and tastes, attitudes and outlook, in brief, our ways of acting, feeling and thinking.

9.6 Functions of Culture

Man is not only a social animal but also a culture being. Man’s social life has been made possible because of culture. Culture is something that has elevated him from the level of animal to the heights of man. Man cannot survive as man without culture. It represents the entire achievements of mankind. Culture has been fulfilling a number of functions among which the following may be noted.

1. **Culture is the Treasury of Knowledge:** Culture provides knowledge which is essential for the physical, social and intellectual existence of man. Birds and animals behave instinctively. With the help of instincts they try to adapt themselves with the environment. But man has greater intelligence and learning capacity. With the help of these he has been able to adapt himself with the environment or modify it to suit his convenience. Culture has made such an adaptation and modification possible and easier by providing man the necessary skills and knowledge. Culture preserves knowledge and helps its transmission from generation to generation through its elements, that is, language. Language helps not only the transmission of knowledge but also its preservation, accumulating and diffusion. On the contrary, animals do not have this advantage. Because culture does not exist at sub-human level.
2. **Culture Defines situations:** Culture defines social situations for us. It not only defines but also conditions and determines – what we eat and drink, what we wear, when to laugh, weep, sleep, love, to make friends with, what work we do, what God we worship, what knowledge we rely upon, what poetry we recite and so on.
3. **Culture Defines Attitudes, Values and Goals :** Attitudes refer to the tendency to feel and act in certain way. Values are the measure of goodness or desirability. Goals refer to the attainments which our values define as worthy. It is the culture which conditions our attitude towards various issues such as religion, morality, marriage, science, family planning, prostitution and so on. Our values concerning private property, fundamental rights, representative government, romantic love, etc., are influenced by our culture. Our goals of winning the race, understanding others, attaining salvation, being obedient to elders and teachers, being loyal to husband, being patriotic,

etc., are all set forth by our culture. We are being socialized on these models.

4. **Culture Decides our Career** : Whether we should become a politician, a social worker, a doctor, an engineer, a soldier, a farmer, a professor, an industrialist, a religious leader, and so on is decided by our culture. What career we are likely to pursue is largely decided by our culture. Culture sets limitations on our choice to select different careers. Individuals may develop, modify or oppose the trends of their culture but they always live within its framework. Only a few can find outlet in the culture.
5. **Culture Provides Behaviour Pattern**: Culture directs and confines the behaviour of an individual. Culture assigns goals and provides means for achieving them. It rewards his noble work and punishes the ignoble ones. It assigns him statuses and roles. We see, dream, aspire, work, strive, marry, enjoy according to the cultural expectation. Culture not only controls but also liberates human energy and activities. Man, indeed, is a prisoner of his culture.

9.7 Elements of Culture

According to H.M. Johnson, the main elements of culture are as follows:- Cognitive elements, beliefs, values and norms, rituals, and non-normative ways of behaving.

A. Cognitive Elements

Cultures of all societies whether pre-literate or literate include a vast amount of knowledge about the physical and social world. The possession of this knowledge is referred to as the cognitive element. Even the most primitive or pre-literate peoples such as the Andaman and Trobriand Islanders must know about many things in order to survive. Their knowledge is practical knowledge and never “knowledge for its own sake”. Knowledge, relating to how to get good, how to build shelter, how to travel and transport, how to protect themselves against storms, wild animals, and hostile people is nothing but practical knowledge. Such knowledge is carefully taught to each generation. In modern advanced societies knowledge is so vast, deep and complex that no single person can hope to master the whole of it. Further, every society has in its culture many ideas about its own social organization and how it works.

B. Beliefs

Beliefs constitute another element of culture. Beliefs in empirical terms are neither true nor false. The belief behind these actions cannot be confirmed or rejected on the basis of empirical evidence. Tested empirical knowledge and untestable beliefs are “elements” of culture. Because, they are often mixed together in the same concrete acts. Only through an intellectual analysis the different elements could be separated from one another.

C. Values and norms

It is very difficult to enlist values and norms for they are so numerous and diverse. They are inseparable from attitudes, except perhaps, analytically.

Values may be defined as measures of goodness or desirability. They are the group conceptions of relative desirability of things. In sociology we are most concerned with values that are directly or indirectly involved in social relationships; moral, and religious values that have been to some extent institutionalized.

Norms are closely associated with values. They are the group-shared standards of behaviour. Norms impose restrictions on our behaviour. They are model practices. They determine, control and guide our behaviour. In fact, values are cherished only through the observance of norms. Norms are established on the basis of values. Hence norms and values go

together.

D. Signs

Signs include signals and symbols. "A signal (also means sign) indicates the existence—past, present, or future—of a thing, event, or conditions". Signals and symbols are slightly different. A placard bearing the words "No Parking" is a signal. It indicates the presence of a place where one is not supposed to park one's vehicles. But the words in the placard represent symbols. Like a signal, a symbol means something to the interpretant. But it serves to bring a concept of something to his mind rather than to announce the presence of thing itself.

In all societies language is an important symbol system. At the level of 'pre-literate' people language is entirely oral. Written records have helped people as symbol system to depend upon the memories, of the aged, and knowledge of the past. Because of his inability to make use of symbols of written records, the mental horizon of the preliterate man is likely to be very low.

E. Non-Normative Ways of Behaving

Certain ways of behaving are not compulsory and are often unconscious. Such patterns do exist. Non-normative behaviour shades over into normative behaviour and symbolic behaviour. For example, the Jewish gestures largely involve the hands, they tend to symbolize the subtle evolution of an argument, a train of thought. The Italian gestures involve the whole arm and they tend to express emotions. Both these symbol systems have tended to disappear in the second and late generations of the Jews and Italians in the United States.

9.8 Summary

Man is not only a social animal but also a culture being. Man's social life has been made possible because of culture. Culture is something that has elevated him from the level of animal to the heights of man. Man cannot survive as man without culture. It represents the entire achievements of mankind. Culture has been fulfilling a number of functions among which the following may be noted. Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society. Culture in the sociological sense, is something shared. A number of sociologists have classified the content of culture into large components 'material culture' and 'non-material culture'.

9.9 Technical Terms

Shared
Cumulative
Values

9.10 Self Assessment Questions

1. Explain the concept of Culture
2. Describe the components and elements of culture
3. Write elaborately on functions of culture
4. Critically analyse the characteristics of culture

9.11 Reference Books

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Lesson -10

COMMUNITY, ASSOCIATION AND INSTITUTION

10.0 Objective:

The main objective of this lesson is to understand the concepts of Community, Association and Institution.

Contents:

- 10.1 Introduction
- 10.2 Community- Meaning
- 10.3 Elements of a Community
- 10.4 Difference Between Community and Society
- 10.5 Association- Meaning
- 10.6 Types of Association
- 10.7 Characteristics of Association
- 10.8 Institution- Meaning
- 10.9 Characteristics of Institution
- 10.10 Functions of Institutions
- 10.11 Differences between Association and Institution
- 10.12 Summary
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- 10.14 Model Questions
- 10.15 References

10.1 Introduction

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

individual will. The Associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals.

10.2 Community- Meaning:

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

Definition of Community:

1. According to Lundberg Community is “a human population living within a limited geographic area and carrying on a common inter-dependent life.”
2. According to Mannheim Community is “any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests.”
3. Bogardus says Community is “a social group with some degree of “we feeling” and “living in given area.”
4. According to Osborne and Neumeyer Community is “a group of people living in a contiguous geographics area, having common centers of interests and activities, and functioning together in the chief concerns of life.”

5. According to Ogburn and Nimkoff Community is “the total organization of social life with a limited area.”

10.3 Elements of a Community:

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

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

6. **Likeness:** In a community there is a likeness in language, customs, mores etc., According to Green, “A community is a cluster of people living within a narrow territorial radius, who share a common way of life.”
7. **Wider ends:** In communities the people associate not for the fulfillment of a particular end. The ends of a community are wider. These are natural and not artificial.
8. **A Particular Name:** Every community has some particular name. In the words of Lumley, “It points identity, it indicates reality; it points out individuality; it often describes personality and each community is something of a personality.” For example, people living in Punjab are called Punjabis while those living in Kashmir are called Kashmiris.
9. **No Legal Status:** A community is not a legal person. It cannot sue, nor can it be sued. In the eyes of law, it has no rights and duties.

Size of community:

A community may be big or small. A big community such as a nation will contain within a number of small communities and groups with more close bonds of unity and more numerous common qualities. Today efforts are being made to extend the limits of community so as to include the whole earth and create one world community.

Smaller communities like village or neighbourhood are the example of the primitive world. With the expansion of community to the dimensions of the nation, and even the world, smaller communities now remain only in degree. Both the types of communities, big or small, are essential to the full development of life. While the larger community provides peace and protection, the smaller provides friends and friendship.

10.4 Difference Between Community and Society:

1. **Community sentiment:** A community as seen above is a group of people who live together in a particular locality and share the basic conditions of a common life. To constitute a community the presence of sentiment among the members is necessary. Society includes every relation which is established among the people.

It is the name of the structure of all social relationships direct or indirect, organized or unorganized, conscious or unconscious, co-operative or antagonistic. There is an element of likeness in society, but it is not necessary that likeness should include the people in oneness, the enemies can also be included in society. When we think of 'society' we think more particularly of organization, but where we think of community we think of life whence organization springs.

2. **Definite locality:** Secondly, society has no definite boundary or assignable limits. It is universal and pervasive. Society is the name of our social relationships. Community, on the other hand, is group of people living together in a particular locality.
3. **Community a species of society:** Community is the species of society. It exists within society and possesses its distinguishable structure which distinguishes it from other communities. Some communities are all inclusive and independent of others. Among primitive peoples sometimes communities of not more than a hundred persons are found which were almost isolated. Small communities exist within greater communities; the village within a tow, the town within a region, the region within a nation.
4. **Community is concrete, society is abstract:** Society is a network of social relationships which cannot be seen or touched. It is an abstract concept. On the other hand, community is a concrete concept. It is a group of people living in a particular locality and having a feeling of oneness. We can see this group and locate its existence.

Zimmermann and Frampton describe the distinction between community and society as follows:

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

10.5 Association- Meaning:

We use the words association and institution very commonly in our daily talks. Sometimes, these words are used interchangeably to mean one and the same. But these words are used in a specific way in sociology. Hence it is necessary for us to know the meaning and nature of and difference between these two terms.

Association as a Means of Pursuing Ends:

Men have diverse needs, desires and interests and ends which demand their satisfaction. They have three ways of fulfilling their ends. Firstly, they may act independently, each in his own way without bothering about others. This is unsocial and has its own limitations. Secondly, men may seek their ends through conflicts with one another. One may clash with another or others to snatch things or objects which one wants from others. Finally, men may try to fulfil their ends through co-operation and mutual assistance. On the basis of this co-operative effort each individual will be contributing to the ends of his fellow-men. This co-operative pursuit has a reference to association. When a group or collection of individuals organizes itself expressly for the purpose of pursuing certain of its interests together on a co-operative pursuit, an association is said to be born.

Definition:

According to R.M. MacIver an association is “an organization deliberately formed for the collective pursuit of some interest, or a set of interests, which its members share”.

According to Morris Ginsberg an association is “a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends.”

An association is a group of people organized for the achievement of a particular interest or interests.

An association is “a group organized for the pursuit of an interest or group of interests in common”.

Men have several interests. Hence they establish different associations to fulfil them. They have a number of associations of different kinds. Some examples may be cited here.

10.6 Types of Association:

1. **Political Associations:** The Bharatiya Janata Party, The Congress Party, The Communist Party, The Bharatiya Janata Yuva Morcha, etc.,
2. **Religious Associations:** The Vishwa Hindu Parishad, The Ramakrishan mission, The Arya Samaj, The Society of Jesus, etc.,
3. **Students' Associations:** The Akhil Bharatiya Vidyarthi Parishad, Delhi University Students' Association, The National Students Union of India, Chhatra Yuva-Sangharsh Vahini, etc.,
4. **Labourers' Associations:** Bharatiya Mazdoor Sangha, The Hind Mazdoor Panchayat, Indian National Trade Union Congress, All India Trade Union Congress, etc.,
5. **Professional Associations:** Karnataka State College Teachers' Association, Indian Medical Association, The Indian Bar Council,
6. **Economic Associations or Business Organizations:** Business Corporations, Hotels Owners' Association, Chamber of Commerce, The Consumers' Co-operative Society, etc.,
7. **International Associations:** The Rotary Club, The Lions' Club, The Y.M.C.A., Y.W.C.A., The Amnesty International, Friends of Indian Society.

The Associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since man has a bundle of interests, he organizes various associations for the purpose of fulfilling his varied interests. It follows then that a man may belong to more than one association. He may be member of a political association, religious association, a professional association, a cultural association, an entertainment club, a sports club, a rotary club, and so on.

10.7 Characteristics of Association:

The main characteristics of association are as follows:

1. **Association—a Human Group:** An association is formed or created by people. It is basically a social group. Without people there can be no association. However, all groups are not associations, because, an association is basically an organized group. An unorganized group like crowd or mob cannot be an association.
2. **Common Interest or Interests:** An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly, those who have political interests may join political associations, and those who have religious interests may join religious associations, and so on.
3. **Co-operative Spirit:** An association is based on the co-operative spirit of its members. People work together to achieve some definite purposes. For example, a political party has to work together as a united group on the basis of co-operation in order to fulfil its objective of coming to power.
4. **Organization:** Association denotes some kind of organization. An association is known essentially as an organized group. Organization gives stability and proper shape to an association. Organization refers to the way in which the statuses and roles are distributed among the members.
5. **Regulation of Relations:** Every association has its own ways and means of regulating the relations of its members. Organization depends on this element of regulation. They may assume written or unwritten forms.
6. **Association as Agencies;** Associations are means of agencies through which their members seek to realize their similar or shared interests. Such social organizations necessarily act not merely through leaders, but through officials or representatives, as agencies. Associations normally act through agents who are responsible for and to the association. This fact gives association a distinctive character and its peculiar legal status. Further, association may have its own methods of operation peculiar to it as an association.
7. **Durability of Association:** An association may be permanent or temporary. There are some long-standing associations like the state, family, religious

associations etc., Some associations may be purely temporary in nature. Ex. Associations that are established to felicitate some great writers, scientists, and religious leaders and associations created for performing some social, religious or other ceremony or fair on a grand scale.

It is clear from the above, that an association is not merely a group, it is something more than that. It is a group expressly organized around a particular interest. The qualification “expressly organized”, helps us to distinguish between associations and other social groups. Social groups like class, crowd, mob, public, etc., in this way, are not associations.

In modern society, the number of associations is on the increase. Not only their numbers is increasing, but their varieties are also increasing. In almost all the fields of our social life we have associations. The rapid changes that are taking place in different fields of our social life have necessitated the birth of a large number of associations. In modern democratic countries associations have a distinct role to play. Their role in strengthening the democratic set-up can hardly be exaggerated. The modern age today, is really an age of organizations or associations. Man’s life is, today, to a very great extent, lived and controlled by the larger association (The state).

10.8 Institution - Meaning:

The concept of institution is one of the most important in the entire field of sociology. Unfortunately, it is a concept that has not been consistently used by sociologists. The importance of understanding the concept of institution in order to understand society is, at the same time, recognized by all the sociologists. In fact, Durkheim has gone to the extent of defining sociology as the science of social institutions. Sumner and Keller have said, “Folkways are to society what cells are to the biological organism; institutions are its bones and tissues”. F.H. Giddings regards institutions as “the organs that conserve what is best in the past of human race”.

The term institution has been given various interpretations. Some sociologists have used it in a vague manner also. Commenting on this, Harry M. Johnson writes, “..... both laymen and sociologists often speak of schools, churches, business organizations, prisons, and the like as the institutions of the community. This usage is so frequent that we should be foolish to condemn it”.

Definition:

Ginsberg: Institutions “may be described as recognized and established usages governing the relations between individuals and groups”.

MacIver and Page: Institutions may be defined as the “established forms or conditions of procedure characteristic of group activity”.

Kingsley Davis: Institution can be defined as “a set of interwoven folkways, mores and laws built around one or more functions”.

H.E. Barnes: Institutions represent “the social structure and the machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs”.

C.A. Ellwood: Institutions may be defined as “the habitual ways of living together which have been sanctioned, systematized and established by the authority of communities”.

10.9 Characteristics of Institutions:

The main characteristics of social institutions may be described here.

1. **Social in Nature:** Institutions come into being due to the collective activities of the people. They are essentially social in nature. After all, institutions are the products of the secular and repetitive forms of social relationships of the individuals.
2. **Universality:** Social institutions are ubiquitous. They exist in all the societies and existed at all the stages of social development. The basic institutions like family, religion, property and some kind of political institutions are observed even in the tribal or primitive societies.

3. **Institutions are Standardized Norms:** An institution must be understood as standardized procedures and norms. They prescribe the way of doing things. They also prescribe rules and regulations that are to be followed. Marriage, as an institution, for example, governs the relations between the husband and wife. Similarly, the school or college has its own rules and procedures.
4. **Institutions as Means of Satisfying Needs:** Institutions are established by men themselves. They cater to the satisfaction of some basic and vital needs of man. These basic needs are – (1) the need for self-preservation (2) the need for self-perpetuation, and (3) the need for self-expression.
5. **Institutions are the Controlling Mechanisms:** Institutions like religion, morality, state, government, law, legislation, etc., control the behaviour of men. These mechanisms preserve the social order and give stability to it. Institutions are like wheels on which human society marches on towards the desired destination.
6. **Relatively Permanent:** Institutions normally do not undergo sudden or rapid changes. Changes take place slowly and gradually in them. Many institutions are rigid and enduring. They, in course of time, become the conservative elements in society. Ex: Caste, Religion, etc., But under the pressure of circumstances they also undergo changes.
7. **Abstract in Nature:** Institutions are not external, visible or tangible things. They are abstract. Thus marriage cannot be kept in a museum, religion cannot be rated or quantified; war cannot be weighed and law cannot be brought to the laboratory experiments and so on.
8. **Oral and Written Traditions:** Institutions may persist in the form of oral and/or written traditions. For the primitive societies they may be largely oral. But in modern complex societies they may be observed in written as well as unwritten forms. There may be written institutional forms like constitutions, sacred textbooks, syllabus, governmental orders, business contracts, examination system, etc., relating to political, religious, educational and economic institutions and so on.

9. **Synthesizing Symbols:** Institutions may have their own symbols, material or non-material. Ex. The state has flag emblem, national anthem as its symbols, religion may have its own symbols like crucifix, crescent, star, swastika; the school may have its own flag or school prayer, marriage may have its own wedding ring or mangala-sutra, and so on.
10. **Institutions are Interrelated:** Institutions, though diverse, are interrelated. Understanding of one institution requires the understanding of the other related institutions. The religious, moral, educational, political, economic and other types of institutions are essentially interlinked.

Primary and Secondary Institutions:

Institutions are often classified into (i) primary institutions and (ii) secondary institutions. The most basic institutions which are found even in primitive societies like religion, family, marriage, property, some kind of political system, are primary in character. As societies grew in size and complexity, institutions became progressive and more differentiated. Accordingly, a large number of institutions are evolved to cater to the secondary needs of people. They may be called secondary institutions. Ex. education, law, legislation, constitution, parliamentary procedure, business, etc.,

Sumner makes a distinction between the *crescive* and the *enacted* institutions. Those that evolved or developed naturally, unconsciously and even spontaneously are called by him *crescive*. Those institutions that are consciously and purposefully and in a planned way established are referred to by him as *enacted*. The *crescive* ones are more akin to primary institutions whereas the *enacted* ones resemble secondary institutions.

10.10 Functions of Social Institutions

Institutions have great functional importance. Their main functions are as follows:

1. **Institutions Cater to the Satisfaction of Needs:** Institutions contribute to the fulfillment of the fundamental human needs such as (i) The need for self-perpetuation, (ii) perpetuation, and (iii) self-expression. They provide and prescribe the ways and means of fulfilling them.

2. **Institutions Control Human Behaviour:** Institutions organize and regulate the system of social behaviour. Through the institutions the unexpected, spontaneous, and irregular behaviour of people is replaced by expected, patterned, systematic, regular and predictable behaviour. Thus, the interpersonal relationships of the individuals are regulated by institutions. They make clear for the members what is allowed and what is not; what is desirable and what is undesirable. This is particularly true of the governmental institutions.
3. **Institutions Simplify Actions for the Individual:** Since the institutions prescribe a particular way of behaviour for the fulfillment of our basic needs, they save much of our energy and also time. They avoid confusion and uncertainties and contribute to a system and order in society.
4. **Institutions Assign Roles and Statuses to the Individual:** Institutionalization of the social behaviour consists of the establishment of definite norms. These norms assign status positions and role-functions in connection with such behaviour. Institutions such as family, marriage, education, property, division of labour, caste, religion, etc., provide some social standing for the individuals concerned.
5. **Institutions Contribute to Unity and Uniformity:** Institutions which regulate the relations between individuals have largely been responsible for unity and uniformity that are found in a society.
6. **Manifest Functions of Institutions:** Every institution has two types of manifest functions—(i) the pursuit of its objectives or interests, and (ii) the preservation of its own internal cohesion so that it may survive. For example, the state must serve its citizens and protect its boundaries. At the same time, the state must escape the danger of internal revolution and external conquests.
7. **The Negative Functions of Institutions:** Institutions may cause harmful effects also. They do not undergo changes easily and quickly even if the circumstances demand change. When they become too conservative they retard progress. They even hamper the growth of personalities of the people. Religion and caste can be mentioned here as examples to show how they often discourage people to do achievements or adventures.

10.11 Association and Institution---Differences:

The terms association and institution are commonly used by people to mean one and the same thing. But the difference between the two terms is of great importance in sociology.

When men create associations they must also create institutions to get their desires satisfied. Men form an association to satisfy their need or needs. But these needs are fulfilled through institutions. Every association has its own institutions. For example, family, as an association has its institutions like marriage, the property system, the system of inheritance, the home, the family-meal, etc., A state, as an association may have its institutions like government, legislative procedures, parliament, etc., Institutions are impossible without associations. Institutions may be established by community as well as by association. The below makes clear the difference between association and institution.

	Association	Institution
1	An association is a group of people organized for the purpose of fulfilling a need or needs	Institution refers to the organized way of doing things. It represents common procedure.
2	Association denotes membership. We belong to associations, to political parties, trade unions, youth clubs, families etc.,	Institution denotes only a mode or means of service. We do not belong to institution. We do not belong to marriage, property, education of law.
3	Associations consist of individuals	Institutions consist of laws, rules and regulations.
4	Associations are concrete.	Institutions are abstract.
5	An association has a location; it makes sense to ask where it is. Thus, a family can be located in space.	An institution does not have locations. The question where it is, makes no sense at education, marriage etc.,
6	Associations are mostly created or established	Institutions are primarily evolved
7	An association may have its own distinctive name.	Institution does not possess specific names, but has a structure and may have symbol.
8	Associations may be temporary or permanent.	Institutions are relatively more durable.

10.12 Summary:

MacIver defines community as “an area of social living marked by some degree of social coherence. He further says, “Whenever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community.” In the community (Gemeinschaft) the group has a life of its own, superior to that of its temporary members. The group is an end in itself. In the society (Gesellschaft) the group is merely a means to an end. In the Gemeinschaft we have faith, customs, natural solidarity, common ownership of property, and a common will. In the Gesellschaft we have doctrine, public opinion, fashion, contractual solidarity, private property, and individual will. The Associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since man has a bundle of interests, he organizes various associations for the purpose of fulfilling his varied interests. Institutions are often classified into (i) primary institutions and (ii) secondary institutions. The most basic institutions which are found even in primitive societies like religion, family, marriage, property, some kind of political system, are primary in character.

10.13 Key Words:

Gemeinschaft

Gesellschaft

Primary Institution

Secondary Institution

Community Centiment

10.14 Model Questions:

1. Explain components of community and differences between community and Society?
2. Define Association and Institution? Discuss the differences between Association and Institution?

10.15 References:

1. Peter I. Rose, Myron Glazer and Penina Migdal Glaser, *Sociology: Inquiring into society*, Canfield Press, New York, 1976.
2. William F. Ogburn and Meyer F. Nimkoff *Sociology*. The Riverside Press, Cambridge, 1958.
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5. Ian Robertson: *Sociology*
6. Davis, Kingsley: *Human Society*

INDIVIDUAL AND SOCIETY – RELATIONSHIP

11.0 Objective:

The main objective of this lesson is to understand the society.

Contents:

- 11.1 Introduction
- 11.2 The Origin of Society:
- 11.3 Social Contract Theory
- 11.4 Brief Criticism of the Various Theories
- 11.5 Relationship between Individual and Society:
- 11.6 Summary
- 11.7 Key Words
- 11.8 Model Questions
- 11.9 References

11.1 Introduction:

Man is a social animal. Before we explain the relationship between man and society, it may be worth while to explain the origin of society.

11.2 The Origin of Society:

A number of theories have been put forward to explain the origin of society. Thus the Divine Origin theory makes society the creation of God. Just as God created all the animals and inanimate objects of this world, so he created the society as well. This theory in course of time, particularly in the sixteenth and seventeenth centuries took the form of Divine Right Theory. The Force Theory makes society the result of superior physical force. According to this theory, the society originated in the subjugation of the weaker by the stronger. In the primitive times the man of exceptional physical strength was able to overawe his fellowmen and to exercise some kind of authority over them. Thus through

physical coercion or compulsion men were brought together and made to live in society. The Patriarchal and Matriarchal theories make society the expansion of family system. Sir Henry Maine defines patriarchal theory as 'the theory of the origin of society in separate families, held together by the authority and protection of the eldest male descendant'. He believed that society is the family writ large. The matriarchal theory suggests that polyandry and transient marriage relations were more common in primitive times than monogamy or polygamy. Under such circumstances descent is traced through the mother for, as Jones point out motherhood in such cases is a fact. While paternity is only an opinion.

11.3 Social Contract Theory:

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

11.4 Brief Criticism of the Various Theories:

The above theories of the origin of society do not provide an adequate explanation of its origin. All of them have been subjected to numerous criticisms. Not going into the details of the criticism of each theory we will confine ourselves to certain important observations.

The origin of society is not due to God's intervention in human history. The society is the outcome of the social instinct of man. Force, no doubt, is an important factor in the evolution of society but it cannot be regarded as the one and the only factor.

Several other factors must have entered into the composition of early society. It is as much a result of voluntary amalgamation as of force or conquest. Neither of the patriarchal and matriarchal families can be held universal. In the words of Leacock, 'No single form of the primitive family or group can be asserted. Here the matriarchal relationship, and there a patriarchal regime, is found to have been the rule, - either of which may perhaps be displaced by the other.'

The social contract theory seems to assume that man as individual is prior to society but this assumption is erroneous because of the fact that sociality is in born in man. As soon as he saw the light of day with others like him society became a fact. Human beings are human beings inside and not outside of society. Society in fact emerged gradually. It did not come into existence on a particular day. The above theories might indicate the way in which certain societies began to exist but they do not offer a valid explanation of the origin of society.

The Evolutionary Theory: The evolutionary theory offers a generally correct explanation of the origin of society. According to it society is not a make but a growth. It is the result of a gradual evolution. It is continuous development from unorganized to organized, from less perfect to more perfect and various factors helped in its development from time to time. Kinship and family were the earliest bonds uniting man

with man. "Kinship creates society." Says MacIver. Patriarchal society was organized on the basis of Kinship through males. Religion was another factor to help in the creation of social consciousness. As a matter of fact as Gettell observes. "Kinship and religion were simply two aspects of the same thing." They were so closely inter-twined that the patriarch, who later became the tribal chief, was also the high priest. After this man gave up his wandering habits, settled in villages and cities, and took to the pastoral and agricultural life. The population began to multiply. Wealth was accumulated. The idea of property took root. The economic life advanced. All this necessitated changes in the forms of social relations and man arrived at such advanced forms of social organizations as the nation state.

Thus, society did not come into being by virtue of a pact or special provision, it emerged spontaneously and followed its own line of development. It passed through several stages of evolution before reaching its modern complex form. According to Comte, 'the society has passed through three stages—(1) The theological (2) The metaphysical and (3) The positive'. In his view society came into being as a result of a need for association, a felt need of human beings which evolved in accordance with definite laws. Existing societies are on different stages of development. Progress, according to him is inevitable, although it is gradual, slow and uneven. Herbert Spencer also subscribed to the theory of social evolution. According to him, society is subject to the same laws of evolution to which all organic and inorganic matter is.. To him also evolution meant progress. Human society has advanced from a savage state to a civilized state. He marked out these three stages (1) The primitive, (2) The militant and (3) The industrial in the course of social evolution.

The Organic Theory of Society: Plato compared society or state to a magnified human being. He divided society into three classes (1) The rulers, (2) The Warriors and (3) The artisans based upon three faculties of the human soul i.e. Wisdom, Courage and Desire. Bluntschli and Herbert spencer drew parallelism between an individual organism and social organism. Bluntschli stated that the state was masculine in character which the church was feminine. Spencer observes that the state is subject to the same laws of

growth and decay as in the case of human body. Spencer concluded that society is an organism; it is a social organism. The individuals are the limbs of the society and behave as the cells of the body. Just as the limbs separated from society have no life similarly individuals separated from society had no life. The individuals exist in and within society. He says that the individuals belong to the society as cells belong to the body of an individual.

There are significant resemblances between society and an organism. But there are also significant differences. Herbert Spencer himself noted these differences. A society has no specific form as the body of an individual. The units of society are not fixed in their respective positions as the case of an individual organism. The units of society are dispersed persons; they are not physically contiguous like cells of the individual. Society differs from human organism in other respects also. Society is not born in the same way as an individual is born. Society does not die in the manner the individual dies. Society cannot be an organism. It is a mental system. Society has no body ; it is an organization of minds for a common purpose.

The Group Mind Theory: The Group mind or idealist theory is closely related to the organic theory. Plato called society ‘a mind writ large’. He divided the society in to three classes of (1) The philosophers, (2) The warriors and (3) The artisans based on wisdom, courage and desire.

According to Hegel, society is the embodiment of the absolute mind. It represents universal spirit or absolute idea. The state comprises the preceding stages namely the family and the civil society. The state is the final evolution of mind. It is the highest embodiment upon earth. The will of the state is the manifestation of absolute reason. The individual has reality only as a member of the state. Apart from it he is only an abstraction. The state is higher end than the individual.

According to Basanquet, the state is the “common substance of the minds of all citizens”. The state is not merely millions of people residing in a given territory, but is a

group mind. The group minds becomes a group-mind because of common purpose uniting them. The group mind is a reality. It is superior to the minds of individuals. It is higher form of psychic life. It differs from the individual mind in the richness of content.

Mc Dougall writes that the aggregate of individuals constituting the Society has a certain individuality. It is a true whole which determines the activity of the parts; It is an organic whole society has a mental life which is not merely the sum of the mental lives of its members. The social aggregate has a collective mental life which is not merely the sum of the mental lives of its units. Society has a collective mental life, a collective mind and a collective soul. Society is not merely the group exhibiting characteristics of its members, but it is itself a mind and a reality. The group mind theory was subjected to criticism. The concept of group mind cannot be used in a real sense. Mc Dougall's identification of mental system with a mind is not correct. To ascribe a mind to society fails to do justice to the individuality of the social being.

11.5 Relationship between Individual and Society:

The above theories fail to explain the relationship between the individual and society. The social contract theory lays more emphasis upon the individual. The organic and group-mind theories discount the role of the individual. The relationship between the individual and society is not one-sided. The individuals and society are inter-dependent. The individual belongs to society not as cells belong to the organism, and leaves belong to the trees. The individual cannot develop human nature without society. A separate individual is only an abstraction.

1. **Man is Social by Nature:** Man is a social animal by nature. He cannot afford to live alone. No individual can be developed in isolation. MacIver cited three feral cases in which infants were isolated from social relationships. These cases revealed that the individual can develop human nature only in the society not outside it. The children in these cases failed to develop human traits due to lack of human contacts.

2. **Necessity makes a Man Social:** Man lives in society because of necessity. Many of his needs cannot be fulfilled without the cooperation of his fellow beings. The child is socialized in the family and learns social habits. The new born baby gets all the care and attention by the society. The feral cases revealed that human infants reared among animals acquired animal habits only, not human behaviour. Society is essential for physical and mental development. The need for survival and self preservation makes a man social. It is by necessity that man lives in society.
3. **Society determines personality:** Society contributes for the mental and intellectual development. It both liberates and limits the potentialities of the individual; It moulds our attitudes, beliefs, morals and ideals. The cultural heritage directs our personality. Society satisfies not one or a few needs of man. Without society, our personality cannot come into being. Although the individual is a product of society sometimes conflict may arise between the individual and society. The deterioration of the social system may give rise to the conflict between the individual and society. On certain issues and the discrepancies in the social system, he may come into conflict with the society.

In the light of the above discussion, one may conclude that individual and society are interdependent. The relationship between them is not one-sided. Both are essential for the existences of human life. Neither the society gets any value without individuals, nor the individuals can thrive without society. All discussion about the question is the individual prior to the society or is the society prior to the individual". The discussion about the priority of the hen or egg is futile. MacIver observes that no one can really be an absolute individualist, any more than any one can be an absolute socialist. The individual and society interact on one another and depend on one another. Both are complementary and supplementary to each other.

MacIver further observes, 'society with all its traditions, the institutions, the equipment it provides is a great changeful order of social life arising from the psychical

as well as the physical needs of the individual, an order wherein human beings are born and fulfil themselves, with whatever limitations and wherein they transmit to coming generations the requirements of living. We must reject any view of this pattern that sees the relationship between individual and society from merely the one or the other side.

11.6 Summary:

Man is a social animal. Before we explain the relationship between man and society, it may be worth while to explain the origin of society. A number of theories have been put forward to explain the origin of society. Thus the Divine Origin theory makes society the creation of God. Just as God created all the animals and inanimate objects of this world, so he created the society as well. This theory in course of time, particularly in the sixteenth and seventeenth centuries took the form of Divine Right Theory. The Force Theory makes society the result of superior physical force. According to this theory, the society originated in the subjugation of the weaker by the stronger. In the primitive times the man of exceptional physical strength was able to overawe his fellowmen and to exercise some kind of authority over them. Thus through physical coercion or compulsion men were brought together and made to live in society.

11.7 Key Words:

Patriarchal

Matriarchal

Primitive

Evolutionary

11.8 Model Questions:

1. Brief Criticism of the Various Theories?
2. Relationship between Individual and Society

11.9 References:

1. Peter I. Rose, Myron Glazer and Penina Migdal Glaser, Sociology: Inquiring into society, Canfield Press, New York, 1976.
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Lesson - 12

POWER AND AUTHORITY

12.0 Objective:

To understand the meaning of a power and authority

Contents

- 12.1 Meaning of a power
- 12.2 Different ways of Power
- 12.3 Authority
- 12.4 Definition of Authority
- 12.5 Sources of Authority
- 12.6 Kinds of Authority:
- 12.7 Summary
- 12.8 Key Words
- 12.9 Model Questions
- 12.10 References

12.1 Meaning of a power

Power is a fundamental entity of human society. It is a universal phenomenon. Society itself is built of power relations-the father exercising his power over his child, a master over his slave, a teacher over his student, a victor over the vanquished, an employer over his employee, an army commander over the soldiers and so on. All these are examples of social power. What then do we mean by power?

1. Max. Weber defined power as “the ability to control the behaviour of others, even in the absence of their consent”.
2. As Ian Robertson says, “Power is the capacity to participate effectively in a decision-making process”.
3. Accordingly to N.J. Demerath III ad Gerald Marwell, “ power may be defined as the capacity to get things done despite obstacles and resistance.

It may be pointed out that there are many types of power and many ways of overcoming resistance. “One can threaten, cajole, influence, coerce, wheedle, persuade, beg, blackmail, inspire etc., to get his things done. But power on a large scale is almost always embedded within organizational structures whether they be governments, political parties, business firms, schools, churches, or protest movements.” “In each of these settings power involves a kind of gamble. Because there is always the risk that the people in power will betray the common trust:.. –Demerath and Marwell

Power may exercised blatantly or subtly, legally or illegally, justly or unjustly. It may derive from many sources, such as wealth, status, prestige, numbers or organizational efficiency. Its ultimate basis, however, is the ability to compel obedience, if necessary through the threat or use of force.

12.2 Different ways of Power

Social power has been identified in different ways with prestige, influence, eminence, competence, dominance, rights, strength, force, and authority.

1. **Power and Prestige are closely linked:** As Ross said, “The class that has the most prestige will have the most power”. It can be said that the powerful groups tend to be prestigious and prestigious groups powerful.
2. **Knowledge eminence, skill, and competence-all:** contribute to prestige, but they need not necessarily accompany power. If at all power is accompanied by these factors then the association is only incidental
3. **Power and influence are more intimately connected:** Still they are different. Influence is persuasive whereas power is coercive. We submit voluntarily to influence but power requires our submission. They are, so as to say, independent variables. Influence does not require power and power may dispense with influence.
4. **Power and dominance are also to be distinguished:** Power is a sociological and dominance a psychological phenomenon. The locus lower of is in both persons

and groups, and in important cases it is in the latter. But dominance is a function of personality or of temperament. It is a personal trait. It is also possible to find dominant individuals playing roles in powerless groups and submissive individuals playing roles in powerful ones. Power is one thing and dominance quite another.

5. **Power and Rights:** Rights are more closely associated with privileges and with authority than they are with power. A right is one of the prerequisites of power and not power itself. One may have a right without the power to exercise it. The man who has the power rarely waits for the right to use it. A right always requires some support in the social structure. No individual can successfully claim a right that is unrecognized in the law and non-existent in the mores. Rights in general, like privileges, duties, obligations, responsibilities, etc., are attached to the statuses. Whereas, power does not necessarily require the backing of the status.
6. **Power, Force and Authority:** Power is not force and power is not authority, but it is related to both. As Robert Bierstedt said, "Power is latent force; force is manifest power, and authority is institutionalized power." Power is the prior capacity that makes the use of force possible. Only groups that have power can threaten to use force and the threat itself is power. Power is the ability to employ force, not its actual employment. Power is always successful; when it is not successful, it ceases to be power. Power thus symbolizes the force that may be applied in any social situation and supports the authority that is applied. "Power is thus neither force nor authority but it makes both force and authority possible"

12.3 AUTHORITY

The concept of authority is closely linked with the concept of power. Authority means legitimate power. Hamuel Arendt portrays authority as power based on consent.

12.4 Definition of Authority

1. According to MacIver "Authority is often defined as power, the power to command, obedience".

2. According to Fredrick “Authority is the capacity to justify by a process of reasoning what is desired from the point of view of man
3. Herbert A. Simon. “Authority is the power to make decisions which guide the actions of another. It is relationship between two individuals—one superior and the other subordinate.”
4. Robert A. Dahi “Legitimate power is often called authority”.
5. Encyclopedia of Social Sciences “Authority is the capacity innate or acquired for exercising ascendancy over a group. It is manifestation of power and implies obedience to it.”

12.5 Sources of Authority

According to Max Weber, there are three types of legitimate authority: which also correspond to three types of dominance or leadership. Weber spoke of traditional authority, legal-rational authority, charismatic authority.

1. **Traditional Authority:** When a continuous use of political power or its exercise on the basis of customs and traditions leads to emergence of right to rule it is known as traditional authority. Traditional authority tends to be more common in organizations which stress upon continuity with the past and the upholding of widely shared values and beliefs. Example: Established Churches, The higher reaches of government, and the courts and familial organizations based on kinship ties.
2. **Rational Legal Authority:** When the right to rule emerges from the constitutional rules, it is termed as legal rational authority. Legal rational authority stresses a “government of laws, not of peoples”, . Officials here can exercise power only within legally defined limits that have been formally set in advance. This kind of authority is commonly found in most of the political systems of modern societies.
3. **Charismatic Authority:** When the right to rule springs from the dynamism of a political leader, it is termed as charismatic authority. Human history provides

classical examples of such leaders with that quality of “Charisma”. Example: Jesus Christ, M.K. Gandhi, Hitler, Napoleon, Mao, Castro, Julius Caesar, Alexander the Great, Churchill, and so on. The Charismatic leader is seen as a person of density who is inspired by unusual vision, by lofty principles or even by God. The charisma of these leaders is itself sufficient to make their authority seem legitimate to their followers”.

12.6 Kinds of Authority:

1. **Authority based on force:** Authority based on force is an illegitimate authority. It is not exercised according to law and constitution. Brute force is the sanction behind it.
2. **Constitutional:** If a person derives authority from the constitution, it is constitutional authority. Authority of President and Governor according to Indian constitution is constitutional.
3. **Charismatic authority:** If the right to rule emerges from the dynamic qualities of leader, it is charismatic authority. In the words of Max Weber “Charismatic authority rests on the devotion to the specific and exceptional heroism or exemplary character of an individual person.”
4. **Religious Authority:** Religious authority is also attributed to those who hold top position in some religious seat. For example Shah Imam of Shahi Mosque, Delhi and Jathader of Akal Takht enjoy the envious position of authority.
5. **Divine right authority:** If the authority is derived from God it is called Divine Right authority. James I of England and Louis XIV of France considered themselves as the deputies of God. In the present era this concept of authority is not significant.
6. **Ancestral heritage authority:** If father transfers authority to the son, it is known as ancestral heritage authority. This system of authority exists in monarchical form of government.
7. **Authority of the elite:** It is the authority possessed by a small group of individuals on the basis of their personality knowledge or riches.

8. **Traditional authority:** Traditional authority is that authority which is based on ancient customs, traditions and conventions. The British political system earmarks authority to the organs of government through conventions.
9. **Rational legal authority:** This authority is based on the laws of the land and exists mainly in a democratic system.

12.7 Summary:

Power is a fundamental entity of human society. It is a universal phenomenon. Society itself is built of power relations-the father exercising his power over his child, a master over his slave, a teacher over his student, a victor over the vanquished, an employer over his employee, an army commander over the soldiers and so on. All these are examples of social power. What then do we mean by power? Social power has been identified in different ways with prestige, influence, eminence, competence, dominance, rights, strength, force, and authority. The concept of authority is closely linked with the concept of power. Authority means legitimate power. Hamuel Arendt portrays authority as power based on consent. According to Max Weber, there are three types of legitimate authority: which also correspond to three types of dominance or leadership. Weber spoke of traditional authority, legal-rational authority, charismatic authority. When a continuous use of political power or its exercise on the basis of customs and traditions leads to emergence of right to rule it is known as traditional authority. When the right to rule emerges from the constitutional rules, it is termed as legal rational authority. When the right to rule springs from the dynamism of a political leader, it is termed as charismatic authority.

12.8 Key Words:

Power

Authority

Charismatic

Constitutional

12.9 Model Questions:

1. Define Power and Different ways of power?
2. Explain the Sources and Kinds of authority?

12.10 References:

1. Peter I. Rose, Myron Glazer and Penina Migdal Glaser, *Sociology: Inquiring into society*, Canfield Press, New York, 1976.
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6. Davis, Kingsley: *Human Society*

Lesson 13

Role And Status

13.0 Objective:

The main objective of this lesson is to understand the concepts of Role and Status.

Contents:

- 13.1** Social Status- Introduction:
- 13.2** Determinations of Status
- 13.3** Kinds of Status
- 13.4** Role - Introduction
- 13.5** Importance of Status and Role
- 13.6** Customs -Introduction
- 13.7** Nature of Customs
- 13.8** Values - Introduction
- 13.9** Functions of Values
- 13.10** Norms - Introduction
- 13.11** Conformity of Norms:
- 13.12** Summary
- 13.13** Key Words
- 13.14** Model Questions
- 13.15** References

13.1 Social Status- Introduction:

By social status, we mean the position of person in social relations. In our general talks, we often say that the social status of a particular person is high and of some other person is low or inferior. It means the position of persons in a groups or society. In every society, there is a system of division of roles with which each person connected. A special type of prestige is connected with each type of role. We know the status of a person according to the prestige and power of that person in society.

Definition of Social Status:

In order to clarify the meaning of ‘ Social Status ‘ it is necessary to refer to some definitions of “ Social Status “. Following are some of the definitions given by prominent scholars:-

Ogburn and Nimkoff: According to Ogburn and Nimkoof “A person’s status is his group standing or ranking in relation to others.”

Lapierre: In the words of Lapiere “Social status is commonly thought of as the position which an individual has in society.”

K. Young: In view of K. Young “In every society and every group each member has some function with which he is associated and which carries with it some degree of power and prestige. The degree of prestige or power we refer to his status.”

Thus, by social status, we mean a definite power and social respect which a person occupying a social position commands in society or groups. In other words, the position of a person under social system at a definite time is called his social status.

13.2 Determinations of Status:

It is clear from the above discussion that status is a relative word. Through it, we know the prestige and power of a person in group or society. If a person’s social status is high, his social position will also be high. But besides prestige, the status of a person is often determined on the basis of his character. If the character of person is high in the eyes of society and if he possesses some special virtues, then his status is also high in the society. Likewise, dress, living conduct and behaviour of a person also influence his status in the society.

In different societies, different categories of social statuses are found. Linton has emphasized the following factors in the determination of states:

1. Age and Sex;
2. Occupation’
3. Prestige;

4. Family and
5. Association Group.

The above factors of status are found generally in each society. In family, brother, sister, son etc., indicate this status. The sons of the same father have different statuses on the basis of their age. Likewise, the status of brother-sister husband-wife etc., are different on the basis of their sex. Likewise, the statuses is also determined on the basis of occupation. The persons who sell things in their shops are called shop-keepers. Those who teach students are called teachers.

In the status of each, there is some or the other type of association of his occupation. It is necessary for the person concerned to perform his functions. There is difference in the importance of each type of work. Accordingly, the status of each person is also different. There is also difference in the importance of the status of each person.

13.3 Kinds of Status:

The determination of the status is hereditary on the one hand and on the other hand, it is made by the society. Some persons acquire their status by birth, for example, the son of a King. On the other hand, mostly persons have to achieve or earn their status. Any person can have high post through competitive examinations. The status so acquired is said to have been achieved. In matter of status, importance of birth is given only in traditional societies. Keeping in view the differences of statuses, Hiller has mentioned following three types of statuses;

1. Ascribed Status
2. Assumed Status
3. Achieved Status

1. **Ascribed Status:** It means that status which is granted by a person to others. The consent of the person is not necessary for this type of status. The society has a great hand in determining this type of status.

2. **Assumed Status:** It means that status which the persons assume themselves. Persons willingly perform the functions connected or associated with it.
3. **Achieved Status:** This type of status is associated with the desire of persons. Man himself endeavours to achieve this type of status. To be a candidate for the membership of the Parliament is an example of achieved status.

13.4 Role - Introduction:

It is clear from the above discussion that each person in society has a definite role. Some or the other type of role is also connected with this status. The status of a person is more or less important according to the importance of his role. Thus, status of a person in society is always associated with his role. In the view of famous scholar, Linton, we call the active part of status as role.

Definition of Role:

Following are some of the definitions of 'Role' attempted by prominent scholars.

K.Young: According to K.Young "What the individual does or performs we call his role."

Sargent: In the words of Sargent "A person's role is a pattern or type of social behaviour which seems situationally appropriate to him in terms of the demands and expectation of those in the group."

It is obvious from the above-mentioned definitions that what a man does or performs associated with his status, is his role. These works are also reciprocal. For example, the roles of husband-wife, father-son etc, indicate a special type of status. The person concerned has to perform his role according to the situations and status which he achieves.

13.5 Importance of Status and Role:

According to Ogburn and Nimkoff society takes more interest in his status than the person himself. This fact confirmed in the practical life. In the modern world, as a

matter of fact, we give importance to the person according to his status. We give importance to a person so long as he occupies some post, but the moment he vacates the post, we give less importance to that persons. Moreover, the stratification of the modern society is based on status and role. Society is divided into different classes on the basis of economic strata or condition. Indian society is divided into different castes or races on the hereditary basis. This system of status and role makes its impact on social conduct or behaviour.

As we have seen earlier, in society, with the status of each person, some power and prestige are associated, Hence Linton calls prestige as the extension of the need of status. The desire to have prestige is a social feature. The desire to acquire power and prestige encourages man to work.

In society, each person want to achieve a high status and as much prestige as possible. Hence man does or performs even hard and difficult works in order to gain power and prestige. Thus, on the one hand, the system of role and status makes the stratification of society easier and on the other hand, it encourages persons to achieve maximum success.

13.6 Customs -Introduction:

Like folkways and mores, 'customs' also represent one of the types of informal means of social control. They are as universal and pervasive as those of folkways and mores. Customs are the socially accepted ways in which people do things together in personal contacts.

As Maclver and Page have pointed out, groups, institutions and associations sustain their formal order by means of an intricate complex of usages or practices. Such accepted procedures or practices of eating, conversing, meeting people, training the young, caring for the aged, playing, working, etc., can be called customs.

Definition:

1. According to Maclver and Page: “The socially accredited ways of acting are the customs of society”.
2. According to Kingsley Davis: “Customs refers primary to practices that have often been repeated by a multitude of generations, practices that tend to be followed simply because that they have been followed in the past”.
3. Duncan Mitchell in his ‘Dictionary of Sociology’ writes: “The term ‘customs’ refers to established modes of thought and action.”
4. Lundberg says that customs are those “folkways that persist over relatively long periods of time so as to attain a degree of formal recognition and so as to be passed down from one generation to another”.
5. In simple words, customs are the long established habits and usages of the people.

13.7 Nature of Customs:

1. **Custom is a Social Phenomenon:** Customs are the oft-repeated practices of the people, They represent the routine acts of daily life of the people. Customs are created by the groups, associations, communities and institutions. Customs are considered to be conducive to the good of the society. They enjoy the social sanction.
2. **Customs are followed by people mostly unconsciously:** As Maclver and Page have pointed out, “We conform to the customs of our own society, in a sense, ‘unconsciously’.” Because they are a strongly imbedded part of our group life. We are trained from our infancy itself to behave in a customary way. Human infants learn the customs by imitation or by direct instruction. In course of time, they become a part of the personality of the children.
3. **Customs are varied in nature:** Though customs are universal in nature they differ from community to community and society to society. Examples: The customary dressing at occasions such as marriage and funeral ceremonies differs from group to group. Similarly, eating behaviour, worshipping behaviour, etc., differ a lot. Among the Hindus the husband ties the ‘tali’ around the neck of the

wife at the time of marriage. Among the Maoreies of New Zealand people rub each other's nose in order to express their love and affection.

4. **The origin of custom is obscure:** It is difficult to ascertain the exact way in which customs emerged. As McDougall writes, "The ends and purposes of many customs are lost in the midst of antiquity". No single theory or explanation can be offered about the origin of custom. Numerous customs have arisen in different ways to satisfy the varied needs of man.
5. **Customs are relatively durable:** In comparison with the folkways, fashions and fads, customs are more durable. Customs evolve gradually and hence they are obeyed mostly in a spontaneous manner. When once the customs are established they gain grounds to become firm. They are implicitly obeyed with least resistance by the majority of the people. The sole justification for following the custom is that it has been in existence since a long time.
6. **All customs are not irrational:** It is wrong to assume that all customs are irrational and meaningless. Still a good number of customs are found to be illogical, meaningless, non-utilitarian and unethical in character. In modern times, much stress is laid on following the rational, useful and meaningful customs.

Customs and Habits:

Customs and habits are very closely related. "Habit means an acquired facility to act in a certain manner without resort to deliberation and thought"—MacIver and Page. Persons tend to react in the manner to which they have become accustomed. Example: smoking, drinking coffee or tea regularly, reading newspaper daily, drinking liquors, morning exercises, shaving daily in the morning etc.,

Habit is a "second nature" with us. When once they are developed they tend to become permanent. Then it becomes difficult for us to act in a way different from the habitual ways. It is the strongly established and deeply rooted mode of response. As MacIver and Page have pointed out "habit is the instrument of life, it economizes energy, reduces drudgery and saves the needless expenditure of thought". Willian James has pointed out habit is "the enormous fly-wheel of society, and its most precious conservative agent".

Differences:

- (i) Custom is a social phenomenon whereas habit is an individual phenomenon.
- (ii) Custom is socially recognized. Habit does not require such recognition.
- (iii) Custom is normative in nature. It has the sanction of the society. Habit is not normative and requires no external sanction.
- (iv) Custom contributes to the stability of social order. Hence it is of great social importance. Habit can only facilitate individual activity. It has prominence only for the individual who is accustomed to it.
- (v) Customs are socially inherited, whereas habits are learnt individually.

Social Importance of Customs:

- (i) **Customs Regulate our Social Life:** Customs act as the effective means of social control. Individuals can hardly escape their grip. They are the self-accepted rules of social life. They bind people together, assimilate their actions to the accepted standards and control their purely egoistic impulses. They are found among the preliterate as well as the literate people. They are the strongest ties in building up a social order.
- (ii) **Customs Constitute the Treasury of Our Social Heritage:** Customs preserve our culture and transmit it to the succeeding generations. They have added stability and certainty to our social life. They bring people together and develop social relationships among them. They provide for a feeling of security in human society. People normally obey them for their violation is always condemned and resisted. The children learn the language spoken, and the occupation followed by their parents through the customs. The imprint of custom can be found on various activities of the members of society.
- (iii) **Customs are Basic to Our Collective Life:** Customs are found in all the communities of the world. They are more influential and dominant in the primitive society than in the modern industrial society. Still no society can do without them. Customs are mercilessly imposed on the people in the primitive

societies. As Malinowski writes in the context of the study of Trobriand Islanders that “a strict adherence to customs... is the main rule of conduct among our natives...”. In the traditional societies customs are like sacred objects and their violation cannot be thought of.

Customs are so dominant and powerful that they can be called the “king of man”. Shakespeare called it a “tyrant”. Bacon considered it “the principal magistrate of man’s life”. People follow customs not just because they are traditionally enforced but very much because they are mixed with people’s sentiments, feelings and personal obligations.

- (iv) **Customs Support Law:** Customs also provide the solid ground for the formulation and establishment of law. Customs become laws when the state enforces them as rules binding on citizens. Law divorced from custom is bound to become artificial. Such laws may often end in failures, as it has happened in the case of ‘prohibition’ in U.S.A. Customs consolidate law and facilitate its practice. If the laws are not supported by customs, they cannot succeed. It is to be noted that in the modern complex society customs are not enough to control the behaviour of the people. Hence they are supplemented with various formal means of social control.

13.8 Values - Introduction:

The society at times appears to be chaotic, as when a mobriots, or when there is a hysterical rush from an impending crisis: but soon order is restored and the society gets going. Indeed order rather than disorder is the rule of the world. Social order as it is called, is obtained through regulation of human behaviour according to certain standards. All societies provide for these standards specifying appropriate and inappropriate behaviour. The standards which regulate behaviour have been termed social norms. The concept of norms is a central one in sociology. The purpose of this chapter is to discuss the concept of norms, their formation and importance.

Meaning of Values:

In sociology our concern is with social values. Social values are cultural standards that indicate the general good deemed desirable for organized social life. These are assumptions of what is right and important for society. They provide the ultimate meaning and legitimacy for social arrangements and social behaviour. They are the abstract sentiments or ideals. An example of an important social value is, “equality of opportunity”. It is widely considered to be a desirable end in itself. The importance of such a value in social life can hardly be exaggerated. A social value differs from individual value. An individual value is enjoyed or sought by the individual which a man seeks for himself. Even though these values are commonly shared, they do not become social values. As distinct from individual values, a social value contains a concern for others’ welfare. Social values are organized within the personality of the individuals. They regulate his thinking and behaving. The process of socialization aims to include these values in his personality, the ethos or fundamental characteristics of any culture are dominated by a belief in material progress, the Indian culture is marked by spiritualism, the forgetting of self, abandonment of personal desire and elimination of the ambition. The “Indian way” is different from the “American way”.

The differences in social values result in divergent social structures and patterns of expected behaviour.

Definition:

1. According to G.R. Leslie, R.F. Larson, H.L. Gorman, “Values are group conceptions of the relative desirability of things”
2. According to H.M. Johnson “Values are general standards and may be regarded as higher order norms.”
3. In simple words, values may be defined as measure of goodness or desirability.

13.9 Functions of Values:

1. As it is already made clear, values provide goals or ends for the members to aim for.
2. Values provide for stabilities and uniformities in group interaction. They hold the society together because they are shared in common. Some sociologists argue that

- shared values form the basis for social unity or social solidarity. Since they share the same values with others, the members of a society are likely to see others as “people like themselves”. They will, therefore, have a sense of belonging to a social group. They will feel a part of the wider society.
3. Values bring legitimacy to the rules that govern specific activities. The rules are accepted as rules and followed mainly because they embody the values that most people accept. The Americans for example, believe that the capitalist organization is the best one because it allows people to seek success in life.
 4. Values help to bring about some kind of adjustment between different sets of rules. The people seek the same kinds of ends or goals in different fields of their life. Hence it is possible for them to modify the rules to help the pursuit of this end.

13.10 Norms - Introduction:

Norms are standards of group behaviour: An essential characteristic of group life is that it is possessed of a set of values which regulate the behaviour of individual members. As we have seen already, groups do not drop out of the blue with stabilized relationships among members. Groups are the products of interaction among individuals. When a number of individuals interact, a set of standards develop that regulate their relationships and modes of behaviour. These standards of group behaviour are called social norms. That brothers and sisters should not have sexual relations; a child should defer to his parents and an uncle should not joke with his nephews and nieces are the illustrations of norms which govern relationships among kinsmen.

Norms incorporate value judgements: Secord and Buckman say “ A norm is a standard of behavioural expectation shared by group members against which the validity of perceptions is judged and the appropriateness of feeling and behaviour is evaluated.” Members of a group exhibit certain regularities in their behaviour. This behaviour is considered desirable by the group. Such regularities in behaviour have been explained in terms of social norms. Norm, in popular usage, means a standard. In sociology our

concern is with social norms, that is, norms accepted in a group. They represent “standardized generalizations” concerning expected modes of behaviour. As standardized generalizations they are concepts which have been evaluated by the group and incorporate value judgements. Thus it may be said that norms are based on social values which are justified by moral standards or aesthetic judgment. A norm is a pattern setting limits on individual behaviour. As defined by Broom and Selznick, “The norms are blueprints for behaviour setting limits within which individuals may seek alternate ways to achieve their goals”. Norms do not refer to an average or central tendency of human beings. They denote expected behaviour, or even ideal behaviour. Moral values are attached to them. They are model practices. They set out the normative order of the group.

Norms are related to factual world: It may not, however, be presumed that norms are abstract representing imaginary construct. Sociologists are interested mainly in “operative” norms, that is, norms that are sanctioned in such a way that violators suffer penalties in the group. For example, most of the norms of the Sermon on the Mount, although often referred to as norms, are not sanctioned; one is not punished socially for refusing to ‘turn the other cheek’. Norms in order to be effective must represent correctly the relations between real events. They must take into account the factual situation. A rule requiring all men to have two wives would be valueless if the sex ratio did not permit. Therefore, the normative system, since it is meant to achieve results in the factual world, should be related to the events in the real world.

Definition of Norms:

1. According to Young and Mack, ‘norms’ refer to the “group-shared expectations”.
2. Norms refer to “the rules that guide behaviour in everyday situations and are derived from the value”---Donald Light Jr. and Suzanne Keller.
3. According to H.M. Johnson, “A norm is an abstract pattern held in the mind, that sets certain limits for behaviour”.

Importance of Norms:

1. **A normless society is an impossibility:** Norms are of great importance to society. It is impossible to imagine a normless society, because without norms behaviour would be unpredictable. The standards of behaviour contained in the norms give order to social relations interaction goes smoothly if the individuals follow the group norms. The normative order makes the factual order of human society possible. If there were no normative order there could be no human society. Man needs a normative order there could be no human society. Man needs a normative order to live in society because human organism is not sufficiently comprehensive or integrated to give automatic responses that are functionally adequate for society. Man is incapable of existing alone. His dependence on society is not derived from fixed innate responses to mechanical social stimuli but rather from learned responses to meaningful stimuli. Hence his dependence on society is ultimately a dependence upon a normative order.
2. **Norms give Cohesion to Society:** We can hardly think of a human group apart from norms. A group without norms would be to use the words of Hobbes, "Solitary, poor, nasty, brutish and short." The human organism in order to maintain itself must live in a normatively regulated social system. The normative system gives to society a cohesion without which social life is not possible. Those groups which cannot evolve a normative order and maintain normative control over their members fail to survive because of the lack of internal co-operation.
3. **Norms influence Individual's attitudes:** Norms influence an individual's attitudes and his motives. They impinge directly upon a person's self-conception. They are specific demands to act made by his group. They are much more stable. They have the power to silence any previously accepted abstract sentiment which they may oppose. They take precedence over abstract sentiments. Becoming a member of a group implies forming attitudes in relation to group norms. The individual becomes a good member to the extent he abides by the norms. The norms determine and guide his intuitive judgments of others and his intuitive judgments of himself. They lead to the phenomena of conscience, of guilt feelings, of elation and depression. They are deeper than consciousness.

Becoming a member of a group consists of internalizing the norms of the group. Through internalization they become a part of himself automatically expressed in his behaviour.

4. **Norms help the maintenance of Social order:** The social order is developed and maintained through social norms. Groups are able to function because human behaviour is generally predictable. If this were not so chaos would result. Thus, a classroom would be chaotic in which teachers and students fail to establish a set of rules for conducting lessons. Drivers of vehicles are bound to meet with accidents if they fail to conform to traffic rules in a busy street.

13.11 Conformity of Norms:

Norms are not formed by all groups in relation to every kind of behaviour and every possible situation. They are formed in matters of consequence to a particular group. What matters are of consequence to a group depends upon the main purposes and goals of the group, the relationship of that group to other groups, and other conditions in which it operates. Likewise, the scope of behaviour regulated by norms varies considerably in different groups. For example, the norms of some groups may pertain chiefly to ethical matters, while the norms of other groups may cover a broader area of life including dress, forms of entertainment, education and so on.

Further, a social norm operative in one social system may not be operative in another. Thus, Mohammedan societies permit polygyny, but Christian ones do not. Likewise norms do not apply equally to all members of a society or to all situations. They are adjusted to the position people hold in the society and to the occupations they practice. Thus what is proper for a doctor may not be proper for a man, or what is proper for a doctor may not be proper for a teacher. Thus conformity to norms is always qualified in view of the socially defined situations in which they apply.

A norm by definition implies a sense of obligation. It lays down a standard of behaviour which one ought to follow. Many of the problems of personality as well as society are mostly the problems of non-conformity to norms. Conformity to norms is

normal. The individual having internalized the norms, feels something like a need to conform. His conscience would bother him if he did not. Further people would disapprove his action if he violates the norm. Thus both internalized need and external sanctions play an effective role in bringing about conformity to norms.

The violators of norms suffer the following kinds of sanctions:

Violators of norms suffer loss of prestige:

Violators are subjected to ridicule, fines, imprisonment.

13.12 Summary:

If a person's social status is high, his social position will also be high. But besides prestige, the status of a person is often determined on the basis of his character. Hiller has mentioned following three types of statuses; Ascribed Status, Assumed Status and Achieved Status. According to Ogburn and Nimkoff society takes more interest in his status than the person himself. This fact confirmed in the practical life. In the modern world, as a matter of fact, we give importance to the person according to his status. We give importance to a person so long as he occupies some post, but the moment he vacates the post, we give less importance to that persons. Like folkways and mores, 'customs' also represent one of the types of informal means of social control. They are as universal and pervasive as those of folkways and mores. Customs are the socially accepted ways in which people do things together in personal contacts. Social values are cultural standards that indicate the general good deemed desirable for organized social life. These are assumptions of what is right and important for society. They provide the ultimate meaning and legitimacy for social arrangements and social behaviour. Norms are not formed by all groups in relation to every kind of behaviour and every possible situation. They are formed in matters of consequence to a particular group. What matters are of consequence to a group depends upon the main purposes and goals of the group, the relationship of that group to other groups, and other conditions in which it operates.

13.13 Key Words:

Social Heritage

Social Phenomenon

Ascribed Status

Achieved Status

Social Sanctions

13.14 Model Questions:

1. Define Role and Status? Discuss the importance of Role and Status?
2. Write an essay on the concepts of Norms, Values and Customs with suitable examples?

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Lesson 14

SOCIAL INSTITUTIONS - MARRIAGE

14.0 Objective:

The objectives of this lesson are to explain the marriage system, forms and types of marriages.

- 14.1 Introduction
- 14.2 Definition of Marriage
- 14.3 Characteristics of Marriage
- 14.4 Functions and Importance of Marriage
- 14.5 Forms of Marriage
- 14.6 Polygony
- 14.7 Polyandry
- 14.8 Monogamy
- 14.9 Other Forms of Marriage
- 14.10 Summary
- 14.11 Technical Terms
- 14.12 Self Assessment Questions
- 14.13 Reference Book

Introduction

Marriage is one of the universal social institutions. It is established by the human society. To control and regulate the sex life of man. It is closely connected with the institution of family. In fact, family and marriage are complementary to each other. As *Gillin* and *Gillin* have said, “marriage is a socially approved way of establishing a family of procreation”. As *Westernmarck* has remarked, “Marriage is rooted in the family rather than the family in the marriage”. Marriage is an institution of society which can have very different implications in different cultures. Its purposes, functions and forms may differ from society to society, but it is present everywhere as an institution.

Definition and Characteristics of Marriage

There is no definition which adequately covers all types of human marriage. It has given a number of definitions and explanations among which the following may be noted.

- i. Edward Westermarck in his “History of Human Marriage” defines marriage as “the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring”.
- ii. Malinowski says that marriage is a “contract for the production and maintenance of children”.
- iii. According to Robert H. Lowie, “Marriage is a relatively permanent bond between permissible mates”.
- iv. Broadly speaking, however, marriage may be defined as “a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure beyond the time required for gestation and the birth of children”.- Duncan Mitchell’s “A dictionary of Sociology”.
- v. Alfred McClung Lee writes, “Marriage is the public joining together, under socially specified regulations of a man and woman a husband and wife”.

Characteristics of Marriage

- 1) **Universality** Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies. Examples: in Japan, celibacy is publicly condemned. In Korea, unmarried individuals are called 'half' persons. Among the Hindus, marriage is a sacrament which is regarded as more or less obligatory. The Todas of Nilagiri refuse to perform funeral rites for a girl if she dies before her marriage. But they do perform it after completing some sort of marriage ceremony for the corpse. According to the Chinese philosopher Confucius, an individual who remains unmarried throughout his life commits a great crime. As Levi-Strauss has observed that the unmarried primitives of Central Brazil are made to lead to miserable life.
- 2) **Relationship Between Man and Woman** Marriage is a union of man and woman. It indicates relationship between one or more men to one or more women. Who should marry whom? One should marry how many? – are the questions which represent social rules regarding marriage which differ significantly.
- 3) **Marriage Bond is Enduring** Marriage indicates a long lasting bond between the husband and wife. Hence it is not coextensive with sex life. It excludes relationships with prostitutes or any other sexual relationship which is viewed as casual and not sanctioned by custom, law or church. Marital relationship between man and woman lasts even after the sexual satisfaction is obtained. The Hindus, for example, believe that marriage is a sacred bond between the husband and wife which even the death cannot break.
- 4) **Marriage Requires Social Approval** A union of man and woman becomes a marital bond only when the society gives its approval. When marriage is given the hallmark of social approval, it becomes a legal contract.
- 5) **Marriage is Associated with Some Civil or Religious Ceremony** Marriage gets its social recognition through some ceremony. This ceremony may have its own rites, rituals, customs, formalities, etc. It means marriage has to be concluded in a public and

Lessonno.15

SOCIAL INSTITUTION - FAMILY

15.0 Objective:

The objectives of this lesson is to explain Family as a Social Institution, types of families and Changing Trends in Family system.

Structure:

- 15.1 Introduction
- 15.2 Meaning of Family
- 15.3 Characteristics of Family
- 15.4 Nature of the Family
- 15.5 Functions of Family
- 15.6 Essential Functions
- 15.7 Non-essential Functions
- 15.8 The Changing Family Patterns
- 15.9 Forms of Family
- 15.10 Summary
- 15.11 Technical Terms
- 15.12 Self Assessment Questions
- 15.13 Reference Books

15.1 Introduction

The family is the most important primary group in society. It is the simplest and the most elementary form of society. It is the most basic of all social groupings. It is the first and the most immediate social environment to which a child is exposed. It is an outstanding primary group, because, it is in the family that the child develops its basic attitudes.

Further, of all the groups that affect the lives of individuals in society none touches them so intimately or so continuously as does the family. From the moment of birth to the moment of death the family exerts a constant influence. The family is the first group in which we find ourselves. It provides for the most enduring relationship in one form or other. Every one of us grows up in a family and every one of us too will be a member of one family or other.

The family, almost without question, is the most important of any of the groups that human experience offers. Other groups we join for longer or shorter periods of time for the satisfaction of this interest or that. The family, on the contrary, is with us always. Or rather more precisely, we are with it.

15.2 Meaning of the Family

Some of the definitions of family are as follows:

- (i) 'family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children'. – MacIver
- (ii) 'Family is a more or less durable association of husband and wife with or without children or of a man or woman alone, with children'. – Nimkoff
- (iii) 'Family is a group of persons whose relations to one another are based upon consanguinity

- and who are therefore, kin to another'. – Davis
- (iv) 'Family is the biological social unit composed of husband, wife and children'. – Eliot and Merrill

15.3 Characteristics of the Family

On the basis of these definitions, the following characteristics of a family may be deduced.

- (i) **A mating relationship :** A family comes into existence when a man and a woman establish a mating relation between them. This relation may be of a shorter duration or lifelong. When the marital relations break up, the family disintegrates.
- (ii) **A form of marriage:** Mating relationship is established through the institution of marriage, which may be solemnized in a simple way as is the case in Europe, or its celebration may be a long process as is generally in India.
- (iii) **A system of nomenclature:** Every family is known by a name and has its own system of reckoning descent. Descent may be reckoned through the male line or through the female line. Usually, the wife goes and joins her husband's relatives, but sometimes the husband may also go and join his wife's relatives.
- (iv) **An economic provision:** Every family needs an economic provision to satisfy the economic needs. The head of the family works to earn money to maintain the family.
- (v) **A common habitation :** A family requires a house for its living. Without a dwelling place the task of child bearing and child rearing cannot be adequately performed.

15.4 Nature of the Family

Beside the characteristics mentioned above, a family is possessed of several distinctive features.

- (i) **Universality:** Family is the most universal group. It is the first institution in the history of mankind. It has existed in every age and in every society and is found in all parts of the world. No culture or society has ever existed without some form of family organization. Each one of us is a member of a family. No other group is so universal as the family is.
- (ii) **Emotional basis:** The family is a fundamental unit of human society. It is based on out impulses of mating, procreation, and parental care. It is a close-knit group that fortifies these emotions.
- (iii) **Limited size:** A family is usually a small-sized organization. Its size is generally defined by biological conditions, which it cannot transcend. Other groups may be smaller than a family, but they are not formed because of biological condition.

- (iv) **Formative influence:** The family exercises the most profound influence over its members. It moulds the character of individuals. Its influence in infancy determines the personality structure of the individual. From its initial units, the father and mother, the child receives his/her physical inheritance. Freud and other psychologists have proved that a child exhibits the same character and mental tendencies in adult age that he acquires in the family. Confucius rightly remarked that if you want to improve society, improve family. 'to be well born is to possess the greatest of all gifts. To be ill born there is nothing which this world can afford that will be adequate compensation for the lack of good heredity'.
- (v) **Nuclear position:** The family is the nucleus of all other social groups. The distinctive characteristics of marriage, parental obligations, and sibling relations make family the primary institutional cell of a society. The whole social structure is built of family units.
- (vi) **Responsibility of the members:** In the family the child learns the meaning of social responsibility and the necessity for co-operation. As MacIver aptly describes, 'In times of crisis men may work, and fight and die for their country, but they toil for their families all their lives. In it, the child develops his basic attitudes and ideals. It is a great agency of the socialization of the child'.
- (vii) **Social regulations:** The family is peculiarly guarded by social customs and legal regulations. It is not easy to violate them. Family is the group in which the consenting parties may freely enter, but which they cannot easily leave or dissolve. Marriages are not trivially taken.
- (viii) **Permanent and temporary:** Family as an institution is permanent and universal, while as an association it is temporary and transitional. When the son marries, he goes out of the family and starts another family, which again may give rise to more families.

All these tends to show that although the family is one of the most limited groups of the society, it differs from all of them in being a distinct type of group. It is the smallest kinship group. It usually begins when the partners marry; it changes when the sons marry, it ends when one of the partners dies. When the children are young and entirely dependent on parents, the family looks like a compact human group. When children grow in age, this compactness becomes loose and when they marry the old family disintegrates and new families rise up. The original relations are reversed, the parents become dependent on the children.

15.5 Functions of the Family

Davis has characterized the main social function of the family into four divisions: reproduction, maintenance, placement and socialization of the young. It also performs individual functions, but these are a corollary of its social functions.

Lundberg has enumerated the following basic function of the family:

- (i) The regulation of sexual behaviour and reproduction.
- (ii) Care and training of children.
- (iii) Co-operation and division of labour.
- (iv) Primary group satisfactions.

Besides, there are many auxiliary function as well. Ogburn and Nimkoff have divided family function into six categories: (i) Affectional, (ii) Economic, (iii) Recreational, (iv) Protective, (v) Religious, and (vi) Educational.

Reed has described the following functions of the family: (i) Race perpetuation, (ii) Socialization, (iii) Regulation and satisfaction of sex needs, (iv) Economic functions.

MacIver divides the functions of the family into two categories – essential and non-essential. Under the essential he includes three functions: (i) stable satisfaction of sex need, (ii) production and rearing of children, and (iii) provision of a home.

Under the non-essential functions he mentions religious, educations, economic, health, and recreations which, he says, have now been transferred to specialized agencies in society.

15.6 Essential Functions

(i) Satisfaction of sex need: This is the first essential function that the family performs. Manu, the Ancient Indian law-giver, regarded sexual satisfaction as the aim of family; Vatsyayan also looked upon sexual satisfaction as the primary objective of the family. Satisfaction of sex instinct brings the desire or lifelong partnership among males and females. The satisfaction of sex instinct makes for normal personality. If sex instinct is suppressed, it may produce personality maladjustments and disrupt social relations. According to Havelock, 'With failure of sexual harmony, the marriage structure rests on shifting sand'. The modern family satisfies this instinct in greater degree than the traditional family. In the traditional family the sexual act was combined with reproduction. The fear of pregnancy, as a result of intercourse, prevented the couple to satisfy their sex urge. But in the modern families the task of sexual satisfaction has been eased by the invention of contraceptives and other methods of birth control. The present wife is in a better position to satisfy sex instinct without any fear of conception.

(ii) Production and rearing of children: The inevitable result of sexual satisfaction is procreation. The task of race perpetuation has always been an important function of the family. The Hindu scriptures hold that the religious activities of man cannot be consummated unless he has a son. They permit a second marriage if there is not issue from the first wife. In the Hindu marriage, the groom says to his bride that 'I accept you in order to obtain good progeny'. Although childbirth can occur outside the family, nowhere is illegitimacy approved. Family is an institution par excellence for the production and rearing of children. Some countries, especially Soviet Russia after the Revolution practiced experiments in communal child rearing, but they soon abandoned it. The function of child rearing is better performed today than in the past because now more skill and knowledge are devoted to the care of the unborn and newborn child. The infant death rate has shown a marked decline. In the achievement of this result, specialized agencies such as nursing and child welfare centres have come to the aid of the family. Looking at the data collected in the west it is seen that the number of illegitimate children is falling down, the practice of prostitution is vanishing away and the number of marriages is increasing, which clearly shows that the function of procreation of race is only performed through family. It is claimed that with the practice of birth control methods the function of child procreation is now being given up by modern families.

15.7 Non-essential Functions

Economic: The non-essential functions of a family are various and varied. First, it serves as an *economic unit*. In the traditional families, most of the goods for consumption were made at home. The members of the family were all engaged in the family industry. The ancient Hindu joint family served as a type of mutual insurance society. It was a unit of production and the

centre of economic activities. Today, the importance of family as an economic unit has been lessened, as most of the goods for consumption, including food, are purchased ready-made from the market. The members of the modern family do not work together as they did in the past times. They are engaged in different activities outside the home. However, the old pattern has not been completely destroyed, it has merely changed. In the family, one or the other term has not been completely destroyed, it has merely changed. In the family, one or the other profession is still carried on though of a different sort and in a different atmosphere. There is a clear division of labour between man and woman. The family members help in the economic adjustment of the family. Every family has its own economic capacity. The members purchase property-movable and immovable for the family. Property is an important economic institution that is protected and maintained by the family. The use and transmission of the property is usually prescribed by rules of the society. The equal distribution of property is an important function of the family.

Religious: The second non-essential function that the family performs is of a religious character. It is a centre for the religious training of the children who learn various religious virtues from their parents. In the traditional family, different religious practices such as idol worship, yoga, religious discourses, and sermons by pundits were held, which made the outlook of the children religious. In the Hindu scriptures, religious rituals are considered incomplete in the absence of wife. The modern family, however, does not observe religious practices and has become secular in outlook.

Educational: Another function performed by a family is the education of children. Family is an important educational agency. Every child learns the first letter under the guidance of parents. The traditional family was the centre of vocational education also because the children from the early childhood were associated with the family task. The modern family has delegated the task of vocational education to technical institutes and colleges.

Health: The functions related to health that were performed in the old family have now been transferred to hospitals and clinics. Formerly, a sick man was cared for in the family by his own kith and kin, but today he is admitted to a hospital and looked after by nurses. The child is born today not in the comforting fragrance of a home, but in the maternity wards of a well-equipped hospital. Instead of 'the house where I was born', the phrase 'the hospital where I was born' is more relevant to modern conditions.

Recreation: The old family provided recreation to its members. They used to sing and dance together and visit the family relations. In modern family, relation is individual rather than collective. The present forms of recreation such as bridge, tennis, carom, and movies provide for only individual or couple participation. Today, people prefer to go to a club or a hotel for recreation.

Civic: Family is the school of civic virtues. The child learns the first lesson of citizenship in the family. The virtues of love, co-operation, toleration, sacrifice, obedience, and discipline are first learnt by the child in the family. These qualities enable him to grow into a good citizen. That is why family has been called the cradle of civic virtues.

Social: Family imparts the knowledge of social customs, mores, etc. to the younger generation. It exercises social control over its members, which helps in the maintenance of a well-organized

society. Family is an important agency of social control. It is also the custodian of culture and serves as the natural and convenient channel of social continuity.

15.8 The Changing Family Patterns

The family as a basic social institution has been undergoing change. The modern family radically differs from that of the traditional one. The family has never been at rest. Both in its structure and functions changes have taken place. Some of these changes may be examined here.

Changes in the Functions of the Family

Some of the functions of family have radically changed today while some others have received more attention of the public. A glance at these changes would clarify this point.

1. *The Sexual Regulation Function* of the family has not changes much. The family through its agent, marriage, still regulates the sexual impulse of the people. Illicit sexual behaviour is fairly uncommon. But it is true that in the Western societies pre-marital and extra-marital sex relations are on the increase.

2. *The Reproductive Function* of the family has suffered particularly in the Western societies. In the Western societies, it is said, parents no longer desire more children. Absence of children has become the most glaring feature of the Western families. However, it is impossible to take away this reproductive function of the family. The very survival of the human race is based on reproduction.

3. In the past fifty years *the Parental and the Educational Functions* of the family have been shifted to certain external agencies like hospitals, out-patient clinics for mothers, maternity homes, the baby clinics, nurseries, kindergartens, etc. "The modern home is not equipped to train children for their adult careers, because the specialized division of labour requires specialized training, which only the specialized agency of the school can supply". –A.W.Green.

4. *The Protective Functions* of the family have declined particularly in the West. Families are no more the place of protection for the physically handicapped, mentally retarded, aged, diseased, infirm and insane people. Other agencies have taken over this function. But, for the young children it continues to provide physical and emotional protection.

5. *The Economic Function* of the family has been disturbed a great deal. The family is no longer the economic unit, neither is it self-sufficient. It is not longer united by shared work. For its members work separately. It is more a consuming unit than a producing centre. However, the family is not completely losing this function, but it is transforming this function to some external agencies.

6. It seems that the *Socialization Function* of the family is gaining increased attention particularly in the Western society. An earlier generation knew little about the personality development. We know something today of the role of emotional development, school progress, career success, physical well-being, and practically all other aspects of the good life.

7. *The Status-Ascription Function* has been weakened since in modern society much emphasis is laid on achieved status. Still, the ethnic, religious, class, residential, nationality and other kinds of statuses are ascribed by the family to the individual at least in the initial stages in some way or other.

8. *The Recreational Function* of the family is losing importance. External agencies have taken away this function. Modern recreation is highly commercialized. Movies, dance halls, night clubs, gambling centres have come into being. People leave home to seek these commercialized

recreations. But they tend to leave home as single adults or married couple, as adolescents or children, rather than as a family unit. This has affected the cohesion of family.

15.9 Forms or Kinds of Family

Families may be classified variously, as follows:

1. On the basis of authority a family may be patriarchal or matriarchal.

- (i) **The Patriarchal Family:** Under the patriarchal family the male head of the family is possessed of inclusive powers. He is the owner and administrator of the family property; to him all persons living in the family are subordinated. He presides over the religious rites of the family. In short, the father or the eldest male descendant is the protector and ruler of the family, enjoying full authority over the family members. The chief characteristics of patriarchal family are the following:

- a) The wife after marriage comes to live in the husband's house.
- b) The father is the supreme lord of the family property.
- c) Descent is reckoned through the father. The children are known by the name of their father.
- d) The children can inherit the property of their father only. They have no right over the property of the mother's family.

- (ii) **The matriarchal Family:** MacIver prefers to call it by the name of maternal family rather than the matriarchal family. In a matriarchal family, the authority vests in the woman head of the family with the males being subordinate. She is the owner of the property and rules over the family. There are grave doubts whether this type of family ever existed in society, although L.H. Morgan, McLennan, and Bachop believe it to have been the earliest form of family. Bachop maintained that in early times, mankind lived in a state of promiscuity and that the earliest type of family was the matriarchal. Morgan referred to as the 'father of American anthropology' postulated that the family evolved through various stages, from the lowest promiscuity to the highest monogamy. The chief characteristics of matriarchal family are the following.

- a) Descent is reckoned through the mother and not the father, because maternity is a fact, whereas paternity is only an opinion.
 - b) Marriage relations are transient. The husband is sometimes merely a casual visitor.
 - c) The children are brought up in the home of the wife's relatives.
 - d) The authority in the family rests in the hands of the wife or in the hands of some representative of the wife's kin.
 - e) Property is transferred through the mother and only females succeed to it.
- The Matriarchal family is said to prevail among the primitive people who led their lives as wanderers or hunters. The father roamed far and wide, coming home irregularly and staying away for long periods of time. The absence of the father from the home made it necessary for the woman to 'stay on the job'. She was the leader of the clan for a great deal of time. Hence, she came to possess authority in the family. But a fault is of the opinion that the earliest form of family was matriarchal and that the patriarchal type emerged

only with the development of agriculture and economic dominance of men.

2. On the basis of Structure the family can be classified as nuclear and extended family.

A nuclear family is one which consists of a husband, a wife, and their children. The children leave the parental household after marriage. A nuclear family is an autonomous unit free from the control of the elders.

An extended family can be viewed as a merger of several nuclear families. Thus, a small extended family may include grandparents, their son, the son's wife, and the son's children. A large extended family may include multiple generations in the family. Grandparents, uncles, aunts, and cousins, their unmarried children, married sons and their wives along with their married/unmarried children live together within the same household.

There are two important features of an extended family. First, an extended family is continuous, whereas a nuclear family is not. In an extended family, a person is a member of a residential kin group that has probably persisted for many generations. Second, while a nuclear family is, to some degree, a separate and independent unit run by husband, wife, or both, an extended family is usually run by the patriarch. Its constituent nuclear families may have little power for independent decision-making.

3. On the basis of Residence the family may be classified as follows:

- (i) **Matrilocal Family:** In this type of family, the husband goes to live in the house of his wife.
- (ii) **Patrilocal Family:** In this kind of family, the wife goes and lives in the house of her husband.

4. On the basis of Marriage the family may be classified as follows:

- (i) **Monogamous family:** In which one man marries only one woman at one time.
- (ii) **Polygamous family:** In this kind of family, one man marries many women at one time.
- (iii) **Polyandrous family:** In this kind of family, one woman marries many men and lives with all of them or with each of them alternately.

5. On the basis of Ancestry the family is classified into (i) matrilineal and (ii) patrilineal.

In the matrilineal family mother is the basis of ancestry. A woman is believed to be the ancestor of the family. The rights of each member of the family depend on his relation to the mother.

In the patrilineal family, ancestry continues through the father. This is the common type of family prevalent today.

6. On the basis of in-group and out-group affiliation a family may be classified into endogamous family and exogamous family. An endogamous family is one that sanctions marriage only among the members of the in-group, whereas an exogamous family sanctions marriage of members of an in-group with the members of an out-group.

7. On the basis of blood relationship: A family may be conjugal family or consanguineous family. A conjugal family consists of spouses, their offspring, and relatives through marriage.

A consanguineous family consists of blood relatives together with their mates and children. It may also be pointed out that the patriarchal or patrilineal or patrilocal family is more common also undergoing the process of disintegration, which is partly due to the influence of Christianity and partly due to the migrations of educated Khasis to the cities. Although it may also be said that the patriarchal family, in traditional sense, has also changed in its nature on

account of the new social and economic forces, particularly the women's liberation movement, yet the fact still remaining that family system is patriarchal in the greater parts of the world.

15.10 Summary

Family is a group of persons whose relations to one another are based upon consanguinity and who are therefore, kin to another. The family is the most important primary group in society. It is the simplest and the most elementary form of society. It is the most basic of all social groupings. It is the first and the most immediate social environment to which a child is exposed. Family is the most universal group. It is the first institution in the history of mankind. It has existed in every age and in every society and is found in all parts of the world. No culture or society has ever existed without some form of family organization. Each one of us is a member of a family. No other group is so universal as the family is.

15.11 Technical Terms

Polyandrous
Monogamous
Polygamous
Patrilocal
Ancestry

15.12 Self Assessment Questions

1. Define family and discuss its characteristics and features.
2. Explain the various kinds or forms of family.
3. Discuss the essential and non-essential functions of family.

15.13 Reference Books

1. Davis, Kingsley: Human Society
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Lesson- 16

Heredity, Environment, Culture and Personality

16.0 Objective :

The objective of the present lesson is to explain the significance of man's behaviour is influenced by four forces 1. Heredity 2. Environment 3.Culture and 4.Personality

Contents:

- 16.1 Heredity - Introduction
- 16.2 The Mechanism of Heredity
- 16.3 Influence of Heredity
- 16.4 Effects of heredity
- 16.5 Environment - Introduction
- 16.6 Definition of Environment
- 16.7 Types of environment
- 16.8 Heredity and Environment
- 16.9 Culture - Introduction
- 16.10 Definition of Culture
- 16.11 Characteristics of Culture
- 16.12 Functions of Culture
- 16.13 Personality – Introduction:
- 16.14 Definition of Personality
- 16.15 Types of Personality
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16.1 Heredity - Introduction

Heredity involves on those physiological and psychological characteristics. These characteristics are transmitted by the parents to their off springs are known by the name of Heredity.

16.2 The Mechanism of Heredity

Before syenitic investigation in this field it was believed that the effect of Heredity arises from the mixing of the bloods of parents. Mendel's experiments and the investigations of other scientists proved that the effect of heredity is transferred from one generation to the next through the gene. Man's biological heredity begins with the union of the sperm ejected by the male with the egg cell in the mother's womb. This is the contribution of each parent to the formation of the first cell from which the new organism develops. This cell divides repeated by into thousands and millions of cells and does not cease in its activity. Even when the human body is fully developed. These cells are made of protoplasm and they have chromosomes in their nucleus. There are genes inside these chromosomes. The heredity of child works through these genes determining his physiological characteristics.

The essential characteristics inherited by human beings are physical structure, reflexes, innate drives, intelligence and temperament. There are some biologists who claim that the difference in the traits and qualities of individuals are due to the difference in their heredity.

16.3 Influence of Heredity

All normal healthy human beings have certain biological similarities. It means that no other person has exactly the same inherited physical characteristics. Such personality traits as perseverance, ambition, honesty, criminality, intelligence, sex deviation, physical energy and most other traits were believed to arise from inherited predispositions.

16.4 Effects of Heredity

Some supporters of heredity have based their investigations on the following evidences:

1. “**Galton**” in his work on hereditary genius has sought to show that the probability of the occurrence of greatly gifted children is vastly higher when the father's are of a superior intelligence.
2. “**Karl Pearson**” had also concluded that the influence of the environment is far less than that of heredity in determination of importance of human differences. He had given evidence to show that for people of the same race with in a given community heredity is more than 7 times more important than environment.

Some supporters of heredity have based their investigations on the following evidences:

1. Unequal intelligence level of individuals of different occupational groups
2. Unequal Intelligence level of social categories such as whites and Negroes.
3. The study of family of Edwards and Jukes.

Some writers have brought out considerable differences between the intelligence levels of different occupational groups. It has been found that the children of professional parents had an average I.Q. of 116, Semi professional 112, clerical skilled trades and retail business 107.5, slightly skilled 98, and finally the children of labourers, urban and rural farmers 96. These differences were attributed mainly to heredity.

Groups of higher intellectual rating produce more persons of genius. “Pearson” and many other researches have shown that the groups with the higher social or intellectual rating have produced more persons of genius. Royal families produce in proportion more geniuses than others.

A comparative study of the effect of heredity and environment on physical appearance and mental traits interesting studies of some families have been made.

Jukes were a defamed families of U.S.A. while the Edwards were having a good name.

Juke was born in 1720 in New York, in 157 years ending in 1877 there had been 1,200 people in the family. Juke was a man of bad character. Thus of 1,200 people in his family. Some 400 were patients, 310 paupers, 130 criminals, 7 murderers and more than half the women prostitutes.

Edward was a man of superior qualities. There were 1,694 members of his family, of these 295 were graduates, 13 were heads of colleges and I was the vice-president of U.S.A. The rest also occupied senior positions.

These studies may thus be of interest but as evidence of heredity. They are now being discredited. Thus the comparison between the two indicates a marked difference. There was not a single deprived person among the Edwards, while not even one of the Jukes was an eminent person. From this the supporters of heredity concluded that heredity determines the physical and mental traits of human being.

16.5 Environment - Introduction:

‘Environment as the term itself indicates is anything immediately surrounding an object and exerting a direct influence on it.’

16.6 Definition of Environment:

The environment is more than a conditioning factor of life. Environment can be roughly divided into two types controlled – uncontrolled, social and geographical. Its both the social and geographical environment of man, apart of there is controlled and the other parties uncontrolled. Both these types of social and geographical environments have a profound effect upon the individual. The family, school, occupation, social customs and institutions all effect the individuals. Every change in a living creature involves some change in its relation to environment, and every change in the environment. Some change in the response of the organic being.

16.7 Types of Environment:

Environment is a complex totality of many things .IT has been divided in to different types MECIVER and Page have mentioned of two types of environment .

- 1.outer environment
- 2.Inner environment.

Marshall JONES has divided three types of environment

- 1.physical environment
2. Social environment
- 3.cultural environment.

P. Gisbert spoken four types of environment .

1. Natural environment
2. Artificial environment
3. Social environment
4. Psychological environment

Kimbal young divided it into two types.

1. Geographic environment
2. Social and cultural environment

Knowledge of the various kinds of environment will help in the understanding of the mutual relation between man and the environment

1. Physical environment :

The physical environment consists of three kinds of environments. These are the geographical, climatic and the controlled geographical environment . The physical environment includes all those natural phenomena which influence man's life, such as climate , river, mountains , deserts, etc..

2. Biological environment:

This classification includes the plants and animals found all around man.

3. Social environment:

The classification includes all those phenomena which arises out of social relationships such as customs, traditions and institutions etc., Social environment is also divided into three kinds.

- a. A . Economic
- b. B. cultural
- c. Psycho-social environment
- d. D. Super social environment

Economic Environment : Institutions and associations connected with property, production, consumption and distribution are included in it.

Cultural Environment: This includes all the various elements of culture and civilisation such as social conduct , rituals, mores, customs, diet, way of life etc.,

Psycho-social Environment: It is constituted of those influences which effect men psychologically through the other people in the society.

Super social environment: It includes conceptions and commonly accepted notions concerning God or a Super natural existence.

All these various types of environment influences the social behaviour of the people

Social environment determines his ideals, values and believes. Cultural environment prescribes modes of diet , clothing, living , conversation, address, etc., The geographic environment influences his residential modes ,clothing , occupation etc., A comparative study of the life in the plains , deserts and polar regions will clearly sketch the influence of the environment. The super social environment of man is instrumental for using and shaping his conceptions of God, religion and morality. Man is governed by nature and spends his life according to it. Man depends on the earth because he lives on the earth.

16.8 Heredity and environment:

The nature –nurture controversy has been nagging for centuries interest in the biological basis

For individual differences in intelligence and behaviour is currently rising some sociologists, psychologist sand biologists in their studies have held one of the factors as constant and the other varied in order to find out the relative importance of both.

Scholars are not unanimous about the relation between heredity and environment some psychologists opinion is that all physiological and psychological characteristics of the individual are determined by heredity.

Environment is complex and changing, but heredity is not known hence we must take into account the interaction of the two factors rather than the absolute action of any one factor heredity is what the new life starts with, and environment is what makes its maintenance and development is possible both are equally essential.

Heredity is potentiality made actual with in an environment man being the final product of evolution has greater capacity of adaptability and he can adjust himself with any environment hence heredity and environment are equally important each human trait requires both heredity and environment for its development every phenomenon of life is the product of both, no society or no organism is the product of either heredity or environment Galton-the eminent author of heredity genius says that genius is a hereditary quality immune to the environment.

Both heredity and environment are important Maciver and page have said every phenomenon of life is the product of both, no society or no organism is the product of either heredity or environment.

16.9 Culture - Introduction:

“Culture” is one of the most important concepts in social sciences. Culture is the main concept in the anthropology and fundamental one is sociology. The study of the society & any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable.

Culture is a unique possession of man. every man is born into a society is the same as saying that every man is born into a culture. Every man can be regarded as a representative of his culture is the unique quality of man which separates him from the lower animals.

Culture is a very broad term that includes in itself all our walks of life, modes of behaviour, morals and manners, customs and traditions and our religious, political , economic and other types of activities.

16.10 Definition of Culture:

B.Malinowski has defined culture as the “Cumulative creation of man”. He also regards culture as the handy work of man and the medium through which he achieves his ends.

Edward B.Taylor has defined culture as “that complex whole which includes knowledge, belief, act, morals, law, customs and any other capabilities and habits acquired by man as a member of society.

16.11 Characteristics of Culture:

The definitions cited above reveal some of the characteristics of culture.

1.Culture is learnt: Culture is not inherited biologically, but learnt socially by man culture is often called” learned ways of behaviour shaking hands or saying namaskar are cultural similarly wearing clothes, combing hair, wearing ornaments, cooking the food, reading a news paper, singing, worshipping etc are all ways of behaviour learnt by man culturally.

2.Culture is Social: Culture is a product of society it originates and develops through social interactions it is shared by the members of society no man can acquire culture without association with other human beings.

3.culture is shared: Culture in the sociological sense, is something shared for ex: customs, traditions, beliefs, ideas, values, morals are all shared by people of a group of society culture is something adopted, used, believed, practised, or possessed by more than one person it depends upon group life for its existence.

4.culture is transmissive: Culture is capable of being transmitted from one generation to another generation parents pass on culture traits to their children and they in turn to their children and so on culture is transmitted not through genes but by means of language transmission.

5.culture is continuous and cumulative: Culture exists as a continuous process. In its historical growth it tends to become cumulative culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another.

6.culture is consistent and integrated: Culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. *EX :-* the value system of a society is closely connected with its other aspects such as morality, religion, customs, traditions beliefs and so on.

7. Culture is dynamic and adaptive :Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the Vedic times. Culture is hence dynamic culture is responsive to the changing conditions of the physical world. It is adaptive it also intervenes in the natural environment and helps man in his process of adjustment.

8. Culture is gratifying: Culture provides people opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Ex:- food, shelter, clothing, status, name, fame etc.,

9.culture varies from society to society:Every society has a culture of its own it differs from society to society culture of every society is unique to itself. Culture is not uniform. Culture elements varies from time to time also no culture even remains constant and changeless.

10 .culture is superorganic and ideational:Culture is sometimes called "super organic" Herbert Spencer meant that culture is neither organic nor inorganic in nature but above these two. Every society considers its culture as an ideal it is regarded as an end in itself it is intrinsically valuable the people are also aware of their culture as an ideal one.

16.12 Functions of culture:

Man is not only a social animal but also a cultural being. Man's social life has been made possible because of culture man can not survive as man without culture. Culture has been fulfilling a number of functions.

1. Culture is treasury of knowledge.
2. Culture defines situations.
3. Culture defines attitudes, values and goals.

4. Culture decides our career.
5. Culture provides behaviour pattern
6. Culture moulds personality.

Elements of culture:

According to H.M Johnson, the main elements of culture are as follows.

Cognitive elements, beliefs, values, and norms, signs and non-normative ways of behaving.

1.Cognitive Elements: Cultures of all societies whether pre-literate or literate include a vast amount of knowledge about the physical and social world. The possession of this knowledge is referred to as the cognitive element. Every society has in its culture many ideas about its own social organization and how it works.

2.Beliefs: Beliefs constitute another element of culture. Beliefs in empirical terms are neither true nor false. **Ex:-**the Eskimo shaman uses fetishes and goes into trance in order to drive out the evil spirits from the body of a sick person such action implies some kind of belief.

The belief behind these actions cannot be confirmed or rejected on the basis of empirical evidence **Ex:-** if the patient dies in spite of the efforts of shaman, he will have some explanation that will make him to stick on to the belief in evil spirits.

3.Values and Norms: Values may be defined as measures of goodness and desirability. They are the group conceptions of relative desirability of things.

One way of understanding the values and their inter connections is to approach them through the functional sub systems of society. These are A. Government, B. economy, C. family, D. religion. but these four sub systems are not equally stressed as equally important in all societies.

4.signs: Signs include signals and symbols a signal indicates the existence, past, present, & future of a thing, event & conditions.

5.Non-normative ways of behaving: Certain ways of behaving are not compulsory and are often unconscious such patterns do exist non-normative behaviour shades over into normative behaviour and symbolic behaviour.

But the culture provides not only for universals but also for alternatives. there is not only conformity in cultural learning but also variations. every individual is unique in any culture. The individual is exposed to and moulded by the culture of the group into which he is born.

16.13 Personality - Introduction:

Man is not born a person. At birth he is an infant possessing the potentiality of becoming a person. After birth he associates with other human beings and comes under the influences of their culture. Our interest in this chapter is to sketch the nature of personality and to show the role of culture and social experience in the formation personality.

The meaning of personality.

The term “personality” is derived from the Latin word “persona” which means a mask. According to Kimbal young “ Personality is a patterned body of habits traits attitudes and ideas of an individual .

16.14 Definitions.

G. W. Allport defined it as “a persons pattern of habits , attitudes and traits which determine his adjustment to his environment.

Lund Berg says that the term personality refers to the habits , attitudes and other social traits that are characteristic of a given individual behaviour.

Ogburn means that the integration of the socio psychological behaviour of the human being represented by habits of action and felling attitudes and options.

Lawrence. A Pewin has given a working definition of personality. Personality represents those structural and dynamic properties of an individual as they reflet them selves in characteristic responses to situations .

Personality approaches

On the basis of these definitions it may said there are three main approaches to the study of personality . 1.Psychological 2.Sociological 3.Biological.

1.Psychological Approach: Psychological approach considers personality as a certain style peculiar to the individual. This style is determined by the characteristic organization of mental trends complexes, emotions and sentiments.

2.Sociological Approach: The sociological approach considers personality in terms of the status of the individual in the group in terms of his own conception of his role in the group of which he is a member.

3.Biological Approach: The biological definition of personality which comprehends only the bio – physical characteristics of the individual organism is inadequate.

The personality of an individual denotes an adult's inner construction of the outer world. It is the result of the inter-action processes by which standards of ethical judgement, belief and conduct are established in social groups and communities.

1. Personality is not related to bodily structure alone. It includes both structure and dynamics.
2. Personality is an indivisible unit
3. Personality is neither good nor bad
4. Personality is not a mysterious phenomenon
5. Every personality is unique
6. Personality refers to persistent qualities of the individual
7. Personality is acquired
8. Personality is influenced by social interaction.

16.15 Types of Personality:

Some attempts have been made to classify personalities into 4 types

The Greek Physician Hippocrates divided human beings into four types

1. The Sanguine, 2. The melancholic, 3. The Choleric, 4. The phlegmatic

Swiss psychoanalyst Carl Gustav Jung distinguished between two main types

1. The Introvert 2. The Extrovert and another one is The Ambiverts

The introvert is preoccupied with his own self. The Extrovert with things outside self.

Determinants of Personality:

Geographical environment sometimes determines cultural variability. Physical environment determines cultural development and to the extent that culture in turn determines personality. Thus, climate and topography determine to a great extent the physical and mental traits of a people. Most kinds of personality are found in every kind of culture.

Heredity and Personality:

Heredity is another factor determining human personality. Some of the similarities in man's personality are said to be due to his common heredity. A man with a good physical structure and health generally possesses an attractive personality.

Personality and Particular Experiences:

Personality is also determined by another factor namely the particular and unique experiences. There are two types of experiences.

a) Those that stem from continuous association with one's group.

b) Those that arise suddenly and are not likely to recur. The type of people who meet the child daily has a major influence on his personality.

Heredity physical environment culture and particular experiences are thus the four factors that explain personality its formation, development and maintenance. Beyond the joint influence of these factors however the relative contribution of each factor to personality varies with the individual concerned.

Personality and Culture:

Personality is the subjective aspect of culture. They regard personality and culture as two sides of the same coin. Personality is an individual aspect of culture while culture is a collective aspect of personality. Ogburn divided culture into material and Non-material. According to him, both material and non-material culture have a bearing on personality.

The relationship between culture and personality involves on the one side, the social heritage available to the individual responds and on the other the integral character of the individual being. Personality as we understand it, is all that an individual is and has experienced so far as this all can be comprehended as a unity. Personality is thus a much broader term than individuality, for personality embraces the total organized aggregate of psychological process and states pertaining to the individual. The culture personality focus is one that reminds us that the pattern of any culture basically determines the individual personalities and thus these in turn give evidence of the culture pattern and tend to strive for its perpetuation.

The focus of culture and personality:

All over the world there are societies of people we sometimes call our primitive contemporaries. The explorers of this field are the social and cultural anthropologists who have for many years reported in detail the technologies, the social institutions, and the mores and beliefs of a very large number of primitive peoples. All that a given people has created artifact and taboo, technological system and social institution implement of work and mode of worship. The anthropologist has named "a culture and for all that is man made wherever found he uses the same term generically". Culture signifies the total heritage of mankind.

16.16 Summary:

The essential characteristics inherited by human beings are physical structure, reflexes, innate drives, Intelligence and temperament. There are some biologists who claim that the difference in the traits and qualities of individuals are due to the difference in their heredity. All normal healthy human beings have certain biological similarities.

It means that no other person has exactly the same inherited physical characteristics. Such personality traits as perseverance, ambition, honesty, criminality, intelligence, sex deviation, physical energy and most other traits were believed to arise from inherited predispositions. Environment can be roughly divided into two types: controlled – uncontrolled, social and geographical. Its both the social and geographical environment of man, apart from there is controlled and the other parties uncontrolled.

Culture is a unique possession of man. Every man is born into a society is the same as saying that every man is born into a culture. Every man can be regarded as a representative of his culture is the unique quality of man which separates him from the lower animals.

Culture is a very broad term that includes in itself all our walks of life, modes of behaviour, morals and manners, customs and traditions and our religious, political, economic and other types of activities.

Man is not born a person. At birth he is an infant possessing the potentiality of becoming a person. After birth he associates with other human beings and comes under the influences of their culture. Our interest in this chapter is to sketch the nature of personality and to show the role of culture and social experience in the formation of personality.

16.17 Key Words:

Mechanism

Artificial Environment

Super Social Environment

Cumulative

Gratifying

Cognitive

Mysterious phenomenon

Introvert

Extrovert

Ambivert

16.18 Questions:

1. Explain the role of Heredity and Environment in Personality development?
2. Define culture? Explain the characteristics and Functions of culture?

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