

PREFACE

In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. *core, discipline specific / generic elective, ability and skill enhancement* for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive and continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A".

UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes of all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme.

Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this, we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs.

I wish the venture a grand success.

Prof. (Dr.) Subha Sankar Sarkar
Vice-Chancellor

Netaji Subhas Open University

Under Graduate Degree Programme

Choice Based Credit System (CBCS)

Subject : Honours in Sociology (HSO)

Core Course : Introductory Sociology – 01

Course Code : CC-SO-01

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Netaji Subhas Open University

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Module I–Sociology : Discipline and Perspective

Unit 1	<input type="checkbox"/> Thinking Sociologically	7 – 20
Unit 2	<input type="checkbox"/> Emergence of Sociology	21 – 29
Unit 3	<input type="checkbox"/> Emergence of Social Anthropology	30 – 43
Unit 4	<input type="checkbox"/> Sociology as a Science	44 – 52
Unit 5	<input type="checkbox"/> Sociological Imagination	53 – 69
Unit 6	<input type="checkbox"/> Sociology and Common Sense	70 – 88
Unit 7	<input type="checkbox"/> Applied Sociology	89 – 102

Module II- Sociology and Other Social Sciences

Unit 8	<input type="checkbox"/> Relationship between Sociology and Social Anthropology	103 – 113
Unit 9	<input type="checkbox"/> Sociology and Psychology	114 – 125
Unit 10	<input type="checkbox"/> Sociology and History	126 – 134
Unit 11	<input type="checkbox"/> Relationship between Sociology and Political Science	135 – 143
Unit 12	<input type="checkbox"/> Sociology and Economics	144 – 153
Unit 13	<input type="checkbox"/> Interrelationship among Social Sciences / Cultural Studies	154 – 167

Module III-Basic Concepts

Unit 14	<input type="checkbox"/> Individual	168 – 182
Unit 15	<input type="checkbox"/> Social Groups	183 – 197
Unit 16	<input type="checkbox"/> Association	198 – 206
Unit 17	<input type="checkbox"/> Institution	207 – 217
Unit 18	<input type="checkbox"/> Culture	218 – 234
Unit 19	<input type="checkbox"/> Society	235 – 244
Unit 20	<input type="checkbox"/> Social Change	245 – 260

Unit 1 □ Thinking Sociologically

Structure

- 1.1 Objectives**
- 1.2 Introduction**
- 1.3 The classical traditional perspectives of sociology**
- 1.4 The Sociological Imagination**
- 1.5 Emergence of Sociology**
 - 1.5.1 Background to the emergence of sociology**
 - 1.5.2 The Enlightenment Period**
 - 1.5.3 The French Revolution**
 - 1.5.4 The Industrial Revolution**
- 1.6 Emergence of social anthropology**
 - 1.6.1 First phase of development**
 - 1.6.2 Second phase of development**
 - 1.6.3 Emergence of modern anthropology**
- 1.7 Sociology and common sense**
- 1.8 Sociology as science**
- 1.9 Applied sociology**
- 1.10 Summary**
- 1.11 Questions**
- 1.12 Suggested Readings**

1.1. Objectives

This unit focuses upon the following points:

- Sociological way of looking at reality of everyday life.
- It will give you an understanding of the classical ways of thinking about society
- Help us understand how these perspectives are being modified and challenged by arrival of new perspectives.

- This chapter will discuss the wide ranging and developing theories to help us make sense of this world.
- To understand various sociological methods.

1.2 Introduction

Sociology is best seen as multi-paradigmatic and suggests a range of perspectives. The key challenge for a sociology is to search for general ways of understanding and interpreting social life. Sociology helps to demonstrate the social forces that organize society in very, very different ways and demonstrate it in time and space. You are able to see the trajectory from the past societies to the present societies.

“The first wisdom of sociology is this: things are not what they seem”

—Peter Berger

The sociological perspective reminds us of the varied differences in the world. Various theoretical perspectives guide sociologists as they construct theories. Newer developments in sociological theory have highlighted how all sociology must work from perspectives or different voices. It is thus multi-paradigmatic. The emergence of sociology as a distinct discipline dates back to eighteenth and nineteenth century Europe. The multiple phases and changes during that period helped shaped this subject culminating into newer ideas from time to time which has been described exhaustively in this chapter.

1.3 The classical traditional perspectives of sociology

Broadly three perspectives dominated sociological thinking for a long while, which we will discuss in this segment. The three perspectives which will be briefly described are functionalism, conflict and action theory.

(a) The functionalist perspective : Functionalism is a framework for building theory that sees society as a complex system whose parts work together and interconnect, often to promote solidarity and stability. This perspective implies that our lives are guided by social structure which means stable patterns of social behaviour. Secondly this perspective leads us to understand social structure in terms of its social functions, or consequences for the operation of society. Functionalism owes much to the ideas of August Comte, Herbert Spencer, etc.

(b) The conflict perspective : The conflict perspective is a framework for building theory that sees society as an arena of differences and inequalities that generate conflict and change. This approach complements the functional perspective by highlighting not solidarity but division based on different interest and potential inequality. Karl Marx whose ideas underlie the conflict perspective.

(c) The social action perspective : Action theory starts with the ways in which people (or actors) orient themselves to each other, and how they do so on the basis of meanings. This provides a micro-level orientation, meaning a focus on the emerging meanings of social interaction in specific situations. The major proponent of this approach is highly influential Max Weber (1864-1920), a German sociologist who emphasized the need to understand a setting from the point of view of the people in it.

(d) Contemporary perspectives in sociology : Although functionalism, conflict theory and action sociology are important and common positions in sociology, there are multiple other perspectives for looking at social life that have emerged over the past decades. As society changes, so do different approaches are adopted within it. For instance, conversational analysis is an approach that focus on different aspects of action, such as language and conversation.

‘There is no absolutely ‘objective’ scientific analysis of culture or ...of ‘social phenomena’ independent of social and ‘one-sided’ viewpoints according to which...they are selected, analyzed and organized.’ – (Weber,1949:72)

Different perspectives, different cultures, points of view or standpoints from which analysis proceeds has become more and more important for modern sociology.

1.4 The sociological imagination

Sociological imagination is “the vivid awareness of the relationship between experience and the wider society”
—C. Wright Mills

The sociological imagination is the ability to see things socially and how they interact and influence each other. To have a sociological imagination, a person must be able to pull away from the situation and think from an alternative point of view. This ability is central to one’s development of a sociological perspective on the world.

As sociology is a discipline of broad scope: virtually no topic be it gender, race, religion, politics, education, health care, drug abuse, pornography, group behavior, conformity—is taboo for sociological examination and interpretation. Sociologists typically focus their studies on how people and society influence other people, because

external, or social, forces shape most personal experiences. These social forces exist in the form of interpersonal relationships among family and friends, as well as among the people encountered in academic, religious, political, economic, and other types of social institutions. In 1959, sociologist C. Wright Mills defined *sociological imagination* as the ability to see the impact of social forces on individuals' private and public lives. Sociological imagination, then, plays a central role in the sociological perspective. His book "The Sociological Imagination" covers the history of sociology as a field of study relating to society and people's lives in it.

For now, Mills outlines three types of questions that sociologists tend to ask. First, what is the structure of society? This question wants to know how different groups in a society are related. Second, what is the place of society in history? This question wants to figure out how societies change across time and how our society today is related to societies of the past. Third, what kinds of people does society produce? This question seeks to describe how people's personalities and moods—their beliefs and values—are also shaped by the social world in which they live.

Mills details the "promise" of this imagination: why he thinks it's important to ask these questions and what he thinks they help us understand. For a lay man person, a sociological imagination is able to shuttle between the personal and historical. In the case of the contemporary man who feels trapped and powerless, sociological study explains how these feelings are produced by something larger than an individual's life. Such study can show him how his personal life is also shaped by the society in which he lives and the historical period to which he belongs. Sociology connects the personal and the historical by recasting personal problems as historical ones and historical problems as personal ones. Personally, an individual feels trapped; sociology asks, what is going on in history that produces this feeling? Or, historically, the world is in a Cold War; sociology asks, how does this global situation get played out in how people feel and think in their private lives?

Another aspect to the sociological imagination on which Mills laid the most emphasis was our possibilities for the future. He argued that sociology not only helps us to analyze current and existing patterns of social life, but it also helps us to see some of the possible future open to us. Through the sociological imagination, we can see not only what *is* real, but also what could *become* real that we should desire to make it that way.

1.5 Emergence of Sociology

In this segment we will trace the relationship between the emergence of

sociology and the social and intellectual conditions of eighteenth and nineteenth century Europe. The reason we need to discuss this is because sociology as a subject or discipline that we study today, emerged first in Europe. Two very important events of the period, the French Revolution and the Industrial Revolution which followed the Commercial Revolution and the Scientific Revolution in Europe leaving a lasting impact on the main themes of sociology.

1.5.1 Background to the emergence of sociology

There is always a connection between the social conditions of a period and the ideas, which arise and are dominant in that period. During the British raj, the Indian middle class emerged as a product of the economic policies of colonialism. Disturbed by the ongoing exploitation of colonialism, they started writing, campaigning, building movements for free India. Culture, theater, songs, literature etc was also later serialized in television which depicts changes of that time and how that ideas are normally rooted in their social context.

Now we shall study the different phases and important factors which led to the emergence of sociology.

1.5.2 The Enlightenment Period

The emergence of sociology as a scientific discipline dates back to that period of European history, which saw such tremendous social, political and economic changes as embodied in the French revolution and Industrial revolution as it embodies the spirit of new awakening in the eighteenth century. This period marked radical changes and introduced the new way of thinking and looking at reality. Individuals started questioning each and every aspect of life. Classes were recognized, old classes were overthrown, new classes arose, religion was questioned, position of women changed, etc. Sociology emerged as a distinct science in nineteenth century Europe, when the, passed through immense changes set in the French and Industrial revolutions. Therefore it can be said that sociology is a science of the new industrial society.

1.5.3 The French Revolution

The French revolution started in 1789 which marked a turning point in the history of human struggle for freedom and equality. It ushered new order of society and an end to feudalism, bring about far reaching changes throughout not only Europe but also in other countries like India. Ideas of liberty, fraternity and equality were the ideas generated during this period which now form a part of the preamble to the constitution of India.

Basic feature of French society

The French society was divided into feudal 'estates'. Estates are defined as a system of stratification found in feudal European societies whereby one section or estate is distinguished from the other in terms of status, privileges and restrictions accorded to that estate.

The First Estate consisted of the clergy, which was stratified into higher clergy who lived a life of luxury and gave little attention to religion.

The Second Estate consisted of the nobility, nobles of the sword(big landlords) and nobles of the robe(not by birth by title such as magistrates and judges).

The Third Estate comprised the rest of the society and included the peasants, the merchants, the artisans, and others.

France like some other European countries during the eighteenth century, had entered into the age of reason and rationalism. Some of the major philosophers, whose ideas influenced the French people, were rationalists, like Montesquieu (1689-1755), Locke (1632-1704).

1.5.4 The Industrial Revolution

The industrial revolution began around 1760 A.D. in England. It brought about great changes in the social and economic life of the people first in England then in the other continents. During Industrial revolution, new tools and techniques were invented, which could produce goods on a larger scale. A change in the economy from feudal to capitalist system of production developed. Due to this revolution society moved from the old age of hand made goods to the new age of machine made goods. This shift heralded the emergence of industrial revolution. The traditional emphasis on land lost its value while money or capital became important during this period. Urbanization was a necessary corollary of the industrial revolution. Technology and the factory system has been the subject of countless writings in the nineteenth century. In the Marxist terms the worker became alienated from the product of his/her labour.

Thus we can infer that sociology emerged as a response to the forces of change, which took place during the eighteenth and nineteenth centuries in Europe. The ideas and the sociological writings that we discuss today are essentially ideas of that period. A scientific approach to the study of society dates back to the tradition of Enlightenment. All of the intellectual influences such as the philosophy of history, biological theories of evolution and surveys of social conditions, which affected the emergence of sociology in Europe.

1.6 Emergence of social anthropology

The subject matter of anthropology and its academic profession began as an intersection of natural science and humanities. Social anthropology being part of anthropology, its emergence has been historically linked with the development of other components of anthropology. The emergence of social anthropology has also been closely linked with other disciplines of the social sciences, such as sociology, philosophy, ethno-history, history, psychology (social psychology), political science, and economics. But the closest discipline of social anthropology is sociology.

Like sociology, the emergence and development of anthropology is said to be directly linked to the scientific development in the western world. Anthropology is a word which the ancient Greeks had also used. To them *Anthropologia* occurs in 1595. Immanuel Kant published a book in 1798 entitled *Anthropologie in Pragmatischer Hinsicht* (Sarana 1983:3).

1.6.1 First phase of development

By 18th century A.D. after the experience and influence of the renaissance in Europe, there were many eminent philosophers who have made immense contributions to the understanding of society, including Rousseau, Vico, Baron de Montesquieu and John Locke who dealt with the social phenomena of the time. These earlier works certainly laid the philosophical foundation for the development of the social sciences and the science of human society including sociology and anthropology. The contribution of the earlier philosophers and scholars have certainly contributed to the emergence and development of anthropology although they cannot be called anthropology per se.

On the nature of social anthropology, he states that “there is a broad division of opinion between those who regard social anthropology as a natural science and those, like myself [Evans-Pritchard], who regards it as one of the humanities. This division is perhaps at its sharpest when relations between anthropology and history are being discussed” (Evans-Pritchard, 1951:7).

1.6.2 Second Phase of development

In the second phase (1840-1890) there was “transition in the natural sciences from a static equilibrium model to a dynamic model. Its culmination came with the introduction of thermodynamic and Darwinian evolutionary theory” (Voget, 1975:42).

This period marks the emergence of anthropology into an academic discipline. It is through the inspiration of the “triumphs of the scientific method in the physical

and organic domain, nineteenth-century anthropologists believed that socio-cultural phenomena were discoverable lawful principles. This conviction joined their interests with the aspiration of a still earlier period, extending back before the social sciences had been named, to the epochal stirrings of the eighteenth-century Enlightenment and the vision of a universal history of mankind” (Harris 1979:1).

However, it emerged as an academic discipline only in the nineteenth century. The significant factors for the emergence of the discipline is however attributed to the various intellectual and socio-political changes taking place in the 18th and 19th centuries in Europe. Some of the important influences include the French Revolution and the Industrial Revolution in Europe. Historic and evolutionary processes had been at work in the emergence of the anthropological scientific institution” (Voget 1975:89). Marvin Harris, a historian of anthropological development, also views that anthropology “began as the science of history” (1979:1).

1.6.3 Emergence of modern anthropology

The emergence of modern social anthropology emerged mainly with the contribution of Bronislaw Malinowski and A.R. Radcliff-Brown. Marcel Mauss is also generally considered as the pioneer of modern social anthropology in France. Bronislaw Malinowski is one of the most well-known social anthropologists. In fact, he is generally regarded as the founder of modern social anthropology. His main contributions to modern social anthropology was the introduction of ethnographic method with participant method and/or technique, and founding of the theory of functionalism departing from the earlier approaches, particularly, evolutionary, and historical approaches. His significant works include *Argonauts of the Western Pacific* (1922), *Crime and Custom in Savage Society* (1926), *A Scientific Theory of Culture and Other Essays* (1944).

Along these pioneers in social anthropology in varied areas, one can include Levi Strauss into the list for founding the theory of structuralism and structural anthropology. He is also regarded as one of the most influential thinkers of the 20th century about myth, culture, religion, and social organization. His significant works include *The Elementary Structures of Kinship* (1949), *Tristes Tropiques* (1955), and *Structural Anthropology* (1963). There are also many anthropologists who contributed to the development of modern social anthropology, but they come either later or of lower stature.

The emergence of anthropology (social anthropology) as a discipline can also be reckoned through the formation of professional associations. The aborigines Protection Society formed in 1837 was the first anthropological association to be established (cf. Sarana 1983:4).

In the Indian context, there is no consensus that the emergence of anthropology (including social anthropology) coincides with the formation of Asiatic Society of Bengal as some would claim. Saranais of the view that Indian anthropology did not emerge in the 18th century. The generally recognized anthropological works in India were written by the British administrators like Blunt, Crook, Dalton, Grierson, Ibbetson, Mills, Nesfield, O'Malley, Risley, Russel, Senart and Thurston.

1.7 Sociology and common sense

Common sense knowledge refers to that knowledge which is routinely used in the conduct of everyday life. It is practical, experimental and critical but also fragmentary and incoherent in nature. Common sense views rely on perceptions formed without any reference to scientific methods of causality. On the other hand natural sciences and social sciences give more attention to the underlying causality rather than superficial resemblances or lack of resemblances.

However according to Andre Beteille, sociology is distinct from common sense. Sociological knowledge aims to be general, if not universal, whereas common sense is particular and localized.

An important contribution of sociology has been to show that common sense is highly variable, subject to constraints of time and place, as well as others, more specifically social constraints.

Interpretative sociologists like Dilthey, Max Weber and Symbolic interactionists like G.H Mead and G.Cooley use common sense knowledge to some extent. The concept of common sense knowledge is central to Alfred Schutz's Phenomenological approach. Common sense knowledge also forms the basis of Peter Berger and Gluckman's general theory of society in the book, "Social construction of Reality". Ethnomethodologists like Harold Garfinkle, make use of common sense knowledge in their study of people's method in the construction of social reality. Anthony Giddens has also focused on common sense knowledge in his theory "theory of structuration".

"Sociology is anti-utopian in its central preoccupation with the disjunction between ideal and reality, between what human beings consider right, proper and desirable, and their actual conditions of existence, not in this or that particular society, but in human societies as such. Sociology is also anti-fatalistic in its orientation. It does not accept the particular constraints taken for granted by common sense as eternal or immutable. It provides a clearer awareness than common sense of the range of alternative arrangements that have been or may be devised for the attainment of broadly the same ends". (Beteille: 1996)

Common sense is unreflective since it does not question its own origins or ask itself ‘why do I hold this view? Sociologists on the other hand, must be ready to ask, “Is this really so?”. Both the systematic and questioning approach of sociology is derived from a broader tradition of scientific investigation. In this way sociology is more rigorous than common sense.

Sociology has to be distinguished from common sense which is limited in its reach, and uses many unexamined assumptions for interpreting and explaining everyday phenomena. Sociology should not go against common sense but must go beyond it to reach a broader and deeper view of the operation of society. The subject matter of sociology is such that it is far more difficult to insulate it from the assumptions and judgments of common sense than, say, particle physics or molecular biology. Again, while current affairs may be grist to the sociologist’s mill, the sociologist differs in his orientation to current affairs from the journalist. (vocation betellei)

1.8 Sociology as Science

Sociology can be termed a science because it fulfills the basic requirements of objective and rational knowledge of social reality. Sociologists apply science to their study in the same way that natural scientists investigate the natural world.

To analyze whether sociology is a science following points needs to be understood:

- Sociology can be considered as a science to the extent that it uses scientific methods to study from selecting a topic to choosing a research method and analyzing the results.
- Sociologists can make generalizations on the basis of micro studies and also these sociological studies are based on evidence, observations and explanations.

Sociological theories are built upon one another, extending and refining the older ones and producing new ones. Comte concentrated his efforts to determine the nature of human society and the laws and principles underlying its growth and development. He also tried to establish the methods to be employed in studying social phenomena. Comte argued that social phenomena can be like physical phenomena copying the methods of natural sciences. He thought that it was time for inquiries into social problems and social phenomena to enter into this last stage. So, he recommended that the study of society be called the science of society, i. e. ‘sociology’.

Positivist approach

Positivists believe that sociology can and should use the same methods and approaches to study the social world that “natural” sciences such as biology and physics use to investigate the physical world.

By adopting “scientific” techniques sociologists should be able, eventually, to uncover the laws that govern societies and social behaviour just as scientists have discovered the laws that govern the physical world.

Positivists believe that good, scientific research should reveal objective truths about the causes of social action – science tells us that water boils at 100 degrees and this is true irrespective of what the researcher thinks – good social research should tell us similar things about social action. Because positivists want to uncover the general laws that shape human behaviour, they are interested in looking at society as a whole. They are interested in explaining patterns of human behaviour or general social trends. In other words, they are interested in getting to the ‘bigger picture’.

To do this, positivists use quantitative methods such as official statistics, structured questionnaires and social surveys. Statistical, numerical data is crucial to Positivist research. Positivists need to collect statistical information in order to make comparisons. And in order to uncover general social trends. It is much more difficult to make comparisons and uncover social trends with qualitative data.

These methods also allow the researcher to remain relatively detached from the research process – this way, the values of the researcher should not interfere with the results of the research and knowledge should be objective

While Durkheim rejected much of the details of Comte’s philosophy “positivism”, he retained and refined its method. Durkheim believed that sociology should be able to predict accurately the effect of particular changes in social organisation such as an increase in unemployment or a change in the education system.

Durkheim believed the primary means of researching society should be the Comparative Method which involves comparing groups and looking for correlations or relationships between 2 or more variables. This method essentially seeks to establish the cause and effect relationships in society by comparing variables.

Durkheim chose to study suicide because he thought that if he could prove that suicide, a very personal act, could be explained through social factors, then surely any action could be examined in such a way. The starting-point for Durkheim was a close analysis of the available official statistics, which showed that rates of suicide varied.

Robert Bierstedt in his book *The Social Order* mentioned the following characteristics of the nature of sociology:

- Sociology is a social science, not a natural science
- Sociology is a categorical or positive and not a normative science.
- Sociology is a pure or theoretical science and not an applied science.
- Sociology is an abstract science and not a concrete one.
- Sociology is a generalizing science and not a particularizing science.
- Sociology is both a rational and an empirical science.

One of the key debates in the study of sociological theory is whether sociology could be considered to be a science or not. The founding fathers of sociology, Like Auguste Comte, and other sociologists like Emile Durkheim, certainly saw their subject as scientific. These positivists believed that sociology could use scientific method to establish social facts and prove universal laws, exactly like the natural sciences.

However, interpretative sociologists argue that sociology is not a science and nor should it attempt to be, as humans have agency and will not simply conform to universal laws or predictable patterns and developments like natural phenomena.

1.9 Applied Sociology

The term ‘applied sociology’ refers to a diverse group of practitioners all using sociology to ‘understand, intervene, or enhance human social life’. Many different approaches to sociological application exist. We use the term ‘sociological practice’ or ‘practitioner’ to inclusively refer to applied, clinical, and public sociologists, as well as those who identify more with methods used across the social sciences: community-based researchers, participatory-action researchers, and translational researchers. With their work, all of these sociologists intend to impact groups of people in the present day.

Applied sociology is using the sociological tools to “understand, intervene, or enhance human social life” (Steele and Price, 2004: p. 4). People apply sociology when they use sociological methods, theories, concepts, or perspectives (tools) to address a social problem or issue (Steele and Price, 2008). Lots of social scientists ‘use’ sociological tools in their teaching or in their research. But only a subset uses those tools to plan or engage in direct, concurrent social intervention or enhancement. We generally refer to those that do as applied sociologists. Many different approaches to sociological application exist. We use the term ‘sociological practice’ or

‘practitioner’ to inclusively refer to applied, clinical, and public sociologists, as well as those who identify more with methodology used across the social sciences: community-based researchers, participatory-action researchers, and translational researchers (Weinstein and Goldman Schuyler, 2008).

1.10 Summary

As discussed in this chapter, it is now easy to decipher the vast broad discipline of sociology. Sociology is therefore multi-paradigmatic with wide range of perspectives, ideas and theories. The origin of sociology trace back to the early nineteenth century Western Europe. Revolutionary changes in preceding three centuries paved the way for sociology that initiated the process of thinking about society and the consequences of revolutionary happenings.

Sociology as a subject helps us look at varied issues from a different perspective, what Mills defined a sociological imagination, i.e, the ability to see things socially and how they interact and influence each other. Usage of various methods and techniques in the research area makes no less or different from natural sciences. It uses both qualitative and quantitative methods in the field. Sociology is also related to other social sciences which shall be discussed in the later chapters.

1.11 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Discuss the Positivist approach in sociology?
- (b) What is Sociological imagination? Give examples.
- (c) Describe sociology as a science?
- (d) What is Applied sociology?
- (e) How is sociology and common sense related?

2. Answer in detail: (10 marks)

- (a) Discuss the emergence of Sociology as a distinct discipline.
- (b) Elucidate the classical traditional perspectives of sociology.
- (c) Discuss the emergence of social anthropology.
- (d) Elaborate modern social anthropology.
- (e) Can sociology be considered as a science? Discuss.

- (f) Sociology and common sense
- (g) Origin of Sociology
- (h) Perspectives of Sociology

1.12 Suggested Readings

- 1) Berger, P. 1963, *Invitation to Sociology A Humanistic Perspective*, Anchor Books Double Day & Company, Inc.: New York
- 2) Bottomore, T. B. 1962, *Sociology A Guide to Problems and Literature*, George Allen & Unwin Ltd: London
- 3) Inkeles, A. 1975, *What is Sociology?* Prentice-Hall: New Delhi
- 4) Gerth, H. and Mills, C.W. (eds) (1970). *From Max Weber: Essays in Sociology*. London: Routledge and Kegan Paul.
- 5) Giddens, A. (2001). *Sociology*, fourth edn Cambridge: Polity.
- 6) <https://globaldialogue.isa-sociology.org/the-vocation-of-sociology-%E2%80%93-a-pragmatic-view/>
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- 8) Williams, M. (2000). *Science and Social Science: An Introduction*. London and New York: Routledge.

Unit 2 □ Emergence of Sociology

Structure

- 2.1 Objectives
- 2.2 Introduction
- 2.3 Intellectual and Social Forces in the Development of Sociology
 - 2.3.1 Intellectual Revolution
 - 2.3.2 The Enlightenment
 - 2.3.3 Political Revolutions
 - 2.3.4 Industrial Revolution and the Rise of Capitalism
 - 2.3.5 The Rise of Socialism
 - 2.3.6 Urbanization
 - 2.3.7 Religious Changes
 - 2.3.8 Growth of Science
- 2.4 Summary
- 2.5 Questions
- 2.6 Suggested Readings

2.1 Objectives

This unit focuses upon the following points:

- To learn about the historical sketch of sociology
- To learn about the phases of development of sociology
- To learn about the factors for emergence of sociology
- To learn about the challenges to development and growth of sociology

2.2 Introduction

Presenting a history of sociological theory is an important task, according to **S. Turner** (1998). The theories and its related ideas treated in this discussion have a wide range of application, deal with centrally important social issues, and have stood the task of time. These criteria constitute our definition of sociological theory.

The focus is on the important theoretical works of sociologists, or the work done by those in other fields that has come to be defined as important in sociology. To put it succinctly, this is a book about the **'big ideas'** in sociology that have stood in the task of time, idea systems that deal with major social issues and that are far-reaching in scope.

One cannot establish the precise date and time when and where sociological theories began. People have been thinking about, and developing theories of, social life since early historical times of the Greek or Roman or even to the Middle Ages. But we will not go to the Seventeenth Century, although **Olson** (1993) has traced the sociological tradition to the mid-1600s and the work of James Harrington on the relationship between economy and polity. This is not because people in these epochs did not have sociologically relevant ideas, but the return on our investment in time would be small; we would spend a lot of time getting very ideas that are relevant to modern sociology. In any case, none of thinkers associated with those eras thought of themselves, and few are now thought of, as sociologists. It is only in the 1800s and we began to fight thinkers who can be clearly identified as sociologists. These are the classical sociological thinkers we shall be treated in and we began by examining the main social and intellectual forces that shaped their ideas.

He became the toast of Europe in 1830. He announced that he would now engage in **"cerebral hygiene"** and no longer read the works of those whom he felt were his intellectual inferiors. He proclaimed himself to be **"the Great Priest of Humanity"** and the founder of the **"Universal Religion"**. The final volume of his great multivolume work- the same work that had made him famous in Europe in 1830- did not received a single review in the French press in 1842.

Who was this pathetic figure? He was none other than the titular founder of sociology, **Auguste Comte**. Perhaps it is somewhat embarrassing to have the founder of sociology be a person who clearly went a bit insane. Comte wanted to call this new discipline **"social physics"** because the term 'physics' in his time went to **'study the fundamental nature of phenomena'**; and so the new discipline would study the fundamental nature of social phenomena. To Comte's dismay, the label 'social physics' had been previously used by a Belgian statistician, with the result that he constructed the Latin and Greek hybrid: **'Sociology'**. He did not like this name, but he felt that he did not have a choice. Still, the first volume of his **Course in Positive Philosophy** (1830) - the volume that made him famous- was a brilliant analysis of how science had advanced to the point where the social universe could be systematically studied.

Sociology could not emerge, Comte argued, until the other sciences had

advanced and until science in general had become widely accepted as a legitimate mode of enquiry. With the pervasiveness of science today, it is perhaps hard to recognize that **science has to fight its way into the intellectual arena** because it represented a challenge to the dominance of religion. Indeed, early in the growth of science in Europe, even Galileo had to renounce his views and suffer legal persecution for the insight that the earth was not the centre of the universe, nor was the earth the centre of our solar system. It is because the science itself was still not on a secure footing at the beginning of the Nineteenth Century; and as the controversy over Charles Darwin's theory of biotic evolution documented, science still had to fight for its place as the final arbiter of knowledge about the natural world.

Thus, what Comte tried to accomplish in the first volume of *Course of Positive Philosophy* was monumental, and perhaps even risky. In giving the systematic study of social phenomena a name- albeit a second-choice name- and in legitimating a science of the social realm, Comte accomplished a great deal. Few read Comte today, but his arguments were hugely legitimating for a new discipline that had to fight its way into academia and science more generally. Long before Comte, of course, humans had thought about the universe around them, even the social universe built up from people activities of adapting to their environments. Indeed, people had always been "**folk sociologists**", just as most people are today when they make a pronouncement on the course of some social event, or when they assert what should be done to resolve some problematic social condition. So sociology has existed in one form or another for as long as we have been human, but Comte gave this activity a name and tried to make it a science like any other natural science.

2.3 Intellectual and Social Forces in the Development of Sociology

All intellectual fields are profoundly shaped by their social settings. This is particularly true of sociology, which is not only derived from that setting but takes the social setting as its basic subject matter. We will focus briefly on a few of the most important social conditions of the nineteenth and early twentieth centuries, conditions that were of the utmost significance in the development of sociology.

2.3.1 The Intellectual Revolution:

When the Roman Empire finally collapsed, there followed a period often termed **the dark ages**. Much of the learning of Romans and, more important, of Greeks, Arabs, Persians, and Egyptians was lost; only the faithful scribes of medieval monasteries kept the Eastern and Western intellectual traditions alive. The label, **the Enlightenment**, is

obviously mean to connote a lighting of the dark, but in fact, the Dark Ages were not stagnant; after the initial decline in Western civilization when the Roman Empire finally collapsed, living conditions for most people were miserable; and yet new inventions and new ideas were slowly accumulating, despite the oppressive poverty of the masses the constant warfare among the feudal lords; and the rigid dogma of religion. New forms and experiments in commerce, politics, economics, religion, arts, music, crafts, and thinking were slowly emerging. As these elements of '**the great awakening**' were accumulating between the fifth and thirteenth centuries, a critical threshold was finally reached. Change came more rapidly as these innovations fed off each other. As social structure and culture changed, so did human thinking about the world. Much of what had been lost from the Greeks and Romans, as well as from the civilization of the Middle East, was found, rediscovered, and often improved on. Nowhere is this more evident than in how scholars viewed science as a way of understanding the universe.

Francis Bacon (1561-1626) was the first to clearly articulate the new mode of enquiry: **Conceptualizations of the nature of the universe should always be viewed with scepticism and tested against observable facts.** Though this sound like scientific common sense today, but was a radical idea at the time. In the sixteenth-and-seventeenth-century astronomy, including Isaac Newton's famous laws of gravity were great achievements. Thinking about the universe was now becoming systematic, but equally important, **it was becoming abstract and yet empirical.** The goal was to articulate fundamental relationships in the universe that could explain the many varied ways that these relationships can be expressed in the empirical world. To explain events thus required systematic and abstract thinking- in a word, it required theory. And this way of thinking literally transformed the world. The Enlightenment was thus an intellectual revolution because **it changed how we are to explain the universe,** and increasingly, it held out the vision that knowledge about **how the universe operates can also be used to better the human condition.** In fact, progress was not only possible but inevitable once science and rational thinking dominate how to explain the world, including the social world of our own creation.

2.3.2 The Enlightenment:

It is the view of many observers that the Enlightenment constitutes a critical development in terms of the later evolution of sociology. The enlightenment was a period of remarkable intellectual development and change in philosophical thought. A numbers of long-standing ideas and beliefs- many of which related to social life- were overthrown and replaced during the enlightenment. The most prominent thinkers associated with the Enlightenment were the French Philosophers **Charles Montesquieu** (1689-1755) and **Jean Jacques Rousseau** (1712-1778). The influence of the Enlightenment on the sociological theory, however, was **more indirect and**

negative than it was direct and positive. As Irving Zeitlin puts it “**Early sociology developed as a reaction to the Enlightenment**” (1981:10). The seventeenth century philosophers such as Rene Descartes, Thomas Hobbes, and John Locke, emphasized was on producing grand, general, and very abstract system ideas that made rational sense. But the later thinkers though did not reject the ideas system of rational sense, but they did greater effort to drive their ideas from the real world and to test them there. In other words, they wanted to **combine empirical research with reason.** The model for this was science, especially Newtonian physics. At this point, we see the emergence of application of the scientific method to social issues.

Substantially, the Enlightenment was characterised by the belief that people could **comprehend and control the universe by means of reason and empirical research.** The view was that because the physical world was dominated by natural laws, it was likely that the social world was too. Once they understand how the social world worked, the Enlightenment thinkers had a practical goal- the creation of a “**better**”, more rational world.

The world was no longer the province of the supernatural; it was the domain of the natural, and its complexity could now be understood by the combination of the reason and facts. And gradually, **the social universe was included in domains that science should explain.** This gradual inclusion was a radical break from the past where the social has been considered the domain of morals, ethnics, and religion. The goal was to emancipate social thought from any religious and traditional speculation. Their work was soon as a radical attack on established authority in both the state and the church. They found traditional beliefs, values, and institutions to be irrational and contrary to human nature and inhibitive of human growth and development. The Enlightenment was thus more than an intellectual revolution; its emergence was a response to changes in patterns of social organization generated by new political and economic formations.

2.3.3 Political Revolutions:

New ideas of thought do not appear only from heavy intellectual debates; new ideas almost always reflect more fundamental transformations in the organization of polity and production. The Enlightenment was thus more than an intellectual revolution; its emergence was a response to changes in patterns of social organization generated by new political and economic formations.

The long series of political revolutions ushered in by the **French Revolution** in 1789 and carrying over through the nineteenth century was the most immediate factor in the rise of sociological theorizing. The impact of these revolutions on many societies was enormous, many positive changes resulted. However, what attracted the attention of many early theories were not the positive responses, but

the negative effects of such changes. These writers were particularly **distributed by the resulting chaos and disorder**, especially in France. They were united in a desire to restore order to society. Some of the most extreme thinkers of this period **literally wanted a return to the peaceful and relatively orderly days** of the Middle Ages. The more sophisticated thinkers recognized that social change made such a return impossible. Thus, they sought instead to find new bases of order in societies that had been overturned by the political revolutions of the eighteenth and nineteenth centuries.

2.3.4 Industrial Revolution and the Rise of Capitalism:

Industrial Revolution, as important as political revolution in the shaping the sociological theory, which swept through many Western societies, mainly in the nineteenth and early twentieth centuries. The industrial revolution was not a single event but many inter-related developments that culminated in the transformation of the Western world from a largely **agricultural to an overwhelmingly industrial system**. Large numbers of people left farms and agricultural work for the industrial occupations. The factories themselves were transformed by a long series of technological improvements. In this economy, the ideal was **a free marketplace where the many products of an industrial system could be exchanged**. Within this system, a few profited greatly while the majority worked long hours for low wages. A reaction against the industrial system and against capitalism in general followed and led to the labour movement as well as to various radical movements aimed at overthrowing the capitalist system. Four major figures in the early history of sociological theory- **Karl Marx, Max Weber, Emile Durkheim, and George Simmel**- were preoccupied. They spent their lives studying these problems, and in many cases, they endeavoured to develop programs that would help to solve them.

2.3.5 The Rise of Socialism:

One set of changes aimed at coping with the excesses of the industrial system and capitalism, can be combined under the heading "Socialism". Although some sociologists favoured socialism as a solution to industrial problems, most were personally and intellectually opposed to it. On the one side Karl Marx was an active supporter of **the overthrow of capitalist system and its replacement by a socialist system**. However, most of the early theorists, such as Weber, Durkheim, were opposed to socialism. They feared **socialism more than they did capitalism**. In fact, in many cases sociological theory developed in reaction against Marxism and, more generally, socialist theory.

2.3.6 Urbanization:

Partly as outcome of the Industrial Revolution, large numbers of people in nineteenth and twentieth centuries were **uprooted from their rural homes and move to urban settings**. This massive migration was caused largely by the jobs that created by the industrial system in urban areas. But it represented many difficulties for those who had to adjust to urban life, such as overcrowding, pollution, noise, traffic and so forth. The nature of urban life and its problem attracted to the attention of many early sociologists like, **Max Weber, Simmel**.

2.3.7 Religious Changes:

Social changes brought on by political revolutions, the industrial revolutions, and urbanization had a profound effect on religiosity. Many early sociologists came from religious backgrounds and were actively involved in religion. They brought to sociology the same objectives as they had in their religious lives. For some, thinkers, such as Comte, **sociology was transformed into a religion**. Durkheim wrote one of his major works on **religion**, a large portion of Weber's work devoted to **the religions of the world**, and Marx too had an imprint interest in **religiosity for critical analysis**.

2.3.8 Growth of Science:

As sociological theory was being developed, there was an increasing emphasis on science, not only in academic interests but in society as a whole. The technological products of science were permeating every sector of life, and science was acquiring enormous prestige. Sociologists like **Comte and Durkheim**, from the beginning were preoccupied with science. However, a debate soon developed between those who wholeheartedly accepted the scientific model and those such as Weber, who thought that **distinctive characteristics of social life made a wholesale adoption of a scientific model difficult and unwise**.

2.4 Summary

The emergence of sociology and, hence sociological theory was inevitable. If Comte had not been born, someone else would have articulated a name for the systematic and even scientific study of the social universe. Herbert Spencer's *The Study of Sociology* might have become the new manifesto for the discipline, but the only problem was that sociology's official arrival might have been delayed for decades. The emergence of sociology was the culmination of not only a very long history of human thinking about their creations- the social world- but of broader

social and intellectual movements that began to bring Europe out of the its “Dark Ages” after the collapse of the Roman Empire. This Renaissance also included new ways of thinking, which collectively are sometimes termed the Enlightenment. Once these new ways of thinking began to gain traction, it was inevitable that someone like Comte come along to give a name of new ways thinking about the social world. We should, therefore, briefly pause to see what the Enlightenment accomplished and why it set the stage for sociology to make it grand entrance before an often skeptical audience.

2.5 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Elucidate briefly the key challenges to growth of sociology.
- (b) Briefly discuss about the influence of the Enlightenment on development of sociology.
- (c) Why sociology becomes inevitable to emerge?
- (d) Why intellectual revolution was crucial for the emergence of sociology.
- (e) What is sociology?
- (f) Who is the founding father of sociology?
- (g) Who are considered to be sociologists?
- (h) What is urbanization?

2. Answer in detail: (10 marks)

- (a) Discuss about the factors that are responsible for the emergence of sociology.
- (b) Explain in brief about the phases of development of sociology as a discipline.
- (c) Explain the challenges to development and growth of sociology as a subject.
- (d) Explain in brief about the historicity of sociology as a discipline.

2.6 Suggested Readings

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Unit 3 □ Emergence of Social Anthropology

Structure

- 3.1 Objectives**
- 3.2 Introduction**
 - Objective and Purpose of the Unit**
- 3.3 What is Social Anthropology?**
- 3.4 Emergence of Anthropology**
- 3.5 Birth and Growth of Social Anthropology**
- 3.6 Growth of Social Anthropology in India**
 - 3.6.1 The Formative Phase (1774-1919)**
 - 3.6.2 The Constructive Phase (1920- 1949)**
 - 3.6.3 The Analytical Phase.**
 - 3.6.4 The Evaluative Phase (1990 -)**
- 3.7 Summary**
- 3.8 Questions**
- 3.9 Suggested Readings**

3.1 Objectives

This unit focuses upon the following points:

- To understand the nature of Social anthropology
- To understand its emergence and scope
- To understand the various stages of its growth

3.2 Introduction

Anthropology is the study of man. Though the discipline is not very old, originating only in the nineteenth century, the name of the discipline was coined by the great philosopher Aristotle who used the term ‘Anthropologist’ for the first time, though he used the word in somewhat different sense. The term ‘Anthropology’ is a combination of the two Greek words, ‘anthropos’ meaning humans and ‘logos’

meaning science. Thus, anthropology becomes the science of man. Over the years, the term ‘anthropology’ has acquired a number of definitions ; for example, the Concise Oxford Dictionary defines it the study of mankind especially of the societies and customs. The study of structure and evolution of man. According to Kroeber. Anthropology is the science of groups of men and their behavior and production. Therefore, it studies everything about man including human evolution and culture from the prehistoric stage to the present days from the physical, cultural, and social points of view. The subject-matter of anthropology can be divided broadly into four major branches, namely, Biological, or physical anthropology, Archeological anthropology, Linguistic anthropology, and Social-cultural anthropology. Man’s physical emergence, evolution and growth is studied by physical anthropology; his social evolution as a prehistoric person is studied by Pre-history and as a historic person is studied by cultural or social anthropology. However, there is a shift in interest in social anthropology in the last several decades and its dominant interest stands out to be the social and cultural life of simple, pre-literate, pre-urban people. To understand the relevance and significance of Social Anthropology we need to discuss the process of its emergence in detail.

Objective and purpose of the unit: The objective of this unit is to trace the emergence and growth of social anthropology as an important branch of Anthropology, to examine the historical relevance of social anthropology and how does it differ from sociology. Social anthropology, today, occupies a place of importance in the study of human society and culture; it has undergone several stages of development to reach its current status. Many serious and never-to-be –resolved debates have come up regarding the nature and scope of the discipline. Therefore, the unit also has the objective to know the history of the debates. Another important objective is to examine and understand the discipline’s relations with sociology; how the two differ and how do they share the same points of interests. By making students aware of such details, the unit attempts to give the students a wholesome knowledge about the emergence and nature of the twin discipline of sociology.

3.3 What is Social Anthropology?

As the name suggests, social anthropology is all about the social life of man. So, its study includes social organizations and social institutions. Man is a social animal, but his social nature depends on the cultural environment within which he lives and in different societies social and cultural norms vary. For example, social-cultural norms differ in primitive, rural and urban societies. Social anthropology examines all these aspects of human existence with reference to cultural, political and socio-economic aspects, religion, language, art, knowledge of the group under

the lenses. Firth has defined it broadly as the study of human social processes in a comparative manner. As a discipline, social anthropology means different things in different countries. In England and other European countries it refers to ethnology or sociology; whereas in the USA it has a much wider meaning to encourage the study of man as both social and cultural being. In the nineteenth century, during the heyday of the British colonialism social-cultural anthropology was known as 'ethnology'; it is a combination of two Greek words, 'ethos' and 'logia' meaning race and study respectively. Thus, ethnology means the study of races and their diverse behavior pattern. It also includes among other things, cultural diversity, cultural change, social relationships, family, kinship, age groups, law, political organizations, economic activities, etc. Social anthropologists, too, study all these things. However, the name 'social anthropology' came into use about sixty years ago to distinguish the subject from ethnology. Noted British anthropologist A. R. Radcliffe-Brown had omitted historical studies from the scope of anthropology, while ethnology is historical in outlook. Respecting Radcliffe-Brown's views, The British school of social anthropology has made social anthropology non-historical. Majumdar and Madan observe that following the British School, social anthropology is known as the study of social structure and social organization of man. The British social anthropologist Edmond Leach once (1982) described it as comparative micro-sociology. However, in the USA anthropologists give more emphasis on cultural orientations and practices while studying social aspects of man.

Social anthropology, over the years, has been defined in a number of ways. We need to look into these definitions to understand the scope of the discipline. According to Piddington, "Social anthropologists study cultures of contemporary primitive communities". This definition gives a narrow vision of the discipline because social anthropologists today study modern culture as well. In contrast, S.C. Dube has given a much more appropriate definition by saying, "Social anthropology is that part of cultural anthropology which devotes its primary attention to the study of social structure and religion rather than material aspects of culture." The definition given by M.N.Srinivas is quite comprehensive. He defines social anthropology as "...a comparative study of human societies. Ideally it includes all societies, primitive, civilized and historic." The discipline applies the inductive method of natural sciences to the study of human society, its evolution and social institutions. Social anthropology has changed its nature and scope to a great extent since the late-nineteenth century when it was concerned more with speculation over origins of religion and of various practices like exogamy, totemism and the likes. Today social anthropology is more concerned with experimental studies, observation and analysis of social systems, systematic comparison of different types of social system, and many such things. It also studies social behavior, social forms and institutions, in a systematic comparative manner.

3.4 Emergence of Anthropology

As the discipline of social anthropology has been recognized as an offshoot of Anthropology, we need to know about the origin of the mother discipline first. From a very ancient time, there was a concern about man and his surroundings; in fact, this concern has led to the birth of a number of distinct disciplines of knowledge. Since the fifth century B.C., classical Greek scholars like Herodotus, Socrates, Plato, Aristotle, Hippocrates, and many others had expressed their concern about man and his affairs in the society. Herodotus is known as the ‘father of Anthropology’ because he not only recorded everything he saw what he heard from people about the distant shores of the Mediterranean, he also raised questions and issues which today have turned out to be the subject matter of social anthropology. Over centuries, such concerns from scholarly minds have contributed to the establishment of a systematic body of knowledge about man and universe. Compared to various scientific disciplines, anthropology has a late entry in the world of knowledge. Its emergence could be traced in the seventeenth and eighteenth century, and most of its fields was formed by the late eighteenth century, though the real interests in the subject emerged in the nineteenth century only. It was not that the first anthropologists had to start from scratch, the pioneers could observe and record the traditions of social life with the help of various sources. Western political philosophers were eager to look out for evidence in support of their theory of ‘state of nature’, the social- political condition that prevailed before the formal emergence of state as a political agency. So these political thinkers and philosophers had studied primitive institutions with a political yet scholarly objective in mind. There were also chronicles of primitive social institutions and lifestyles of ‘exotic’ people in the writings of travelers and explorers, recorded out of curiosity in their untrained hands; therefore, these were not always fit as scientific materials. However, as a distinct discipline anthropology emerged in the nineteenth century only, though Sydney Slotkin has mentioned in his book *Readings in Early Anthropology* (1963) that some of its sub-divisions had started arrive in the seventeenth –eighteenth centuries. Though most of the subject –matter of the discipline was already there by the end of the eighteenth century, professional interested in the subject flourished only in the nineteenth century. Since the fifteenth century, naval exploration of unknown, distant shores became popular among the Europeans. The different culture practiced by the people of these unknown lands evoked huge interests among the explorers and In Paris, the union of naturalists and doctors established a society named as ‘Observers of Man’ in the year 1800 for the promotion of the study of natural history and to provide guidance to voyagers and explorers of distant shores. However due to Napoleonic wars and political turbulence the Society could not survive for long. In 1838, a society for the protection of aborigines was established in

London by eminent scholars; but the purpose of the society was primarily social and political and not scientific enough. As the need for scientific queries was being felt, the Ethnological Society came up in Berlin in 1839 under the leadership of the eminent naturalist, Milne-Edwards. Two years later, in 1841 The British Anthropological Society was established in London and in 1842 in New York the third Ethnological Society was born. The birth of three Ethnological Societies in quick succession heralded the emergence of anthropology. Thus, anthropology became the child of scientific inquisitiveness of men about the 'unusual people' of the unknown world. Charles Darwin's *Origin of Species* was published in 1859 to explain life's natural evolution through ages. His path-breaking explanation had boosted new researches in various scientific disciplines and encouraged socio-cultural studies of human species. Thinkers with scientific vision, like Herbert Spencer, Morgan and Tylor came to believe that evolution not only affected the physical appearance of mankind, but also the cultural life. Looking at these developments, the year 1859 can be counted as the year of birth of anthropology and it has been labeled as the 'child of Darwin' in 1912 by R.R.Marret. In the birth year of anthropology Paul Broca, an anatomist and human biologist, established an Anthropological Society in Paris. He believed that for securing a true understanding of man a discipline of general biology should be formed by combining all specialized studies together. Following Broca's recommendations anthropology made a significant progress in the US.

By the beginning of the 1860s the British Anthropological Society had started to face serious problems over policies and in 1863 James Hunt and several other dissenting members left it to form the Anthropological Society in London for the service of 'a whole science of man' and to enquire into the origin and development of humanity. In 1868, Thomas Huxley, the noted scientist and a member of the Ethnological Society, was elected the President of the Society ; soon, the two societies merged together for all practical purposes, though the difference was maintained in names. One interesting fact is that, starting from 1840 till 1870, the debate over the name of the science of man continued, whether it should be ethnology or anthropology that was the moot point. By that time anthropology earned a huge popularity all over Europe, especially in France, Germany and Italy. In three successive years of 1866, 1867 and 1868, International Congresses of Anthropology and Pre-historic Archeology were held in different parts of Europe. In 1871, the Anthropological Institute of Great Britain and Ireland was established, but in 1873, the Institute saw a split to form a new organization named London Anthropological Society for making international communication, research and publications. It also started to publish the journal 'Anthropologia'. By this time of late nineteenth century, the related terms like ethnology, ethnography, archeology, prehistory, philology and linguistics had received wide recognition side by side with 'anthropology'.

Paul Broca, the noted French physician, anatomist and anthropologist, had said in his address on 'The Progress of Anthropology in 1869' that anatomy and biology together formed the base of anthropology and the core ideas of general anthropology could be found only with the synthesis of these two. Soon, within a few years, anthropology's synthetic character earned wide recognition in both Europe and America. In Europe, till this day, the subject is known by multiple names like anthropology, ethnology, pre-history and linguistics as each of these compliment the others to cover all aspects of man as the discipline's subject-matter. But in America and in many parts of area the name 'Anthropology' is sufficient to include various aspects of the study of man. It is often said that while the Europeans provided the tradition of scholarship, books and theories in anthropology, the Americans, with their aborigines, provided a laboratory for the discipline. Lewis Henry Morgan (1818-1881), the noted American ethnologist and one of the founders of scientific anthropology, had combined field work in a native culture with comparative work and general theory to produce a global perspective that was quite different from the observations of others like Christian missionaries of his time, who too published many papers on the aborigine life and culture of America. Through his comparative analysis of family and kinship structure emerged the branch of social-cultural anthropology of the discipline.

In the second half of the nineteenth century anthropologists had shown increasing interests in the study of racial stock and biological evolution of human species. As a consequence a good number of influences had enriched the subject; for example, France contributed largely in pre-history and physical anthropology whereas Germany's contribution was psychological and geographical traditions in cultural anthropology. Theodore Waitz initiated physical anthropology and Adolf Bastain, on the basis of his worldwide survey of people's culture, could infer about the basic psychological configuration in man. Friedrich Ratzel combined geography with anthropology to create a new branch of anthropogeography. But all these remained highly acclaimed book 'Primitive informal scholarly exercises until Sir Edward Burnett Tylor (1832-1917), the father of modern anthropology, established anthropology as an academic discipline in Europe. The two world wars brought in massive changes in the outlook of anthropology; Branislaw Malinowski (1884- 1942) broke the trend of arm-chair approach of the 19th century anthropologists who used to depend on the unverified data collected by non-anthropologists and introduced field-study to stop speculation about the primitive people. Post the Second world war, the discipline was enriched by contributions from scholars like Claude Levi-Strauss who put emphasis on the formal aspect of culture. Meanwhile, through the works of British anthropologists social anthropology earned global recognition.

3.5 Birth and Growth of Social Anthropology

As we have already noted, the discipline of anthropology has several branches and social anthropology is one of them. Social anthropology is intimately associated with man's inherent urge to know the unknown, to observe the life-style, habitats, dresses, food, language, cultural and religious rituals, etc. of the unknown people from distant lands. The white people of Europe, having knowledge of their own Christian lifestyle and values set the standard of behavior and culture for others. So, the travelers of the yore maintained diaries, notes and other accounts of their travels to tell others about the 'strangeness' of those people. In the sixteenth century, the French author Montaigne became interested in the differences between the customs of his people and of others. In general, there were theoretical questions on the lineage and heritage of the colored people who wore no clothes at all. Rousseau described the Indians as "noble savage", while the Spanish missionaries of the eighteenth century described them as people without souls. Hobbes, too, in the seventeenth century came to believe that the American Indian aborigines were living in a lawless 'state of nature' where man's life was chaotic, insecure and full of uncertainties. In such an environment, the chronicles of explorers and missionaries were not only treated as awe-inspiring tales of 'strange' people from 'strange' land, but also as basic data for knowing these people. In 1724, a Jesuit missionary, Lefitau and several other writers together published a book on a comparative ethnographical analysis of American Indian customs and ancient Greek and Roman culture. During the same period, noted French writer Charles de Brosses made comparisons between ancient Egyptian religion and that of West Africa. In 1748, Montesquieu established himself as the first theorist of social anthropology when he published his famous book, *Spirit of the Laws (Esprit des Lois)* based on readings about different countries. Adam Smith and Adam Ferguson also based their theories of social and political evolution, following Darwin's theory of evolution of biological species. Before them, social philosophers and thinkers St. Simon, August Comte, and Herbert Spencer had discussed the concept of evolution from a philosophical point of view, without the support of any empirical evidence.

Many historians argue that the origin of social anthropology can be traced back to the philosophy of David Hume and Immanuel Kant; many others think Herodotus is the father of anthropology. At the same time, it is also believed that the systematic birth of social anthropology should be rightly counted from Henry Maine and Lewis Henry Morgan; and these two have formulated their deductions following the writings of travelers and missionaries. Darwin's ideas about the evolution of species had greatly influenced the thinkers of the nineteenth century and social anthropologists were no exceptions. Following the logic of Darwin, they

examined the origin of social institutions; for this reason, they became known as Social Darwinists. The foundation of social anthropology was laid by Henry Maine's *Ancient Law* (1861) and Lewis Henry Morgan's books like *Ancient Society* (1877). Maine was a senior imperial administrator posted in India. . He made a distinction between status-based or traditional societies and contractual or modern ,liberated societies like Britain .He observed that in traditional, status-based societies, one's status was to be determined by one's position within the kinship structure; whereas in a contract-based society the individual's personal achievements would determine his social positions. Morgan's contribution to early anthropology forms the background of evolutionary theory that suggests that human society has passed through the stages of savagery, barbarism and civilization, each stage characterized by certain type of economy. For example, savagery is supported by economy of subsistence based on livelihood through hunting and food gathering The stage of barbarism is characterized by the economy of agriculture and animal husbandry; and the stage of civilization has higher level of literacy, technology, industry and political organization like state. This theory of Morgan has encouraged other scholars to build their theories. Finnish philosopher and anthropologist Edward Westermarck presented *The History of Human Marriage* (1891) and Robert Briffault an English surgeon, anthropologist and author established that women ,in all animal species, determine the conditions of the animal family. Tylor produced the evolutionary theory of religion and other evolutionists like W.H.R.Rivers, Sir James Frazer, A.C.Haddon and Charles Seligman contributed immensely for the development of social anthropology as a science of social evolution.

It was not that evolutionary theory was the only line of thought in the field of social anthropology; there were other opposite schools of thought like the structural-functional school of anthropology presented by the British anthropologist A.R. Radcliffe-Brown. There was also the Diffusionist School to reject the evolutionary ideas of unilineal progress and development of society because, society not only develops, but also degenerates. The diffusionists also believe that man is basically uninventive and so once an invention is made in any part of the world, it migrates to other parts through borrowing or initiation. The diffusionist ideas are shared by three distinct schools , the British, the German and the American ones, with supports from Smith, W.J.Perry, Rivers, Franz Boas, Clerk Wissler, Kroeber and others.

Franz Boa and Bronislaw Malinowski, the leading modern anthropologists had great regard for field-studies. Boa collected empirical data and did extensive field-research in the US to study American Indians in the 1880s.He initiated the study of modern cultural anthropology in America and studied the mutual connection between culture and personality. Among his fellow cultural anthropologists we can name Ruth Benedict, Margaret Mead, Linton, Kardiner and Cora Du Bois.

The two branches of anthropology, one based on culture studies and another on the studies of society have developed side by side. Among the American anthropologists there is a trend of cultural analysis following Tylor, a British, on the other hand British anthropologists side with social anthropology of Morgan, an American. American anthropologists believe that there is not much difference between the two areas, only culture study has a much wider scope than the study of social life. In fact, they believe, social anthropology is contained within cultural anthropology. Yet, there are many who contest that view and claim that the two are completely different in concepts and methods. Radcliffe-Brown has commented that while doing fieldwork in any society, one apparently does not meet the culture, but experiences social relations. As all social relations are not equally important, they may be excluded from study. Only the relatively permanent and repetitive forms of social relations constitute social structure and by studying social structure the nature of social life and its continuity can be understood. Raymond Firth and Radcliffe-Brown have distinguished the concept of social organization from social structure. According to them, people make choices between alternatives within the broad framework of social structure. The social structure created by the choice-making persons is the social organization. With the help of these notions of social structure and social organizations,, British social anthropologists have made comparative analysis of human behavior in institutionalized form. Claude Levi-Strauss predicted that the future of social anthropology would be in communication studies; that is, in the study of inter-communications between persons and groups through words and symbols; and from this there would appear several other sub- branches of social anthropology. In this way, many new ideas are entering in the field of social anthropology and its scope is increasing day by day in terms of theory and practice.

3.6 Growth of Social Anthropology in India

Anthropology in India has appeared much later compared to other countries of the world, it was only in the latter half of the nineteenth century when anthropological study via the ethnographic materials compiled by the colonial administrators. Andre Bettle (1996) has used the term 'Indian Anthropology' to mean the study of society and culture in India by anthropologists, irrespective of their race and nationality.

D.N. Dhanagare has rightly observed that the development of social sciences ,in general, is closely associated with the development of modern capitalism in the West. It was neither accidental nor coincidental that the growth of social sciences has remained linked to dynamics of power; the theories, researches and findings

have often been used to justify and sustain either to support the power- relations or to oppose them. Ideas. Concepts, ideas and theories of a given time are born and nurtured within the social environment of that period. This has happened to all areas of social science and more so in the field of sociology and social anthropology as academic disciplines and professions. In India both these two disciplines are children of British colonialism and both, in their initial years at least , reflected the colonial understanding of Indian social life.

British colonial rule had affected the social, political and economic life in India drastically. For the colonial administrators too, India was a unique experience. After the devastating mutiny of 1857 the representatives of the Imperial authority had started to conduct ethnographic surveys to collect even the minutest details about each and every aspect of people's life. The main objective of these surveys was to ensure more control and power over the people of this land. The caste system, the rituals and beliefs of the religious sects, the tribal communities, hundreds of languages and their innumerable dialects, the land tenurial system and village social structure, all these intrigued the British. Their initial failure to understand the intricacies of India's social and economic life had led to a number of problems like agrarian disturbances and revolts. To prevent further problems in future and also to impose the iron grip over the land and its people, methods of sociology and social anthropology were utilized as tool of colonial domination. Joan Vincent (1990) has revealed that from its very beginning, British anthropology was used as a power-tool of the colonizers. The same is also true for early-American anthropology. Talal Asad (1973) has categorically stated that 'anthropology is rooted in an unequal power encounter between the West and the Third World'. The ethnographic and historic knowledge of the colonized country had helped colonial authority to know and control those lands better. European missionaries who came to preach Christianity also collected some data with a religious motive. Colonial administrators like Risley, Dalton, Thurston, O'malley, Russel, Crook, Mills and many others had compiled huge data on tribes and castes of the land. Around this time, some trained British anthropologists like Rivers, Seligman, Radcliffe-Brown, Hutton came to India to conduct field-studies. Most of those scholar- administrators focused more on the cultural diversity of India and floated a 'mosaic theory' to describe India's culture and society, more than the nature of its unity. They also created certain categories based on foreign idioms, principles and western understanding of the country. In the process , they started indiscriminate use of western ideas, concepts and theories to describe India's social life and culture. Unfortunately, such efforts proved to be counterproductive. Borrowing ideas, frameworks and methodology from western anthropologists to practice self-study or study of indigenous culture instead of studying 'other culture'. The path of growth for Indian anthropology has been

scrutinized regularly by both Indian and foreign scholars and following Vidyarthi's and Sinha's observations it can be divided into four distinct phases, namely, the Formative phase, the Constructive phase, the Analytical Phase and the Evaluative phase. We need to discuss those phases more elaborately.

3.6.1. The Formative Phase (1774-1919)

Many believe that, anthropology as the scientific study of man began in 1774 with the establishment of Asiatic Society in Bengal. Its founder –President Sir William Jones had initiated a good number of anthropological studies. The Society's journal regularly published scholarly papers on the diversity of Indian life and customs. Information on rural life and tribal culture, collected by British administrators, missionaries, travelers and others. Following the footsteps of that journal, other scholarly journals like the Journal of Indian Antiquary(1872), Journal of Bihar and Orissa Research Society (1915) and Man in India(1921) saw the light of the day. But there are other who think that the study of anthropology did start in the latter half of the nineteenth century. The journey of anthropology here thus began with anthropological mapping. The Imperial administrators made extensive use of their official machinery to collect information about social and economic conditions, religious beliefs and practices of the native Indians divided into castes and tribes. In its formative phase the inspirations were drawn from the British anthropologists who came to India to do their researches; as for example, W.H.R. Rivers studied the Todas of Nilgiri Hills, A. R. Radcliffe-Brown dealt with the Andaman Islanders, G.H. and B.H.Seligman collected information on the Veddas of Ceylon(present-day Srilanka).

3.6.2. The Constructive Phase (1920-1949)

This phase can be described as the phase of institutionalization of anthropology as an academic discipline. In 1918, social anthropology started its formal academic journey as a subsidiary subject at the under graduate level, but it became part of the Post-Graduate curriculum of the University of Calcutta two years later in 1920. K.P.Chattopadhyay, trained at Cambridge University by the likes of W.H.R.Rivers and A.C.Haddon, was the first Professor in Anthropology at Calcutta University and R.P. Chanda was its first Lecturer. After independence, Universities of Delhi, Lucknow and Guwahati were established in 1947, 1950 and 1952 respectively. Within a short period, several other Universities like Saugarh, Madras, Puna, Ranchi, Dibrugarh, Utkal, Ravishankar (Raigarh, M.P/Chhatisgarh), Karnataka, North Bengal and North-East Hills started their departments of Anthropology.

3.6.3. The Analytical Phase (1950-1990)

The end of Second World War and India's Independence happened in quick succession. Since then, contacts between Indian and American anthropologists started in an increasing manner. On the one hand, D. N. Majumdar, M.N. Srinibas and S, C, Dube made important contributions in village and community studies; on the other, American anthropologists like R. Redfield, M. Singer, M. Marriott and Bernard S Cohn studied different dimensions of Indian tradition. Redfield's ideas of 'Great traditions and Little traditions' and 'Folk-urban Continuum' were widely acclaimed; while K. Gough, E. Leach, N.K. Bose and A. Beteille dealt with the socio-economic basis of Indian society. The Anthropological Survey of India, too, conducted a number of surveys. This period also witnessed a tendency among Indian researchers to be free from western theoretical biases and number of in-depth, bias-free analytical studies on various communities were thus conducted. This phase has been enriched by the contributions of eminent social anthropologists like B.K.Roy Burman, A.K.Das, by publication of new journals and bulletins, proliferation of research centers till the last decades of the 20th century.

3.6.4. The Evaluative Phase : (1990—)

It was quite clear by this time that western anthropological ideas could not explain the complexities of Indian society; therefore a new approach was needed to fit the Indian situation. Therefore, Indian anthropologists developed and depended on indigenous models firstly to overcome the barriers of intellectual colonialism and neo-colonialism; and secondly to acquire an active, humanistic and critical outlook. Presently anthropology in India employs new types of data, concepts, approaches, methods and theories. The relationship between social anthropology and sociology was quite close quite close before; now they have come further closer as both the disciplines deal with tribal, agrarian and industrial socio-cultural issues. Renowned anthropologists like Srinivas and Dube have undertaken sociological investigations and thus have brought the two disciplines closer.

3.7 Summary

From our discussion above it can be concluded that In India social-cultural anthropology is a major sub-division of anthropology. Due to its subject-matter it also has close affiliation with sociology, the difference between the is only artificial as once it was believed that sociology should study the society and culture of 'civilized' section of population and social anthropology should examine those of the 'primitive' people. Both the branched of knowledge have come out of such

narrow boundaries and expanded their scopes of analyses. Being nurtured in the cradle of the colonial ideology, for a prolonged period of time the subject –matter of social anthropology used to be affected by the colonial machinations of the west; India was no exception. However, after the end of the colonial rule, social anthropology in India has not only come out of that kind of influence, but Post-globalization, also built up an approach of its own to help in the task of nation-building. Post- globalization, social anthropology in India is focusing on the new challenges that are rocking the society in many ways.

3.8 Questions

1. Answer in Short.

5 Marks.

- (a) What is Social Anthropology?
- (b) Why did anthropology in India emerge in the colonial period?
- (c) Which period is known as the formative phase of social anthropology in India and Why?
- (d) What is the constructive phase of social anthropology in India?
- (e) Write a short note on the analytical phase of social anthropology.
- (f) Write a short note on the evaluative phase of social anthropology in India?

2. Answer in Detail.

10 Marks.

- (a) Critically examine the birth and path of growth for sociology in India.
- (b) What is social anthropology? Describe the emergence and growth of social anthropology in India.
- (c) Discuss the different phases of growth for social anthropology in India.

3.9 Suggested Readings

- Bidney, D. 1953. *Theoretical Anthropology*. Columbia: Columbia University Press.
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Unit 4 □ Sociology as a Science

Structure

- 4.1 Objectives
- 4.2 Introduction
- 4.3 What is Science?
- 4.4 Sociology as a Science
- 4.5 The Balance View
- 4.6 Summary
- 4.7 Key Words
- 4.8 Questions
- 4.9 Suggested Readings

4.1 Objectives

After reading this unit learners will be able to learn about:

- the conceptual understanding of sociology
- the conceptual understanding of science
- the scientific justification of sociology as a discipline

4.2 Introduction

There exists a great controversy about the exact nature of sociology, particularly about the question of **whether sociology is a science or not**. Perhaps due to these sociologists got divided among themselves into two opposite groups. As a result, two opposite views are available on the nature of sociology. For one group of sociologists, Sociology as a subject is a science because sociology adopts and applies the scientific methods. The founding fathers of sociology, Auguste Comte, Emile Durkheim, and others subscribe to this view. Others hold different views and opine that sociology is not a science. German sociologists like Max Weber do not accept sociology as a science. Others also assert that sociology is as much a science like Political Science, Economics, and Psychology are. But before any decision on whether sociology is a science or not, we must understand first **what science does imply**.

And if sociology is a science then **how far or in what degree sociology does conform to the notion of science in our academic concern for it.**

4.3 What is Science?

Before we settle on the question whether sociology is a science or not, first we need to know what science is, otherwise the question does not make much sense. Science, to say it precisely, is nothing but the body of systematic knowledge. It relies on reason and evidences. A science is a **branch of knowledge** or study dealing with a body of facts that are **systematically arranged and showing the operation of general laws**. Science collects facts and links them together in their causal sequence to draw valid inferences which are verifiable. A researcher or scholar, to make science, must adopt scientific methods and acquire scientific knowledge through the very process of observation, experimentation, generalization etc. The basis of science is objective knowledge and cause and effect relationship among facts.

Literally, current philosophical views on the nature of science are diverse, and largely liberalized from previous views. **Firstly**, they no longer accept strong criteria of **falsification as a scientific method**. There are several ways to formulate falsification. **Secondly**, new movements in philosophy attack the **notion of universal laws**. **Cartwright** (1983) argued that seemingly universal philosophical laws are not really universal in nature, from logical point of view. This and other reasons led Cartwright (1983) and Hacking (1983) to present a new view of science in which piecemeal “**models**”, instead of universal laws and theories, play the central role of scientific investigation. Here “models” means oversimplified mental pictures of structure.

4.4 Sociology as a Science

With the analysis of science in the previous discussion, let us turn to sociology as a concept itself. According to **James W. Woodard**, the conception of sociology is basically ‘the study of those **uniformities which are group-situational emergents**, that is, uniformities for which there is a necessity, or toward which there are tendencies, arising out of the nature of group situations, letting “group” represent here any social situation of more than one individual.’ He states ‘Out of the groupness of this situation emerge vested interests; so also emerge of situational necessity group-wide uniformities of behaviour, and yet another tendency toward change. Sociology in the broad sense is **the study of all these uniformities**, uniformities which are the situational emergents (in the group situation) of the incidence upon

each other of men's nature (as it is made up), of the physical environment (as it is made up), and of the products (in culture cumulation) of the past incidence of these factors.'

Early sociologists tried to establish sociology as a science and their arguments are mainly on the methodology of sociology. **Comte** claimed that sociology uses four different kinds of methodologies, namely **observation, experiment, comparison and historical research** as a special case of companion. These are the methodology used in several other scientific fields, especially in biology. But actually, he never did empirical research, so we cannot take him at the face value.

But his argument influenced other sociologists, especially **Durkheim**. For him, sociology is a study of **social facts**. According to him, a social fact is "**a thing that is external to, and coercive of, the actor.**" Because they are external, social facts cannot be investigated by introspection. We should use empirical research. Durkheim used statistics on suicide rate to establish his arguments that suicide is a social phenomenon. This is an admirable attempt of empirical research on society, but there are several problems, especially his rigid rejection of introspection as a sociological method.

It was probably **Weber's** methodology that provides an answer to these concerning problems. His key word is '**verstehen**', a German term for '**understanding**' or '**interpretation**'. According to him, we can 'understand' other people's motivation through introspection of our own intentions, and this kind of knowledge is necessary for sociology. This is exactly what Durkheim denied as a method of sociology. But, of course, the problem would lie in the fact if this method is permissible as a scientific method of investigation, strong falsification of a theory has to become almost impossible by such 'interpreted' facts.

Before we proceed further, we will be urged to make a brief remark one would like to make a brief remark on the use of models in sociology as a discipline. One of the reason people may argue against sociology as a science is the lack of uniformities of the sociological theory. We have lots of theories in sociology such as Marxist theory, Durkheim's theory, Weberian theory and so on, but none of them are shared or taken as valid by all sociologists. This seems to make a strong contrast with other fields of science where scientists agree on the basic theories.

4.5 The balance View

According to **David V. McQueen**, when writing about a subject of a social-philosophical matter, it is absolutely essential to notify the reader of one's underlying

biases so that he may come to the piece with the appropriate mind-set. Such a notion is probably the first point of awareness that ‘**social sciences are, after all, not altogether similar to the so-called “hard” sciences**’. In reference to the question of whether sociology is a form of scientific pursuit or not, the conclusion is drawn that sociology barely meets any of the rigid criteria traditionally associated with the natural sciences. Social scientists look at problem much like engineers; they do not spend much time on theory.

As **Pitirim Sorokin (1931)** mentioned that sociology studies a set of **social phenomena either not studied systematically by any other social sciences or studied by sociology from a point of view different from that of the other social sciences**. And secondly, that the class of phenomena studied and the standpoints from which they are studied are basically consistent and scientifically important. The first standpoint is **individualizing**, that concerned predominantly with a description of the unique- unrepeated- phenomena and relationships. The second is **generalizing**, that is with a description of uniformities and formulations of laws, that is, the set of relationships repeated either in time-series, or in space or in both.

Franklin H. Giddings (1927), in so far, a science is a distinct part of science viewed as an indivisible whole it has become such by concentrating inquiry and perfecting a technical method. Because of the distinctiveness of facts, sociology can be more than an assembling and ordering of checked observations- but it cannot become like chemistry or astronomy a prediction of certainties. It can become **a forecast and a measurement of possibilities**, including contingencies of kind and correlations of size, in the field of those human relations which constitute normal society. Here normal society indicates that society is made up of the most frequently recurring combinations of societal components and attributes.

The Debate between the objective and the subjective

Sociologists, like all humans, have their own values, beliefs, and even pre-conceived notions of what they might do in their research. Even sociologists are not immune to the urge of making changes in the world, two approaches to sociological investigation have appeared. By far the most apparent is the *objective* approach advocated by Max Weber. Weber understood that social scientists have opinions, but vehemently argued against the expression of non-professional or non-scientific opinions in the analysis. Weber took this position for several reasons, but the major ones outlined in his discussion of *Science as Vocation* are many. He firmly believed it is wrong for a person in a position of authority (a professor) to compel his/her students to accept his/her opinions in order for them to qualify the exam. Weber argued that it was acceptable for social scientists to communicate wide ranging

opinions outside of the classroom. He advocated for social scientists to be involved in politics and other social activism. The *objective* approach to social science remains very popular in sociological research and academic journals because it refuses to pin down on social issues at the level of opinions only and instead focuses deeply on data and theories.

The Objective Approach:

The *objective* approach is contrasted with the *critical* approach, which has its origins in Karl Marx's work on economic structures. If you are familiar with Marxist theory, you will recognize that Marx went beyond describing society to advocating for change. Marx disliked capitalism and his analysis of that economic system included the initiation for change. This approach to sociology is often referred to today as *critical* sociology. Some sociological often focus on this branch of critical sociology and some sociological approaches are inherently critical for e.g., feminism, black feminist thought.

Building on these early prognosis, the rise of Feminist methods and theories in the 1970's called for an ongoing debate concerning critical as against the objective realities. Drawing on early Feminist writings by several social advocates which included Elizabeth Cady Stanton, Alice Paul, Ida Wells Barnett, Betty Friedan, and sociological theorists such as Dorothy Smith, Joan Acker, and Patricia Yancey Martin, Feminist sociologists argued that "objective" traditions are often unrealistic and unscientific in practice. Specifically, they - along with other critical theorists like Michel Foucault, Bell hooks, and Patricia Hill Collins debated that since all science was conducted and all data was mediated by human beings and all human beings have beliefs, values, and biases that they are often unaware of and that shape their conception of reality objectivity only existed within their gamut of beliefs and values of the people that presented it.

We can state it another way and claim that since human beings are responsible for scientific knowledge, this is despite the fact that human beings cannot be conscious of all the potential biases, beliefs, and values they use to do their science. That is to select their topics, construct measurements, and interpret data, "objective" or "value free" science are never possible. Rather, these theorists argued that the personal is often the political. This is because our personal decisions however small they are, are ultimately impacted by the political context of our lives and they will finally shape the personal and political realities of the. This happen irrespective of whether or not we are aware of these consequences. As a result, every scientist, regardless of their intentions or awareness - may often seek to follow Weber's recommendations concerning objective teaching and research. Though at the same

time he was aware that he will ultimately fail to achieve this ideal. Whether or not scientists explicitly express their personal opinions in their teaching and research, every decision scientists must make will ultimately rely upon – and to an extent demonstrate to varying degrees – their subjective realities. As a result, current debates that emerge, typically center around objective versus subjective interpretations of science. While scholars continue to debate the merits and limitations of subjective/objective versus critical approaches, science goes on taking its destined path.

Some examples from the subjective basis of both “objective” and “critical” sociology may help illustrate this point. First, we may examine the research process for both objective and critical sociologists while paying our attention to the many decisions people must make to inculcate in any study from either of the perspectives. These decisions include:

- The selection of a research topic (this selection reveals something the author believes is important whether or not it is)
- The selection of data (this selection reveals data the author believes is reliable whether or not it is)
- If the researcher decides to collect their own data, then they must:
 - Decide where to collect data
 - Decide who to collect data from
 - Decide what questions to ask (which ones they believe will answer the question) and how to ask these questions (which forms of talk they believe are best for getting the answers they want)
 - Decide how much data to collect
 - Decide how to analyze the data collected (if mathematically, which protocols will be used and which software program, and if qualitatively which themes will be looked for and / or what software program)
 - Decide how to measure or categorize the data (if mathematically, what set of parameters counts as a good measure, and if qualitatively what must a category contain)
 - Decide how to interpret the measurements or categories (if mathematically, what exactly do the numbers mean socially, and if qualitatively what do the categories say about society)
 - Decide how to discuss the interpretation (which theories should be used and which ones should be ignored)
- If the researcher decides to use secondary data, this becomes even more

complicated. While they will have to do the final four items listed above, they must also:

- Trust that the data collection occurred properly
- Trust that the data was organized properly
- Trust that the questions were answered properly
- Trust that the sample is appropriate

As you can understand, the research process itself is full of decisions that each researcher must make. As a result, while the researchers may try to conduct objective studies, attempting so may not be possible given the fact that doing research requires them to use their personal experiences and opinions. These may arise from personal life, the advice of the people that taught them to do research methods, or the books they must have read that were ultimately placed before the same subjective actions without trying to be fully objective throughout the process. As a result, researchers can attempt to be as objective as possible, but they can never actually reach the absolute level of objectivity. This same problem was seen in Weber's initial description of teaching. For someone to teach any course, for example, they must make a series of decisions including but not limited to:

- Deciding what subjects to cover within the overall course
- Deciding which readings to use to convey information
- Deciding what measures of learning will be used and what measures will be left out of the course
- Deciding what counts as an appropriate or inappropriate answer on any and all measures used in the course

As a result, we can say that Weber's objectivity is an ideal that can't be fully realized. Whether or not the teacher (or researcher) explicitly takes a political, religious, or social stance, he or she will ultimately present their personal stances, beliefs, values, and biases implicitly throughout the course.

Thus we recognize that all sciences are ultimately subjective to varying degrees, it is fairly well established at this point, the question of whether or not scientists should embrace this subjectivity remains an open question. Further, there are many scientists both in sociology and other sciences who propagate the idea that scholars should attempt to be as objective as possible, and often project this ideal in their teaching, research, and peer review activities. As a result, the argument within the field continues without any finality, and this will likely be an important part of scientific knowledge and scholarship for time to come¹.

4.6 Summary

Auguste Comte, the founding father of sociology, has presented the discipline as a science; other eminent thinkers like Durkheim also consider it a science because the discipline adopts and applies scientific methods in the study of its subject-matter. Even without the use of any laboratory, it adopts scientific methods like case-study, interview, sociometry scales for examining and understanding social phenomena. It also makes use of the technique of scientific observation. Like disciplines of natural sciences, it adopts objective analysis, examines the cause-effect relationship of social phenomena, attempts to make accurate prediction, tries to measure social relationships accurately, tries to frame laws for objective analysis of issues and also tries to make generalization of the matters it studies. On the basis of all these we can come to the conclusion that sociology is science. However, there are several other sociologists like Max Weber who deny the status of science to it. The main reasons for their objection are: lack of pure objectivity in its study; lack of experimentation, failure to make accurate prediction, lack of flawless measurement, failure to make proper generalisation, etc. Considering its limitations to emerge as a 'pure' or natural science discipline due to the difference of its subject-matter with that of natural sciences, we can definitely identify sociology as a social science. It has brought in multiple new ways of examining and observing the society and its various aspects in as much positivist way as possible.

4.7 Key Words

Sociology. Science. Observation. Experimentation. Natural Science.

4.8 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Demonstrate your opinion about the scientific justification of sociology as a discipline
- (b) Explain in brief about sociology as a subject.
- (c) Briefly explain the challenges to consider sociology as a science.
- (d) Explain in brief about the relationship between science and sociology.
- (e) Elucidate briefly the key challenges to sociology as a scientific discipline.
- (f) Briefly discuss about the influence of science on the emergence of sociology.
- (g) Discuss the nature of sociology.
- (h) Why sociology is a science?

2. Answer in detail: (10 marks)

- (a) What is sociology?
- (b) Who is science?
- (c) What are the subject matters of sociology?
- (d) What is social fact?

4.9 Suggested Readings

Haralambos, M.(1998). *Sociology: Themes and Perspectives*,OUP.

Jayaram, N.(1998). *Introductory Sociology*, Macmillan India.

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Sorokin,Pitirim. A.(1931).*Sociology as a Science*,SocialForces,Vol. 10,No. 1(Oct.,1931),pp.21-27,Oxford University Press.

Unit 5 □ Sociological Imagination

Structure

5.1 Objectives

5.2 Introduction

5.3 A Short Biographical Profile of C. Wright Mills

5.4 Sociological Imagination: The Promise it made

5.4.1 The Three Basic Questions of Mills

5.4.2 The Distinction between ‘Personal Troubles’ and ‘Public Issues’

5.4.3 Some Illustrations

5.4.4 Formulating the Issues and Troubles

5.5 The Task of the Social Scientists

5.6 Conclusion

5.7 Summary

5.8 Questions

5.9 Suggested Readings

5.10 Glossary

5.1 Objectives

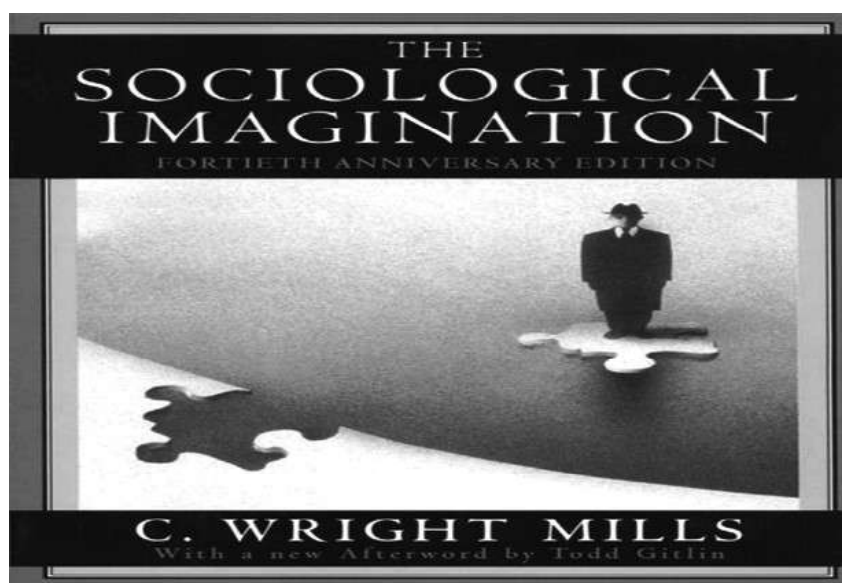
After reading this unit learners will be able to learn about:

- To understand the concept of sociological imagination.
- To understand the difference between the public and the private
- To understand its scope in constituting the essence of sociology
- To understand its relevance in the present context.

5.2 Introduction

The term “**sociological imagination**” was coined by the American sociologist C. Wright Mills in his 1959 book *The Sociological Imagination* to describe the type of insights and perspectives offered by the very discipline of sociology. The term is used in introductory textbooks in sociology to explain the nature of sociology and

its relevance in daily life. The sociological imagination enables its possessor to understand the larger historical background in terms of its meaning. This affects the inner life and the extraneous career of a variety of individuals. It enables us to take into account how individuals, as they go through their daily experience, misinterpret their social positions. Within this maze, the order of modern society is organized and it is within this framework that the mental makeup of a variety of men and women is also sketched. In this way, the personal troubles of individuals are focused upon their external troubles and therefore the indifference of the public is translated into their involvement with public issues.



<https://www.slideshare.net/trisnaalient/c-wright-mills-the-sociological-imagination-3sn>

Picture Credit:

Sociological imagination ensures that the individual can understand his own experience and evaluate his own fate by locating himself within his period. It is only by placing him in that context can he know his own chances in life and become aware of those of other individuals like him in similar circumstances. C. Wright Mills made it clear that the crux of social understanding can only develop if we get to bridge the gap between our personal troubles and public problems. Mills remained a very prominent sociologist of the 1960s and his ideas helped shape the substance of sociological imagination which remained crucial to our understanding of the

sociological perspective in general and the public-private ridge in particular.

Do you know who in real life, Mills was?



Picture : C. Wright Mills

<https://canadiandimension.com/articles/view/dissenting-big-time-e.p.-thompson-c.-wright-mills-and-making-the-first-new> (Picture Credit)

C. Wright Mills was a formidable sociologist, social commentator, and critic. Both his writings and character aroused considerable debate. He had been described as an ‘American Utopian’ – committed to social change. He was quickly angered by the oppression he saw around him and immediately protested. He was very critical of what passed for contemporary sociology. He believed that knowledge when used properly, could bring about the desired society through social change. C. Wright Mills further argued that if the society that was desired was not yet here, it was primarily because of the fault of the intellectuals, i.e the people who possessed the knowledge. Therefore, the discipline, he felt, required a thorough make-over. Mills had spent his life in re-designing the discipline of sociology for he felt the subject would require a fine-tuning in the post-war years that must necessarily be accomplished. In the next section, we shall get a short biography of Mills to have a

clear idea of the sociological imagination and its under-currents. This will help us to better understand the concept of the sociological imagination and what propelled Mills to conceptualize such an idea. Probably a short peek into his biographical profile will better locate him and his vision of social science.

5.3 A Short Biographical Profile of C.Wright Mills

C. Wright Mills was born in Waco, a city in Central Texas on August 28th, 1916. His father was an insurance agent hailing from Florida and his mother – Frances Wright Mills – was a lady born and bred in Texas. In the 1920s, the family shifted to Dallas, with Mills graduating from Dallas High School in 1934. He then went on to Texas Agricultural and Mechanical College but soon changed his stream. He went over to the University of Texas at Austin (in 1935) to major in sociology. At the prime of his life he met and married (in 1937) Dorothy Helen Smith. Dorothy at that time was studying post-graduation in literature. However, she left her studies mid-way on getting married and was soon engaged with some work at Women’s Residence Hall to eke out a decent living for both of them.



Dorothy Helen Smith (Freya) at age eighteen, in Anadarko, Oklahoma, 1931, about five years before she met Mills, whom she would marry in Austin, Texas, in 1937. (Photo courtesy of Freya James.)

<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Picture and Text Credit)

At the University of Austin Mills quickly showed his ability to stand out. He soon turned out to be a daredevil and outspoken. This robustness went against him in the sociology department as he struggled hard to earn a graduate assistantship. He pursued his MA in philosophy and this brought him close to the work of George H. Mead, John Dewey and Charles Sanders Pierce (Tilman 1984: 7). In 1939 Mills left Austin for Madison where he had gained a scholarship to enroll himself in a Ph.D. program in sociology at the University of Wisconsin. After some time, the



relationship between Freya and C. Wright Mills became unsettled. They were finally divorced in 1940 and Mills remarried in 1941. In 1943 they had a baby girl – Pamela.

Mills and Pam in Greenbelt, Maryland, in 1944, when Mills was an associate professor of sociology at the University of Maryland. (Mills family photo.)

<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Picture and Text Credit)

C. Wright Mills gained his Ph.D. in 1942 for his thesis ‘A Sociological Account of Pragmatism: An essay on the sociology of knowledge’ (which was published after his death in 1964). He gained a position in 1941 as an associate professor at the University of Maryland before moving very soon to Columbia University in 1945. Mill’s very first academic association was to work as a research associate in the Bureau of Applied Social Research and then the following year he served as an assistant professor of sociology (Mills and Mills 2000: 344). Freya and C. Wright divorced again in 1947 with Charles moving to a separate apartment on the outskirts of Greenwich Village in New York City. This kind of life to which Mills was getting accustomed was both light and enjoyable and therefore, he tried relaxing as much as possible.



Freya and Mills in Madison, Wisconsin, in March 1941, when they remarried. (Photo courtesy Freya James.)

<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Photo and Text Credit)

Like his personal life, he did not gel well with his colleagues in the department. The members of the Department of Sociology at Columbia of US sociology during the 1950s and 1950s consisted of many luminaries like Daniel Bell, Paul Lazarsfeld, Seymour Martin Lipset, and Robert Merton. It would be wrong to say that they did not, on the whole, get along with Mills. To an extent, it might be personal but it mainly flowed from his methodological and ideological orientations. The feeling appears to have been somewhat mutual. However, there were others whom he looked up with respect including Robert Lynd and a few others who however were not from his department like Jacques Barzun and Meyer Schapiro (an art historian and radical who had a particular thrust upon style as a craft – Horowitz 1983: 88).

Do you know?

Mills went to the University of Wisconsin in 1939. He was considered as extremely arrogant and overly ambitious. His professional relationships were intensely argumentative and unfavorable. At the oral defense of his dissertation, he declined to make the necessary revisions that his committee had clearly asked for. The defense was quietly accepted without ever being formally approved by the committee.

In 1947 C. Wright Mills married Ruth Harper (who was a researcher on the project that later on became *White Collar*). Around four years later, their daughter Kathryn was born (1955). Ruth and C. Wright Mills were separated in 1957.

Ruth Harper at age twenty-four, in a photo she gave Mills several months before their marriage in July 1947. They met when Mills used some of his Guggenheim funding to hire her to do research for *White Collar*. (Photo by Blackstone Studios, New York, New York.)



<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Photo and Text Credit)

In the mid-1950s Mills traveled extensively in Europe and he was, for a span of time, a Fulbright lecturer at the University of Copenhagen. He had begun to develop his interest in Marxism (which resulted in *The Marxist* published quite shortly after his death in 1962). He also developed acquaintance with a number of key UK figures on the left including Tom Bottomore (1920-92), Ralph Miliband (1924-94) and E. P. Thompson (1924-93). It was during these travels that he wrote much of *The Sociological Imagination* (1959). Irving Louis Horowitz (1983: 88) while commenting on this book said, “It helped to make possible the penetration of the field by a new generation of social scientists dedicated to problems of social change rather than system maintenance”. This book was also a way of giving an answer to all the strife he had with his fellow faculties in the department. In 1959 C. Wright Mills married Yaroslava Surmach and moved into a new home in Rockland County with Kathryn.



Yaroslava and Wright Mills (in front) with Ralph and Marion Miliband in London, fall 1961. (Time-release photo set up by Yaroslava Mills.)

<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Photo and Text Credit).

Yaroslava and C. Wright Mills had a son Nikolas Charles in 1960 (Mills and Mills 2000: 346). In 1960 he had a major heart attack after which he was informed if he had another he would die (Mills and Mills 2000:321). On March 20, 1962, unfortunately, the nightmare came true and he died an untimely death at his home in West Nyack. He was only 46 years old when he was buried in Oak Hill Cemetery, Nyack, New York. Mills left behind his three children, Kate, Pam, and Nik, in New York to sustain his legacy. Along with him, we lost a sociological gem forever. Let us now have a look at one of his major works and how it influenced our discipline.



Mills's children, Kate, Pam, and Nik, in New York, the week of Mills's funeral, late March 1962. (Photo by Yaroslava Mills.)

<https://publishing.cdlib.org/ucpressebooks/view?docId=kt7f59q5ms;chunk.id=0;doc.view=print> (Photo and Text Credit).

5.4 Sociological Imagination: The Promise it made

Mills said that every individual, as they live from one generation to the next, in some society or the other; lives out a biography. He lives it out within some historical sequence. By the fact of his unique living, he contributes, however minutely, to the shaping of this society. He at the same time influences the course of its history, despite the fact that he is made by society and by its historical push and shoves. The sociological imagination enables us to grasp history and biography and the relations between the two within society. That is its task and its promise that we will be talking about. To recognize this task and this promise is a huge mark for any social researcher. This was not absolutely novel but the traces of this imagination that we had been talking about was even found in classical thinkers like Herbert

Spencer, E. A. Ross, Auguste Comte and Emile Durkheim, Karl Mannheim, Karl Marx, Thorstein Veblen, Joseph Schumpetermany, W. E. H. Lecky and Max Weber. No social study could claim to have finished its intellectual journey unless it had addressed the problems of biography, of history and of their intersections and interminglings within a society. Mills was very clear that whatever might have been the typical problems of a social analyst, it should never stop to become as sociologically imaginative as possible. However limited or broad might be the features of social reality they have analyzed, those who have been imaginatively aware of the promise of their work must have consistently asked three sorts of questions, considered basic by Mills.

5.4.1 The Three Basic Questions of Mills

Let's have a look at these questions, often posed by Mills. These questions are:

- What is the structure of this particular society as a whole? What are its essential components, and how are they related to one another? How does it differ from other varieties of social order? Within it, what is the meaning of any particular feature for its continuance and for its change?
- Where does this society stand in human history? What are the mechanics by which it is changing? What is its place within and its meaning for the development of humanity as a whole? How does any particular feature we are examining effect, and how is it affected by, the historical period in which it moves? And this period—what are its essential features? How does it differ from other periods? What are its characteristic ways of history-making?
- What varieties of men and women now prevail in this society and in this period? And what varieties are coming to prevail? In what ways are they selected and formed, liberated and repressed, made sensitive and blunted? What kinds of human nature are revealed in the conduct and character we observe in this society in this period? And what is the meaning for human nature of each and every feature of the society we are examining?

Mills clarified that whether the point of interest is a great and powerful state or a minor literary mood, a family, a prison, a creed—these are the basic questions the best social analysts should always ask. They are the intellectual columns of classic studies of man in society—and they are also the questions inevitably raised by any being possessing the sociological imagination. We can easily understand that imagination is the capacity to shift very rapidly from one perspective to another—from the political to the psychological; from the examination of a single-family to

comparative assessment of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry and whatnot. It is this versatile capacity to range from the most impersonal and remote transformations to the most intimate features of the human self that constitutes the core of sociological imagination. It examines the relations between the two and looks for its easy intersection and unification. Back of its mind, there is always the urge to know the social and historical meaning of the individual in the society and in the period in which he has his quality and his being. That, in brief, is why it is by means of the sociological imagination that men now hope to grasp what is going on in the world and to understand what is happening in themselves as minute points of the intersections of biography and history within the larger society. In large part, contemporary man's self-conscious view of himself as at least an outsider, if not a permanent stranger, rests upon an absorbed realization of social relativity and of the transformative power of history. The sociological imagination is the most fruitful form of this self-consciousness. Older decisions that once appeared sound now seem to them products of a mind unaccountably dense and unsettled. Their capacity for astonishment is made lively again. They acquire a new way of thinking, they experience another kind of interpretation of values. We can say, in a word, that by their reflection and by their sensibility, they can easily realize the cultural meaning of the social sciences. For this to happen, one must learn to distinguish between the public issues and the private problems that we already spoke about in our introductory section. Let's study it in detail in our next section.

5.4.2 The Distinction between 'Personal Troubles' and 'Public Issues'

Perhaps the most fruitful distinction with which the sociological imagination works is between 'the personal troubles of milieu' and 'the public issues of the social structure. This distinction is an essential tool of the sociological imagination and a feature of all seminal works in social science. Troubles often occur within the character of the individual and within the range of his immediate interactions with others. They have to do with his own self and with those limited areas of social life about which he is aware. Therefore, the enlistment and the resolution of troubles properly lie within the individual as a biographical entity and within the scope of his immediate surroundings. That is to say, the social setting that is directly open to his personal experience and to some extent his voluntary activities. Troubles are more of a private matter, for values cherished by an individual are felt by him to be threatened. Issues have to do with matters that surpass these local environments of the individual and the range of his inner and selfish Me. They have to do with the institutions and the structures of a historical society as a whole. They must do with

the ways in which various milieux overlap and interpenetrate to constitute the larger structure of social and historical life. An issue, on the other hand, is a public matter. Some values cherished by the public are felt to be threatened.

5.4.3 Some Illustrations

Let's try to understand private and public through proper illustrations. In these terms, consider unemployment. When, in a city of 100,000, only one man is Corona virus-infected, that is his personal trouble, and for its relief, we properly look to the profile of the man, his medical history, and his immediate exposures and travel history. Note currently the whole world is under the threat of Coronavirus, which has become a pandemic for the globe per se. Coronavirus disease (COVID-19) is an infectious disease caused by a new virus. The disease causes respiratory illness (like the flu) with symptoms such as a cough, fever, and in more severe cases, difficulty breathing. You can protect yourself by washing your hands frequently, avoiding touching your face, and avoiding close contact (1 meter or 3 feet) with people who are unwell. But when in a nation of millions, thousands get infected, that is an issue, and we may not hope to find its solution within the range of options open to any one individual. The very structure of global immunity is under threat. Both the correct proposal of the problem and the range of possible solutions require us to consider the social-economic and political institutions of the society.

Not merely the personal situation and character of a scatter of individuals matter, but the entire globe and its global health had become impaired. The nation must propose ways to save the civilization from the tentacles of the deadly Coronavirus before it gobbles up the whole human race. The virus attacking one or a handful of individuals does remain a personal problem whose resolution must be sought within that individual or his current peers but when the virus had taken a pandemic shape, it had stopped becoming personal trouble anymore. We must realize the situation is dark and gloomy and beyond the scope of an individual. It requires social intervention now for the social structure is at stake now. Similarly, the personal problem of war, when it occurs, maybe how to survive it or how to die during a war with honor; how to make money out of it; how to climb into the higher safety of the military apparatus; or how to contribute to the war's possible termination. In short, according to one's values, we have to find a set of milieux and within it to survive the war or make one's death meaningful. But the structural issues of war have to do with its causes such as, what types of men it throws up into command; what are its effects upon economic and political, family and religious institutions, with the unorganized irresponsibility of a world of nation-states.

Again, let's consider marriage. Inside a marriage, a man and a woman may experience personal troubles, but when the divorce rate during the first four years of marriage is 350 out of every 1,000 attempts, this is an indication of a structural issue having to do with the institutions of marriage and the family and other institutions that have a bearing upon them. Thus, we find that there is a sharp line of divide between the public and the private. What we experience in various and specific milieux, is often caused by structural changes. Accordingly, to understand the changes of many personal milieux we are required to look beyond them and their local conditions. And the number and variety of such structural changes increase as the institutions within which we live become more structured. They keep embracing one another and become more intricately connected with one another. To be aware of the idea of social structure and to use it with enough sensibility is a great task at hand for a sociologist. To be capable of tracing such linkages among a great variety of milieux is possible for a man. To be able to do who possesses sociological imagination.

5.4.4 Formulating the Issues and Troubles

To formulate issues and troubles, we must ask what values are cherished but threatened, and what values are cherished and encouraged, by the characteristic trends of our period. When people cherish some set of values and do not feel any threat or assault to them, they experience well-being. However, the opposite can also happen. When they cherish values but do feel them to be thwarted or threatened, they experience a crisis—either as a personal trouble or as a public issue. And if all their values seem involved, they may feel the total threat of panic or pandemic as is now the condition with Coronavirus. But suppose people are neither aware of any cherished values nor experience any harm to them? That is when we experience indifference, which, if it seems to involve all their cherished values, becomes a case of apathy. Suppose, finally, they are unaware of any cherished values, but still are very much aware of a threat? There is always a sense of danger looming over their minds, which is always haunting them, and what should you call that? That is the experience of uneasiness or of anxiety, which can create an absolutely deadly condition of morbidity. Ours is a time of uneasiness and indifference which often does not permit the work of reason and the play of sensibility. Instead of troubles—defined in terms of values and threats—there is often the misery of vague uneasiness, undefinable in words. Instead of explicit issues being spelled out, there is often the underlying feeling that all is somehow not right.

Neither the values threatened nor whatever threatens them had been stated in clear terms. There is always an embedded sense of ambiguity and vagueness hanging

in the air as if all is not well. In short, they have not been carried out to the point of decision. Much less have they been formulated as problems of social science. In the 'thirties, the situations were not so stark. Some men came forward to understand their personal troubles in these terms. The values threatened were plain to see and cherished by all. The structural contradictions that threatened them also seemed plain and simple. There were not much complications wrapping us. But unfortunately, the values threatened in the era after World War Two are often neither widely acknowledged as values nor widely felt to be threatened. Much private uneasiness goes unformulated and unspoken. Much public malaise and many decisions of enormous structural relevance never become public issues. For those who accept such inherited values as reason and freedom, it is the uneasiness itself that is giving us the trouble. It is the indifference itself that is the issue. And it is this condition, of uneasiness and indifference, that is the signal feature of our period. All this is so striking that it is often interpreted by observers as a shift in the very kinds of problems that need now to be formulated. We are frequently told that the problems of our decade or even the crises of our period now have to do with the quality of individual life. In fact, with the question of whether there is soon going to be anything that can properly be called individual life. Not child labor but comic books, not poverty but mass leisure, are at the center of concern. Many great public issues, as well as many private troubles, are described in terms of 'the psychiatric'. Often, it seems, that it is a pathetic attempt to avoid the large issues and problems of modern society.

It arbitrarily divorces the individual life from the larger institutions within which that life is enacted. Problems of leisure, for example, cannot even be stated without considering problems of work. Family troubles over comic books cannot be formulated as problems without considering the plight of the contemporary family in its new relations with the newer institutions of the social structure. Neither leisure nor its debilitating uses can be understood as problems without recognition of the extent to which malaise and indifference now form the social and personal climate of contemporary society. In this climate, no problems of 'the private life can be stated and solved without recognition of the crisis of ambition that is part of the very career of men at work in the incorporated economy. It is true, as psychoanalysts continually point out, that people do often have 'the increasing sense of being moved by obscure forces within themselves which they are unable to define. But it is not true, as Ernest Jones asserted, that 'man's chief enemy and danger is his own unruly nature and the dark forces pent up within him. On the contrary, 'Man's chief danger' today lies in the unruly forces of contemporary society itself and the reasons are many. With our alienating methods of production, enveloping techniques of political domination and its international anarchy, situations are unimaginably grave today. In a word, this has led us towards a pervasive transformation of the very 'nature' of

man and the conditions and aims of his life. It is now the social scientist's foremost political and intellectual to make clear the elements of contemporary uneasiness and indifference. It is the central demand made upon him by other cultural workmen—by physical scientists and artists, by the intellectual community in general. It is because of this task and these demands, Mills believed that the social sciences are becoming the common denominator of our cultural period, and the sociological imagination our most needed quality of mind.

5.5 The Task of the Social Scientists

The sociological imagination is becoming, I believe, the major common denominator of our cultural life and its signal feature. This quality of mind is found in the social and psychological sciences, but it goes far beyond these studies as we now know them. Its acquisition by individuals and by the cultural community at large is slow and often fumbling. Many social scientists are themselves quite unaware of it. They do not seem to know that the use of this imagination is central to the best work that they might do. By failing to develop and use it they are failing to meet the cultural expectations that are coming to be demanded of them. The classic traditions of their several disciplines make available to them this imagination which they have discarded with utmost callousness. Yet in factual and moral concerns, in literary work and in political analysis, the qualities of this imagination are regularly demanded. In a great variety of expressions, they have become central features of intellectual endeavor and cultural sensibility. Popular categories of criticism—high, middle, and low-brow, for example—are now at least as much sociological as aesthetic. Novelists—whose serious work embodies the most widespread definitions of human reality—frequently possess this imagination and do much to meet the demand for it. Although fashion is often revealed by attempts to use it, the sociological imagination is not merely a fashion. It is a quality of mind that seems most dramatically to promise an understanding of the intimate realities of ourselves in connection with larger social realities. It is not merely one quality of mind among the contemporary range of cultural sensibilities. Perhaps, it is the quality whose wider and more skilled use offers the promise that all such sensibilities, especially the human reason will come to play a greater role in shaping human affairs.

Among social scientists, there is widespread uneasiness, both intellectual and moral, about the direction their chosen studies seem to be driving them to. This uneasiness, as well as the unfortunate tendencies, are contributed by several factors, one of which is, part of a general malaise of contemporary intellectual life. Yet perhaps uneasiness is more acute among social scientists, if only because of the larger promise that had guided much earlier work in their fields. At the same time,

the nature of the subjects with which they deal and the urgent need for significant work today exert pressure upon them. Not everyone shares this uneasiness, but the fact that many do not is itself a grave cause for further uneasiness among those who are alert to the promise. They are honest enough to admit the pretentious mediocrity of much current effort. Mills seriously hoped that one day there will be a decline in this uneasiness. This should be possible for one shall define some of its sources to help transform it into specific desperation to realize the promise of social science. Of late the conception of social science Mills held had not been powerful enough. His conception stands opposed to social science as a set of bureaucratic techniques that inhibit social inquiry by 'methodological' pretensions. They congest such work by obscurantist conceptions, that is they hide things from the public sphere. The trivialize major public issues by unnecessarily putting them under the carpet. Thus public problems unconnected with publicly relevant issues often lose significance and become challenged. These inhibitions, obscurities, and trivialities have created a crisis in social studies today without suggesting, in the least, a way out of that crisis. Some social scientists stress the need for 'research teams of technicians/ others for the primacy of the individual scholar. Some expend great energy upon refinements of methods and techniques of investigation. Others think the scholarly ways of the intellectual craftsmen are being abandoned and ought now to be rehabilitated. Some go about their work in accordance with a rigid set of mechanical procedures; others seek to develop, to invite, and to use the sociological imagination.

There are different ways that scientist's study. Some scientists associate and disassociate concepts in what seems to others a curious manner while others narrowly study only small-scale milieux, in the hope of building up conceptions of larger structures. Others examine social structures in which they try 'to locate' many smaller milieux. Some, neglecting comparative studies altogether, study only one small community in one society at a time. Others can be seen in a fully comparative way work directly on the national social structures of the world. Some confine their exact research to very short-run sequences of human affairs while others are concerned with issues that are only apparent in long historical perspectives. Some specialize their work according to academic departments; others, drawing upon all departments, specialize according to topic or problem, regardless of where these lie academically. Some confront the variety of history, biography, society; others do not. But Mills also tried to state the cultural and political meanings of social science. He said only when the problem of social science as a public issue will be recognized, and fruitful discussion will become possible. Then there will be greater self-awareness all around—which is, of course, a pre-condition for objectivity in the enterprise of social science as a whole. Social imagination is just walking ahead to fructify all those dreams come true for a flowering and bright social science.

5.6 Conclusion

When Mills wrote *Sociological Imagination*, and especially through the 1960s, administrative research was on the verge of growth. Mills accordingly singled it out for special attention in *The Sociological Imagination*. This makes it all the more remarkable that, at the turn of the millennium, most of *The Sociological Imagination* remains as valid, and necessary, as ever. Forty years ago, Mills identified the main directions of sociology in terms largely valid even today. Sociological imagination remains even today a strategy to encounter “a set of bureaucratic techniques which discourage social inquiry by methodological pretensions. Such techniques congest work by imprecise and half-true conceptions and distract our attention from publicly relevant issues. Mills noted that one of the high purposes of sociology had been to bring intellectual clarity to social life and this is where other disciplines like literature, art and criticism largely fail. The sense of political indifference can clearly be taken as resulting from the grave absence of sociological imagination in decision making processes. For Mills, the frequent absence of engaging legitimation and the prevalence of mass apathy are surely two of the central political facts that culminate our social problems even more. “Prosperity,” however unequally distributed, should present itself as the all-purpose solution to all social questions.

5.7 Summary

We saw sociological imagination was largely developed by Mills as a perspective or social lens for both social observations, inquiry and research as well for policymaking. *The Sociological Imagination* describes the type of insights and perspectives offered by the very discipline of sociology. The term is used in introductory textbooks in sociology to explain the nature of sociology and its relevance in daily life. The sociological imagination enables its possessor to understand the larger historical background in terms of its meaning. This affects the inner life and the extraneous career of a variety of individuals. It enables us to take into account how individuals, as they go through their daily experience, misinterpret their social positions. Within this maze, the order of modern society is organized and it is within this framework that the mental makeup of a variety of men and women is also sketched. In this way, the personal troubles of individuals are focused upon their external troubles and therefore the indifference of the public is translated into their involvement with public issues. The book helped Mills, as we saw in his biography, was an assortment of the tide of experiences he have had, especially at his workplace. The book made possible the penetration of the field by a new generation of social scientists dedicated to problems of social change rather than

system maintenance. This book was also a way of giving an answer to all the strife he had with his fellow faculties in the department. Mills said that every individual, as they live from one generation to the next, in some society or the other; lives out a biography. He lives it out within some historical sequence. By the fact of his unique living, he contributes, however minutely, to the shaping of this society. He at the same time influences the course of its history, despite the fact that he is made by society and by its historical push and shoves.

5.8 Questions

1. Answer the following questions briefly: (5 marks)

- (a) What is Sociological Imagination? Who proposed the term?
- (b) What is Biography?
- (c) When did Mills write the book, *Sociological Imagination*?

2. Answer in detail: (10 marks)

- (a) How will you distinguish between public and private?
- (b) What should be the task of a social scientist according to Mills?
- (c) Give illustrations to mark the sociologically imaginative insight.

5.9 Suggested Readings

Dawson, Matt, et al. *Stretching the Sociological Imagination: Essays in Honour of John Eldridge*. Palgrave Macmillan, 2015.

Shanahan, Michael J., and Ross Macmillan. *Biography and the Sociological Imagination: Contexts and Contingencies*. W.W. Norton, 2008.

Mills, C. Wright. *Sociological Imagination*. Oxford University Press, 2000.

Oakes, Guy, and Oakes. *The Anthem Companion to C. Wright Mills*. Anthem Press India, 2016.

Ryder, Christina. *The Basics of Sociology: Developing and Applying the Sociological Imagination*. Cognella, Academic Publishing, 2019.

Kornblum, William, and Carolyn D. Smyth. *Using Your Sociological Imagination: Thinking and Writing Critically: a Workbook to Accompany Sociology in a Changing World*. Harcourt Brace, 1994.

- Giddens, Anthony, and Simon Griffiths. *Sociology*. Polity Press, 2008.
- Mills, C. Wright. *Sociological Imagination*. Oxford University Press, 2000. Fuller, Steve. *The New Sociological Imagination*. Springer, 2005.
- Scott, John, and Ann Nilsen. *C. Wright Mills and the Sociological Imagination: Contemporary Perspectives*. Edward Elgar Publishing, 2014.
- Puga, Ismael, and Robert Easthope. *An Analysis of C. Wright Mills's The Sociological Imagination*. Routledge, 2017.
- Levine, Rhonda F. *Enriching the Sociological Imagination How Radical Sociology Changed the Discipline*. Taylor and Francis, 2016.

5.10 Glossary

1. Biography—At first, biographical writings were regarded merely as a subsection of history with a focus on a particular individual of historical importance. The independent genre of biography as distinct from general history writing began to emerge in the 18th century and reached its contemporary form at the turn of the 20th century. However, here we are referring to the life experiences of a particular individual and the events he went through.
2. Milieux—The social environment, social context, sociocultural context or milieu refers to the immediate physical and social setting in which people live or in which something happens or develops. It includes the culture that the individual was educated or lives in and the people and institutions with whom they interact.
3. Public—The name “public” originates with the Latin *publicus* (also *poplicus*), from *populus*, to the English word ‘populace’, and in general, denotes some mass population (“the people”) in association with some matter of common interest. So in political science and history, a public is a population of individuals in association with civic affairs or affairs of office or state. In social psychology, marketing, and public relations, a public has a more situational definition, John Dewey defined (Dewey 1927) public as a group of people who, in facing a similar problem, recognize it and organize themselves to address it. Dewey’s definition of a public is thus situational: people organized about a situation. Built upon this situational definition of a public is the situational theory of publics by James E. Grunig (Grunig 1983), which talks of *nonpublic* (who have no problem), *latent publics* (who have a problem), *aware publics* (who recognize that they have a problem), and *active publics* (who do something about their problem).

Unit 6 □ Sociology and Common Sense

Structure

- 6.1 Objectives**
- 6.2 Introduction**
- 6.3 Philosophical Roots of Common Sense**
- 6.4 Changing Meanings of the Common Sense**
- 6.5 Sociology and Common Sense**
 - 6.5.1 Nirmal Kumar Bose on Common Sense and Sociology**
- 6.6 Durkheim's Social Fact and Common Sense**
- 6.7 Max Weber's idea of Common Sense**
- 6.8 Peter Berger and Thomas Luckman's Everyday Life and Common Sense**
- 6.9 Interweaving Sociology and Common sense**
- 6.10 Conclusion**
- 6.11 Summary**
- 6.12 Questions**
- 6.13 Glossary**
- 6.14 Suggested Readings**
- 6.15 Endnotes**

6.1 Objectives

To help students understand the following things:

- What is common sense?
- Distinguish 'generalized' knowledge from localized commonsensical knowledge.
- To understand the distinction between sociology and common sense.
- To understand the theoretical underpinnings of common sense.

6.2 Introduction

Common sense is usually taken as a sound practical judgment revolving around everyday matters. It may also be taken as a basic ability to cognize, perceive, understand, and accordingly judge that is shared by nearly all people. The first type of common sense or good sense can be described as the tendency for seeing things as they are, and doing things as they are supposedly done. This second kind is sometimes described as folk wisdom or collective knowledge, which is characteristic of signifying unreflective knowledge not reliant on specialized training or deliberative thought or action. The two types go together, as the person who has common sense is always in touch with common-sense ideas, which again emerge from the lived experiences of those who are commonsensical enough to cognize them. However, Aristotle warns us that ‘common sense’ has nothing to do with our notion of ‘plain and basic common sense’. Common sense, as we understand it, seems to be a primary ability of rational beings to follow their experience in interpreting some obvious things, making elementary connections between them, so as to avoid adjoining contradictions. Because this ability is so instinctual, it is usually shared by all rational beings around us. Therefore, it is called ‘common’. On the other hand, it is called ‘sense’ because it is developed naturally without any fabrication. So, its operations are intuitive, rather being perceptual (Gregoric:2007).

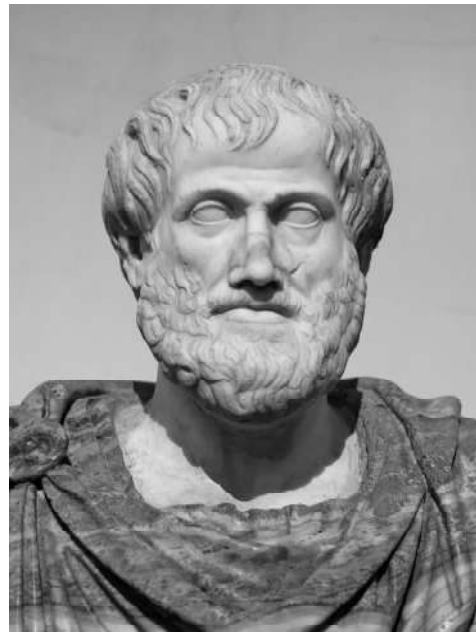
“Common sense” has at least two specifically philosophical meanings. Let us look at them. One is a capability of the animal soul as proposed by Aristotle. He described it as the ability of different individual senses to collectively perceive the characteristics of physical things such as movement and size, which all physical things have in different combinations. This allows people and other animals to distinguish and identify physical things. This common sense is somewhat different from basic sensory perception and from human rational thinking but combines both of them. The second special use of the term is Roman tinted and is used for the natural human sensitivity for other human beings and their community. Just like the first meaning, both of these refer to a type of basic awareness and power assigned to people to judge what most people are expected to share naturally, even if they cannot explain why.

All these meanings of “common sense”, that we discussed above including are interconnected in a complex history that has evolved during important political and philosophical debates in modern Western civilization. This again had a lot to do about science, politics, and economics. The interplay between the different meanings ascribed to the term has come to be particularly notable in English, as opposed to any other western European languages, such that the extensive use of the term has

made this coinage almost international. The concept of “common sense” has deep philosophical roots which we shall explore before moving towards its in-depth analysis especially in its relation to sociology.

6.3 The Philosophical Roots of Common Sense.

The early roots of common-sense date back to Socrates who, it is believed, made a suggestive indication of the existence of “common sense” while being engaged in friendly interaction with one of his students. In this discussion, Socrates looks for a proper definition of knowledge with a talented young mathematician called Theaetetus. The first and longest part of the dialogue is devoted to Theaetetus’ first reply that knowledge is nothing but a perception. In order to show that perception alone cannot amount to knowledge, Plato gives an account of the senses. The aim of his account is to translate perception to the passive reception of basic sensible qualities such as for instance, white, salty, hot; by means of our five senses. This, in turn, results in the initiation of the active process in which the so-called ‘common features’ are understood. These are the features that characterize our varied basic sensible qualities, and they may include ‘being’, ‘difference’, ‘sameness’, ‘likeness’, and ‘unlikeness’.



Aristotle

Photo Credit: https://commons.wikimedia.org/wiki/File:Aristotle_Altemps_Inv8575.jpg

Plato too insists that the soul engages in this active process by means of its own resources, without being helped by the senses and the bodily parts in which the senses live. Since our knowledge requires a ready understanding of the common features, knowledge can only be found in this activity. This is the activity in which the soul engages independently. In the context of Aristotle’s psychology, the expression ‘common sense’ refers to a distinct perceptual capacity in which the five senses are integrated. It is called ‘common’ because it is shared by the five senses, and it is called a ‘sense’ because it is indeed a perceptual ability properly speaking. And because it is a perceptual ability, rather than a rational ability, it is shared by all animals, non-rational and rational alike. Obviously, what Aristotle calls the ‘common sense’ is very different from what we call ‘common sense’.

It is a strange linguistic coincidence that these two very different notions have the same name. The Aristotelian expression *ἡ κοινὴ ἀπορία* is translated, quite literally, as *sensus communis* in Latin and as ‘common sense’ in English. Here the Latin *sensus* and the English ‘sense’ are used in their primary sense of a perceptual ability strictly speaking. But in our recent use of the expression ‘common sense’, the English word ‘sense’ has a deeper connotation which travels far beyond the zone of the perceptual abilities. This wider connotation echoes in the Latin word *sensus*, and those other modern European languages which became dominant over the Latin word—such as English, French, or Italian. These languages soon began borrowing the wider implications from the term *sensus communis* in Latin along with them.

For instance, the Greek word *κοινὴ λογική* or *Koini logiki* by contrast, does not permit this wider meaning. It is for this reason, that this Greek expression never refers to the same thing to which our corresponding English expression refers now. However, we are not saying that what we call ‘common sense’ is a modern invention. This is because many of the Latin classical writers, such as Cicero, Horace, and Seneca, used the expression *sensus communis* in a way quite similar to our notion of common sense (Gregoric:2007) . So undoubtedly these Latin classical writers can pretty well be taken as the early fathers of the notion of ‘common sense’.

Do you know ?

Do you have any idea about these classical Latin writers we just spoke of ? You must know them since they are usually taken as the early founders of the notion of common sense. Marcus Tullius Cicero was a Roman statesman, lawyer and a philosopher who wrote extensively on rhetoric, orations, philosophy, and politics. He was considered one of Rome’s greatest orators. Quintus Horatius Flaccus, on the other hand was known in the English-speaking world as Horace. He was the leading Roman lyric poet during the time of Augustus. Seneca, more famously known as the Younger, fully Lucius Annaeus Seneca and also known simply as Seneca, was a Roman Stoic philosopher, statesman, dramatist of Latin literature. Seneca was born in Corduba in Hispania, and raised in Rome, where he was trained in rhetoric and philosophy.

6.4 Changing Meanings of the Common Sense

Since the Age of Enlightenment, the term “common sense” has frequently changed its course and come to take on different moods and meanings at different stages. It had sometimes been used in a demeaning or pejorative sense while at times it appealed to positively, as a sense of authority. It can be negatively identified

with vulgar prejudice and blind superstition, it is often positively contrasted to them as a standard or benchmark for good taste and as the source of the most basic principles needed for science and logic. It was at the beginning of the eighteenth century that this old philosophical term first acquired its first modern English meaning. Common sense began to mean plain, simple and self-evident truths or conventional wit or wisdom that one needed. It came without sophistication for grasping complex or knotty concepts with the basic (common sense) intellectual capacities was easy and tenable.

This transition began with Descartes's criticism of common sense, and what came to be known as the dispute between "rationalism" and "empiricism". In the opening line of one of his most popular books, *Discourse on Method*¹, Descartes established the most common modern meaning of common sense. He stated that everyone has a similar and sufficient amount of common sense (*bon sens*), but it is rarely used adequately. He said that Good Sense or Reason, is by nature equal in all the men; and that the diversity of our opinions, consequently, does not emerge from some being endowed with a larger share of Reason than others. This diversity arises because we conduct our thoughts along different ways, and do not concentrate our attention on the same objects. But Descartes used two different terms in his work, not only the Latin term "*sensus communis*", but at the same time, the French term *bon sens*, with which he opens his *Discourse on Method*. And this second concept survived much better. This work was written in French, and does not directly discuss the Aristotelian technical theory of perception. *Bon sens* is the equivalent of modern English "common sense" or "good sense". As the Aristotelian meaning of the Latin term began to be forgotten after Descartes, his discussion of *bon sens* gave a new way of defining *sensus communis* in various European languages (including Latin, even though Descartes himself did not translate *bon sens* as *sensus communis*, but treated them as two separate things). In this context, Thomas Paine's polemical pamphlet *Common Sense* (1776) has been described as the most influential political pamphlet of the 18th century, influencing both the American and French revolutions.



René Descartes

https://commons.wikimedia.org/wiki/File:Frans_Hals_-_Portret_van_Ren%C3%A9_Descartes.jpg

However, common sense was slowly undergoing a change in its meaning

especially after Descartes gave a new meaning to it. Gradually, modern philosophy came to use the term common sense like Descartes, abandoning Aristotle's theory. Modern philosophers like John Locke, David Hume, George Berkeley and Vico agreed that common sense is entirely built up from our shared experience and shared interactions.

It comes out from our innate emotions, and therefore it is indeed imperfect as a basis for attempting to know the truth or to make the best possible decision. Therefore, common sense was slowly losing the moral legitimization and moving towards everyday routine knowledge.

6.5 Sociology and Common Sense

Till now we were looking at common sense from the lens of the philosophers, now let's wait for a while and see what sociology has to do with it. Sociology in contemporary India is seen as a loosely structured field of intellectual activity². There are widespread disagreements about its aims, its nature and scope, its approach, methods, concepts as well as its very subject matter. Sociology it seems, is almost, every one's cup of tea. Therefore, sometimes sociology appears to us a little cloudy and misty. Part of the vagueness and uncertainty which is characteristic of the subject arises from the very fact that it touches the everyday experience of the ordinary person at so many points. As a result sociology often appears so close to common sense that there is an inevitable tendency to use the one in place of the other (Beteille:1996:2361). Though there is a tendency to equate sociology with common sense, it was never accepted by the sociologists. Sociology has a well-defined body of concepts, methods and data, no matter how loosely held together. In contrast to it, common sense knowledge of even the most acute and well-informed

kind cannot make a firm footage. Common sense can never be taken as a substitute for sociology, not from any angle. There can be an innumerable number of distinctions between sociology and common sense. The very first distinction is that, sociological knowledge aims to be general if not universal, whereas common sense on the other hand is particular and localised. Educated, middle-class Bengalis, like other educated or uneducated people anywhere on the earth, presume that their common sense is common sense as such or the common sense of mankind. To make this distinction more prominent, sociologists have tried hard to bring out the subtle characteristics of sociology. An important contribution of sociology, therefore, has been to show that common sense is in fact highly variable which is subjected to the constraints of time and place, more specifically speaking, social constraints. When we claim that sociology is distinct from common sense, we are not suggesting

that it should seek deliberately to be mysterious and impenetrable. It is only because it is so difficult to detach oneself from common sense in the analysis of the human circumstances, and particularly in the study of our own society, professional sociologists often take recourse to tempting conceptual and verbal trickery. This tendency, Beteille thinks is an occupational hazard that must be kept under constant check³. An anthropologist as well as a sociologist who detailed us on the connections between sociology and common sense was definitely Nirmal Kumar Bose.

6.5.1 Nirmal Kumar Bose on Common Sense and Sociology

N K Bose used to say that there are two kinds of scientists, those who make difficult things simple and those who make our simple things more complex. Bose definitely preferred the former over the latter. We must surely avoid the unnecessary complication of the simple through the display of our technical expertise. Moreover, we must also accept the fact that applying common sense is not always successful unless we use it with in-depth sociological understanding, for it only ends up making simple things complex. There is no competition between sociology and common sense. Neither does sociology try bypassing common sense. Sociological writing often tends to be crowded with needless use of heavy academic terms. Thus, sociology often tries avoiding two things. One, it avoids being submerged in the common sense of the scholar's own surroundings for this commonsensical world often has a bearing over the scholar. Two, avoiding a temptation to absorb oneself in a narrow and self-satisfied technical mastery which is often unconnected with the core substance of social enquiry. Sociologists had therefore shown their concern for the inter-penetration of sociological knowledge and common sense. Of all those who showed such concern, special emphasis must be made of Nirmal Kmar Bose, about whom we have read before.

N.K Bose's contribution to the domain of Indian sociology had been in making a stark distinction between sociology and common sense. He discussed at length the common practices and rituals

followed by the men found everywhere but he was careful to dispel the wrong notions surrounding them. In a way Bose definitely took a strong position in debunking the myths shrouding the hypothetical beliefs and ideas. Bose researched a lot to grab the real roots of the social problem and did not limit himself by just reaching at its superficial depth. He wanted to go afar and this probably drove him to the core of the problem. This in-depth analysis helped him to do away with the common sensual interpretations which often mislead us away from the true nature of the social facts.

Andre Beteille in his seminal book *Sociology: Essays on approach and methods*, writes a chapter on sociology and common sense. It was written to honor Nirmal Kumar Bose who was endowed with robust common sense as well as a passionate belief in the value of scientific enquiry. It tries to place sociology as a particular branch of knowledge in the widest context of general ideas and beliefs. The point is not so much that sociology should set itself against common sense as that it should try to reach beyond it. Only a handful of individual sociologists have succeeded in changing the common sense of their time, but that, rather than success in a political cause, should be the aim of sociology as a discipline (Beteille:2002:9-10).

Bose had gone a long way in trying to reach beyond the common perceptions held by men. It is true that he respected the common men and observed their lives from very close quarters. He also vividly described their lifestyles and scientifically explained them as clearly as possible to remove any kind of mystifications enveloping it. In this way he showed how common wisdom contributed to the appropriate designing of the society where everything falls in place in spite of the absence of technological fortification. Thereby he showed the strength of common sense knowledge in encouraging and boosting the basis of sociological theories. Bose for example, while discussing the significance of rice as a cultural trait deliberates on the cultural features that have gathered round the principal foodstuff of the province. He explained succinctly how various activities are channelized centering on the nucleus of rice and which though seemed irrational from outside were brimming with common rationale. Thus while deliberating on the sociology of rice as a cultural trait he went beyond the scope of common sense to draw a bridge between the two (Choudhuri:2018:319). This is what is actually expected from sociology. Sociological knowledge bridges the gap between common wisdom and sound acumen carved out of a disciplined practice of a craft which often common sense alone cannot explain.

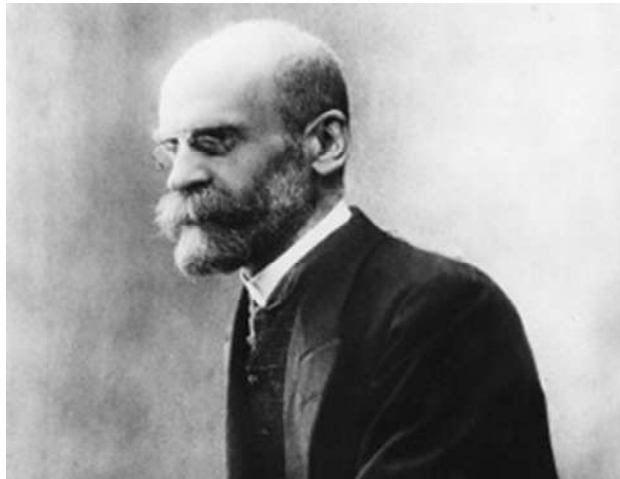
6.6 Durkheim's Social Fact and Common Sense

Let us now see how common sense was conceptualized by yet another sociologist, who was taken as one of the precursors of sociology in the world. **David Émile Durkheim** was a renowned French sociologist who formally established the academic discipline of sociology and along with W. E. B. Du Bois, Karl Marx and Max Weber are commonly taken as the leading architects of modern social science. As the builders of our modern sociology, Emile Durkheim,

Max Weber and others, considered the whole of human society in its diverse and changing forms as their core subject of study, even though they were aware of the peculiar characteristics of their own society.

Durkheim believed that the rigorously disciplined application of the sociological method would

necessarily contribute much to our understanding of our own society. This understanding could be further deepened and broadened by drawing analytical comparisons between their societies and those of others. Durkheim was convinced that common sense understanding was not adequate to reach the deeper insight he wanted to gain. The understanding he sought required him to fashion new tools of enquiry and interpretation. The sociologist who definitely played a big role in demystifying sociological understanding from the



Emile Durkheim

Picture Credit: <https://commons.wikimedia.org/wiki/File:Durkheim-vignette-png-9.png>

illusion of understanding created by common sense was definitely Emile Durkheim. He argued tirelessly that the systematic analysis of a subject was not possible unless the researcher freed himself from his presumptions of it. These preconceptions often moulded by his own narrow limited encounters shape the common sensical understanding of the society he inhabits. What is dangerous about such understanding is that not only are they often wrong, but they sometimes do play a deterrent role in exploring the appropriately relevant social facts. At the beginning of his career, Durkheim gave a

brilliant demonstration of the excellence of his objective approach over that of common sense. This came out through his masterpiece work on suicide.

He argued that suicide was a social fact whose forms and patterns could not be understood by our common ideas of human psychology. It is Durkheim who made us aware of the idea of 'social facts' which are taken as pivotal facts behind the incidence of social happenings. It is very interesting that what were presumed to have been instigated by commonsensical understandings, were never the actual cause. Durkheim pointed the finger at commonsensical knowledge and took us to an objective and scientific understanding of social happenings. He attributed all commonsensical notions behind social occurrences as wrongful explanation. He instead led us to a more systematic and precise understanding of social experiences

which were backed up by sufficient evidence and corroborations (Giddens:2008). Now that we have behind us Durkheim's pioneering study and the many others to which it gave rise, this perhaps appears to be a generalized understanding now without much hitches. However, when it first appeared, it was obviously a remarkable admission that social causes were behind the social happenings and not private or individual acts as common sense might lead us to believe.

For instance, Durkheim chose to study suicide where proved his claim. Suicide is generally considered to be one of the most private and personal acts, a notion which he debunked. Durkheim believed that sociology had a big role to play while explaining such a seemingly individualistic act such as suicide. Sociology contributed in breaking myths created by common sense. As a sociologist, Durkheim was not bothered with studying why any particular individual committed suicide, which he happily left to the psychologists. Instead, Durkheim was more interested in explaining differing rate of suicide across the social groups. He felt that no amount of psychological or biological fact or social facts could explain why one group had a higher rate of suicide than did another. Further, he noted that while suicide rates were on the whole quite stable, they were often subjected to fluctuations due to the operation of various social and economic causes which he could identify. One of his notable findings was that suicide rates not only go up significantly after an economic crash but also after an economic boom. Durkheim had an important insight that strongly contradicted common sense (Beteille:2002). He, therefore, decided to systematically gather a large body of data from different parts of the world.

Do you know?

According to Emile Durkheim, the aspects of social life that shape our actions as individuals. Durkheim believed that social facts could be studied scientifically.

6.7 Max Weber's idea of Common Sense

Maximilian Karl Emil Weber or Max Weber as he is commonly known (21 April 1864 – 14 June 1920) was a German sociologist, philosopher and political economist, who is taken today as one of the most important precursors of theoretical development of modern Western society.⁴ As his ideas would profoundly impacted social theory as well as social research and methods,⁵ Weber is often regarded as among the three pioneers of sociology, alongside Émile Durkheim and Karl Marx.

Weber was primarily focussed on the question of objectivity and subjectivity⁶. He went on to distinguish between social action from social behavior strictly noting that social action must be explained through how individuals subjectively relate to

one another^{7,8}. The study of social action through interpretive understanding was the basis of his methodology. For him, any explanation of human conduct must be based upon understanding the subjective meaning and purpose that individuals attach to his actions. He maintained that consequences of human action are mostly the intentions of the actors, and that sometimes they may even be diametrically opposed to one another (Beteille :2002). The dominant view across the theoretical domain until Weber's time showed that whatever be its impact, religion had served as a vital source of social stability. stability was essential for social well-being. Weber's investigative and systematic study showed that deep seated changes had been brought about in economic life by the breakthrough in religion. Weber asserted that neither the commitment to a value system nor the demands of material existence, but it was the tug of war between the two that acted as the true agent of change in society. Weber's assertion went against the commonsensical idea about religion in the society held so far.



Max Weber

Picture Credit: <https://commons.wikimedia.org/wiki/File:MaxWeber.jpg>

Do you know what social action is?

The concept of social action, assumes that humans vary their actions according to social contexts and how it will affect other people. Say, when a potential reaction is not desirable, the action is modified accordingly. Action can mean either a basic action (one that has a meaning) or an advanced social action, which not only has a meaning but is directed at other actors and causes action (or, perhaps, *inaction*).

[Sociology is] ... the science whose object is to interpret the meaning of social action and thereby give a causal explanation of the way in which the action proceeds and the effects which it produces. By 'action' in this definition is meant the human behavior when and to the extent that the agent or agents see it as subjectively meaningful ... the meaning to which we refer may be either (a) the meaning actually intended either by an individual agent on a particular historical occasion or by a number of agents on an approximate average in a given set of cases, or (b) the meaning attributed to the agent or agents, as types, in a pure type constructed in the abstract. In neither case is the 'meaning' to be thought of as somehow objectively 'correct' or 'true' by some metaphysical criterion. This is the difference between the empirical sciences of action, such as sociology and history, and any kind of a priori discipline, such as jurisprudence, logic, ethics, or aesthetics whose aim is to extract from their subject-matter 'correct' or 'valid' meaning⁹.

After Weber explained his theories, it is easy to see in retrospect how different regions of the world evolved different kinds of political and economic systems. These were, in turn, grounded on historic, religious and cultural factors (Bakker:1999). However, in order to arrive at his theory, Weber had to study rigorously and meticulously centuries upon centuries of social conditions and patterns. In other words, to arrive at this sociological understanding of which factors were pivotal in determining political and economic structures of modern societies, Weber had to work rigorously. He had to look way beyond ‘common sense’ explanations of status quo as is expressed in mainstream sources of theories. It would be appropriate to say that the sociological understanding of the social structures as explicated by the Weberian method of studying society is much more rich and profound than the simplistic, ‘common sense’ versions of the socio-political event available to mainstream channels of information. Therefore, any day, a sociological study of any situation, properly informed by historical facts and empirical evidence, is more likely to lead to a better understanding than what is attained through common sense¹⁰.

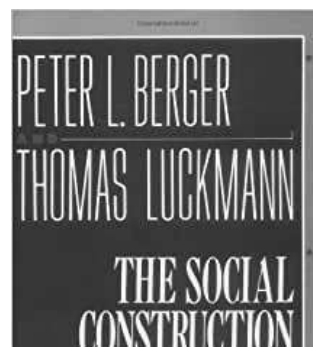
6.8 Peter Berger and Thomas Luckman’s Everyday Life and Common Sense

In their 1966 classic study, *The Social Construction of Reality*, sociologists Peter Berger and Thomas Luckmann examined common-sense knowledge. Peter L. Berger (1929–2017) and Thomas Luckmann (1927–2016) were international sociologists who made significant contributions to the sociology of knowledge, especially by the composition of their highly acclaimed book *The Social Construction of Reality* (1966/1967). **Peter Ludwig Berger**¹¹ (1929–2017) was an Austrian-born American sociologist and Protestant theologian. Berger soon became well-known for his work in the sociology of knowledge and played a major role in the development of social constructionism. On the other hand, Thomas Luckmann was an American-Austrian sociologist of basically German and Slovene origin who taught mainly in Germany. His contributions were important to studies in sociology of communication, sociology of knowledge, sociology of religion, and the philosophy of science.



Peter Berger Thomas Luckmann
Photo credit:<https://www.timetoast.com/timelines/historia-de-la-psicologia-social-e7726993-e3fc-4298-ba59-750c7ed6086c>

Their “new” sociology of knowledge that they try constructing takes as its starting point, the experience and actions of human beings. They believed that human activity does not take place only in an already given ordered world, it also produces and reproduces a “world of things”¹². These are the things that individuals often take for granted as real. They emphasized that these ‘obvious’ facts of social reality may seem to differ among people across cultures, and even among different people within a cultural system. The task becomes an analysis of the processes by which individuals learn to perceive what they think is ‘real’. Social constructivists often apply the ideas of Berger and Luckmann to the investigation of social phenomena, to show the ways in which members of a society come to know and simultaneously build up what is real. sociology of knowledge must first of all concern itself with what people ‘know’ as ‘reality’ in their everyday, non- or pre-theoretical lives (Giddens:2008). In other words, common-sense ‘knowledge’ rather than ‘ideas’ should be taken as the central focus for the sociology of knowledge. It is precisely this ‘knowledge’ that forms the fabric of meanings without which no society could ground on its own. The sociology of knowledge, therefore, must be engaged with the social construction of reality. Berger and Luckman in his book, *Social Construction of Reality* (Picture at the bottom. Photo credit: <http://bonniesbooks.blogspot.com/2009/09/fifteen-books-11.htmz1>) maintain that sociology of knowledge must first of all concern itself with what people ‘know’ as ‘reality’ in their everyday, non- or pre-theoretical lives. In other words, common-sense ‘knowledge’ rather than ‘ideas’ must be the central focus for the sociology of knowledge. It is precisely this ‘knowledge’ that constitutes the fabric of meanings without which no society could actually exist¹³.



The sociology of knowledge, therefore, must concern itself with the social construction of reality. Berger and Luckman owed their fundamental insight into the necessity for this redefinition to Alfred Schutz (Berger & Luckman:1966). Throughout his work¹⁴, both as philosopher and as sociologist, Schutz concentrated on the structure of the common-sense world of everyday life. Although he himself did not illustrate a sociology of knowledge, he clearly saw what this discipline should focus on.

He presumed that all typification of common-sense thinking are themselves integral elements of the concrete historical socio-cultural world. It is within this world that they take things as taken for granted and as socially approved. Their structure determines among other things the social distribution and pattern of knowledge. It also determines the relativity and relevance of that knowledge to the

concrete social environment of a concrete group in a particular historical situation. This world of everyday life and the knowledge it generates is not only taken for granted as reality by the ordinary members of society in the subjectively meaningful conduct of their lives. Alongside, this is a world that originates in their thoughts and actions, and is manufactured and maintained as real by these.

Do you know?

Alfred Schutz (1899–1959) was an Austrian philosopher. Schutz is gradually being recognized as one of the twentieth century's leading philosophers of social science¹⁵. He was thoroughly influenced by Max Weber's legacy of philosophical foundations. One of his major work was *Phenomenology of the Social World*.¹⁶

6.9 Interweaving Sociology and Common sense

Now that we have studied the various theoretical vantage points, we must have learnt how they both theorize and do sociology by negotiating with common sense. It is time now we quickly go through the subtle interweaving that there is between sociology and common sense. We can conclude by drawing upon the Andre Beteille made some distinctions between sociology and common sense. Let us look into these distinctions. Common sense is not only localised and regionalised but at the same time constricted by time, place, class, community, gender, and so on. It is also less responsive and keeps meandering from one way to another such that it loses its focus. It is less objective and more ambiguous because it fails to question its own origins and basic suppositions. Even if it does, it does not do so methodologically and systematically. As a result, it often ends up being a little messy and cloudy. As an intellectual discipline, sociology cannot be an offshoot of common sense less because sociology is much more precise and

Objective and above all it does not suffer from the pitfalls that afflict common sense. However, that does not mean that it should turn its back on common sense. We cannot deny that our sociology is to an extent tinted by common sense which is very much a part of our social environment. True it is that even common sense in its turn is also influenced by sociology. Sociology as an intellectual discipline does not separate itself from common sense rather acts back upon it to contribute towards its growth and fulfillment.

Common sense is based on a small range of experience of particular persons or groups in given places and times. Where it comes to such mundane matters as family, marriage, kinship, work and worship, people develop a tendency to believe that their conduct is the most reasonable one. They acquire a confidence in their

ways of thinking and working. They start believing that whatever they believe or practise must be the standard benchmark across societies. Other ways of acting in these regards strike them as peculiar and uncommon. Whenever sociological reasoning acts upon common sense, it functions to level both the utopian and the fatalistic overtones found in it. A dangerous tendency often grows in the common sense, that is it easily constructs imaginary social patterns which bear no similarity with the ground realities. It tends to show that in which there is no inequality, oppression, conflict or tension much against the given current scenario. Here common sense can easily be contrasted against comparative sociology for the latter helps in acquiring and maintaining a sense of right proportion.

6.10 Conclusion

It is the distinct characteristic of sociology to deal with the similarities as well as the lurking differences among societies with both comparison as well as contrast. It is true, even historians have studied cross-sections of beliefs and practices at different societies over time. They have been doing this even longer than the sociologists. But their characteristic tendency has been to study this diversity in parts and parcels and not as a whole. It is only a few historians who practise comparative history whereas one has to do both comparison and contrast while doing sociology. Sociology not only engages itself with facts from the entire range of human societies, it at the same time observes and analyses them. The educated layman may find it difficult to master all the facts with which the sociologists have to deal. Instead what he often does is, select the method of apt illustration without maintaining any consistent rule of procedure for the selection and corresponding organization of facts (Beteille:2002). On the other hand, sociological practice has its own style of argument that scrutinizes facts before readily accepting them blindly. But it is not that we always maintain objective precision while doing sociology and sometimes do get carried away by hearsays and even by our own biases. It is important that we learn to handle our values and judgements with care lest we will fall prey to unreflected thoughts and faulty notions.

6.11 Summary

We started with introducing you to the idea of common sense and how its meanings changed over time. Starting from Aristotle to the social constructionists, you must now have a fairly good idea of the range of meanings that the concept went through. Next, we showed how various sociologists tooled their own concepts to combat the meandering nature of common sense. They did this with their own

objective concepts that they designed with aptness. After having studied the theoretical vantage points it became easier for us to look into the absorption of common sense into sociology as well as look for its peculiar distinctions between the two.

6.12 Questions

1. Answer the following questions briefly: (5 marks)

- (a) How will you define common sense?
- (b) Who was Peter Berger? Name a major book he penned?
- (c) What is social fact?

2. Answer in detail: (10 marks)

- (a) Bring out the essential differences between sociology and common sense.
- (b) What is Verstehen? Explain.
- (c) What is social action? What is its relation with common sense?

6.13 Glossary

Rationalism : In philosophy, rationalism is the epistemological view that “regards reason as the chief source and test of knowledge” or “any view appealing to reason as a source of knowledge or justification”.

Empiricism : In philosophy, empiricism is a theory that states that knowledge comes only or primarily from sensory experience. It is one of several views of epistemology, along with rationalism and skepticism. Empiricism emphasises the role of empirical evidence in the formation of ideas, rather than innate ideas or traditions.

Verstehen : Verstehen, in the context of German philosophy and social sciences in general, has been used since the late 19th century – in English as in German – with the particular sense of the “interpretive or participatory” examination of social phenomena.

Social Construction : Social constructionism is a theory of knowledge in sociology and communication theory that examines the development of jointly-constructed understandings of the world that form the basis for shared assumptions about reality.

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Unit 7 □ Applied Sociology

Structure

- 7.1 Objectives**
- 7.2 Introduction**
- 7.3 What is Applied Sociology?**
- 7.4 Difference between Applied Sociology and Basic Sociology**
- 7.5 Purpose of Applied Sociology**
- 7.6 Origin and Growth of Applied Sociology**
 - 7.6.1. The Second Phase**
 - 7.6.2. The Third phase**
 - 7.6.3. Modern Trends in Applied Sociology**
- 7.7 Forms of Applied Sociology**
 - 7.7.1. Programme Evaluation**
 - 7.7.2. Needs Assessment**
 - 7.7.3. Social Impact Assessment**
 - 7.7.4. Social Indicator Development**
 - 7.7.5. Cost-Benefit Analysis**
- 7.8 Variations of Applied Sociology**
- 7.9 Summary**
- 7.10 Questions**
- 7.11 Suggested Readings**

7.1 Objectives

To help students understand the following things:

- To understand what is Applied Sociology?
- To understand the difference between Applied Sociology and Basic Sociology.
- To understand the Origin and Growth of Applied Sociology.

7.2 Introduction

Applied Sociology is one form of Sociology. The discipline of sociology, in general, can be defined as the scientific study of society including critical analysis of all types of social connections and social structures. It also includes the study of social institutions like the media, economy, education, family, etc. that shape social action. Sociology helps us understand human behavior in a broader context, with reference to power relationship, social change, patterns of social construction, etc. According to Dr. Zuleyka Zevallos, sociology is often perceived as an academic profession, but outside academic premises it can be used extensively to enhance personal and professional development. In such spheres applied sociology comes in handy to bring in positive social changes through active intervention. In applied sociology we see the use of sociological theory, methods, skills and research to handle particular issues and problems in real-life settings; that means, it puts sociology in practice within a multidisciplinary setting.

Objective and Purpose of the Unit: The Main objective of this unit is to trace the origin and growth of this newly emerged branch of sociology. So, it discusses the meaning and definition of applied sociology, its history and subject matter, its relationship with general or basic sociology and the recent trends in this area of application. Sociology, as a modern social science discipline, originated with focus on both acquiring of knowledge and on aspects of application. Applied sociology focuses primarily on decision-making and development. In the continuum between pure research and pure practice, applied sociology occupies a middle position. The purpose of this unit is to give the students some clear idea about the nature and scope of this specialized branch of sociology.

7.3 What is Applied Sociology?

Applied sociology is sociology in use. It originated in the USA in the first decade of the twentieth century. The term applied sociology is used to describe practices of using sociological theories and methods outside of academic settings with the aim to bring in positive social changes through active intervention. It is policy-oriented, action-driven and it intends to train people and groups about the ways of attaining better or more viable social forms to adjust with the changing external and internal conditions. As it has been said earlier, applied sociology occupies a middle position in between pure research and pure practice because it uses theoretical explanations, develops causal models for predicting the likely impact of different policies and programs. To define applied sociology Lester F. Ward had mentioned in 1903 that it was the means and methods for the artificial improvement of social conditions by

man and society as conscious and intelligent agents. The oldest and most general name of those means and methods of social change is applied sociology. According to Harry Perlstad, applied sociology uses sociological knowledge and research skills to gain empirical knowledge to inform policymakers, clients and common people about various social problems, issues, processes, and conditions to help them make informed choices and to improve the quality of life. Broadly speaking, applied sociology involves evaluation research, needs assessment, market research, social indicators, and demographics. It also includes sociological research in specialized fields like medicine, mental health, complex organizations, work, education, military and the likes. Such research will produce descriptions, analyses, and findings that can be translated into ideas, lessons and programs to be used by action groups and government. Applied sociologists use sociological theory, methods and skills to collect and analyze data and to understand and resolve social problems.

7.4 Difference between Applied Sociology and Basic Sociology

The discipline of sociology has several offshoots of its own; basic and applied are only two of them. Basic sociology or professional sociology is primarily concerned with research on social life, social change and human behavior. It puts emphasis on research for production of knowledge and considers empirical insight as an end in itself. Basic sociology is also referred to as ‘academic’ sociology as it advocates the pursuit of knowledge as a goal in and of itself without any concern to find any practical use of them in the larger world. On the other hand, applied sociology uses the findings of basic sociology to prepare and implement action-oriented plans for development. Due to its concern with using sociological knowledge and research skill to resolve social problems it is also known as pragmatic or practical sociology for the purpose of understanding and resolving social problems applied sociologists work with a variety of government and non- government organizations. Instead of production of pure knowledge, applied sociologists employ sociological tools and insights to help people, communities, groups, organizations and institutions or social structures in general, for their overall improvement. Applied Sociology has been greatly influenced by the Chicago School sociologists and their practical approach and as a practical form of sociology it requires theorists and researchers to combine their academic work with material realities and practical concerns beyond academic settings.

Both basic or academic sociology and applied sociology remain research based and both follow the same research methods. But applied sociologists have developed a special set of techniques for observations and making useful recommendations to

their clients. Moreover, applied sociologists care less for publishing in academic journals; so, they prefer to present their work before specialized non-academic audience. Academics rely more on peer-evaluation, publish papers in academic journals; but, applied sociologists are judged by their sponsors on the basis of their clients' satisfaction.

Freeman and Rossi argue that applied sociologists are constrained by time and demands of their work output; but academic sociologists have more freedom to choose their research topic. Then, academic sociologists, usually, have a longtime frame for developing their scholarship .But applied sociologists aspire for scholarship only for getting usable results. On many occasions, hey may experience a swift turnover in their applied research.

Applied sociologists remain concerned with the external validity of their conclusions in direct relations to their clients' necessities; on the other hand, academic sociologists are concerned with their contribution to the academic literature as well as by reviews from their fellow academicians.

Finally, applied sociologists judge the success of their work on the basis of the extent of the adoption of their suggestions and solutions by their clients, and their ability to influence the process of their clients' decision-making. But the conclusions drawn by the academic sociologists do not always lead to any specific actions. All these clearly indicate that there are several points of difference between the two branches of sociology; but it is also true that these differences are not absolute.

7.5 Purpose of Applied Sociology

Applied sociology has a very wide scope as it includes many important issues within its domain to put sociology in practice. The main task of applied sociology is to use sociological theory, methods, skills and research for resolving particular issues in real-world settings. a) Therefore,

- a) It evaluates programs undertaken for bettering them in the interest of the clients or users.
- b) While working with a hospital or community health center it strives to improve access to health service for illiterate or semi-literate people.
- c) It designs surveys and collects data to measure public opinion; creates profiles for various populations like ethnic and other groups, measures changes in social indicators like fertility, cohabitation, poverty, educational achievements, racism, happiness etc.

- d) During or after any crisis applied sociologists study the social impact of emergency communications for the betterment of communication procedure in future.
- e) Applied sociologists work with community organizations to establish sound evidence- based program for backward youths.
- f) They also conduct participatory action research in association with a community to decide what kind of economic development would suit that community.
- g) Applied sociology tries to understand and resolve group and organizational issues within an institute.
- h) It also works to ensure equity by initiating creation of organizational and public policy.

As applied sociology is interdisciplinary in nature, it attracts people from various related disciplines like urban planning, community development, communications, criminology, social work, women's studies. Gender studies, critical race studies, indigenous studies, religion, demography, anthropology and many others. Both independent researchers and formal organizations can join the field of applied sociological studies. At present, in the USA there are innumerable organizations of various sizes, funded by either public or private agencies, engaged in research to develop socio-engineering projects, management decision systems and practical recommendations with help from variously qualified researchers, including scientists. Applied sociology has earned so much popularity among sociologists that since the 1990s about 60% of them pursue academic sociology, while about 40% of them do applied sociology. Applied sociology training courses use field studies, independent studies, books, films, role games, computer, audiotapes, self-study, oral presentations, television demonstrations of courses, modules, programming, textbooks, examinations, etc. Knowledge accumulated from all these sources are used outside university settings to provide the clients with a deeper understanding of some specific areas of social life. The main clients of applied sociologists are private business organizations, government agencies and non- profit voluntary organizations.

7.6 Origin and growth of Applied Sociology (1850–1920)

Sociology originated as a discipline with an applied and public focus. Auguste Comte, the father of sociology had divided it into social statics and social dynamics, that is, the study of social order and the study of human progress and evolution respectively. Comte envisioned those sociologists would impart scientific knowledge

and social advice in every aspect of social life. Karl Marx, too, wanted to understand the social ills of his time for improving the conditions of the socially disadvantaged class. Applied and public sociology emerged and developed out of such advocacy for improving existing social conditions. When sociology reached the shores of America, its emphasis was on sociological practice for social improvement because America, then, was suffering from problems of rapidly urbanizing society. To handle the problems associated with urbanization, sociologists in America developed a scientific approach for studying and resolving the issues like race relations, poverty, immigration, and urban development. Lester F. Ward (1841-1913) was the first thinker who introduced the term applied sociology into the discipline with his work *Dynamic Sociology or Applied Social Science* was published in 1883. Ward refuted the arguments of Spencer and Sumner in support of Laissez-faire individualism and lent his support for assisted welfare of the people. Ward was a 'meliorist' who believed that by educating the government and the people much could be accomplished. Ward was the first President of American Sociological Association (1865) and used the term 'applied sociology' for the first time in 1896-97. By the early 1890s, he came to know that several European sociologists were using the term 'pure sociology'; and in 1897 he used the terms pure and applied sociology in the titles of two summer school courses in 1897. Then in 1903 he published *Pure Sociology* and in 1906 *Applied Sociology*. In the USA, there was an alliance between social reform and early sociology; out of that alliance emerged the social survey movement. At that time, several women reformers and activists like Jane Addams, Florence Kelley and several others were convinced that documentation of and publicizing the inhuman sufferings of the poor would surely bring in effective social reform processes. In 1892 and 1893, Kelley, on the initiative of a number of government agencies, had conducted surveys on Chicago garment industry and door to door survey in the Hull House district of Chicago to assess the extent of poverty and slums in the urban areas. Pauline Young has described the surveys and from her account we can see the range of topics had covered a very wide scope like wages, housing conditions, social relations in the family, etc. Kelley also prepared maps showing the nationality, wages and employment history of each resident. In 1912, a Department of Surveys and Information was established by the Russel Sage Foundation and by 1928, this department was able to review more than two thousand social surveys, some national level and others local level surveys. Since the beginning of the twentieth century, sociology was being applied in social welfare and social policy but also in industry. By the end of the World War I, several sociologists had appeared in the scenario, some with their experiences in social-survey movement and some with trainings in formal academic sociology.

7.6.1. The Second Phase (1920 – 1940)

This phase is less well documented than the first one; but its beginning can be traced at the time of creation of Social Science Research Council (SSRC) in 1923 in New York. It established a committee on methods; the committee was created to identify the distinct characteristics of the social sciences so that they could be differentiated with and mutually related to each other. The history of applied sociology in this post—World War I period can be traced in Stuart Rice's book *Methods in Social Sciences* (1931). The book contains 52 contributions from as many writers to reveal the methods used by the social scientists. The central focus of the book was on methodology, temporal sequences, relations between measured and unmeasured factors, definition of objects, establishment of scales, etc.

In 1932, the SSRC started a new wave of methodological concerns with Thomas and Znaniecki's *The Polish Peasant* and its review by Herbert Blumer. In this essay the study was based on the diaries and letters. Two other SSRC bulletins put their focus on the value of using personal documents or qualitative material like detailed open-ended interviews. Side by side of this qualitative procedure, a new type of quantitative study began to be popular. Previously most of the quantitative techniques were borrowed from England; for example, the sampling technique used in Booth's social survey. In the USA these techniques were used in market research, consumer surveys, opinion surveys on politics and public issues, techniques of measurements, etc. Tests, classifications, public opinion research, Gallup poll, etc. started to enter into social science researches. The technical sophistication of these research methods raised the academic status of the social scientists and separated their professional domain from those of the reformers. Throughout the 1920s the agencies of the US government had sought help from the sociologists and social researchers to look into the burning issues of the day. Sociologist Ogburn, as the President of the ASS in 1929 wanted to ensure applied research to be based on scientific methods and not at all on ethics, religion, journalism and propaganda. He encouraged sociologists to collect whatever data they could lay their hands on regarding all sorts of social issues and institutions. By 1932, sociometric system or sociometry was developed by J.L. Moreno. Ogburn made a distinction between sociologists as research scientists and social engineers, who are not scientists but apply reliable scientific procedures and more or less exact knowledge for reorganization and development of the existing social conditions. The term 'social engineering' means the applied research activities for using in planning and for dealing with the real world. However, during the socialist regime of Stalin in the former USSR, the term 'social engineering' earned notoriety and disrepute.

In the middle of the 1930s a debate over the relationship between academic sociology and applied sociology raged within the American Sociological Society; while stalwarts like Robert MacIver, Pitrim Sorokin, Maurice Parmelee and many others were of the view that sociologists should engage themselves with sociological research, writing and teaching, others held the view that sociology should be concerned with social reconstruction. In 1934, the ASA's Scope of Research Committee recommended a closer connection of sociologists with the US government's work in social planning and within two years, in 1936, the need for promotion of professional, not disciplinary, interests of sociologists was highlighted. But the ASA did not pay any heed to that recommendation, and academics preferred a narrow disciplinary approach and the reformers joined various administrative positions in new deal agencies created under the Roosevelt government.

7.6.2 The Third Phase: Federal Funding For Applied Sociology (1940–1980)

World War II broke out in 1939; by then social research became overwhelmingly associated with governmental activities. Applied sociology received substantial support first from the Second World War and then from the War on Poverty. Research and observations collected in natural settings for applied purposes had generated new knowledge and contributed to sociological theories and concepts. To assess the spirit of that period, in 1980, Peter Rossi had commented in his ASA Presidential address that a good number of client-initiated applied –work would be considered as basic research in future in sociological literature. During the war time the US War Department, too, created a division of research and information. That division acted with assistance from more than one hundred sociologists and had conducted over 200 surveys with soldiers during the war time. They used all the available techniques of social science research such as content analysis, sampling surveys, detailed interviews, laboratory experiments, group dynamics, etc. Such applied research efforts had made an impact on sociological theory and methods. In the fall of 1941 the Office of War Information (OWI) At the initiative of that office Henry Field, Hadley Cantril, Paul Lazarsfeld and Samuel Stouffer together established the National Opinion Research Center (NORC) at the University of Denver to conduct civilian surveys as simple fact- finding measures; but it also conducted some path –breaking surveys on first national measurement of racial attitudes.

The convergence of sociological research and pursuit of knowledge on the one hand, and problems of governmental and private organizations on the other became a permanent affair in the post-war America. This had already begun to happen in the pre-WW II period under the 'action research' initiative of Kurt Lewin, an eminent

German psychologist who migrated to the USA . He studied the role of the group in determining individual attitudes and decisions. Lewin used the term ‘action research’ and wanted to help in the solution of social problems with the results of his research. Thus he was instrumental in reducing the gap between social science knowledge and the use of that knowledge. The formal recognition of applied sociology came in 1948 at a conference held by the Social Science Research Council. According to Rossi, applied sociology has witnessed phenomenal popularity from 1960 to 1980. Dentler has estimated that from 1960 to 1975 about 2100 social research and development firms were established in America. Several specialized applied social research centers were also created. A number of American government departments had commissioned skilled researchers to prepare reports on the state of affairs in the society to enable the government to take appropriate decisions. Rossi, in 1980, has pointed out that applied research may be used in policy formation.

7.6.3. Modern Trends in Applied Sociology

Professionalism and Training: 1980 – To present: The period between 1950 – 1980 has witnessed an increase in the number of people with Masters and doctoral degrees in sociology though vacancies in teaching positions were few and far between. So, a good number of new sociologists joined jobs in professional schools and research units in various government and non-government organizations. The first graduate program in applied sociology was started at Kent State University in the late 1960s and in 1978 the Society for Applied Sociology (SAS) was established. In 1980 and 1981 Peter Rossi and W. F. Whyte respectively became the presidents of the ASA, and academic and applied sociologies came closer. In 1989 ASA started a journal, The Sociological Practice Review to provide a common platform for applied, clinical and practical sociologists though it could not survive for long. In 1994, SAS prepared a code of ethics for Applied Sociologists. Applied research, is presently actively engaged with sociologists, psychologists, economists, and political scientists. Today in the USA there are innumerable big and small, public and private agencies are involved in research in socio-engineering projects, management-decision systems and practical recommendations. Since the 1990s the number of academic sociologists in America is decreasing while the number of applied sociologists is increasing. Courses in applied sociology are also becoming increasingly popular in American Universities.

7.7 Forms of Applied Sociology

The keystone of Applied Sociology is research. Therefore, it not only shares the principles of scientific methods with the basic sociology, but also has developed

its own techniques for making observations and recommendations. These applied sociological techniques include program evaluation, needs assessment, cost-benefit Analysis and Social Indicator Development. Let us discuss these techniques one by one.

7.7.1 Program Evaluation

Program evaluation is a very common technique practiced in applied sociology. Program evaluation refers to the application of sociological methods like surveys, observational techniques, statistical analysis of records, interviews, etc. to ascertain the status of a particular program evaluation, that is, to understand whether a social program or practice can meet its goals. Both business organizations and non-profit organizations develop programs to suit their needs and promote their services; therefore it is important to know whether such programs fulfill their purpose. It becomes the duty of the applied sociologists to assess whether certain program is appropriate for a given task, efficient enough to produce the targeted results, and / or is useful within a given context in relation to specific audiences.

Program evaluation has two primary forms; one is summative and the other is formative. Summative evaluation seeks to understand whether or not a given program serves its purpose. This requires defining and measuring a specific outcome and to do all these sociologists need to (a) examine the probable outcome of the program (outcome variable) either before its initiation or when it is necessary; and (b) establish the outcome variable in the midst of the program operation. In both the cases sociologists apply quantitative or observational methods to measure changes in the outcome of interests over a given period of time. If the changes fulfill the expectations of the outcome, then the program is satisfactory. The next task of the sociologists, then, is to determine how well it worked and suggest ways to make it work better. If, on the contrary, there are no changes in the expected outcome or the outcomes do not match expectations, then the programs should be amended or abandoned altogether. The summative evaluation methods depend purely on the skill to assess whether organizational programs like procedures, activities, marketing campaign, interventions etc. work or not.

If a program does not work according to expectations, then sociologists are given the task of doing formative program evaluations or analyses conducted for ascertaining new programs that would serve the purposes of the organization in a better way. Thus, the evaluation studies are used to 'form' new programs. While working with clients a sociologist may gauge the needs of the organization with the help of focus groups and surveys, the already existing programs in use by the organization, the budget sanctioned for development and implementation of the

program and the problems detected in the previous practices. By comparing and contrasting the existing elements in the organization, sociologists will be able to prepare most fitting programs and practices for the organization. Program evaluation is the most widely used technique in applied research. In the last fifty years many social programs and practices designed for eradication of several social problems have been evaluated for their effectiveness; such evaluation is specially needed for government –funded programs and practices for development. Thus, program evaluation has emerged as an important career option for sociologists.

7.7.2 Needs Assessment

Needs assessment research is aimed at collection of data for determining how many people in a community need particular services, or products or facilities for a period of time. While providing facilities for the people of an area or for a period of time periodic assessment of need is essential for continuing the service and/ or for changing the nature of service. For example, a needs assessment research question may ask: How many BPL card holders are there in the locality?

7.7.3 Social Impact Assessment

This refers to the estimation of the likely consequences of the proposed programs on the target groups, individuals, neighborhoods, communities, regions and other social entities. An example of Social Impact Assessment may include a question like — Does an increase in the number of BPL cardholders would create additional facilities for the people of a locality?

7.7.4 Social Indicator Development

Social indicators are the scales or quantitative measures of important social phenomena like trafficking or drug addiction. Social indicator development aims at providing useful measures for such phenomena. For example, if there is a sudden rise in the rate of trafficking in a state, that is useful information. At the same time, it is also useful to know the ratio of the number of persons trafficked in relation to the total number of persons in a state.

7.7.5 Cost-Benefit Analysis

Cost-Benefit analysis quantitatively compares the cost and benefit of a program or practice to assess whether the program should be altered or abandoned. For example, a cost –benefit analysis may investigate whether there is a less expensive way to combat the problem of human trafficking.

7.8 Variations of Applied Sociological Practices

Joseph R. DeMartini suggests that applied sociology can be of two variations; one that uses basic empirical methods for collecting information to take informed decisions like social policy formation. In doing this, sociologists directly work either within government agencies or with private organizations. While working for government or private organizations applied sociologists employ theories and concepts along with application of sociological practices. In the other, applied sociologists use their sociological knowledge to help their clients understand an issue (any issue like demographic changes, causes of crime, shifts in social movements, etc.) in a much better way. To explain the two variations in a better way DeMartini has used the example of social policy. In the first case, where methods are given more importance, applied sociological research techniques are used for creating new social policies. But in the other case, where theories and concepts have greater relevance to the clients, applied sociological knowledge is employed to evaluate existing social policies. DeMartini has admitted that these two variations are not earmarked in two water-tight compartments, but they run along a continuum in between the two. Both theories and practices are used in tandem with one another, but some job may give more importance to one than the other.

7.9 Conclusion / Summary

Sociology emerged in Europe as a theoretical tool for understanding the nuances of social life. But when it reached the American shore it became an instrument of social improvement. So parallel to academic sociology, in the writings of some American sociologists and scholars from other disciplines, emerged the urge to resolve the problems that were troubling the American social life. To satisfy that urge a number of academic and non-academic persons and organizations started to apply sociology in practice in the early years of the last century though its intellectual roots can be traced in 1883 in the publication of Lester Ward's *Dynamic Sociology: or Applied Social Science*. In due course of time applied sociology became the point of convergence for disciplines like sociology, urban planning, community development, communications, criminology, social work, women's studies, gender studies, critical race studies, religion, population studies or demography, anthropology and many others. Applied sociologists are usually based in various locations like the governments, the private sector, community organizations, international agencies, academic institutions, and many others. Independent researchers associated with any of these fields have also shown interests in applied sociology and it has blossomed in every area of sociological endeavor. In this area of sociology theory and methods

,both, are driven by problems and when existing theories fail to explain problems, new assumptions are given shape.

7.10 Questions

1. Answer in Brief.

5 Marks

- (a) What is applied sociology?
- (b) What is meant by basic and applied sociology?
- (c) How did applied sociology emerge?
- (d) How do applied sociologists work?
- (e) What is Program Evaluation?
- (f) What is Needs Assessment?
- (g) Discuss, in brief, the modern trends in applied sociology.

2. Answer in Detail.

10 Marks

- (a) Discuss, in detail, the origin and growth of applied sociology from 1850 to 1940.
- (b) Examine the growth of applied sociology from the 1940s to the recent years.
- (c) Discuss the different forms of applied sociology.
- (d) Critically examine the differences between applied sociology and academic sociology.

7.11 Suggested Readings

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Unit 8 □ Relationship between Sociology and Anthropology

Structure

8.1 Objectives

8.2 Introduction

8.2.1 Anthropology : A Social Science Discipline

8.2.1 Social Anthropology : A Branch of Anthropology

8.3 Relationship between Sociology and Anthropology

8.3.1 Similarities between the two

8.3.2 Differences between the two

8.4 Sociology and Anthropology in India

8.5 Summary

8.6 Questions

8.7 Suggested Readings

8.1 Objectives

To help students understand the following things:

- The unit will help the students:
- To learn about the distinct identities of the two disciplines;
- To understand their similarities;
- To understand their differences;
- To know how close they are to be known as ‘twin disciplines’;
- How anthropology/social anthropology has nurtured sociology in India.

8.2 Introduction

Sociology and anthropology both are important branches of social science. Though they have their own distinct identities, both have many things in common. As branches of social science these two are comparatively modern in origin, the subject-matter of both the disciplines cover similar areas of interest like aspects

of human society, but each of them analyse those areas from different perspectives. Due to the similarity in their subject matters sociology and anthropology are viewed as very close; so much so, that in many universities of the west sociology and social anthropology, a branch of anthropology, are taught under the same department. Anthropology studies ‘anthropos’ or man in general; but it focuses more on primitive man, his life, physical growth and changes, the culture of primitive communities including language, religion and rituals etc.; whereas sociology studies society, groups, associations, institutions, various social processes, language, culture and rituals of modern man. Even though the two academic disciplines appear so similar, they have their own independent and distinct paths of growth, different types of problem to sort out and different research methods to pursue. Therefore, it is quite interesting to compare these two disciplines and to examine their separate areas of study for a clear understanding of the relationship they share. For this, we need to start with a brief discussion of the scope and subject-matter of anthropology.

8.2.1 Anthropology : A Social Science Discipline

Anthropology, as it has already been mentioned, is the study of man, his origin and bio-cultural evolution in different phases of civilisation and his society, evolution of beliefs, social-religious customs and rituals. The discipline has got its name ‘anthropology’ from a combination of two Greek terms – ‘anthropos’ meaning human and ‘logos’ meaning discourse or science. Thus anthropology stands for the science or discourse of human beings. Famous Greek scholar Aristotle first coined and used the term ‘anthropologist’ to mean ‘the gossip who talks about himself’.(Majumdar & Madan.1956)

a) Definitions

Anthropology has been defined in various ways to identify its different aspects. For example, the Concise Oxford Dictionary defines it as ‘the study of mankind especially of its societies and customs; study of structure and evolution of man as an animal’.

The Merriam-Webster dictionary has given the definition of anthropology as the science of human beings. It further defines it as the study of human beings and their ancestors through time and space and in relation to physical character, environmental and social relations, and culture.

According to anthropologist Kroeber, “Anthropology is the science of groups of men and their behavior and production.”

In the opinion of Herskovits, “Anthropology may be defined as the measurement

of human beings.”

Jacobs and Stern define it as the scientific study of the physical, social and cultural development and behavior of human beings since their appearance on earth.

From these definitions it becomes quite clear that anthropology is not concerned with any single or particular individual, but with men in groups and races or ethnic communities and their activities. Anthropology has emerged much later than many other social sciences, it has progressed well and, therefore, has gone ahead of many of them. Sociology has been immensely enriched by anthropological studies and research methods; anthropology, too, has borrowed analytical methods from sociology.

8.2.2 b) Divisions of Anthropology:- Social Anthropology: A Branch of Anthropology

As anthropology studies both the physical and cultural aspects of man, it has earmarked two distinct areas of study; one is Organic or Physical Anthropology and the other is Social or Cultural Anthropology. These two broad divisions have been further divided into several other areas of analysis. Anthropologists like Piddington believe that social anthropology is a sub-division of cultural anthropology. It studies the working of simpler, pre-literate and pre-urban cultures from a functionalist point of view.

Ancient Greek and Roman thinkers like Socrates, Plato, Aristotle, Hippocrates, Herodotus and many other pioneer social thinkers expressed their humanistic interests in man's affairs. But their postulates were more in the line of philosophy than social scientific. As an independent discipline anthropology had originated only in the nineteenth century. Though there were traces of some early thoughts on several sub-disciplines of the subject, real professional interests started to emerge in the nineteenth century only when European explorers, seafarers and traders came into close contacts with unknown (to them) people and their cultures. Charles Darwin's landmark book *Origin of Species* had far reaching influences on the emergence of new disciplines like zoology, anatomy, physiology, palaeontology, archeology and geology. Scholars like Herbert Spencer, Morgan and Tylor had come to believe that evolution did not limit itself to the physical aspects of mankind only, but also extended to cultural life. Out of this belief the discipline of anthropology was born in the year 1859. Soon after its birth it earned huge popularity throughout Europe where it is still known by its multiple names like anthropology, ethnology, prehistory and linguistics to connote the discipline in its entirety.

The discipline of anthropology or the science of man and his work has a very wide scope to include physical anthropology, prehistoric archeology, cultural anthropology, ethnology, linguistics, and symbology (study of symbols), genetics,

thought and art of primitive man, economic anthropology, social anthropology, etc. and mostly belong to the science faculty of universities, whereas sociology belongs to the arts faculty. Through its many branches anthropology gives us an understanding of man and his life in society, past and present and also to appreciate his limitless physical and cultural variety. With scientific study of humanity and human society it has emerged as a leading social science discipline; however, it also builds upon knowledge from natural sciences. Therefore, when we seek to find any similarity or close proximity between sociology and anthropology, we should select the part of social (cultural) anthropology only and exclude other areas from comparison.

8.3 Relationship between Sociology and Anthropology

Both sociology and anthropology are comparatively young branches of modern social science; both cover wide number of subjects within their scopes. Most importantly, both of them are very close to each other because of the similarities in their subject matters. For this reason, it is quite difficult to differentiate between the scope, subject-matter and objectives of these two disciplines. T. B. Bottomore has opined that in spite of difference in origin, these two have become almost indistinguishable in character. The history of their relations prove that at the initial stage these two remained very close, then came a period of great divergence, and then again a state of convergence brought them together. To support his statement Bottomore has cited the writings of many famous scholars like Spencer, Tylor, and Westermarck. E. A. Hoebel argues in his book, *The Law of Primitive Man* (2006, Harvard Univ. Press), that in their broadest sense sociology and social anthropology are one and the same. Anthropologist Kroeber considers sociology and anthropology as twin sisters. We should discuss the relations between the two in this light.

A very important task of sociology is to find out the link or continuity between the past and present forms of human society and to compare them for better understanding of the state of affairs. For this, sociologists collect information from other sources of knowledge like history and anthropology – both explain the march of civilization from the primitive age to the modern period. As sociologists often have to relate the contemporary society to its past forms they have to depend on the works of anthropologists to a large extent; this makes sociology indebted to anthropology and anthropologists in general. European and American sociologists, in the recent years, are increasingly using anthropology's research methods and observations in their own areas of study. The focus of anthropology's analysis is undoubtedly Man; sociology's main area of interest is society created by men. Thus

sociology and anthropology enjoy a close relationship and mutual support. According to Vidyabhushan and Sachdev, (2014. An Introduction to Sociology. Kitab Mahal) sociology greatly depends on the material supplied by anthropology and the historical part of sociology is identical with cultural anthropology. Thus anthropology has contributed substantially to the study of sociology. They have further stated that the research done by Malinowski has proved quite valuable to sociology.

But this dependence is never one sided because anthropology is also indebted to sociology. Many of sociology's concepts and ideas have benefitted anthropologists and their research. For example, the functionalist approach proposed by Durkheim was adopted in anthropology by Radcliffe-Brown and Malinowski. Morgan and many others have built their ideas of primitive egalitarian system of society with help from the sociological analysis of property system in modern societies. As both the disciplines focus on the common subject of man and his group, anthropology has to depend on sociology in many ways.

8.3.1 Similarities between the two

Anthropology, like sociology, is a general science; to many, it is the broadest of all the social sciences. Socio-cultural anthropology or more popularly known as social anthropology – a branch of the general science of anthropology- has come the closest to sociology. The disciplines share concepts like cultural area, cultural traits, cultural lag, family, kinship, marriage, religion and private property. Participant observation, a very popular and common research method adopted by anthropologists has also become valuable in sociological research.

As a discipline the two are so closely related that they often become indistinguishable. In the past, these two disciplines used to maintain their well designated areas of study, like modern society for sociology and primitive or pre-literate, pre-industrialised society for anthropology. But, over the years the line of distinction has almost disappeared and at present sociologists do not feel shy to examine tribal society or anthropologists to look into various aspects of modern society. Both the disciplines are growing fast and in many universities sociology and anthropology are taught under the same department. While anthropology studies human behavior at the micro-level of an individual as a part of the larger culture, sociology, on the other hand, looks at the bigger picture of society taken as a whole. At present there does not exist any distinction of subject matter and the line between sociology and social –cultural anthropology is neither firm, nor fixed.

8.3.2 Differences between Sociology and Anthropology

In spite of many similarities and close interactions between the two disciplines, we cannot deny that there exist a good number of differences between them. The reasons behind these differences are many.

- a) As Bottomore has observed, the initial intimacy of the two waned after the adoption of functional approach in anthropology and the primary reason behind the differences is related to the differences in their objects of study. Sociology studies the modern, advanced and complex societies, while anthropology concerns itself with the simple, pre-industrial, primitive or pre-literate societies.
- b) Secondly, the scopes of the two disciplines are also different. Anthropologists engage themselves in the general analysis and observations on a specific society. In social anthropology, particular aspects of culture and civilizations are examined with reference to the community or country as a whole, for example, Melanesia, Meghalaya, or Nagaland. On the contrary, sociologists today are more interested in particular social institution like family, marriage, etc. or processes like social change, social mobility or problems like divorce or crime trends in a certain society.
- c) Sociology and anthropology both have adopted different research methods. Anthropologists generally use methods of direct examination and participant observation; they may employ data from history, but do not use historical method in their research. Sociologists, on the other hand, depend on historical method, interview technique, questionnaire and statistical method for their research on a regular basis.
- d) Sociology and anthropology differ from each other in the scope of their research, too. Anthropologists usually do research on small but self-sufficient communities and groups like tribes with the help of direct participation in the group activities, ethnography, observation- both participant and non-participant types, etc. In sociological research the more favoured methods of data-collection are non-participant observation, case-study, interview, questionnaire etc.
- e) Anthropologists are more concerned with the past or primitive civilizations; on the other hand, sociologists are more concerned with the modern society. Vidyabhushan and Sachdev have observed that sociology concerns itself with both social philosophy and social planning whereas anthropology remains more with social planning only and, therefore, does not make any suggestion for future.

- f) Sociologists and anthropologists may study the same topics and may follow similar research methods, anthropology in India is administratively classified as an extension of biological sciences with its conventional four-fold model of pre-history and archeology, linguistics and social and cultural anthropology. Of these, the fourth fold often overlaps with sociology.

8.4 Sociology and Social Anthropology in India

In India sociology has emerged as a child of anthropology during the colonial period. In their journey towards maturity as two independent social sciences, the two disciplines appear to be closely linked and overlapping. M.N. Srinivas and Panini have pointed out that sociology is a relatively young discipline; having centuries old roots, it finally appeared as an important social science to study all societies systematically in the nineteenth century in Europe and America. Here, in India, the origin of sociology can be traced back to the days when colonial administrators had undertaken ethnographical studies for gathering information on the life and society of the people in this country. Through such studies they had gathered minute details on religion, sect, caste, tribe, region, language and such other things and such ethnographical exercises by the British government officials had inspired the Indian nationalist scholars to delve into both anthropological and sociological analyses of the indigenous society. The growth of sociology and anthropology can be divided into three distinct phases: 1) covering the period between 1773-1900, 2) 1901-1950 and 3) the post-independence period.

In 1769, Henry Verelst, the then Governor of undivided Bengal and Bihar encouraged revenue supervisors to collect information on the leading families and their customs. Since then, many British officials and missionaries had strived to collect data and record information on almost all aspects of life and culture of the Indian people. Sir Francis Buchanan undertook ethnographic survey as a part of nature. Abbe Dubois, a French missionary in Mysore wrote a very important book entitled *Hindu Manners, Customs and Ceremonies* in 1816 to narrate the life, customs and rituals he witnessed there. He was also one of the first to study caste and inter-caste relationships. Walter Hamilton's *Gazetteer- A Geographical, Statistical and Historical Description of Hindostan and Adjacent Countries* (1820) accurately located many places in India in terms of longitude and latitude, narrated the history of various towns and estimated the population of India to be 123 million. By the later part of the nineteenth century more systematic attempts to collect information on almost all aspects of indigenous life for enabling the Raj to control its subjects were made. The first all-India census was undertaken in 1871 and in 1901 Sir Herbert Risley established an ethnographic survey as part of the census for collecting and

recording important data before they could disappear due to larger social and cultural changes and also for the purposes of legislation, famine relief, sanitation, control of epidemics, judicial procedure and many such other administrative operations. However, on many occasions facts were misinterpreted either to serve colonial administrative purposes or due to lack of basic understanding of India's culture and social system.

British scholars and officials were involved in Indological studies as well to become familiar with the life and culture of Indians. In 1776, a treatise on Hindu law was prepared with help from Indian pundits for the use of British judges. Help from Arabic scholars was also sought during the early period of British rule to decide cases involving Muslim laws and practices. The Asiatic Society of Bengal was established by the great Orientalist Sir William Jones in 1787; it published many articles on antiquarian and anthropological interests in its esteemed journal regularly. Indian scholars too benefitted much from these articles and from the new-found interest in Sanskrit texts aroused by Jones and Max Mueller. The discovery of India's past and the richness of its heritage through those Indological and Orientalist effort had gradually awakened the nationalist spirit among the educated sections of Indians and provided the necessary stimulus for both sociology and social anthropology in India. As the educated elites witnessed the criticism of Hinduism by European missionaries, and their bids to convert the poor and lowly Hindus to Christianity, they increasingly felt the need of social-religious reformation, a reinterpretation of the past and an examination of their contemporary society in India. They were inspired by the spirit of nationalism and their analyses of Indian society and the impact of foreign rule on it laid the foundation of sociology in India.

By the beginning of the twentieth century, professional sociologists and social anthropologists shifted their focus on India. Sociology was more advanced and better established on the continent, i.e. in European countries like France and Germany than in England. In American universities, too, it had taken strong roots by then and till today it has maintained its stronghold. Alongside sociology, anthropology had also been developing in Indian Universities; the main difference between the two here remains in the use of methodology. At one point of time each had its own well defined areas like urban-industrial groups for sociology and tribes, caste, communities for social anthropology but over the years, the two have come so close that many suggest, the duo should be known as 'ethno-sociology'. Ethno-sociologists generally combine documentary and literary data with oral traditions and field data. Tribe, caste and religion have emerged as the common topics for discussion in both the disciplines. Both of them deal with aggregates of people in a number of locales like

village, town and city. In the colonial period, too, Sir Henry Maine and W.H. Baden-Powell wrote extensively on the village community in India. Besides, the many district gazetteers prepared by the colonial administrators provided ethnographic and economic data pertaining to Indian society. Sociologists like G.S. Ghurye have often drawn upon these documents prepared for helping the schemes of the Raj.

Eminent Indian and foreign scholars like Brajendra Nath Seal, Patrick Geddes, W.H.R. Rivers, L.K. Ananthakrishna Iyer and Sharat Chandra Roy contributed generously to the fields of both sociology and social anthropology. B. N. Seal, a Professor of Philosophy at the University of Calcutta had taken the pioneering role to introduce sociology at the masters level. A nationalist to the core, Seal refuted Spencer's unilinear evolutionary theory to explain society's march from a simple to an increasingly complex form and also opposed the European conclusion of India's placement at the lower run of the evolution ladder. Uberoi, et al in the introduction to the book edited by them, *Anthropology in the East*, (2010) observe that most of the prominent Indian-born sociologists and anthropologists had taken pride in their role and responsibility of studying Indian society; and very few of the post-independence, India-based sociologists and social anthropologists have studied societies outside the Indian subcontinent.

Most of India's eminent sociologists/anthropologists were English educated nationalists and contributed generously to the development of both sociology and social anthropology here in this country. As members of the educated middle class they remained engaged "in the production and dissemination of scientific and useful knowledge." (Uberoi et al. p.32).

In India, sociology and social anthropologists both drew upon Indology and Sanskrit texts for understanding not only the past but also the contemporary phenomena like costume, architecture, sexuality, urbanism, family and kinship, Indian tribal cultures, human rights, citizenship, cultural survival, social reform and national integration. However, it is argued that sociology is a social or moral science and anthropology is, in the words of N.K. Bose, a field-science.

8.5 Summary

Many Scholars, especially sociologists in India, believe that there is hardly any difference between the practices of the disciplines of sociology and anthropology. M.N. Srinivas was one of the first scholars to make such a claim in 1952 in an article in the very first issue of *Sociological Bulletin*. This claim of unity and inseparability of the two later swayed the opinions of other thinkers. In fact, since

the time sociology has received the official status of an academic discipline, the two have not been separated or segregated as different. Commentators like Andre Beteille (2006) and Uberoiet al. and Oommen after him argue that the division between the two disciplines is the brainchild of the West.

From the above discussion we can definitely draw the conclusion that sociology and (social) anthropology have come and are increasingly coming closer. Bottomore believes that in the recent years these disciplines have renewed their intimacy afresh. As the world is going through rapid changes even long before globalization, the pre-literate, primitive communities are fast losing their culture, language, lifestyle, occupation and their abode. Under such circumstances, anthropology too is losing its own exclusive subjects to study and anthropologists are entering the domain of sociology in increasing number. It is, therefore, argued that social anthropology may soon become a part of sociology itself.

8.6 Questions

1. Answer in Brief :

5 Marks.

- (a) What is anthropology?
- (b) What is social anthropology?
- (c) What are the similarities between sociology and anthropology?
- (d) What are the differences between sociology and anthropology?
- (e) How did colonialism influence sociology and anthropology in India?
- (f) Which two disciplines are known as 'twin sisters'? Why are they known as such?

2. Answer in Detail :

10 Marks.

- (a) Do you agree that sociology and social anthropology grew together in India? Give reasons in favour of your answer.
- (b) Examine the relationship between sociology and anthropology in detail.

8.7 Suggested Readings

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মহাপাত্র, অনাদিকুমার। বিষয় সমাজতত্ত্ব ১৯৯৪। সুহ্রিদ পাবলিকেশন, কলকাতা।

Unit 9 □ Sociology and Psychology

Structure

- 9.1 Objectives**
- 9.2 Introduction**
- 9.3 Emergence of Psychology**
- 9.4 Relation between Sociology and Psychology**
 - 9.4.1 Social Psychology**
- 9.5 Differences between Sociology and Psychology**
- 9.6 Similarities between Psychology and Sociology**
- 9.7 The Two Disciplines in Brief**
- 9.8 Summary**
- 9.9 Questions**
- 9.10 Suggested Readings**

9.1 Objectives

From this unit students will come to know about :

- The similarities between sociology and psychology.
- How the two disciplines examine man and his conducts from different angles.
- The differences between the two disciplines.
- In spite of differences how the two disciplines help and compliment each other.

9.2 Introduction

Society is an expression of complex inter-personal relations and exchanges between men. Such relations and exchanges not only impact man's physical and social-cultural existence, but also influence his thoughts, attitudes, and behavior. So, to understand the relations between man and society, one needs to understand the patterns of human behavior. For this, an understanding of psychology or the

science of human behavior becomes essential. Sociology, too, is concerned with man's activities in society and therefore it is closely related to psychology. Though both the disciplines primarily share the same subject-matter their approaches and methods to study human behavior are quite different; the focus of their interests is also different. Psychology explores the mind of an individual or small group to understand different aspects of human behavior and man's social and emotional reactions. Sociology does not limit itself to any single individual or his role but examines social groups and associations like family, neighbourhood, gender, race, ethnicity, social class or religion. Bottomore has commented that the relation between sociology and psychology is rather "difficult and unsettled. There are two extreme views." (Sociology, 1962. p. 67). One view is held by John Stuart Mill and the other by Emile Durkheim. While Mill was of the opinion that sociology or a general social science could be firmly established only when it would be logically deducible from the laws of the mind. On the other hand, Durkheim was firmly in favour of keeping the two branches of social science separate. However, it has been found that sociology and psychology come the closest in the field of social psychology.

9.3 Emergence of Psychology

Psychology is the science of behavior and mind. It includes the study of conscious and unconscious phenomenon as well as feeling and thought. It is an academic discipline of immense scope. Psychologists seek an understanding of the emergent properties of brains, and all the variety of phenomena linked to those emergent properties, joining this way the broader neuro scientific group of researches for understanding the whole range of human emotions that guide and govern man's behavior. As a social science it aims to understand the finer details of the psyche of individual and groups by establishing general principles and researching specific cases. In this field, a professional practitioner or researcher is called a psychologist and can be classified as a social behaviouralist, or cognitive scientist. Psychologists attempt to understand the dynamic role of state of mind behind the social behavior of man and of group, while also exploring the hidden psychological and biological processes that influence those cognitive functions and behaviors.

The word psychology is derived from Greek roots, firstly, to mean study of the psyche, or the soul. The second part of the word comes from another Greek word 'Logos' meaning discourse or science. Thus, psychology is recognized as the science of mind. Until the 1860s psychology was treated as a branch of philosophy, afterwards it began to develop as an independent science in Germany. The earliest known reference to the word psychology in English was by Steven Blankaart in

1694 in the physical Dictionary which makes a clear-cut distinction between anatomy as the study of the Body, and psychology as the study of Soul or Mind. In 1890 William James defined psychology as “the science of mental life, both of its phenomena and their conditions” This definition enjoyed widespread currency for decades. However, this meaning was contested, notably by radical behaviorists such as John B. Satson, who in his 1913 manifesto defined the discipline of psychology as the acquisitions of information useful to the control of behavior. Also since James defined it, the term more strongly connotes techniques of scientific experimentation. Folk psychology refers to the understanding of ordinary people, as contrasted with that of psychology professional.

The ancient civilizations of Egypt, Greece, China, India, and Persia were engaged in the philosophical study of psychology .In ancient Egypt the Ebers Papyrus (book written on papyrus) mentioned depression and thought disorders much in the same way as physical disorder. Historians note that Greek philosophers, including Thales, Plato and Aristotle (especially in his De Anima treatise) addressed the workings of the mind. As early as the 4th century B.C, Greek physician Hippocrates theorized that mental disorders had physical rather than supernatural causes. In India a central idea of the Upanishads is the distinction between a person’s transient mundane self and their eternal unchanging soul. Divergent Hindu doctrines and Buddhist literature have challenged this hierarchy of selves, but have all emphasized the importance of reaching higher awareness.

Psychology was quite popular in Philosophy during Enlightenment in Germany. Gottfried Wilhelm Leibniz (1646 - 1716) applied his principles of calculus to the mind. Christian Wolf identified psychology as its own science, writing *Psychologia Empirica* in 1732 and *Psychologia Nationalize* in 1734. This notion advanced further under Immanuel Kant, who established the idea of anthropology, with psychology as an important subdivision. However, Kant explicitly and notoriously rejected the idea of experimental psychology.

Gustav Fechner began conducting research in psychophysics in Leipzig in the 1830s, articulating the principle (Weber- Fechner law) that human perception of stimulus varies logarithmically according to its intensity. Fechner’s 1860 *Elements of Psychophysics* challenged Kant’s stricture against qualitative study of the mind. Psychologists in Germany, Denmark, Austria, England, and the United States soon followed Wundt in setting up laboratories. G.Stanley Hall who studied with Wundt, formed a psychology lab at Johns Hopkins University in Maryland, which became internationally influential. Hall, in turn, trained Yujiro Motora, who brought experimental psychology, emphasizing psycholphysics, to the imperial University of Tokyo. Wundt’s assistant, Hugo Munsterberg, taught psychology at Harvard to

students such as Narendra Nath Sen Gupta- who in 1905 founded a psychology department and laboratory at the University of Calcutta.

Edward Titchener, created the psychology program at Cornell University and advanced a doctrine of “Structuralist” psychology. Structuralism sought to analyze and classify different aspects of the mind, primarily through the method of introspection. William James, John Dewey and Harvey Carr advanced a more expansive doctrine called functionalism, attuned more to human – environment actions. In 1890, James wrote an influential book. The principles of psychology, which expanded on the realism of structuralism, memorably described the human “stream of consciousness” and interested many American studies in the emerging discipline. Dewey integrated psychology with social issues, most notably by promoting the cause progressive education to assimilate immigrants and inculcate moral values in children.

During the second world war and in the cold war period after that, the U.S. military and intelligence agencies established themselves as leading funders of psychology – through the armed forces and the new office of strategic services intelligence agency. University of Michigan psychologist Dorwin Cartwright reported that University research in 1939 - 1941, and in the last few months of the war had been used to determine the week-by-week propaganda policy for the United States Government. Cartwright also concluded that psychologists had significant roles to play in managing the domestic economy. The Army had extensively used its new General Classification Test and engaged in massive studies of troop morale. In the 1950s the Rockefeller foundation and Ford Foundation collaborated with the Central Intelligence Agency (CIA) to fund research on psychological warfare. In 1965, public controversy called attention to the Army’s project” of social science an effort which enlisted psychologists and anthropologists to analyze foreign countries for strategic purpose. After the war, some new institutions were created, and some psychologists were discredited due to Nazi affiliation. Alexander Mitscherlich founded a prominent applied psychoanalysis journal called *Psyche* and with funding from the Rockefeller Foundation established the first clinical psychosomatic medicine division at Heidelberg University. In 1973 psychology was integrated into the required studies of medical students.

Medical facilities increasingly employ psychologist to perform various roles. A prominent aspect of health psychology is the psycho education of patients: instructing them in how to follow a medical regimen. Health psychologists can also educate doctors and conduct research on patient compliance. Psychologists in the field of public health use a wide variety of interventions to influence human behavior. These range from public relations campaigns and outreach to governmental laws and

policies. Psychologists study the composite influence of all these different tools in an effort to influence whole populations of people. Positive psychology is the study of factors which contribute to human happiness and well-being, focusing more on people who are currently healthy. In 2010 *Clinical Psychological Review* published a special issue devoted to positive psychological interventions, such as gratitude journaling and the physical expressions of gratitude. Positive psychological interventions have been limited in scope, but their effects are thought to be superior to that of placebos, especially with regards to helping people with body image problems.

9.4 Relation between Sociology and Psychology

Sociology, as we all know, discusses man as a social being. Psychology, on the other hand, deals with his mental and emotional world. As social beings' men are tied to each other with the ties of various social relationships; the love and respect, hatred and enmity, cooperation and distance, empathy, and antipathy – all these feelings, the social and cultural values they support – belong to their mental world. It is the task of psychology to discuss and analyse all the mental feelings and emotions that compel men to behave in a particular way within his social setting. Eminent sociologist, R.M. MacIver believes, all the activities of a living human being, all that are recorded in history and are etched in our experiences are nothing but psychological occurrences. By analyzing these occurrences psychology examines the status of man's mental strength. The primary emphasis of psychology is on the mind of man, and not on man as such, whereas sociology deals with the whole social existence of man. In this way, psychology becomes a part of sociology.

The mind of man is dynamic and complex. It reflects itself through various social exchanges between men and groups. Since time immemorial, homo-sapiens have created and sustained society with the bonds of love and care, support and assistance to each other. All these are also parts of man's mental faculties. Psychology discusses, examines and analyses these faculties while the task of sociology is to look into their social context. Both the disciplines often share the same subject matter but deal with them differently. Durkheim has categorically mentioned that sociology should study 'social fact' and not psychological facts. Social fact, as Durkheim has mentioned, is external to the individual and exercises external constraint on him; whereas psychology's domain involves everything that is internal to individual and controls him internally. But other sociologists like Ginsberg believe that sociological explanations can be made more valuable if they are related to psychological explanations. According to Peter Worsley, the main area of interest

for a psychologist is in the way the individual's behaviour is organized to constitute his personality; but the sociologist examines the manner in which a person relates to others. Thus, in spite of their inherent differences both sociology and psychology enrich themselves with interdisciplinary exchanges of facts, ideas, theoretical approaches and mutually assisted investigations. Therefore, the sociologist must take into account the perceptions of individuals on various issues; but should leave the study of that perception as such to the psychologist.

Social psychology deals with the mental processes of man as a social being. It studies particularly the influence of group life on the mental development of the individual; the effect to the individual mind on the group, and the development of the mental life of the groups within themselves and in their relations with one another. R.W. Pickford observes that social psychology analyses the framework of social relationships firstly, to examine the interaction of individuals and groups, past and present, and secondly, to study the dynamics of these interactions to understand the personality patterns of individual members in the society.

9.4.1 Social Psychology

Social psychology, as a branch of Psychology, studies inter-personal behaviour patterns and examines how such interactions affect people's thoughts, feelings, emotions and habits. For this, it has to depend on sociology which provides the necessary material regarding the structure, organization and culture of societies to which individuals belong. Lapiere and Fransworth write that social psychology is to sociology and psychology what biochemistry is to biology and Chemistry. Many others also believe that social psychology acts as a link between psychology and sociology. As a result of such close relationship between the two, thinkers like Karl Pearson have not accepted the two as separate sciences.

Moreover, if in the combination of sociological and psychological factors the stress is placed on the psychological then we have social psychology, but if the sociological factors or approach are stressed, we shall have what is called psychosociology. Social psychology, therefore, has to depend on both sociology and psychology to draw its data and concepts to analyse man's attitudes, aspirations and behavior in society and also to understand the interplay of individual character and social structure within a given period of time. This is essential for understanding how, through the process of socialization, man learns to respond to the social-psychological stimuli in various phases of life. To assess the role of an individual we need to understand his perception of other members of society, his ideas on

various social issues, his values, convictions, prejudices that may affect his decisions and behavioural pattern. Here social psychology comes in handy as a study of mental and behavior mechanism. In the opinion of Kimball Young, social psychology is rooted both in psychology and sociology. It studies the individual with reference to a group in particular and society, in general.

9.5 Differences between Sociology and Psychology

The problem of the relation between psychology and sociology, and of the status of social psychology in relation to both, is difficult and unsettled. There are two extreme views. J.S. Mill believes that psychology is concerned with the laws of mental functioning of individuals and seeks to establish primacy of psychology over not only sociology, but all other social sciences. As both the disciplines are concerned with neighbouring areas of knowledge, but in different ways, the nature of their relationship still remains debatable and unsettled.

Durkheim, on the other hand, makes a radical distinction between the phenomena studied by psychology and sociology. For him, sociology is to study social facts, defined as being external to individual minds and exercising certain constraints upon them; the explanation of social facts can only be in terms of other social facts, not in terms of psychological facts. Society is not a simple aggregate of individuals, the system formed by their association represents a specific reality possessing its own characteristics. Consequently, whenever a social phenomenon is directly explained by a psychological phenomenon one can be sure the explanation is invalid.

The opposite views of Mill and Durkheim still have their supporters today, but most sociologists seem to have adopted various intermediate positions. Some, like Ginsberg, would hold that many sociological generalizations can be more firmly established by being related to general psychological laws. Under Dilthey's influence, many German sociologists, including Max Weber, are of the view that even where strictly sociological explanation is possible, the sociologists gain an additional satisfaction or conviction in being able to understand the meaning of social actions that can be explained in causal terms. Such understanding was conceived in terms of 'common sense psychology' but neither Dilthey nor Weber was hostile to the development of a scientific psychology in the broad sense and Weber was sympathetic to some of Freud's ideas. Bottomore is of the opinion that psychology and sociology have their own distinct areas of study yet they may continue their enquiry together. Gerth and Mills suggest that the gap between the two disciplines are bridgeable.

The key differences between the two disciplines are these :

1. Psychology studies the mind of an individual in the context of the larger society or culture.

But sociology looks beyond individuals to examine societies with reference to specific association and institution like gender, race, religion, family, marriage, social class, culture and so on.

2. Psychology usually studies one person or group at a time to understand the subject's thoughts, ideas, values, principles and perceptions about life.

Sociology, on the other hand, raises questions about issues, past and present.

3. Psychology focuses on emotional and social reactions, such as stress, memory, grief, anger, intelligence and aging.

Sociology studies the social processes like cooperation, and conflict, accommodation and assimilation, mobility and change etc. and their repercussions on small and big groups in society.

4. Psychology, as a social science, deals with the behavior and thinking of living beings and focuses primarily on individual behavior and not on group behavior. It also depends more on the findings of the natural sciences.

On the contrary, sociology studies human society and social behavior.

5. Psychology examines and analyses issues related to human emotions and behaviours associated with intelligence, stress, memory, grief, mental health, addiction and trauma.

Sociology, on the other hand, deals with topics ranging from economics, consumerism, education, inequities and stratification, social problems and their redressal.

Freud's psychology, although it emphasized the role of individual and biological factors in social life, nevertheless recognized that the innate impulses were transformed in various ways before they became manifest in social behavior. However, in the work of the post – Freudian school –especially in the writings of Karen Horney and Erich Fromm- the influence of society in shaping and reshaping individual behavior is given greater prominence. Fromm's concept of social character is intended precisely to relate individual psychological characteristic to the characteristics of a particular social group or social system.

In spite of this wide recognition that sociological and psychological explanation may complement each other, the two disciplines are not, in practice, closely associated, and the place of social psychology, which ought to be specially close to sociology, is still disputed. It is easy to say that social psychology is that part of

general psychology which has a particular relevance to social phenomena, or which deals with the psychological aspects of social life. In fact, all psychology may be considered 'social' in some degree, since all psychic phenomena occur in a social context which affects them to some extent, and it becomes difficult to mark out even roughly the boundaries of social psychology. This means that social psychologists have usually felt a closer association with general psychology than with sociology, have been bound to a particular method and have often ignored the structural feature of the social milieu in which their investigations are conducted.

This difference between sociology and social psychology can be illustrated from many angles. In the study of conflict and war there have been mutually exclusive sociological and psychological explanations. In studies of social stratification, the psychological approach seems to have produced a particular account of class and status in subjective terms, which is contrasted with the sociological account in terms of objective factors, rather than systematic investigation of the psychological aspects of a significant element in the social structure. The 'psychology of politics hardly deserves to be mentioned so remote does much of the writing appear to be from the most obvious. In almost every field of enquiry it could be shown that psychology and sociology constitute for the most part two separate universes of discourse.

This is quite similar to Fromm's view which mentioned above and Garth and Mills, like Fromm, take up again the fundamental problem of the relation between the individual and society, which was earlier examined by Ginsberg in an illuminating study dealing with the respective influence to instinct and reason in social life, with theories of the 'group mind' and with problems of public opinion and organized group behavior. Later social psychology has for the most part abandoned this line of study in favor of statistical and experimental enquires which are for too much concerned with the individual or with simple aggregates of individuals; and it has therefore lost contact with sociology.

Finally, we should reconsider one objection to the possibility of a close association between sociology and psychology. Durkheim wished to exclude psychological explanation from sociology, though he often resorted to it implicitly. More recently, Radcliffe – Brown argued that sociology and psychology study two entirely different systems, one a social system, the other a mental system; and claimed that these two levels of explanation could not be combined. This seems an extreme view and one unlikely to be sound at a time when much of the fruitful research even in natural science is taking place on the frontiers of difficult sciences. Yet we should acknowledge the genuine difficulties. Sociology and psychology do offer alternative account of behavior, and if they are to be brought closer together it will

be necessary to work out more rigorously than has yet been done the conceptual and theoretical links between them.

9.6 Similarities between Psychology and Sociology

Primarily, the subject-matter of both the disciplines are almost similar because both are concerned with human beings and determine the existence of humanity. The two disciplines are mutually dependent, interconnected and interrelated; and this dependence is necessary for their own deeper understanding. Since long, these two disciplines have remained dependent on each other.

Renowned psychologists like Sigmund Freud, MacDougal and others have enriched sociology in multiple ways with the help of their novel ideas. They believe that the whole social life is reducible to psychological forces. Examining social phenomena and social problems and finding their solutions are important tasks of sociology. As each and every social issue has a psychological basis, to resolve the problems associated with them sociology often requires help from psychology. But it is no one way journey, because psychology, too, depends on sociology for its full comprehension. As human mind and personality is the product of its surrounding social environment, culture, customs and traditions, psychology, too, has to take help from sociology.

The overlapping features of the two disciplines create their similarities. Both of them study patterns of recurring behavior characteristics. The study of these patterns better understanding of the subjects. Sociology studies individual as a being with choices, who has the capability to take decisions; now, this ability to take decisions is, no doubt, influenced by both social circumstances and human psychology. Social psychology studies attributes like prejudice, attitudes, aggression and other such elements that often determine the grouping and social acceptance of an individual.

9.7 The two Disciplines in Brief

SOCIOLOGY	PSYCHOLOGY
1. Sociology studies group behavior.	1. Psychology studies the behavior of an individual in society.
2. It studies social processes, social laws or values related to attitudes	2. It studies the mental processes of the individual.
3. Sociology discusses concrete form of society, its structure and functions.	3. Psychology is the study of individual attitude towards cultural and social values and the laws related to these attitude
4. It studies the interaction of the human being with the environment	4. It analysis the framework of social relationship.
5. It studies society from the community point of view	5. It studies behavior from the view-point of psychological factors
6. Sociology pertains to learning human behavior in the society	6. Psychology pertains to the study of human mind
7. Sociology is an observation process	7. Psychology can be termed as an experimental process
8. Sociology is considered a soft science due to its holistic nature and its attempt to look at the bigger picture	8. This is definitely considered a science as it has a scientific emphasis in that psychologists will infer cause and effect.
9. According to the American Sociological Association, sociology is the scientific study and evaluation of society.	9. According to the American Psychological Association social psychology is the study of how people are shaped and affected by their social environments.
10. Sociology majors participate in internships that are related to a broader community, such as international aid organization and community centers.	10. Psychology majors have more face-to face interaction with people during their internships in clinical settings.

9.8 Summary

As branches of social science both sociology and psychology have enriched the spheres of our knowledge. They generally share much of the same subject-matter but apply different methods of analyses and understanding. Psychology focuses on behavior of individual influenced by both internal and external factors like nature and nurture; whereas sociology studies collectives like culture, groups and other social circles. Sociologists, thus, look beyond individuals and study society as a whole. Though different, they are always interdependent, interlinked and interrelated. Giddings observes that psychology studies the mind, mental faculties and emotions of man living within a social environment in a scientific manner, whereas sociology studies the social roles and interactions of man. Naturally, then, these two branches of social science become very closely related and interdependent.

9.9 Questions

1. Answer in brief:

5 Marks each.

- (a) Mention the similarities between sociology and psychology.
- (b) Discuss in brief the differences between sociology and psychology.
- (c) What is social psychology? How does it connect sociology and psychology?

2. Answer in detail:

10 Marks each.

- (a) Examine, in detail, the relationship between sociology and psychology.
- (b) Discuss the similarities and differences between sociology and social psychology.

9.10 Suggested Readings

Bhattacharyya, D.C. Sociology. 1987. Vijaya Publishing House. Calcutta.

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Unit 10 □ Sociology and History

Structure

- 10.1 Objectives**
- 10.2 Introduction**
- 10.3 The meaning of Sociology**
- 10.4 The meaning of the term History**
- 10.5 Interrelation between Sociology and History**
- 10.6 Similarities between Sociology and History**
- 10.7 Sociology and History Differences**
- 10.8 Historical Sociology**
- 10.9 Comparative Historical Research**
- 10.10 Conclusion**
- 10.11 Summary**
- 10.12 Questions**
- 10.13 Suggested Readings**

10.1 Objectives

After reading this unit you will be able to understand:

- Definition of Sociology and history as Social Sciences
- Contribution of history to sociology
- Interrelation between Sociology and history

10.2 Introduction

As one of the important parts of social sciences Sociology has close relationship with other social sciences. Accordingly, sociology is intimately related with history. Sociology studies man's social relationship including social, economic, political, religious, legal, aesthetic aspects and so on. The life of man is many sided. But social life is so complex that it is a problem to isolate social issues from the whole range of human activities and behaviour. As a matter of fact Sociology can understand

social life as a whole by taking help from other social sciences. Sociology is not the only science which deals with man in organized society. There are also other disciplines which are also concerned with man and his activities in organized society. But that does not mean that sociology only borrows from other social sciences and gives them nothing. The various social sciences are very much dependent on sociology taking help from Sociology. It is thus obvious that the different social sciences cannot have their existence independent of others. As they have a common subject-human social behaviour, it is but natural that they should be interrelated. As remarked by Prof. Simpson, “Social science is a unity, but it is not a fictitious unity, it is a dynamic unity of operating parts, and each part is indispensable to each and all of the others.” Sociology and other social sciences have much in common and yet they are distinct from each other. An attempt to be made to explain the connection and distinction between sociology and some of the important social sciences. Now relationship between sociology and history to be discussed.

10.3 The Meaning of Sociology

Sociology is one of the important branches of social sciences. The term sociology was coined by the eminent French sociologist, Auguste Comte, in 1939. Sociology is the youngest discipline of the social sciences. Sociology is derived from the Greek word ‘logos’ meaning ‘study or science’. The etymological meaning of ‘sociology’ is thus the ‘science of society’. Prof. Ginsberg accordingly defines sociology as ‘the study of society, that is, of the web or tissue of human interactions and interrelations.’ It is the study of the development, structure, and function of human society. Sociology is concerned with the studies of man’s behaviour in groups, social institutions, and social relationships. Sociology examines the dynamic of constituent parts of the society like community, population, gender, race, age group etc. Social stratification, social movements, social change, and social disorders like crime, deviance, and revolution are also studied under sociology. Historical sociology, Medical sociology, Comparative sociology are some sub-divisions of Sociology. Sociological history based on both the sciences.

10.4 The Meaning of the Term History

The word History has originated from the Greek word ‘Historia’ meaning ‘knowledge acquired by investigation’. The events that occurred before writing was invented are ‘pre-historic’. History is studied from written records and focuses on the society and social affairs of the past. History is something that helps us make sense of the current society by relating to the past. History is the study of past

events. It also includes a survey of conditions and developments in economic, religious, and social affairs as well as the study of States, their growth and organization and their relationship with one another. History is primarily concerned with the records of the past. The historians want to describe as accurately as possible, what actually happened and to man during a given time. History presents a chronological account of past events of the human societies. Prof. Gettell rightly remarked, “History is the record of the past events and movements, their causes and interrelations.” History gives us an idea about the humans who lived in the past and their societies, culture, and arts, which help us realize human development. History includes the academic disciplines to analyze a sequence of past events, investigate the patterns of cause and effect, that are related to them.

10.5 Interrelationship between Sociology and History

It is essential to know the history or past of any society to understand its present status. It may be mentioned that the emergence of sociology has been shaped up in the historical developments like French and industrial revolutions, growth of cities, institutions, and growth of individual rights and liberties. Many earlier scholars or founding fathers of sociology like A. Comte, Herbert Spencer, Max Weber, Émile Durkheim, Karl Marx and even the contemporary sociologists like Habermas, Mannheim, Wallenstein gave importance to history or historical perspectives in their analysis of social structure, changes, and dynamics.

They used historical dimension in their sociological analysis. Further it may be pointed out that A. Comte’s conception of Sociology includes history in his analysis for the growth of sociology and society. He explains causes and reasons of developments of humanity through historical stages. Besides, Karl Marx’s *Capital*, Max Weber’s *Economy and Society*, and elaboration of ideal type, Ferdinand Tonnies’s *Gemeinschaft and Gesellschaft* have used historical dimension to enrich their sociological analysis. Furthermore, history has many things to offer to Sociology. For instance, historical sources that are available provide a large amount of data to sociologists for the analysis on society, its growth, and dynamics. The development of sociological theories in 19th and 20th century have been product of intellectual, social, cultural, and political climate within which they were developed. Some of the important ideas and social thought emerged in enlightenment period. By French Revolution (1789), new ideas such as liberty, equality, and fraternity took shape.

Present society bears symbols of past relationship between the two is so close and intimate that scholars like G. von Bülow have refused to acknowledge sociology

as a science distinct from history. History studies the important past events and incidents. It records men's past life and life of societies in a systematic and chronological order. It also tries to find out the causes of past events. It also studies the past political, social, and — events of the world. So, history is often defined as study of past. History not only studies the past but also establishes relations with present and future. That is why it is said that history is the microscope of the past, the horoscope of the present, and telescope of the future.

History is the store house of knowledge from which sociology collected a lot. History helps and enriches sociology. Different thinkers describe history as the study of human's past based on archeological evidence. Sociologists have been benefited by the book written by A. Toynbee and other historians. To know the impact of a particular past event sociology depends on history.

Sociology provides social background of the study of history. History is now being studied from the sociological viewpoint. The historians need social background for writing and analyzing history and this provided by the sociologists. The study of history would be meaningless without the appreciation of sociological significance. History becomes meaningful in the social content⁴.

10.6 Similarities between Sociology with History

Both sociology and history are closely related to each other. There are some similarities between sociology and history. The following points may be discussed.

- i. The study of society is common in case of both sociology and history. Sociology is the study of society while history seeks to establish the sequence in which events.
- ii. Both are social science disciplines and are concerned with human activities and events.
- iii. Sociology and history- both are concerned with human activities and events.
- iv. History is concerned primarily with the record of the past. The historians want to describe as accurately as possible, what actually happened to man during a given time. The sociologists use to all intents and purposes the same record to the past.
- v. Apart from philosophy today the historian is considerably depending upon sociological concepts and narrations. We may say that modern historiography and modern sociology have been influenced by each other.
- vi. Both sociology and history are interested in contemporary events of the recent past.

- vii. History is the branch of social sciences while historical sociology concerns studying the past's social phenomenon. The study of history would be insignificant without the appreciation of sociology are interdependent and interrelated with each other.
- viii. Both history and sociology seek information to study human and their world and interpret it correctly.

10.7 Sociology and History-Differences

“History without sociology has no fruit, sociology without history has no root”. Thus, both Sociology and History are closely related. In spite of their interrelationship and interdependence both the social sciences differ from each other from the following angles:

- i. Sociology is concerned with present and to some extent with future events. But history deals with the past events and society. Prof. G. E. Howard rightly remarked, “History is the past sociology and sociology is the present history”. T.B. Battomore says, “Sociology and history may overlap in one area, but diverge widely in another”.
- ii. Sociology is an analytical discipline whereas history is a descriptive discipline. Sociology generalized about society, history is a particularizing or individualizing discipline.
- iii. Sociology emphasizes on the regular and the recurrent whereas history investigate the unique and the individual.
- iv. Generally, history occupies itself with differences in similar events and sociology deals with the similarities in different events.
- v. Sociology is a general science whereas history is a special science. Sociology can be defined as a general science of human society as it uses various methods of empirical investigation and critical analysis to develop a body of knowledge. History includes the academic discipline to analyse a sequence of past events, investigate the pattern of cause and effect that are related to them.
- vi. The study of history is based on a collection of facts evidence which may have been fabricated or exaggerated. Sociology uses all types of techniques used in the sciences such as sampling statistics which are available during and after the study is conducted.
- vii. The modern study of history is wide ranging and includes the study of specific regions the study of certain elements of historical investigation. In

case of sociology, the range of methods used has led to the development of philosophic and interpretative approaches to the analysis of society.

- viii. Sociology said to be abstract and theoretical science of society. Many schools called history as concrete and descriptive science of society.
- ix. The scope of sociology is very wide while the scope of history is limited.
- x. Sociology is a modern or new subject whereas history is an older social science.
- xi. A deeper distinction between these two sciences lies in the fact that history deals with human events in so far as they are correlated in time, while sociology studies them from the viewpoint of the social relationships involved.

10.8 Historical Sociology

As time has passed, history and sociology have formed into two different specific academic disciplines. Historical data was used and is used aplenty today in mainly these three ways. The first one is: Investigating a theory through a Parallel investigation. To negotiate with the natural-science conceptions of laws, and to look at, or apply various historical material where you can collect your resources in order to prove the theory that is applied. Or on the other hand, sociologists for the parallel investigation theory could aptly apply the theory to certain cases of investigation but of course, in a different modalities of a more widely used process. The second theory that sociologists mainly use is applying and contrasting certain events or policies. Analysed by their specific characteristics, or what makes them unique, certain events may be used by the sociologist for comparative data can be contrasted and compared. For interpretive sociologists it is very common for them to use the ‘Verstehen’ tradition¹.

Do you know what Verstehen mean? *Verstehen* means to understand, in the context of German philosophy and social sciences in general. It has been used since the late 19th century in English as in the German. It is used with the particular sense of the “interpretive or participatory” examination of social phenomena. The term is closely connected with the work of the German sociologist, Max Weber. These are rooted in the analysis of social action, a theory of human action mediated by contextual understanding. In anthropology, *verstehen* has come to mean a systematic and well-planned interpretive process in which an outside observer of another culture attempts to relate to it and understand others’ actions².

Verstehen is now seen as a concept and a method central to a rejection of

positivist social science. *Verstehen* refers to understanding the meaning of action from the actor's point of view. It is entering into the shoes of the other, and adopting this research stance requires treating the actor as a subject, rather than an object of your observations. It also implies that unlike objects in the natural world human actors are not simply the product of the pulls and pushes of external forces. Individuals are seen to create the world by organizing their own understanding of it and giving it meaning. To do research on actors without taking into account the meanings they attribute to their actions or environment is to treat them like objects.

And lastly, the third way sociologists typically relate is by taking a look at the causalities from a macro point of view. This is Mill's method: " a) principle of difference: a case with effect and cause present is contrasted with a case with effect and cause absent; and b) principle of agreement: cases with same effects are compared in terms of their (ideally identical) causes. There is an important debate on the usefulness of Mill's method for sociological research, which relates to the fact that historical research is often based on only few cases and that many sociological theories are probabilistic, not deterministic. Today, historical sociology is applied richly in social theories. Major theorists in this area include Randall Collins, Emile Durkheim, Norbert Elias, Michel Foucault, Karl Marx, Karl Polanyi, Immanuel Wallerstein and most importantly Max Weber. The theories bank upon comparative historical research as one of their strategies too. This brings us to the question of comparative historical research¹.

10.9 Comparative historical research

It is a method of social science that examines historical events in order to create such explanations that remain valid beyond a particular time and place. This may be either by direct comparison to other historical events, theory building, or reference to the present day.^[1] Generally, it involves relative comparisons of social processes across times and places. It overlaps with historical sociology. While the disciplines of history and sociology have always been associated, they have connected in different ways at different times. This form of research may be used in any of several theoretical orientations. It is usually distinguished by the types of questions it asks, not by the theoretical framework it employs³.

10.10 Conclusion

Sociology and history are the two important branches of social sciences. Both disciplines are very much interrelated. Sociology is concerned with the study of the

science of society. History is the study of past events and humans who lived in the past and their societies, culture, and art which helps us realize human developments. History is a record of past social matters, social customs, and information about different stages of life. Sociology is a science of social groups and social institutions. History provides materials to sociologists and sociology also provides help to history and enriches it. Historians greatly benefitted from the research conducted by sociologists. To understand any society, group, or institutions, one needs to appreciate its past to comprehend its present status. It may be noted that the emergence of sociology itself has been formed in the historical development such as French and industrial revolution, growth of cities and social institutions, and growth of individual rights and liberties. History provides a frame of reference and contextual tool to examine and analyze change. Both sociology and history thus depend on each other to take complete stoke of reality. Sociology depends on history to understand past events, movements, and social institutions.

Since the 1960's globalization, the emergence of interconnected world, network, society, information, revolution, and cultural studies have transformed the context of sociology. Modernity became subject of past. But emergence of past came into existence. Such as post industrialization, post colonialism, post positivism, post modernity, or post structuralism. A lot of sociologists like Habermas (communicate action and public sphere), Foucault (Modernity and prison system), Anthony Giddens (Modernity) and others have worked as used historical perspective to elaborate their sociological analysis. Sociology and history differ in their methods, approaches, and purposes. History is seen as concrete and descriptive science of society. Sociology is abstract and theoretical science of society. Scape of sociology is broader than the history.

Historical sociology is a branch or subdiscipline of sociology. It emerged as a result of intersection between sociology and history. Similarly sociological history is another specialized subject which based on both the sciences. Historical sociology uses the method of historical comparative research to make comparisons between phenomenon, institutions and agencies.

10.11 Summary

As the two branches of social sciences sociology and history are intimately related with all other social sciences. Sociology provides social backgrounds for the study of history. History helps and enriches sociology in many ways. Thus, both the sciences are closely interrelated and interdependent to each other. Sociology cannot be separated from history and history cannot be isolated from sociology. Both sociology and history depend upon each other and can influence one another.

10.12 Questions

1. Answer in brief: (5 marks each)

- (a) Define sociology.
- (b) Define history.
- (c) What do you mean by Historical sociology?
- (d) What are the similarities between sociology and history?
- (e) What is the conclusion of the relation between sociology and history?

2. Answer in detail: (10 marks each)

- (a) Write a note on the relationships between sociology and history.
- (b) How does history influence on history?
- (c) What is the role of history to study the relationship between sociology and history?

10.13 Suggested Readings

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Endnote

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2. <https://en.wikipedia.org/wiki/Verstehen>.
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Unit 11 □ Relationship between Sociology and Political Science

Structure

11.1 Objectives

11.2 Introduction

11.3 Contribution of Political Science to Sociology

11.4 Contribution of Sociology to Political Science

11.5 Common issues of Sociology and Political Science

11.6 Differences between Sociology and Political Science

11.7 New Concepts

11.8 Conclusion

11.9 Summary

11.10 Question

11.11 Suggested Readings

11.1 Objectives

After reading this unit, you will be able to understand-

- Definition of sociology and political science as disciplines of social sciences
- Contribution of sociology to political science
- Contribution of political science to sociology
- Common areas of sociology and political science
- Differences between the two disciplines

11.2 Introduction

Both sociology and political science are branches of social sciences that deal with the study of overall human society. The two terms understand human behaviour and the fundamental aspect of human life in a community. It is called that sociology is the science of society i.e., social relations. It deals with the origin, evolution,

organization, purpose, ends, and nature of the society. Society is the oldest organization of human beings, “Sociology is also the science of society or of social phenomena.”, says Prof. Ward. Since political and social behaviour of man cannot be separated, there is a close relation between sociology and political science. “Political science and Sociology”, remarks Prof. Catlin, “are inseparable and in fact these are two sides of the same picture.”

Sociology as a science and particularly as a separate discipline did not come into existence until about the middle of the nineteenth century. Sociology is the youngest of the social sciences. Regarding the emergence of sociology there is a great contribution by the eminent thinkers. More than thousands of thinkers’ names are enlisted in Prof. P.A. Sorokin’s book ‘Contemporary Sociological **Theories**’, 1928. Besides, ‘Social Thought, from Lore to Science’, 1952 by Howard Becker and Harry Elmer Barnes wrote in favour of the emergence of sociology. However, the eminent thinkers are A. Comte and Emile Durkheim of France, Herbert Spencer from England, Max Weber and George Simmel from Germany, and Lester F. Ward from America. During the 19th Century and part of the 20th Century were controlled by them. And that mentioned period was the epoch of emergence and creation of sociology. They were the representatives of their countries- France, Germany, UK, USA, etc. They played vital role for the emergence of sociology and in its evolutionary process. In the words of Morris Ginsberg, “Historically sociology has its main roots in politics and philosophy of history.” Sociology greatly benefitted by the books written by political scientists like Plato, Aristotle, and Koutilya such as Republic, The Politics, and *Arthashastra* respectively.

11.3 Contribution of Political Science to Sociology

On the other hand, political science made its roots into the Macedonian Empire where the great philosopher Aristotle had first coined the term about 2400 years ago and that is why he is known as the ‘Father of Political Science’. The focus of political science is understanding the function of political systems (i.e., Government) in society. Political science is concerned with the Government, power, and politics from domestic to international perspectives. In the words of Paul Janet, “Political science is that part of social science which treats the foundation of the state and principles of government.” Political Science deals with the social groups organized under the sovereign of the state. Without the sociological background the study of political science will be incomplete. The forms of government, the nature of governmental organs, the laws and the sphere of the state activity are determined by

the social processes. Prof. Barnes rightly said, “The most significant thing about Sociology and modern political theory is that most of the changes which have taken place in the political theory in the last thirty years have been along the line of development suggested and marked out by sociology.

Contribution of Political Science to Sociology

a) Political science supply - materials about the state

Man is not only a social animal, but he is also a political one, and state is his supreme political institution. State influences the social life and sociology gets knowledge about state from political science.

b) State always tries to eradicate social evils

State always tries to finish all the social evils through its laws and this way clears the social life. In this way, sociology depends upon political science. The state and the government make laws for the welfare of the society. The government removes social evils | poverty, unemployment, dowry, and so on from the society. The undesirable customs are uprooted from the society by the government.

c) State regulates social organizations

All the social organizations in the state are regulated by the laws of the state. All famous sociologists like Morris Ginsberg, A. Comte, Ward, and others consider the study of state as a part of the study of sociology. They always take a keen interest in the activities of the state.

d) Each and every social problem has a political cause

To understand different political events sociology takes help from Political Science. Any change in the political system or nature of power structure brings changes in society. Hence, sociology takes the help of political science to understand the changes in society. So, sociology to draw its conclusion depends on political science.

Moreover, Political Science examines government power and politics from domestic to international perspectives. Political Science entails studying the policies, laws, diplomacy, and processes of a government institutions as well as the behaviour of political parties and the people groups. A Political Science course might cover the causes and prevention of war or impacts of race and ethnicity on policy debates. Like sociology, political science relies on a variety of qualitative and quantitative measures to inform its research and analysis.

11.4 Contribution of Sociology to Political Science

Political science also depends on Sociology. Political Science is like a part of sociology, it is regarded. To understand the part, it is necessary to understand the whole. Almost all political problems have a social cause and for the solution of these political problems Political Science takes the help of sociology. State frames its rules and regulations, laws on the basis of social customs, traditions, and social values. Without sociological background the study of political science will be incomplete. Political science is largely benefitted by the researchers and research methods of the sociologists. Some thinkers consider political science as a branch of sociology. State is considered as a social group, there is a subject of sociology. A politician is basically a sociologist and uses sociological concepts. Society acts as a mirror of the political life of the country.

The contribution of Sociology to Political Science can be discussed under the following points:

a) The highest political organisation originated in society

We live in society which is the oldest organization. State has grown out of it. In order to know the origin, development and nature of the state, Political Science has to seek the help of sociology, the science of society.

b) Social conditions influence political organizations

Social conditions of a particular time influence the nature and working of political institutions of that time. In under-developed countries/societies political institutions are also under-developed and in developed societies, political institutions are also developed. This shows the deterministic influence of sociology on political science.

c) Social customs influence the laws of the state

Social traditions, customs, and conventions are the important sources of the laws of the state. The laws which are formed by the government are based on the social customs, traditions, mores, norms etc. of the society. Most of the changes which have been taken place in the political theory during the past times have been possible due to Sociology. For understanding the political problems, some knowledge about sociology is very essential because all political problems are mainly corrected with a social aspect.

d) Sociology provides materials to political science

The study of the state - its origin, development, nature, functions - constitutes the central focus in political science. State is the highest political institution and at the same time the state influences the social life and sociology gets knowledge about state from political science.

Social relations are the determinants of all political relation. All political institutions are conditioned by social relations. All political activity is the result of the social nature of man. Sociology contributes to political science the knowledge of society. Political science depends upon sociology and sociology provides materials to political science that is the political life of the people.

e) Political science relies heavily upon sociology for its basic theories and methods.

For example, in mid-20th century, Michigan social psychologists and Parsonians at Harward significantly shaped political science agendas in political behaviour and political development, respectively.

f) Central specialties in both the discipline borrowed from similar third-party disciplines such as economics, history, anthropology, and psychology.

g) A large number of scholars such as Marx, Weber, Gramsci, Pareto, Parsons and Mosca etc. equally have contributed to the growth and development of both the disciplines.

In the same way Harold Lasswell's treatise, "Politics: Who Gets What, When, and How." (1936) was an important work from which both sociologist and political scientist get inspired and take lead to work in an inter-disciplinary framework (Lipset, 1964). It may be pointed out that given for changing societal need and aspirations in contemporary globalized world an interdisciplinary approach is needed to understand the existing social problems and find solutions to the problems of modern society.

11.5 Common Issues

We have discussed the contribution of sociology to political science and contribution of political science to sociology in details and separately. Besides, there are some common issues which are being studied by both the disciplines. These topics are war, propaganda, authority, lockdown, vaccination, communal riots, law etc. With the help of both political science and sociology, a new subject comes into

existence which is known as Political Sociology. Political Sociology is the study of power and relationship between societies, states, and political conflict. It is the combination of political science and sociology. Political sociology deals with the relationship between state and society on the basis of mutual interaction and with power as the ultimate aim of all political processes. Political sociology is a discipline which is mainly concerned with the analysis of the interaction between politics and society. Despite the contributions of Pareto, Hobhouse, it is Max Weber who is known as the father of political sociology because of his special contributions in this field.

Sociology studies groups of people based on identity factors such as ethnicity, race, age, gender, education, and social classes. Intro level coursework will cover the basics of human behaviours and theories on social development before launching into a more refined study of specific people groups and how they interact within society as a whole. Sociology can study reform issues including poverty, crime, and economic inequality as well as large scale demographics like population and migration. Sociology relies primarily on quantitative research like surveys, polls, and census data for its analysis and research conclusions but also utilizes qualitative methods like case studies and ethnography.

11.6 Differences between Sociology and Political Science

Although both Sociology and Political Science contribute to each other, but in spite of their inter-relationship and interdependence both the subjects differ from each other on the following grounds:

- a) Sociology is one of the vital branches of social sciences. It is the scientific study of human society. It is a science of society and social relationship. On the other hand, political science is a science of state, government, and international bodies. Political science emphasizes the use of political power in the national and international level.
- b) The scope of sociology is very wide, but the scope of political science is limited. Sociology takes into account every aspect of behaviour, interaction, and functioning of human society. In sociology, due to having a broader scope, studies are done in sociological, political and even psychological manner. Political science deals with a narrow field of interests. It is concerned with the functioning, theory and analysis of political systems in a society.

- c) Sociology is a general science, but political science is a special science. According to A. Comte and Durkheim, sociology is a science because it adopts and applies the scientific method. Sociology is not a real science and has no real applications. Sociology is not a real science because it does not have a universal consistency. People and society are too unpredictable to study, document, and infer and based on past data.
- d) Sociology studies organized, unorganized, and disorganized society whereas political science studies only politically organized society.
- e) Political science studies only the political aspects of social relationship in a particular way. Sociology studies all kinds of social relationship in a general way. Sociology is concerned with the social activities of man whereas political science studies political activities of man.
- f) Sociology is the youngest of the social sciences. It is not even two centuries old. On the other hand, political science is an older science. It has centuries of history of its own.
- g) Sociology is concerned with both formal and informal relations while political science studies only formal relations.
- h) Sociology studies man as a social animal whereas political science studies man as political man and analyses man as a political animal. Morris Ginsberg rightly opines, “Historically, sociology has its main roots in politics and philosophy of history”.
- i) Sociology analyses both conscious and unconscious activities of man whereas political science analyses only conscious activities of man.
- j) Sociology analyses all forms of associations while political science is concerned with only one form of association such as State. That is why Prof. Garner remarks, “Political science is concerned with only human form of association, such as State., Sociology deals with all forms of associations.”
- k) The main difference between sociology and political science is that sociology is the scientific study of human society while political science is the study of politics and their impact on society as a whole. Hence, unlike sociology political science emphasizes the use of political power in the national and international level.
- l) The approach of sociology is sociological. It follows its own methods in addition to the scientific methods in its investigation. On the other hand, the approach of political science is political. It has its own methods of study like the historical, philosophical, comparative etc.

11.7 New Concept- Political Sociology, Political Culture, Political Socialization, and Comparative Political Studies

Political Sociology which is basically an outcome of intersection between sociology and political science is relatively a newer branch of sociology studies various political institutions, associations, organizations, interest groups, and multitude of power dynamics in society. Political sociology also studies interest groups, political parties, administrative and bureaucratic behaviour, social legislations, state policies, reforms, and political ideologies as its areas of the study. Political sociology often sees as a new, growing, and burgeoning sub-field within the discipline of sociology. It is considered as a connecting bridge between sociology and political science. Sociologists see two-way relationships between the two (Rathore, 1986). Both have a give and take relationship. Various other scholars see political sociology as a marriage between sociology and political science. Like political sociology, sociology of politics is a sub-field of sociology. Sociology of politics also throws light on sociological appraisals of political processes and institutional mechanisms. Political culture, political socialization are the most used and frequently mentioned concepts in political sociology.

Within political science we have a branch called ‘comparative political studies’ which deals with comparing different political system to judge in which method do people function better, and uphold the values of equality, freedom, and justice.

11.8 Conclusion

From the above discussion it is clear that sociology and political science are mutually contributory. A politician basically is a sociologist and uses sociological concepts. Without the sociological background the study of political science will be incomplete. Society acts as a mirror of the political life of the country. So, it is better to say that both political science and sociology are the two sides of the same coin. “Political Sociology”, remarks Catlin, “are inseparable and in fact these are two sides of the same picture.”

11.9 Summary

From the above discussion we may conclude that we have pointed out the meaning of sociology and its relationship with political science. We have described how both the disciplines are closely related and interwoven and how both the disciplines have borrowed, refined, and enriched their terms and conditions over the

period of time. We understood how sociology has got intersected with political science in developing an interdisciplinary framework to understand society and its issues.

We have described the sub-field called Political Sociology and Sociology of Politics within the discipline of sociology, and within political science we have a branch called 'Comparative Political Studies.'

11.10 Questions

1. Answers in short.

5 marks each

- (a) Define Sociology.
- (b) Define Political Science.
- (c) Briefly discuss the emergence of Political Sociology .
- (d) Point out the common issues of Sociology and Political Science.
- (e) What are the contributions of Sociology to Political Science?
- (f) What are the contributions of Political Science to Sociology?

2. Answer in detail:

10 marks each

- (a) Discuss the relationship between Sociology and Political Science.
- (b) Point out the differences between Sociology and Political Science.
- (c) Write a note on the role of Sociology with the help of Political Science.

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Unit 12 □ Relationship of Sociology with Economics

Structure

- 12.1 Objectives**
- 12.2 Introduction**
- 12.3 Definition of Sociology**
- 12.4 Definition of Economics**
- 12.5 Main characteristics of Sociology**
- 12.6 Main characteristics of Economics**
- 12.7 Relationship between Sociology and Economics**
- 12.8 Differences between Sociology and Economics**
- 12.9 Common issues between the two disciplines**
- 12.10 Summary**
- 12.11 Questions**
- 12.12 Suggested Readings**

12.1 Objectives

After reading this unit you will be able to understand :

- Definition of sociology and Economics;
- Relation between sociology and Economics
- Characteristics of Sociology and Economics
- Role of Economics in the society.

12.2 Introduction

Sociology and Economics are the two important disciplines of social sciences. Generally Economics is regarded as the science of wealth in its three phases production, distribution and consumption. As the economic process develops in society, so it influences and is influenced by the social life of man. Sociology primarily studies about society, social relationships. Economics welfare is only a Part of human welfare .The relation between these two sciences is very intimate.

12.3 Definition of Sociology

Sociology is the youngest branch of social sciences. The term 'sociology' is derived from the Latin word '*societus*' meaning society and the Greek word 'logos' meaning 'study or science'. The etymological meaning of 'sociology' is the 'science of society'. Sociology is usually defined as the science of society. This definition has two terms to be pointed out clearly: a) Science and b) Society. Most of the scholars described science as a body of knowledge. This type of knowledge is acquired by systematic observation, experience and study of the facts which have been coordinated and classified. In this way science adds to our knowledge by describing actual reality. Hence scientific knowledge is enduring.

Sociology is also a body of knowledge about society which has been empirically tested and found to be valid. Society may be defined as the complicated network and ever changing pattern of social relationships. These relationships are varied and complex. They may be economic, political, or religious but they are at the same time 'social'.

Sociology is the study of social relationships. In order to be a distinct and separate science, sociology must confine itself to the study of social relationships for no other science that takes that subject for its central concern.

The only field of study which remains for sociology is the field of social relationships. Sociology can be truly a separate science when its focus is not identical with those of other sciences. That is why sociology is concerned with the study of social relationships. Since all parts of social life are intimately related and interwoven, society should be studied as a whole and the nature of the interactions between its various elements should be understood.

12.4 Definition of Economics

Economics is one of the most important branches of social sciences. It can be defined as the branch of knowledge that deals with a human life's economic aspects.

Wealth related activities of man are the main subject matter of economics. So, economics is called the science of wealth in its three phases of production, distribution, and consumption. In general, wealth means money, property, expensive goods etc. But in economics, wealth means that kind of goods which fulfil our demand directly or indirectly and its supply is limited (not sufficient). To collect wealth, to create wealth, wealth distribution and utilization of wealth, to determinate the policy for total development of the society and to research for the proper implementation of the policies- these are the subject matter of economics.

Moreover, economics is a social science that deals with wants and their satisfaction. Classical economics assumes that people have unlimited wants and to satisfy these wants there are limited resources. At that time people always had to engage in work to secure the things they needed for the satisfaction of their wants. Almost all types of individuals are working to earn money/income with which they satisfy their wants. To fulfil the basic needs i.e., food, cloth, shelter, and other needs such as better education, better drinking water, better health facilities etc are very urgent. According to one perspective, it is assumed that there is no limit for human wants. When one wants to get satisfied, another new want automatically takes place and so on in an endless succession. Hence, we say that it is impossible to fulfil one's wants. Sociologist Seligman says the starting point of all economic activity is the existence of human wants. Wants give rise to efforts and efforts secure satisfaction. The things which directly satisfy human wants are called consumption goods. A few consumption goods like air, sunshine etc are abundant. They are available free of cost. But most goods are scarce. They are available only by paying a price. And therefore, they are called economic goods. They do not exist in sufficient quantity to satisfy all wants.

12.5 Main Characteristics of Sociology

Sociology is an important discipline. It deals with the social aspect of man. It studies the different parts of Society as a whole. In Sociology, all the concepts and principles concerning human beings as societies are covered. Sociology studies all the rules and regulations concerning and dividing people all over the world. All activities fall under this branch, hence Sociology drastically growing and expanding for creativity and learning infinite knowledge. Sociology deals with the diverse patterns of relationships and interactions between people across the globe. One can say that primarily it tries to answer three basic questions-

- (1) How and why do societies emerge?
- (2) How and why do societies persist? And,
- (3) How and why do societies change?

Most of the sociologists are in favour of the following:

- (a) Sociology is an independent discipline. It is no longer treated as a branch of any other social sciences like political science, history, philosophy, anthropology, psychology etc. It is considered to be the newest of all social sciences.
- (b) Sociology is a social science and not a physical science. Sociology belongs

to the network of social sciences and not to the physical sciences like physics, chemistry, or biology.

- (c) As a science of society, sociology is highly concerned with the institutions and associations of human beings. Sociology is the scientific studies of human interactions and interrelations, their conditions and consequences.
- (d) The main focus of sociology is to give attention to the study of primary social institutions like family and maintenance of social order.
- (e) Sociology focuses on evolution, transformation and functioning of social life.
- (f) Sociology deals with social processes like cooperation and competition, accommodation and assimilation, social conflict, communication in society, social differentiation, and social stratification.
- (g) Sociology has its own methodology and is based on empirical data collection and inductive reasoning but also has deductive aspects at the level of generalisations.
- (h) The study of sociology is done by quantitative and qualitative measures and the means employed for gathering data are different.

12.6 Main Characteristics of Economics

Economics can be defined as the branch of knowledge that deals with human's life's economic aspects. It deals with how goods and services are provided, produced, and manufactured. Economics deals with economic relations concerning individuals. Factors like supply, demand, price, goods and services, and the elasticity of various products and these factors contributing to the fluctuation of products and services of the market are basic knowledge needed for knowledge. The vital characteristics of economics are the following:

- (i) Economics is basically a science of wealth, choice and economic activities of man living in society.
- (ii) According to Professor Robbins, "Economics is a social science which studies human behaviour in relation to his unlimited ends and scarce means which have alternative uses."
- (iii) Economics largely focuses on the activities of man such as production, consumption, distribution, exchange, and resource management. It also studies the structure and functions of different economic organisations like banks, markets etc. From this, it is obvious that economics is concerned with the material needs of humans as well as their material welfare.

- (iv) Economics is divided into two: (a) Micro-economics and (b) Macro-economics. The term 'micro' seems to have derived from Greek word 'mikros' meaning small. **Micro-economics**- study of small economic unit such as individuals, firms, industries, competitive market, labour market, personal decision making, price of a commodity, out of individual firm and so on.

Macro-economics deals with the study of the Nation's economy as a whole. The scope of macro-economics is wide. It is concerned with the study of aggregates. It is concerned with the concept such as Aggregate demand, Aggregate supply, Total output, General price level, National income, National economic growth, Government spending, Inflation, Unemployment etc.

- (v) Positive and Normative Economics:

Positive economics is the branch of economics that concerns the description, quantification, and explanation of economic phenomena. It focuses on facts and cause and effect behavioural relationships and notes that economic theories must be consistent with existing observations.

Normative economics/statements- The beliefs of individuals expressed in the form of value judgements based on moral and ethical considerations are termed as normative statements. These statements that describe what ought to be on the basis of ethical considerations are the subject matter of normative economics.

According to Prof Samuelson and Prof Nordhaus, "Economics is the study of how societies use scarce resources to produce valuable commodities and distribute them among many different people." To explain the statement two vital thinking come into existence: (1) Scarcity of the commodity and (2) Skilful distribution of the valuable commodity in society. In fact, in these circumstances, economics played a vital role in the implementation of the inadequacy of commodities.

If the desired commodities are easily available and every demand is fulfilled, then man is unworried. The Government is not in a position to collect tax. Only economics as a science of society can take decision with the insufficient commodity and unlimited demands. Economics is divided into two categories: (a) Micro-economics and (b) Macro-economics.

Eminent British economist Adam Smith is called the father of Micro-economics. Micro-economics is the study of small economic units such as individuals, firms, industries etc.

Macro-economics deals with the study of nations economy as a whole. The scope of macro-economics is wide. National income, National economic growth, Inflation, Unemployment etc.

12.7 Relationship between Sociology and Economics

Now we proceed to show the inter-relationship between these two (sociology and economics) important branches of social sciences. Both are interdependent and interrelated. Because of this interrelationship, Prof Thomas opines that economics is, in fact, but one branch of Sociology. Similarly, Silverman opines that economics is regarded as an offshoot of sociology which studies the general principles of all social relations. Economic welfare is a part of social welfare. When there are economic problems in society such as inflation, poverty, unemployment etc economists usually take help of sociology. For getting common welfare, economics receives help from all social sciences and preferably sociology. Economics depends on sociology. Economics can not go far ahead without the help of sociology and other sciences. It is very difficult to understand economics completely. As a result, economics is regarded as a part of sociology. Classical sociologists like Max Weber, Vilfredo Pareto etc have done extensive and rigorous research on economy and society which was later great beneficial for economic. Some economists also consider economic change as an aspect of social change.

On the other hand, sociology also is influenced and enriched by the economic factors in many ways. Social problems like suicide, dowry, etc will be analysed and minimized with the help of economic procedure because the root of these problems is deep rooted in the economic factors. So, we may come to the point that such kind of problems will be solved with the help of economic contribution to the field of sociological knowledge and research. The famous social scientist Karl Marx suggested that economic relations constitute the foundation of society. So, economic factors greatly influence every aspect of our social life. So, sociologists like Spencer, Max Weber, E. Durkheim, and others have given importance on economics in their analysis and research of social relationships. According to A.C. Pigou, “Economics studies that part of social welfare which can be brought directly or indirectly into relationship with the measuring rod of money.” Here he suggests that social relations are formed due to the pressure of wealth which is the domain of economics. According to Alfred Marshall, who was a neoclassical economist, “Economics is the study of mankind in the ordinary business of life, it examines that part of individual and social action which is most closely connected with the use and attainment of material requisites of well-being.” This shows that economics is concerned with their activities in the social setup.

It is clear from the aforesaid discussion that the relation between sociology and economics is widening. Economists are more and more making use of the

sociological concepts in the study of economic problems. They work with sociologists in their study of the problems of economic development in underdeveloped countries. Combined efforts of both the experts may be of great practical help in meeting the challenges.

12.8 Differences between Sociology and Economics

Despite the interdependence of these two sciences, they are quite distinct from each other. The main differences between them are given below:

- a) Sociology as an important branch of social sciences is concerned with society and social relationships whereas economics deals with wealth and its production, distribution, consumption, and exchange, and choice. Economics is concerned with the material welfare of the human beings. Economic welfare is only a part of human welfare.
- b) Sociology emerged as a science of society and it is the youngest branch of social sciences. On the other hand, economics is comparatively older science.
- c) Sociology is regarded as an abstract science whereas economics is considered as a concrete science in the region of social science. Economic variables can be measured and quantified more easily and accurately. Social variables are very distinct to measure and quantify.
- d) Sociology is generally concerned with all aspects of social science whereas economics studies the specific aspects of social science.
- e) The scope of sociology is wider and has comprehensive viewpoints. The scope of economics is extremely limited and narrow.
- f) Sociology deals with the social activities of individuals, on the other hand, economics is concerned with their economic activities. It is also called the science of bread and butter.
- g) Both sociology and economics differ from each other regarding the methods and techniques they use for their study.
- h) In sociology, society is the main theme as a unit whereas in economics individual is the central theme as a unit.
- i) Sociology is a general part of social science, but economics is the special branch of social sciences.
- j) In sociology, man is studied as a social animal. In economics, man is studied as an economic being.

12.9 Common Issues Concerning both Sociology and Economics

Both sociology and economics are the vital branch of social sciences which deal with the study of overall human development. Both of them use scientific methods for studying their respective areas of interest. They are closely related and dependent on each other for their study yet there are some common problems which stay in the border line. The problems of population growth, environmental pollution, slum, unemployment, poverty, illiteracy, child labour, inequality etc have both social and economic implication.

Economic Sociology as a Sub-discipline of Sociology

Economic sociology emerged as a systematic academic subdivision of sociology in less than a century ago. It has made a remarkable contribution in analysing society from an economic perspective. The birth of economic sociology was found in the writings of Karl Marx. N.J. Smelser and R. Swedberg point out that the first use of the term ‘economic sociology’ seems to have been in 1879.

In recent times, especially after 1980’s economic sociology experienced remarkable revival. Some sociologists were doing rigorous research on the relationship between the market and society. In contemporary economic sociology, markets are considered as networks of producers watching each other and trying to carve out niches. Hence, we can say that such networks are the core area of concern in contemporary economic sociology. Karl Polanyi, a renowned contributor to economic sociology, argued that the birth of the free market was an institutional transformation necessarily promoted by the state. This got a general acceptance in the domain of economic sociology. Economic sociology is the application of sociological methods to understand the production, distribution, exchange and consumption of goods and services. Economic sociology is particularly attentive to the relationships between economic activity, the rest of the society, and changes in the institutions that contextualize and condition economic activity.

12.10 Summary

In this unit, we have tried to understand the relationships of sociology with economics. Sociology is the youngest branch of social sciences whereas economics is older than sociology. Sociology is the science of society. The relation of sociology with economics has been extensively proved in this unit by showing how society is greatly influenced by economic factors and how economic processes are determined

by the social environment. Classical sociologists have done extensive research on the economy. Karl Marx suggested that economic factors influence every aspect of our social life. It is the economic factor which influences the individual's lifestyle and needs. The economic needs of society are generally met through social institutions. Thus, the two subjects are complementary to each other and it is difficult, rather impossible to study one subject by leaving the other. Despite the dependence, these two social sciences are quite distinct from each other. Besides, there are some common issues like unemployment, over-population, poverty, pollution, child labour etc.

Keywords :

Sociology, economics, macro-economics, micro-economics, society, economy, positive economics, normative economics.

12.11 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Analyse common issues concerning both sociology and economics.
- (b) Point out the reciprocal relationship between sociology and economics.
- (c) Point out Economic Sociology as a sub-Discipline of sociology.
- (d) Define economics.
- (e) Define sociology.
- (f) Point out the differences between Micro-economics and Macro-economics.
- (g) Define the concepts of Supply and Demand.
- (h) What do you mean by positive economics and normative economics.

2. Answer in detail: (10 marks)

- (a) Write a note on the relationship of sociology with economics.
- (b) What are the main characteristics of sociology?
- (c) Show differences between Sociology and Economics.

12.12 Suggested Readings

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Unit 13 □ Sociology and other Social Sciences / Cultural Studies

Structure

13.1 Objectives

13.2 Introduction

13.3 Sociology and other social sciences

13.4 Sociology and Social Anthropology

13.5 Sociology and Psychology

13.6 Sociology and History

13.7 Sociology and Political science

13.8 Sociology and Economics

13.9 Cultural studies

13.10 Summary

13.11 Questions

13.12 Suggested Readings

13.1 Objectives

In this unit we will focus upon the following points:

- The interrelationship between Sociology and other social sciences such as social anthropology, psychology, history, political science and economics.
- We will try to understand the similarities and dissimilarities of these above different disciplines with sociology in terms of approaches and methods used.
- To have a brief idea about Cultural Studies.

13.2 Introduction

Sociology is the study of human social life. Because of the expanded human social life, sociology has many sub-sections of study, ranging from the analysis of conversations to the development of theories, which help us to understand how the

entire world works. Sociology being a vast dynamic field, it thus becomes difficult to limit its definition to a few words would be an injustice to it. It is one of the several social sciences which deal with man and his activities in society; while the other sciences being history, geography, philosophy, political science, economics or even anthropology.

In other words, it won't be wrong to say that sociology is the basic social science which encompasses all other sciences in it. Man's life is multifaceted. It has the economic aspect, political aspect, religious aspect and so on and so forth. This chapter will introduce you to the vastness of the discipline sociology and explain the related other disciplines which play an equally important role in understanding and examining societal realities.

13.3 Sociology and other social sciences

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. It is necessary to understand other social sciences to study society and the others should also study sociology. To understand social life in a particular aspect one must know society. Therefore sociology and other social sciences are interdependent.

Sociology not only borrows from other social sciences but also has given a lot to them by paving a new path and dimension to other social sciences. As mentioned in the beginning Sociology makes it possible to talk and inculcate various characteristics while studying about it, unlike other social sciences which aim at one particular aspect. However, sociology could be distinguished from other social sciences related to its contents and the emphasis is given on them. There are many parallels amongst almost all fields of sciences. In order to study these parallels, one must know to what extent and on what terms do they differ.

The social sciences comprise the application of scientific methods to the study of the human aspects of the world. Psychology studies the human mind and micro-level (or individual) behavior; sociology examines human society; political science studies the governing of groups and countries; communication studies the flow of discourse via various media; economics concerns itself with the production and allocation of wealth in society; and social work is the application of social scientific knowledge in society. Social sciences diverge from the humanities in that many in the social sciences emphasize the scientific method or other rigorous standards of evidence in the study of humanity.

In the upcoming sections we will study these interrelationships of sociology with other social sciences and an exhaustive manner.

13.4 Sociology and anthropology

Sociology and social anthropology are closely related in many aspects. There are also certain differences that can also be observed between the two subjects in terms of the areas and thrust of enquiry, methodology, practice and tradition

Social/Cultural anthropology has been historically very close to sociology from the beginning itself as they both study human society. Although, anthropology has been regarded as the study of pre-literate societies and sociology as dealing with the more contemporary, urban and developed societies, this distinction rather becomes blurred. The earlier trend in Anthropology being associated with micro studies particularly with the study of rural communities and sociology being identified with macro studies particularly the modern or urban communities is no longer true in the contemporary times. Today, we see a trend where sociologists have carried out much studies on rural communities, villages and micro settings, while anthropologists have also ventured on the urban settings and macro studies. Hence, there has been much overlapping in the areas of enquiry and interest between sociologists and anthropology, particularly social anthropology and/or cultural anthropology

The relationship between the two is so close that in the contemporary times the difference has become very bleak as discussed above. There are many eminent anthropologists who have opined the close relationship between Sociology and anthropology, particularly socio-cultural anthropology. For instance, Frazer is, perhaps, the first anthropologist who defined “social anthropology as that branch of sociology that deals with primitive societies” (Radcliffe-Brown, 1952:2; cf. Voget, 1975:143). According to Frazer, sociology “should be viewed as the most general science of society. Social anthropology would be a part of sociology, restricted to the “origin, or rather the rudimentary phases, the infancy and childhood of human society” By limiting social anthropology to a study of savage life, Frazer echoed the ideas of Waitz and of Tylor in placing the anthropological emphasis on the early history and institutions of mankind” (Voget, 1975:143). According to Radcliffe-Brown (1983) social anthropology is a ‘comparative sociology’. By the term ‘comparative sociology’, he would mean “a science that applies the generalizing method of the natural sciences to the phenomena of the social life of man and to everything that we include under the term culture or civilisation” (p.55). Thus, he is of a considered view that social anthropology should look for ‘nomothetic’ approach (search for general laws of

society) rather than the idiographic approach (search for particular scientific facts and processes, as distinct from general laws). It is a method to demonstrate “a particular phenomenon or event” to establish a “general law” (ibid.). There are also many other anthropologists who concur to his view. For instance, Evans-Pritchard, another well-known anthropologist considers social anthropology as “a branch of sociological studies, that branch which chiefly devotes itself to primitive societies” (1951:11). He opines that “when people speak of sociology they generally have in mind studies of particular problems in civilized societies. If we give this sense to the word, then the difference between social anthropology and sociology is a difference of field (ibid.). While anthropology was formulated as a holistic study of mankind and related aspects, Auguste Comte also considered that sociology would be the overarching study of human society, and therefore, sociology should be the “queen of all sciences”. Even when the discipline of sociology and socio-cultural anthropology were established their relationship still existed. The relationship is mainly because of the similarity in the subject matter and methodology.

Although the subject matter, interests, theories and methodology overlap between sociology and Anthropology, there are also certain differences. The first and foremost difference lies in the definition of the scope of the subjects itself. Sociology is the study (or science) of society, whereas anthropology (integrated anthropology) is the study of man and everything that concerns man, including the physical and socio-cultural aspects. While the emergence of sociology can be mainly attributed to the attempt to bring about social order in the society (in the European social context) after the great social transformation brought about by industrial revolution and French revolution, its influence on the emergence of anthropology was not as direct as with sociology or other social sciences; rather it was an indirect influence through the opening up of intellectual and geographical spaces to enable the European scholars to go outside the European society and study the pre-literate societies (the ‘other’ non-European societies) (cfr. Eriksen et al 2001; Sarana 1983).

Sociology began with the focal interest with the study of society-as a generalizing social science, particularly with a focus on a larger societal context to explain social phenomena. Sociologists largely employ quantitative methods like questionnaires to collect data and subsequent analysis of the data with the help of statistical techniques. Anthropology began as a field-based science. Anthropologists largely use qualitative methods, particularly ‘participant observation’ along with other methods and techniques. Anthropologists go out to the field and live with the people for several months or even for years and learn their culture as one of the insiders. However, over a period of time, the differences in the use of research methods and

techniques have changed as sociologists began to extensively employ qualitative methods, while anthropologists also began to profusely use quantitative methods along with qualitative methods.

13.5 Sociology and Psychology

The term psychology is derived from two Greek words; *Psyche* means “soul or breath” and *Logos* means “knowledge or study” (study or investigation of something). Psychology developed as an independent academic discipline in 1879, when a German Professor named Wilhelm Wundt established the first laboratory for psychology at the University of Leipzig in Germany. Initially, psychology was defined as ‘science of consciousness’. . In the simple words, we can define psychology as the systematic study of human behavior and experience. Sociology and psychology together form the core of the social sciences. Right from their inception as separate academic disciplines, sociology and psychology have studied different aspects of human life. Most of the other species, work on instincts in the physical environment for their survival. While the survival of humans depends upon the learned behaviour patterns. An instinct involves a genetically programmed directive which informs behaviour in a particular way. It also involves specific instruction to perform a particular action (Haralambos and Holborn, 2008). It is through socialization that humans learn specific behaviour patterns to suit them best in the physical environment. Humans process the information provided by the social context to make sense of their living conditions. Sociology’s basic unit of analysis is the social system such as family, social groups, cultures etc.

The main subject matter of psychology is to study human mind to analyse attitude, behaviour emotions, perceptions and values which lead to the formation of individual personality living in the social environment. While sociology deals with the study of the social environment, social collectives which include family, communities and other social institutions psychology deals with the individual. For instance, while studying group dynamism, sociologist and psychologist initially share common interests in various types of groups, and their structures which are affected by the degree of cooperation, cohesion, conflict, information flow, the power of decision making and status hierarchies. This initial similarity of interest, takes on different focus, both the disciplines use different theoretical positions to explain the group phenomena. The quest to study human behaviour on scientific principles started with the emergence and establishment of natural sciences during the nineteenth century. Comte thought that society could be studied using the scientific methods of natural sciences. Comte argued careful observation of the entities that are known

directly to experience could be used to explain the relationship between the observed phenomena. By understanding the causal relationship between various events it is possible to predict future events. He also held the belief that once the rules governing the social life are identified, the social scientist can work towards the betterment of the society. This quest to produce knowledge about the society and place of the individual within it, on the basis evidence and observation is central to the origin of Social psychology. The ideas of early and later sociologist helped to shape the sociological social psychology. Mead studied the effect of social conditions on our sense of self. Other influence contributors in the development of sociological social psychology include Georg Simmel (1858-1918), Charles Horton Cooley (1864-1929), and Ervin Goffman. The emergence of modern social psychology could be traced from the nineteenth century onwards. Social psychology could be defined as the study of the “interface between these two sets of phenomena, the nature and cause of human social behaviour” (Michener & Delamater, 1999 cf. Delamater, 2006:11). G.W Allport (1954:5) defines social psychology with its emphasis on “the thought, feeling, and behaviour of individual as shaped by actual, imagined, or implied the presence of others”. To sum up we can say that social psychology is the systematic study of people’s thoughts, feelings, and behaviour in the social context.

13.6 Sociology and History

Sociology and history are interrelated to each other. Sociology study society and focuses on current issues by looking their historical background. Both present and past come closer in such analysis. Sociologists often refer to history to explain social changes, developments and changing face of society over period of time. Similarly history also needs social aspects (sociological concepts) to explain past. The boundaries between the two disciplines get blurred and entangled which do entails a context to explain complex webs of social reality.

Both sociology and history thus depends on each other to take complete stoke of reality. Sociology depends on history to understand past events, movements and social institutions. Needless to say that sociology is also concerned with the study of historical developments of society. Sociologist studies ancients or old traditions, culture, growth of civilisations, groups and institutions through historical analysis and interpretations.

Auguste Comte’s conception of sociology includes history in his analyses of growth of sociology and society. He dwells into causes and reasons of developments of humanity through various historical stages. Furthermore, as Tilly (2001) notes, Karl Marx’s Capital, Max Weber’s Economy and Society or Ferdinand Tonnies’

Gemeinschaft and Gesellschaft have elaborately used historical dimension to enrich their sociological analysis. Such analysis demonstrate that sociology takes help of history (for instance Weber's elaboration of ideal type is an example of how sociologists have drawn to develop their sociological interpretations) to locate an issue and examine its significance. Furthermore, history has many things to offer to sociology. Even though both sociology and history are two different intellectual disciplines in the domain of social sciences, both the disciplines differ in their methods, approaches and purposes. Historians emphasise their findings as time-space localised whereas sociologists believe their understanding transcends space-time dimension. Thus, the major difference between sociology and history is with regard to the nature of data or evidences put for analysis. Sociologists much concerns with the past and primary data whereas historians are concerns with the past and look for secondary data in achieves or past events. For a richer sociological analysis, it is often argued that the sociologists should be historically aware- they should be aware of historical setting and limits which should inform their analysis of social issues. It is said that history interprets whereas natural science explains. Historians collect the concrete and interpret it as unique phenomenon whereas sociologists work on hypotheses, classify and arrange data in relevant and different categories to explore and formulate the typical propositions.

It is a fact that sociology and history do not speak same language. The two professions diverge on many counts. notably, one need not to see only just two different professions but structures with distinct languages, style of thinking and values shaped by differences in education and training. It is said that sociologists have crave for numbers, historian for dates and words; sociologists recognise rules and ignore variations whereas historians stress on the individuals and specific. Furthermore, sociology differ from history in the sense that the sociologists seek generalized uniformities and processes to form typology of concepts which differ from the exact data sets proposed in a particular case by the historians. Many scholars called history as concrete and descriptive science of society. History attempts to construct a picture of social past. On the other side, sociology said to be abstract and theoretical science of society. Scope of sociology in this respect considered broader than the history. Sociology is not only concerned with the social present, but with the social past too. Sociology thus covers a wider range of issues; often go with broad purpose and transcend time and space limits to produce generalisation grounded in theoretical propositions.

Sociology and history are two different disciplines in the domain of social sciences differ in their methods, approaches and purposes. Sociologists have crave for numbers, historian for dates and words. Sociologists recognise rules and ignore

variations whereas historians stress on the individuals and specific. Sociologists seek generalised uniformities and processes to form typology of concepts which differ from the exact data sets proposed in a particular case by the historians. History is seen as concrete and descriptive science of society. History attempts to construct a picture of social past. On the other side, sociology said to be abstract and theoretical science of society. Scope of sociology in this respect considered broader than the history.

13.7 Political Science and Sociology

Sociology being the study of society and social life touches various political aspects of human life. Both the disciplines together intersecting with each other helps us to understand various issues and concerns of everyday life and policy matters, also issues concerning the functioning of various political institutions and its functions in maintaining the order of the society. Issues such as governance, civil society, voting behaviour, power relations among groups, etc are some of the examples that are of vital importance. Thus these issues brings disciplines of sociology and political science closer.

Both sociology and political science share common interests, but at the same time the approaches of both the discipline also differs. In this segment we will try to understand the interrelationship of sociology and political science and how both the disciplines share and differ when comes to understanding the social realities.

Political science is generally defined as a scientific study of state, government and politics. Here, probably, the most frequently used concepts are politics, state, power, political socialisation, leadership, governance, decision taking, policy making and its impacts. The concept of politics is central to political science

Sociology and political science are closely related to each other in various respects. It has been stated that both the disciplines are closely interwoven when it comes to the analysis of power, authority structures, administration and governance (Lipset 1964). The similarities between the two can be seen in many factors. Political science relies heavily upon sociology for its basic theories and methods. The focal specialities in both the discipline are borrowed from other social science disciplines such as economics, history, anthropology and psychology. The major proponents like LKarl Mae\rx, Max Weber, Talcott Parsons, etc have equally contributed in the growth and development of both the disciplines.

Sociology is often defined as scientific study of society. We may also note that society is nothing but a complex network of various groups, institutions, communities,

associations, people and their everyday life activities. Politics and power dynamics forms integral to all of these conceptions of human lives. Notably, polity or political formations has always been the essential components of any human society. In modern times, no society can be imagined without polity, political institutions or, so to say, any form of political life. State and governance are basic to any society both in terms of its function, development and meeting essential needs of social life such as law and order, security and development. Sociology too essentially reflect on status of social world with a focus on social issues and on the condition of human society, the network of social relationships in an increasingly globalised interconnected world, the growing variety of political traditions, caste and politics, ethnicity, cultural background, economic conditions and linguistic affiliations. Sociology examines various aspects of political behaviour with special focus on their social implications. This in fact indicates deeper intersection between sociology and political science. However both the disciplines differ in their approach. Political scientists investigate into rise, fall and changes of governments and their leaders whereas sociologists see governments as social institutions, political behaviour as outcome of social dynamics and leadership as social phenomena having multifarious implications for social developments.

Both sociology and political science intersect at multitude of points and provide a broader analysis of the social reality. Thus, the similarities, between the two, are well appreciated by scholars. However, both the disciplines have differences too which also need to be critically assessed. Sociologist most importantly talk of interaction system, be it within groups, institutions or organisations, whereas political science talk about control mechanism within such groups or organisations. Hence, the frame of reference or perspectives of sociology and political science differ. The former primarily concerned about interactionist views, whereas later focuses on power structure, order and control mechanisms. Scholars argued that when sociological perspective of interaction system is applied to the analysis of political phenomena it tends to become political sociology.

Political sociology often sees as a new, growing and burgeoning sub-field within the discipline of sociology. It is considered as a connecting bridge between sociology and political science. Sociologists see two way relationships between the two (Rathore 1986). Both have a give and take relationship. Various other scholars see political sociology as a marriage between sociology and political science which studies and brings critically important and newer areas as mentioned earlier which touches both sociology and political science, but could not be adequately studied by either one.

13.8 Sociology and Economics

Economics is a social science that deals with human wants and their satisfaction. Classical economics assumes that people have unlimited wants and the resources to satisfy these wants are limited. They are always engaged in work to secure the things they need for the satisfaction of their wants. The farmer in the field, the worker in the factory, the clerk in the office, and the teacher in the school are all at work. The basic question that arises here is: Why different people undertake these activities? The answer is that they are working to earn income with which they satisfy their wants. However, there exists a great deal of inter-relationship between these two important branches of social sciences. Both are interdependent and inter-related. Because of this inter-relationship, Thomas opines that, “Economics is, in fact, but one branch of Sociology.” Similarly Silverman opines that Economics is regarded as an offshoot of sociology which studies the general principles of all social relations.

Economics is concerned with material welfare of individuals which in turn is the basis for common welfare. In order to achieve common welfare, Economics takes help from all social sciences and mostly from sociology. For its own comprehension, economics takes help of sociology and depends on it. Economics is a part of sociology hence without the help from sociology; it is very difficult to understand economics completely.

Similarly, Sociology too takes help from economics. Economics greatly enriches sociological knowledge. Economic factors greatly influence each and every aspects of social life. Some of the important social problems like dowry, suicide etc. cannot be sociologically analyzed without the help of economics because these social problems are mainly of economic crisis. Hence, we can say that economics is a part of sociology and without the help of economics; sociologists will not be able to find solutions for many social problems. Economics greatly contribute to the field of sociological knowledge and research. The well-known social scientist Karl Marx said that economic relations constitute the foundation of society. Economic factors plays vital role in every aspect of our social life and so, Sociologists are concerned with economic institutions. For this reason, Sociologists like Spencer, Weber, Durkheim and others have relied on economics in their analysis of social relationships.

Economists are more and more making use of the sociological concepts in the study of economic problems. Economists work with sociologists in their study of the problems of economic development in underdeveloped countries. Combined efforts of both the experts may be of great practical help in meeting the challenges. Despite the above discussed interrelationship between sociology and economics, both

the sciences have certain differences as well. Sociology primarily studies about society and social relationships whereas economics studies about wealth and choice. Sociology emerged as a science of society very recently whereas economics is comparatively an older science. Sociology is considered as an abstract science whereas economics is considered as a concrete science in the domain of social sciences. Sociology generally deals with all aspects of social science whereas economics deals specific aspects of social science. Sociology has a very wide scope whereas economics scope is very limited. Sociology is concerned with the social activities of individuals whereas economics is concerned with their economic activities. Society is studied as a unit of study in Sociology whereas individual is taken as a unit of study in economics. Both Sociology and economics differ from each other in respect of the methods and techniques they use for their study.

13.9 Cultural studies

Cultural studies is an interdisciplinary field concerned with the role of social institutions in the shaping of culture. Cultural studies emerged in Britain in the late 1950s and subsequently spread internationally, notably to the United States and Australia. Originally identified with the Center for Contemporary Cultural Studies at the University of Birmingham (founded 1964) and with such scholars as Richard Hoggart, Stuart Hall, and Raymond Williams, cultural studies later became a well-established field in many academic institutions, and it has since had broad influence in sociology, anthropology, historiography, literary criticism, philosophy, and art criticism. Among its central concerns are the place of race or ethnicity, class, and gender in the production of cultural knowledge which are studied in the discipline of sociology too.

Nearly half a century ago, Raymond Williams (1961: 10) wrote that there was no academic subject which allowed him to ask the questions in which he was interested: questions of how culture and society, democracy and the individual voice, interrelate. The early tradition of cultural studies emerged into this gap, drawing in part on the resources of sociology. Looking back, the historical parallel between Williams and the critical sociology of C. Wright Mills was not accidental, since that too privileged the role of power in culture and cultural analysis (1959: 33, quoted Hall, Neitz and Battani 2003: 2). From the beginning, then, the robustness of cultural studies' relationship with sociology was crucial to cultural studies' possibilities of success.

The first substantive strand of cultural studies that we might identify for this purpose focused on to the forms and dynamics of contemporary popular culture.

There are sociological problems with isolating the ‘popular’ as the focus of cultural studies in this way. For one thing, this excludes many important areas of taste and cultural consumption, for example the cultural experience of the old (Tulloch 1991; Riggs 1998), ‘middlebrow’ culture (Frith 1986), the cultural experience of elites (Lamont 1991), indeed any cultural experience that is not ‘spectacular’ or ‘resistant’ (Couldry 2000; 58-62). Finally, an exclusive emphasis on ‘the popular’ ignores the need to deconstruct the relation between what is designated ‘popular’ and everyday ‘experience’ (Hall 1981).

The second strand within early cultural studies that we might identify as a potential contact point with sociology is the strand that prioritised ways of reading culture, especially those derived from semiotics and versions of post-structuralism. This is the strand most frequently emphasised in histories of cultural studies (Turner 1990; Barker 2003; Tudor 1999). But here too there are difficulties. On the one hand it becomes, in some versions, an attempt to read all culture as, indeed only as, text, an approach which is resolutely non-sociological and so inadequate to understand the multilayered but structured complexity of culture (Hannerz 1992). On the other hand, the use of semiotics and post-structuralist approaches to reading culture has largely been absorbed across all cultural sociology and humanities work (Hall, Heizert and Bettani 2003), so no longer comprises a distinct strand of its own. The third strand within early cultural studies that tried to focus cultural analysis on the particular question, and problem, is of democratic culture. It is this strand that develops furthest the concern for hidden power relations within culture, both inclusions and exclusions, that marked off cultural studies from the start. The early work of Raymond Williams did so by identifying a culturally-embedded democratic deficit at the heart of societies such as late 1950s Britain (Williams 1958, 1961).

13.10 Summary

From the above discussion it can be inferred that sociology as a discipline can be studied in relation to other social sciences such as social anthropology, psychology, history, political science and economics. Together they help us to examine the social realities of our society through the culmination of various approaches and methods used by the respective disciplines.

13.11 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Describe the trends of cultural studies in relation with sociology?

- (b) Write a short note on Political Sociology?
- (c) Explain the scope and nature of Social Psychology?
- (d) Discuss the relationship between sociology and history?
- (e) Discuss the relationship between sociology and economics?

2. Answer in detail:**(10 marks)**

- (a) Discuss the relationship of sociology with the other social sciences?
- (b) Elucidate the approaches and methods used by various disciplines in understanding society ?
- (c) “Sociology is the basic social science which encompasses all other sciences in it.” Explain.
- (d) Discuss the emergence of social anthropology in relation to sociology?

13.12 Suggested Readings

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Unit 14 □ Individual

Structure

14.1 Objectives

14.2 Introduction

14.3 Concept of Society

14.4 Man is Social by Nature

14.5 Necessity makes a man social animal.

14.6 Man lives in society for his mental and intellectual development.

14.7 Relation between individual and society

14.7.1 Utilitarianism

14.7.2 Justice as Fairness

14.7.3 The idea of a social union

14.8 The view of Marx and Engels on the relationship between individuals and society

14.8.1 Functionalist view

14.8.2 Inter-actionist view

14.8.3 Culture and personality view

14.9 Conclusion

14.10 Summary

14.11 Questions

14.12 Suggested Readings

14.1 Objectives

After reading this unit, you will be able to:

- Understand the meaning of the concept of individual,
- Identify the concept of society,
- To get the actual position of the relationship between individual and society,
- To understand how a man is a social animal,
- To know how individual and society affect each other.

14.2 Introduction

The most distinctive feature of human life is its social character. All human beings have to interact with other human beings in order to survive. Aristotle, the great Greek philosopher, remarked that ‘Man is a social animal’. Both nature and necessity impel man to live in society. Man’s behaviour in society is determined mainly by two forces- physical and social which he has been trying to understand and control from time immemorial.

14.3 Concept of Society

Man is a social animal. Sociology is generally defined as ‘the science of society’. So, what is society? Society is the most vital term in sociology. The “society” means relationships social beings, men, express their nature by creating and re-creating an organization which guides and controls their behaviour in myriad ways. Society liberates and limits the activities of men and it is a necessary condition of every human being and need to fulfilment of life. Society is a system of usages and procedures of authorities and mutual aid of many groupings and divisions of controls of human behaviour and of liberties. This ever-changing, complex system, we call society, and it is the “web of social relationships”. And it is always changing. Society exists only where social beings “behave” toward one another in ways determined by their recognition of one another.

There are two types of definitions of society: (i) the functional definition and (ii) the structural definition. From the functional point of view, society is defined as a complex of groups in reciprocal relationships, interacting upon one another, enabling human organisations to carry on their life-activities and helping each person to fulfil his wishes and accomplish his interests in association with his fellows. From the structural point of view, society is the total social heritage of folkways, mores and institutions of habits, sentiments, and ideas. Ginsberg, Giddings, Cole and Cuber take a structural view of society which McIver, Persons, Lapiere, Cooley and Leacock have given functional definition of society. The latter include in its different activities of the individuals and their relations with one another.

Society not confined limited to human beings. There are many degrees of animal societies, likely the ants, bees, the hornet are known to most school children. It has been contended that where-ever there is life there is society because life means heredity and so far as we know, can arise only out of and in the presume of other life. A higher animal at least has a very definite society, arising us of the requirement their nature and the conditions involved in the persuasion of their special in society each member seeks something and gives something.

Society is an abstract term that connotes the complex of inter-relations that exist between and among the members of the group. Society exists whenever there is good or bad, proper, or improper relationships between human beings. These social relationships are not evident, they do not have any concrete form and hence society is abstract. Society is not a group of people, it means in essence a state or condition, a relationship and therefore necessarily an abstraction. Society is organization of relationship. It is the total complex of human relationship. Social relationships invariably possess a physical element, which takes the form of awareness of another's presence, common objective or common interest. Thus, reciprocal awareness, likeness, interdependence, difference and co-operations are the essential elements to constitute society.

The relation between individual and society is very close. Essentially, "society" is the regularities, customs and ground rules of antihuman behaviour. These practices are tremendously important to know how humans act and interact with each other. Society does not exist independently without individual. The individual lives and acts within society, but society is nothing in spite of the combination of individuals for cooperative effort. On the other hand, society exists to serve individual not the other way around. Human life and society almost go together. Man is biologically and psychologically equipped to live in groups, in society. Society has become an essential condition for human life to arise and to continue. The relationship between individual and society is ultimately one of the profoundest of all the problems of social philosophy. It is more philosophical rather than sociological because it involves the question of values. Man depends on society. It is in the society that an individual is surrounded and encompassed by culture, as a societal force. It is in the society again that he has to conform to the norms, occupy statuses and become members of groups. The question of the relationship between the individual and the society is the starting point of many discussions. It is closely connected with the question of the relationship of man and society. The relation between the two depends upon one fact that the individual and the society are mutually dependent, one grows with the help of the other.

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. Various thinkers and philosophers have been put forward to explain the origin of society. According to Divine origin theory God created all the animate and inanimate objects of this world, so He created the society as well. In course of time Divine origin theory took the form of Divine Right Theory. According to this theory, all men are born free. 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 addition to these theories the contract theory views society as a contrivance deliberately set up by men for certain ends.

The aim of this paper is to show the questions: how a man is a social animal and how individual and society affect each other? In what sense is man a social animal? In what sense do we belong to society? These questions are aspects of one fundamental question, the relation of the unit, the individual, to the group and to the social system. This question is the starting point and the focus of all sociological investigation. What is the relation of the individual to society? Traditionally, there are two opposed approaches to the solution of the problem, which have been particularly influential in the history of western social thought—the social contract theory and the organic theory. In addition to these theories there exists evolutionary theory.

1. The Social Contract Theory

A number of thinkers and philosophers have viewed that society has deliberately created by formal contract or convention. This theory of social contract reached its fullest expression in the social and political thought of Europe in the Seventeenth and Eighteenth centuries. Thomas Hobbes, Locke and Rousseau had been the three great exponents of the theory in these centuries.

According to the theory, Society has been created by men for security and safeguard their liberties and properties. All men were born free and equal. Individual precedes society i.e. men lived in a pre-social state. Individuals who originally lived in a pro-social state made a mutual agreement and created society. Society is made by men, he is more real than his creation.

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 consequences 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. Man in the state of nature was enjoying an ideal liberty free from any social restraints; but in order to ensure the exercise of his liberty he entered into a contract by which the individuals conferred power, not to the government, as Hobbes thought, but to the community. This contract is not absolute, because to the natural rights of life, liberty and property remain in hands of the individual.

J.J. Rousseau in his **Contract Social (1762)** held that men in the state of nature were equal, self-sufficient and contented. They lived life of idyllic happiness and primitive simplicity. But growth in numbers of men and the quarrels arising among them compelled man to make a contract with his fellow men in virtue of which everyone, while uniting himself to all remain, as free as before. Out of this contract a general will emerges which is really sovereign and includes by a tacit agreement the individual wills of all.

2. The organic theory of society

This theory is as old as Plato and Aristotle. Plato compared society or state to a magnified human being. The organic theories may be grouped under two types: Organic theories strictly so called, and Idealistic or group-mind theories. The organic theory views society as a living organism possessing organs which performs functions analogous to those of a plant or animal. This view of society was put forward by the biological school of social and political theorists in the 19th century-Bluntschli, Spengler, Novicow and Herbert Spencer. All of them notably Spencer, pointed to the similarity between the growth of living beings towards higher life and the development of society. Both the animal and social bodies, Spencer affirmed, begin simple forms, grow, and develop. In the process the parts become more complex, and the function varied.

But in each case the parts remain interdependent. Just as the different parts of the body- like the ears, the hands, the legs and the head-are mutually dependent and form one unit even though they have distinct functions of their own. Likewise, society, composed of individuals having distinct function of their own, is one integrated whole. Pursuing the analogy further, Spencer said that corresponding to the sustaining system, the distributary system and the regulatory system of a human body society has its own system of industries, of transportations and of government and military. According to some thinkers, society passes through the organic processes of birth, youth, maturity, old age and death.

The group-mind or idealist theory is closely related to the organic theory. It has been propounded by a number of thinkers including Plato, Hegel, Bosanquet, Otto Gierke, McDougal Emerson and Wagner and Wundt. Plato called society a “mind writ large” Divided it into three classes of philosophers. Warriors and Artisans (workers) based respectively on wisdom, courage and desire. However, this comparison of society with the human mind did not go beyond a metaphor in Plato.

3. Evolutionary Theory

To explain the origin of society evolutionary theory played a vital role.

According to evolutionary theory society is not a make but a growth. It is the result of a gradual evolution. It is a continuous development from unorganized to organized, from less perfect to more perfect. 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 McIver. Religion was another factor to held 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 closely intertwined. 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 advanced. All this necessitated changes in the forms of social relations and man arrived at such advanced forms of social organisations as the nation state.

The above-mentioned theories fail to explain adequately the relationship between the individual and society. The social contract theory puts under emphasis upon the individual minimizing thereby the value of society which is said to be a mere instrument devised for the satisfaction of certain human needs. 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 inborn in man. The organic theory views society as a living organism-The theory of “Social Organism” or “Social mind” is correct in so far as it stresses the dependence of man on society. But the theory denies the individuality to the individual. The organic and group-mind theories almost entirely discount the role of individual in social life. Hence it indicates a one-sided relationship between man and society. But the relationship between individual and society is not one-sided as these theories seem to indicate. Before we try to understand the true relationship between individual and society, we may just follow in what sense man can be called a social animal. Man can be called a social animal on the basis of the following reasons:

14.4 Man is social by nature

Man is a social animal by nature. Man is a social animal because his nature makes him so. Sociality or sociability is his natural instinct. He can not but live in society. No human being is known to have normally developed in isolation. Man’s nature is such that he cannot afford to live alone. Eminent sociologist McIver has cited a number of case studies to justify the theory of development of man’s social nature. In these cases human infants were isolated from all social relationships to make experiments about man’s social nature.

The first case was of Kaspar Hauser who from his childhood until his seventeenth year was brought up in the woods of Nuremberg in Germany. In his

case it was found that at the age of seventeen (in 1925) he could hardly walk, had the mind of an infant and could mutter only a few meaningless words. In spite of his subsequent education and training he could never make himself a normal man. Lack of social life could not make him a social being.

The second case was of two Hindu children namely Amala and Kamala who in 1920 were discovered in a wolf den. One of the children died soon after discovery. The other could walk only on all four, possessed no language except wolf like growls. She was shy of human being and afraid of them. It was only after careful and sympathetic training that she could learn some social habits. It shows how human nature develops within her.

The third case was of Anna, an illegitimate American child who had been placed in a room at the age of six months and discovered five years later in 1938. On discovery it was found that she could not walk or speak and was indifferent to people around her. But After careful and sympathetic training it was found that she quickly learns human qualities. But after few years she died.

It is another feral case study experimented by sociologists. Issabella was an illegitimate child who was locked in a room with her deaf and mute mother by her kinsmen to hide her existence. But when she was discovered she knew no words and made only animal like sounds and her mind was undeveloped. But after some special and careful education and training she became able to learn human behaviour and learn language. She was enrolled in a school. She became successful in making adjustments with her classmates. Her case further strengthens the fact that man became a social animal only when he lives in society.

All the above case studies prove that human being is social by nature. Human nature develops in man only when he lives in society, only when he shares with his fellow beings' common life. Even the sadhus who have retired from worldly life live in the company of their fellows in the forest. All this tends to show that society is something which fulfills a vital need in man's constitutions, it is not something accidentally added to or super-imposed on human nature. He knows himself and his fellow beings within the framework of society. Indeed, man is social by nature. The social nature is not super imposed on hum or adde4d to hum rather it is inborn.

14.5 Necessity Makes man a social animal

Man lives in a society. He is a social animal not only by nature but also by necessity. It is said that needs and necessities make man social. Man has many needs and necessities. Out of these different needs-social, mental, and physical-are

very important and needs fulfillment. He cannot fulfill these needs without living in society. All his needs and necessities compel him to live in society. Many of his needs and necessities will remain unfulfilled without the cooperation of his fellow beings. His psychological needs only fulfilled within the course of living in society. He is totally dependent for his survival upon the existence of society. Human baby is brought up under the care of his parents and family members. He would not survive even a day without the support of society. All his basic needs like food, clothing, shelter, health and education are fulfilled only within the framework of society. He also needs society for his social and mental developments.

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

14.6 Man lives in society for his mental and intellectual development

Society not only fulfils his physical needs and determines his social nature but also determines his personality and guides the course of development of human mind. Society moulds our attitudes, beliefs, moral ideas and thereby moulds individual personalities. From birth to death individual acquires different social qualities by social interaction with his fellow beings.

Individual mind without society remains undeveloped at infant stage. The cultural heritage determines man's personality by moulding his attitudes, beliefs, morals and ideals. With the help of social heritage determines man's in born potentialities are unfolded. He acquires personality within society. There exists a very close relationship between individual and society like that of cells and body. Thus, from the above discussion we conclude that man is a social animal. His nature and necessities makes him a social being. He also depends on society to be a human being.

14.7 Relation between individual and society

Man cannot survive without society and societies cannot exist without members. Still there may be conflicts between the individual and society. One can imagine that social systems function better when they have considerable control over their

individual members, but that this is a mixed blessing for the system's members. Likewise, can competition with other societies strengthen the social system, while wearing out its constituent members? This idea was voiced by Rousseau (1764) who believed that we lived better in the original state of nature than under civilization and who was for that reason less positive about classic Greek civilization than his contemporaries. The relation between individual and society has been an interesting and a complex problem at the same time. It can be stated more or less that it has defined all solutions so far. No sociologist has been able to give a solution of the relation between the two that will be fully satisfactory and convincing by reducing the conflict between the two to the minimum and by showing a way in which both tend to bring about a healthy growth of each other. Aristotle has treated of the individual only from the point of view of the state and he wants the individual to fit in the mechanism of the state and the society. It is very clear that relation between individual and society are very close. So, we will discuss here Rawls three models of the relation between the individual and society.

14.7.1 Utilitarianism

The first model in Rawls's presentation of the position of classical utilitarianism. His argument against the utilitarian position is that it conflates the system of desires of all individuals and arrives at the good for a society by treating it as one large individual choice. It is a summing up over the field of individual desires. Utilitarianism has often been described as individualities, but Rawls argues convincingly that the classical utilitarian position does not take seriously the plurality and distinctness of individuals. It applies to society the principle of choice for one man. Rawls also observes that the notion of the ideal observer or the impartial sympathetic spectator is closely bound up with this classical utilitarian position. It is only from the perspective of some such hypothetical sympathetic ideal person that the various individual interests can be summed over an entire society. The paradigm presented here and rejected by Rawls is one in which the interests of society are considered as the interests of one person. Plurality is ignored and the desires of individuals are conflated. The tension between individual and society is resolved in subordinating the individual to the social sum. The social order is conceived as a unity. The principles of individual choice derived from the experience of the self as a unity are applied to society as a whole. Rawls rightly rejects this position as being unable to recount for justice except perhaps by some administrative decision that it is desirable for whole to give individuals some minimum level of liberty and happiness. But individual person does not enter into the theoretical position. They are merely sources or directions from which desires are drawn.

We will discuss here Rawls three models of the relation between the individual and society.

- (i) Utilitarianism.
- (ii) Justice as Fairness.
- (iii) The idea of a social union.

14.7.2 Justice as Fairness

The second paradigm is that which characterises the original position. It has already been suggested that this is a picture of an aggregate of individuals, mutually disinterested, and conceived primarily as will, while not necessarily egoistic, their own life plans. They coexist on the same geographical territory and they have roughly similar needs and interests so that mutually advantageous cooperation among them is possible.

I shall emphasize this aspect of the circumstances of justice by assuming that the parties take the interest in one another's interest. Thus, one can say, in brief, that the circumstances of justice obtain whenever mutually disinterested persons put forward conflicting claims to the division of social advantages under conditions of moderate scarcity.

Here the tension between individual and society is resolved in favour of plurality, of an aggregate of mutually disinterested individuals occupying the same space at the same time. It is resolved in favour of the plural, while giving up any social units which might obtain. The classical utilitarian model and the original position as sketched by Rawls provide paradigms for two polar ways in which the tension between the plurality of individuals and the unity of social structure might be resolved one resolutions favours unity and the other favours plurality.

14.7.3 The idea of a social union

The third paradigm is included under Rawls' discussion of the congruence of justice and goodness and of the problem of stability. It is described as a good, as an end in itself which is a shared end. This paradigm is distinct both from the conflated application to the entire society of the principles of choice for one person and from the conception of society as an aggregate of mutually disinterested individuals. The idea of a social union is described in contrast to the idea of a private society. A private society is essentially the second model as realised in the actual world. It seems from a consideration of the conditions of the original position as descriptive of a social order. Over against this notion of private society. Rawls proposes his idea of a social union. It is one in which final ends are shared and communal institutes are valued.

14.8 The view of Marx and Engels on the relationship between individuals and society

on the discussion about the relationship between individuals and society Marx and Engels divided into three categories: (i) general statements concerning the dialectical relations between the two and the historicity of human nature; (ii) concrete descriptions – often angry, sometimes satirical - of the impact on people of their particular relations to the production process and the examination, as a major concern, of “estrangement” or “alienation”; and (iii) analysis of consciousness with particular attention to the pervasive power of commodity fetishism in class society.

Besides the relationship between individual and society can be viewed from another three angles: (a) Functionalist, (b) Inter-actionist, and (c) Culture and personality.

14.8.1 Functionalist view

How society affects the individual? Functionalists regard the individual as formed by society through the influence of such institutions as the family, school, workplace etc. Early sociologist such as Herbert Spencer, Emile Durkheim society is reality, it first in origin and importance to the individual. Durkheim’s keen discussion of the collective consciousness showed the ways in which social interactions and relationships and ultimately society influence the individual’s attitudes, ideas and sentiments. He utilized his theory of “collective representation” in explaining the phenomena of religion, suicide, and the concept of social solidarity. In contrast to Auguste Comte who regarded the individual as a mere abstraction, a some what more substantial position by Durkheim held that the individual was the recipient of group influence and social heritage. In sociological circle, this was the “burning question” (individual vs society) of the day.

How society is important in the formation of individual’s personality in clearly reflected in the cases of isolated and feral children. The studies of feral children, referred to earlier, have clearly demonstrated the importance of social interaction and human association in the development of personality.

14.8.2 Inter-actionist view

How is society constructed? An important question is raised how an individual helps in building society? To inter-actionists society is formed through the interaction of the people. The pro-founders of this approach was Max Weber (social action theorist) who pointed that society is build up out of the interpretations of individuals.

The structuralists (functionalists) tend to approach the relationship of self (individual) and society from the point of the influence of society on the individual. Inter-actionist, on the other hand, tend to work from self (individual) “outwards” stressing that the people create society.

A prominent theorist of the last century Talcott Parsons developed a general theory for the study of society called action theory, based on the methodological principle of voluntarism and the epistemological principle of analytical realism. The theory attempted to establish a balance between two major methodological traditions: the utilitarian-positivist and hermeneutic idealistic traditions. For Parsons, voluntarism established a third alternative between these two. More than a theory of society Parsons presented a theory of social evolution and concrete interpretation of the “drives” and directions of world history. He added that the structure of society which determines roles and norms, and the cultural system which determines the ultimate values of ends. His theory was severely criticised by George Homans. In his presidential address “bringing man back in” Homans re-established the need to study individual social interactions the building blocks of society. A recent well-known theorist Anthony Giddens has not accepted the idea of some sociologists that society has an existence over and above individuals. He argues, “Human actions and their reactions are the only reality, and we cannot regard societies or systems as having an existence over and above individuals”.

14.8.3 Culture and personality view

How individual and society affect each other? Or Individual and Society interacts?

Both the above views are incomplete. In reality, it is not society or individual, but it is society and individual which helps in understanding the total reality. The extreme view of individual or society has long been abandoned sociologists from Cooley to the present have recognised that neither society nor the individual can exist without each other. This view was laid down mainly by Margaret Mead, Kardiner and others who maintained that society’s culture affects personality (individual) and, in turn, personality helps in the formation of society’s culture. These anthropologists have studied how society shapes or controls individuals and how, in turn, individuals create and change society. Thus, to conclude, it can be stated that the relationship between society and individual is not one-sided. Both are essential for the comprehension of either. Both go hand in hand, each is essentially dependent of the other. Both are interdependent on each other.

The individual should be subordinated to society and the individuals should

sacrifice their welfare at the cost of society. Both these views are extreme which see the relationship between individuals and society from merely the one or the other side. But surely all is not harmonious between individual and society. The individual and society interact on one another and depend on one another. Social integration is never complete and harmonious.

14.9 Conclusion

The well-being of nations can occur at the cost of the well-being of their citizens, and this seems to have happened in the past. Yet in present day conditions, there is no such conflict. Society and individual are made mutually dependent and responsible and mutually complementary. As a result, society progresses well with the minimum possible restrictions on the individual. Society demands greater sacrifices from its greater individuals while the fruits of the works of all are meant equally for all. A sincere attempt is made by the sociologists to bring to the minimum the clash between the individual and the society, so that there will be few psychological problems for the individual and the society both. The inherent capacities, energies and weakness of the individual are properly taken into account and the evolution of the relation between the two is made as natural as possible. Human values and idealism being given due respect, the development of the relation between the two is more or less philosophical.

14.10 Summary

Sociology is generally defined as ‘the science of society’. Man is a social animal. Both nature and necessity impel man to live in society. He lives in social groups in community and in community and in society. He cannot live without society. Society has become an essential condition for human life to arise and to continue. So, society is the most important term in sociology. Society is the ‘web of social relationship.’ Society may be defined in ways: (i) functionally defined and (ii) defined structurally. Society is always changing. Society is always changing. Society is an abstract term. The relation between society and individual is very close. The question of relationship between the individual and the society is the starting point of many discussions. The aim of this unit is to show the questions: 1. How a man is a social animal? 2. How individual and society affect each other? Traditionally there are two opposed approaches to the solution of the problem. 1. The Social Contract Theory and 2. The Organic Theory. Besides in addition to these theories there exists evolutionary theory. A number of sociologists have viewed that society has been created by formal contract. Thomas Hobbes, Locke and Rousseau had been the

three great exponents of the theory. According to the theory society has been created by men for security and to safeguard their liberties and property. The others are the organic theory of society and evolutionary theory. The above-mentioned theories fail to explain the relationship between the individual and the society. MacIver has cited a number of case studies to justify the theory of development of man's social nature. All the above four case studies prove that human being is social by nature. Human nature develops in man only when he lives in society, only when he shares with his fellow beings' common life. Necessity makes man a social animal. Man lives in society for his mental and intellectual development. A number of thinkers viewed that man cannot survive without society and society cannot exist without individuals. Yet you can have individuals without society, but society is nothing more than a group of individuals. Therefore, the individual is more important, as society is not a thing, just an interacting set of individuals, each properly seeking their own interests.

Keywords :

Society, Individual, Personality, Culture.

14.11 Questions

1. Answer the following questions briefly: (5 marks)

- (a) What do you mean by society?
- (b) How is society related to culture?
- (c) "Society is the web of social relationship"- Discuss.
- (d) "Man is a social animal"-Describe the relation between man and society.
- (e) Why individual becomes a social animal by nature?
- (f) How does individual affects society?
- (g) How does society affect the individual?
- (h) Why is society and culture interdependent?

2. Answer in detail: (10 marks)

- (a) What is the relationship between individual and society?
- (b) What is the role and responsibilities of the individual in society?
- (c) How individual and society affect each other?
- (d) In reference to the four case studies show how human beings became social animal?
- (e) How can individual contribute to bring changes in society?

14.12 Suggested Readings

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Unit 15 □ Social Groups

Structure

15.1 Objectives

15.2 Introduction

15.3 Definition

15.3.1 Features

15.3.2 Characteristics

15.3.3 Group and aggregate

15.3.4 Group and Potential Group

15.4 Relation—Group and Society

15.4.1 Difference—Group and Society

15.4.2 Group formation and related theories

15.5 Types of Group

15.5.1 Other important Groups

15.6 Summary

15.7 Key Words

15.8 Questions

15.9 Suggested Readings

15.1 Objectives

In this unit, we shall come to understand the following points

- Definition
- Important features of group
- Characteristics of Social groups
- Difference and Relation
- Group formation and related theories
- Types of social groups

15.2 Introduction

Man is a social animal. He rarely, if ever, exists alone. As human beings we are part of several social groups, because human beings have lived in various types of groups. Under different circumstances from the primitive hunting and gathering societies to modern electronic age. Now we are trying to know about social group. Man forms as well as interact with numerous groups which vary according to size, structure and the quality of interaction among social members in every society. His daily life is largely of participating in groups. Groups are created and maintained because they enable individual members to attain certain goals or interests which they hold in common. Our social behaviour and personalities are shaped by the groups to which we belong. Through out his life, individual is a member of various groups – some are chosen by him, others are assigned to him at birth. Group's constitute the complex pattern of the “Social structure”. Groups are a part of society. Parsons defined sociology as the study of structural and functions of human groups. Social group is the basic factor in all social functions, social structures, social institutions, system and organization. All sociological studies are based upon the study of social group.

15.3 Definition

In this unit, we shall devote our attention to the study of social groups as the very basic organ in society. Everyone knows what a group is in general. When two persons or more come together and interact at one place it may be called a group. The group may be defined in various ways. Some important definitions regarding group are given below.

1. According to R. M. WILLIAMS (1951), “A social group is a given aggregate of people playing inter-related roles and recognized by themselves or other as a unit of interaction”. Here it can be said group is an aggregate of some people. The roles of the group members are inter-related. The group is considered as unit.
2. To R. M. MacIver (1953), “By group we mean any collection of social beings who enter into distinctive social relationships with one another. It is clear that there must be social relationships between the individual members of a group.
3. According to David (1968), “A social psychological group is an organized system of two or more individuals who are inter-related so that the system performs some functions, has a standard set of the role relationship among

its members and has a set of norms that regulate the function of the group and each of its members”.

4. Kretch, Crutchfield and Ballachy (1962) defined psychological group “as two or more persons who meet the following conditions: (i) the relations among the members are independent, each member’s behaviour influences the behaviour of each of the other, (ii) the members “share on ideology” a set of beliefs values and norms which regulate their mutual conduct”.
5. According to Paulus (1989), “A group consists of two or more interacting persons who share common goals, have a stable relationship are somehow interdependent and perceive that they are in fact part of a group”.

Here we can say that individuals interact with each other, either directly or indirectly. Besides this, the group members are independent in some manner i.e. what happens to one must affect what happens to others. Not only this, their relationship must be relatively stable. The members of the group involve to attain the goals and their interaction will be in a structured form so that, each group member performs the same or more or less similar functions each time they meet. Finally, it can be said that the individuals involved in a group must recognise that they are part of a group. Members of a social group need not have close physical or social contact, but the awareness of common membership is absolutely necessary for a group to exist.

To know the meaning of the group more clearly we think about all the groups to which we belong, viz, local friends, college friends, music, dance groups and so many. Generally people join in groups due to various needs and these include-

- i. Satisfaction of important psychological and social needs viz receiving affection and attention, for attaining belongingness.
- ii. Achievement of goal in a smooth and easy way. By working with others, the person performs the task well than doing it alone.
- iii. Getting knowledge and information on various issues which are not available at one place.
- iv. Getting safety and security.

In psychology we define group as the study of organisations and their behaviour. Psychology studies groups and explores the control of the individual within the group setting. Social organisational and group psychology are all powerful areas of study that look at many factors that drives group behaviour and the decisions that a group makes. Depending on the groups influence the group members individuality is often relinquished for the greater good of the group. It is the role of social psychology to uncover why this release occurs in groups and what effects it has on society.

15.3.1 Important features of group

The important features of group are :

- i. One or more individuals come together and influence each other.
- ii. There are social interactions and relationships amongst the individual members of a group.
- iii. There exists some common motives, drives, interests, emotions etc amongst group members.
- iv. There is communication among group members, both verbal or non-verbal.
- v. The group members have some common object of attention and group members stimulate each other.
- vi. They have common loyalty and participate in similar activities.
- vii. There exists feeling of unity in the group. Group members treat each other with respect and regard and has a sense of camaraderie that develops among them.
- viii. The action of the members is controlled by group.
- ix. There are some customs, norms and procedures which are acceptable to everyone but if exception happens, then the particular member will be ostracised from the group.

15.3.2 Characteristics of Social groups

From the definitions of social group given above the following characteristics may be pointed out :

- i. **A strong sense of we-feeling** : The members of a group help each other and defend their interests collectively. There is a feeling of belongingness among the members of the group. They work collectively against the harmful powers.
- ii. **Reciprocal relation** : Reciprocal relation exists among its members. The members of a group are interrelated to each other. Social relations are the fundamentals of group life.
- iii. **Common interest** : Each and every member of the group has a common interest. There is similarity among the members in regard to their interest which promotes unity.
- iv. **A sense of unity** : The members of a group are united by a sense of unity and a feeling of sympathy. Unity is essential for every group. Each and every member of the group treats each other as their own and there develops a sense of camaraderie amongst the members of group.

- v. **Affected by group characteristics** : Every group has some social characteristics which separate it from similar and dissimilar groups. These characteristics affect the members of the group.
- vi. **Common values** : There are certain values which are common among members and are traditionally respected and communicated to the succeeding generation. They are manifested in the mutual behaviours of the members. Members of the social group are bound together in terms of these common values.
- vii. **Control of group** : In each group there are some customs, norms and procedures which are acceptable to everyone. In fact without some norms the existence of group life is impossible. It may be stated that the reasons behind the similarity of behaviour in a group life is that the actions of the members are controlled by the group.
- viii. **Obligation** : In a group situation, all members have complementary obligations to each other. Also the relationships between the members of a group get strengthen through their mutual obligation and common social values.
- ix. **Expectations** : Not only mutual obligation, the members of the group also expects love, compassion, sympathy, so-operation etc. from all other members of the group. If mutual expectation is fulfilled, the group members are maintained in fact. A group can maintain its existence only if the constituent members fulfil their responsibility by satisfying the desires among themselves.
- x. **Awareness** : Awareness about its membership to differentiate them from other groups. The members of a group are aware of the existence of other members. Each member recognises that he is a part of the group. Greater importance is given to the group life in comparison with individual life.

15.3.3 Group and Aggregate

As a social being man lives in group and continuously creates with his fellows new groups such as the family, the friendly group, the social class, a party or a football club, a village, a nation, a trade union is a social group. A social group is a collection of people who interact with each other and share similar characteristics and collectively have a sense of unity.

Aggregate : An aggregate is a gathering of persons in physical proximity who have come together temporarily and lack any organisation or meaningful social interaction. An audience, a crowd, passengers on the same bus and a gathering of

people watching a fireworks display or a football match are all aggregates. Most people in the crowd do not know one another and therefore, there is no possibility of meaningful interaction among them. Members of the aggregate do not share common characteristics and hence do not share a sense of belonging to the group.

It is as a physically compact aggregation of human beings brought into direct, temporary and unorganised contact with one another. It is quickly created and quickly dissolved. There are, of course, myriads of casual meetings of friends, acquaintances or strangers taking place at all times in every society. On the street, on the house porch, on the train, in the office, in the market place and so forth.

15.3.4 Category / Potential group/ quasi

A social category is a collection of people who do not interact but who share similar characteristics of group. A social category is not an aggregate in the sense that they are a collection of individuals. A category may exist, even if, its components are not physically concentrated together. It is a class of persons who are distinguished from the rest on the society by a certain status that is ascribed to them. Artist, student, teenagers/ youths, peasant, toto drivers, auto drivers, doctors, film stars and all bachelor persons form in each division, a social category. Members of a category may not be related with each other on the basis of a social group. One film actor may have no relation whatsoever with another, and these may be no desire in them to work together for a common purpose, yet they shall form a social category and absence of a relationship or a goal will prevent them from becoming a group. But as soon as these two actors form an association for securing their rights in the film industry, they become members of a social group. They may, as a social category, attend in a party, not as a social aggregate. But they can without the mark of their status, become a part of the social aggregate when they crowd together with others to watch an event. Cine goers as a class form a social category distinct from those in society who abjure films as a means of entertainment; but the audience at a particular show are an aggregate. From the above discussion it is clear that each person belongs to a family and, in this sense, a member of a category or an aggregate automatically forms part of one group or other.

15.4 Relation between society and social group

In sociology, the term ‘Society’ refers not to a group of people but to the complex pattern of the norms of interaction that arise among them. People are valuable only as agencies of social relationships. There are two types of definitions of Society – (i) the functional definition, and (ii) the structural definition. From the

functional point of view, society is defined as a complex of groups in reciprocal relationships, interacting upon one another, enabling human organisations to carry on their like-activities and helping each person to fulfil his wishes and accomplish his interests in association with his fellows. From the structural point of view society is the total social heritage of folkways, mores and institutions, of habits, sentiments and ideals. Society, to quote MacIver and Page is an ever changing complex system. “of usages and procedures, of authority and mutual aid, of many groupings and divisions, of control of men.” Whether this be direct and indirect, organised or unorganised, conscious or unconscious, co-operative or antagonistic.”

15.4.1 Difference between society and groups

Difference between society and groups may be pointed out :

- 1) Group is a collection of human beings i.e. is an aggregation of individuals who enter into certain distinct social relationships with one another for a specific purpose or a set of purposes. On the other hand, society may be defined as a web of reciprocal relationships and interactions among men and groups within a cultural framework.
- 2) Group is an artificial creation, society is natural growth.
- 3) Membership of Group is voluntary, membership of society is compulsory.
- 4) Group is always organised, society is unorganised.
- 5) Group is formed for specific purpose, on the other hand society acts for general purpose.
- 6) Group is marked by co-operation and the society is marked by co-operation and conflict.
- 7) Group may be temporary and society is permanent.

15.4.2 Group formation and related theories

Group formation is connected with the following theories :

- i. The manner in which the groups form.
- ii. The structures and processes of the group.
- iii. The functions of the group in different situations.

There are mainly five stages of group development, viz.

- a) Forming
- b) Storming
- c) Norming

- d) Performing, and
- e) Adjourning
- a) Forming is a stage which is characterised by some confusion and uncertainty. Forming is actually an orientation period when members get to know one another and share expectations about the group. This is the initial stage when the group comes together and members begin to develop their relationship with one another and learn what is expected of them.
- b) Storming is the stage when one can see the height level of disagreement and conflict. Members mainly voice their concern and criticism occurs at this stage. Actually in this stage interpersonal conflicts arise and differences of opinion about the group goals also emerge. It is important to work through the conflicts at this time and to establish clear goals.
- c) Norming is characterised by the recognition of individual differences and shared expectations. Responsibilities are divided among members and the group decides how it will evaluate the progress. If the group resolves its conflicts, it can establish patterns of how to get its work done. Expectations of one another are clearly articulated and accepted by members of the groups.
- d) Performing occurs when the group has matured and attains a feeling of cohesiveness. In this stage members of the group make decision through a rational process that is focused on relevant goals rather than emotional issues. Issues related to roles, expectations and norms are no longer of major importance. The group is focused on its tasks, working effectively to accomplish its goals.
- e) Adjourning indicates that members of the group often experience feelings of closer and sadness as they prepare to leave. It is the final stage when the group, after achieving the objectives for which it was created, starts to gradually dissolve itself.

Theories of group formation

Theories are establishing hypothesis which explain a particular phenomenon. Many theories may explain one phenomenon, as for instances “delinquency”. There are psychological, biological themes which explain delinquency. On the same lines as above there are many theories which explain how groups are formed and how they develop and progress. There are several theories regarding group formation and development. The theories put forward here include classic theory social exchange and social identity theory.

- i. **Classic Theory** : A classic theory developed by George Homans suggests

that group develop on the basis of activities, interactions and sentiments mainly. Basically this theory indicates that when individuals share common activities they will have more interactions and will develop attitudes (either positive or negative) toward each other. This main element in the interaction of the individuals involved.

- ii. **Social Exchange Theory** : Besides this, another important theory is the social exchange theory which offers an alternative explanation for group development. According to this theory individuals form the relationship on the basis of implicit expectation of mutually beneficial exchanges based on trust and felt obligation. It can further be said that a perception that exchange relationships will be positive if persons are to be attracted to and affiliate with a group.
- iii. **Social Identity Theory** : Another important theory is social identity theory which offers explanation for group formation. This theory suggests that individuals get a sense of identity and self-esteem based on their membership in salient groups. The group is demographically culturally and organisationally based.

15.5 Types of social groups

Social groups may be classified from a variety of view points : The size of the group, the nature of their interacts, the degree of organisation, the nature of group interaction, kind of contact among the members, the duration of the group and the like. Following Tonnies and Cooley, sociologists have attempted to classify groups on the basis of other criteria. French sociologist G. Gurvitch has proposed fifteen criteria of classification. However, on the basis of the accumulated work of sociologists we may classify the following ten dichotomous groups and groupings from as many angles as possible:

- 1) Primary group and Secondary group
- 2) In-group and out-group
- 3) Community and Association
- 4) Permanent group and transitory group
- 5) Vertical group and Horizontal group
- 6) Formal group and Informal group
- 7) Contractual group and non-contractual group
- 8) Voluntary group and in-voluntary group
- 9) Homogeneous group and heterogeneous group

10) Institutional group and non-institutional group

Each pair of this classification implies more or less mutually exclusive categories. But, we must bear in mind, the ten basis of classification are not necessarily mutually exclusive. The family, for example, is a primary group, but it may also be viewed as an in-group, as a vertical group, as a permanent group, as an institutional group and so on.

1) Primary and Secondary group

Charles H. Cooley has classified groups into primary and secondary. His concept of primary group is similar to Sumner's concept of the in-group. The primary group is the simplest and most universal of all forms of social organisations. It is a small group in which a small number of persons come into direct contact with one another. A small number of men meet face-to-face for companionship, mutual aid, the discussion of some common questions. The family, the play group, the neighbourhood group, congeniality group, intimate friendship group and so on. Cooley lays emphasis on face-to-face association and the relationship of "sympathy and mutual identification" i.e. "We feeling". Fundamentally, these groups are harmonious and affectionate. On the other hand, secondary group may be defined as a kind of association which is characterised by impersonal or secondary relations. They do not depend on face-to-face contact. Here human contacts become superficial and undefined. In a secondary group the co-operation with the fellow members is indirect, formal, impersonal and of "touch-and-go" type. The trade union, the business corporation, the political party, the church organisation, the state, Red cross society are examples of secondary groups.

2) In group and Out group

Sociologist Sumner classified groups into two – (i) in-groups and (ii) out-groups. The distinction between in-groups and out-groups is sociologically significant. In-groups are those groups to which we belong and towards which we feel pride and have a strong loyalty. Out-groups are those groups to which we do not belong and towards which we may feel contempt and even hostility. In-groups are "we" groups the group of insiders where as out-groups are "they" groups or a group of outsiders. In the in-groups we express our deepest sentiments of love and sympathy and we have a sense of solidarity, loyalty, friendliness, and co-operation. These groups are not necessarily small, they can be as large as a nation or even bigger. Caste groups, religious groups, political parties, linguistic groups, football teams are all in-groups, to people who belong to them. Whenever there is a communal or inter-caste conflict, members on each side become far more united and sensitive. During the Kargil crisis, people of India displayed a great sense of pride and

patriotism. During election members of political parties or caste groups often forger individual differences and support candidates from their own in-groups.

3) Community and Association

One of the most important divisions of social groups is that which is based on community and association. A community is a group of people who live together in a particular locality and share the basic conditions of a common life. A community must be such a group in which an individual may live his life in full, Maclver defines it as “an area of common life, village or town or district or country or even wider area. To deserve the name of community the area must be somewhat distinguished from further areas, the common life may have some characteristics of its own such that the frontiers of the area have some meaning. The mark of a community is that it is the total organisation of social life in the area; “one’s life may be lived wholly within it”. A tribe may be a community while a church is not, the latter gives a glimpse of life only sectionally. Primitive communities tried to live in a more or less self-contained fashion, while modern communities are all interdependent on each other. A community is characterised by the following factors :

1. Definite Locality : Community is a group of people living together in a particular locality. Society has no definite boundary.
2. Community sentiments : Not only locality, the presence of common sentiment among the members of the community is necessary.
3. Community is a species of society. It exists within society and possesses its distinguishable structure which distinguishes it from other communities.
4. Community is a concrete concept. It is a group of people living in a particular locality and having a feeling of oneness.
5. A group of people.
6. Permanency : Community essentially includes a permanent life in a definite place.
7. Naturality : Communities are not natural, not created. AN individual is born in a community.
8. Wider ends.
9. Likeness
10. A particular name.

Association :

An association is a group of people organised for a particular purpose or a limited number of purposes. According to MacIver an association is “an organisation deliberately formed for the collective pursuit of some interest or set of interests, which its members share”. According to Ginsberg, an association is “a group of social beings related to one another by the fact that they possess or have instituted in common an organisation with a view to securing a specific end or specific ends”.

The following elements may be mentioned:

1. A group of people.
2. These people must be organised.
3. They must have a common purpose.

The following are the differences between community and association:

1. An association is partial while a community is a (whole)/ integral.
2. Association exists within community i.e. association is not a community but is an organisation within the community.
3. Community is not created but it grows. It is spontaneous. An association is deliberately created by some individuals for realizing a specific purpose.
4. Membership of an association is limited and voluntary while the membership of community is of wider significance and compulsory.
5. Community sentiment (we feeling) is an essential feature of community, but not of association.
6. A community works through customs and traditions while an association works through written laws and rules.

On the basis of norms and rules, groups can be categorised into the following types:

1. **Formal Group:** It is generally formed on the basis of specific norms, rules and values. The group of students in a classroom – an example of this type.
2. **Informal Group:** The nature of the group is not formed at all. The rule usually flexible. Play groups, peer groups and social club – are example of informal groups.

Besides the above two, group can also be classified into various categories as given below:

3. **Original Group:** The groups which are formed for specific purpose and are carefully planned is called organised group. Family, school, club etc.

4. Spontaneous Groups: These groups are formed without any careful planning. Audience may be considered as spontaneous group.
5. Command Group: Command groups are identified by the organisational chart. It consists of a supervisor and the subordinates that report to the supervisor.
6. Task Group: A group of people work together to achieve a common task. In many situations there is a specified time period. This can be referred to as task forces.
7. Functional Group: Functional group is generally created by the organisation to accomplish specific goals within an unspecified time frame. Functional group generally exist, after achievement of current goals and objects.
8. Interest Group: It usually continues overtime and may last longer than general informal group. It is seen that the interest of the members may not be part of the same organisational department, but they are bound by some common interest.
9. Friendship Group: These groups are formed by the members who enjoy similar social activities, political beliefs, religious values and other common bonds.
10. Reference Group: This group has been developed recently. Hyman used it in 1942 in his book "Psychology of status". Man, a social belong to many groups and wants to belong to some other groups for which he tries to follow the rules and norms of that particular group, so that he too may be identified as a member of that group – this group is reference group. R.K. Murton, New Comb, Turner, Johnson, Sherieff and Sherieff also used the term "Reference Group".
11. Temporary Group: Studies indicate that temporary groups come together for a certain purpose and disburse after the task is over. These groups have their own unique sequences of actions.

15.5.1 Some other Groups

There are other types of groups, a few of which are pointed out below:

- a. Clique : An informal tight knit group usually in a High school/ college setting that shares common interests. There is an established yet shifty power structure in most cliques. The effects of cliques are varied.
- b. Club : A club is a group, which usually requires one to apply to become a member. Such club may be dedicated to particular activities, such as sports clubs.

- c. Franchise : This an organisation which runs several instances of a business in many locations.
- d. Gang : A gang is usually an urban group that gathers in a particular area. It is a group of people that often hang around each other. They can be like some clubs, but much less formal.
- e. Mob : A mob is usually a group of people that has taken the law into their own hands. Mobs are usually a group which gathers temporarily for a particular reason.
- f. Posse : A posse was initially an American term for a group of citizens that had banded together to enforce the law. However, it can also refer to a street group.
- g. Squad : This is usually a small of around 3-8 people, that would work as a team to accomplish a certain goal.
- h. Team : This is similar to a squad, though a team may contain many more members. A team works in a similar way as a squad.

15.6 Summary

Parsons defined sociology as the study of structure and function of human groups. It means sociology is the systematic study of human groups. The study of society is called Sociology. From the above, we can conclude that social group is the basic factor in all social functions, social structure, social institution, systems, and organisation. All sociological studies are based upon the study of social group. It means that social group is important in human life. The importance of social groups becomes clearer when we observe that human personality develops in social groups. The whole process of socialization pass through social groups. Man leans his culture among the groups in which he lives.

15.7 Keywords

Group Behaviour, Group Conflict, In-group, Out-group, Society, Potential Group, Aggregate.

15.8 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Describe briefly the various kinds of social groups.
- (b) Write a note on reference groups.

- (c) What is the importance of social groups?
- (d) What are the relations between society and social groups?
- (e) What is the importance of primary groups?
- (f) Differentiate between in-groups and out-groups.
- (g) How many stages of group development?
- (h) Show the relation between society and social groups.

2. Answer in detail:**(10 marks)**

- (a) Write a note on social groups.
- (b) What are the main characteristics of secondary group?
- (c) Point out the main characteristics of social groups.
- (d) Distinguish between primary group and secondary group.
- (e) Describe with illustrations the characteristics of primary and secondary groups.

15.9 Suggested Readings

1. Vidya Bhushan and D.R. Sachdeva- An Introduction to Sociology, Distributor- Kitab Mahal, 1987
1. D.C. Bhattacharya- Sociology, Bjjaya Publishing House, 1976, Calcutta-700006
2. P. Gisbert- Fundamentals of Sociology, Oriental Black Swan, 2015
3. Society, an Introductory Analysis, London, MacMillan & Co., R.M. MacIver & C.H. Page, 1998, Delhi
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5. Wikipedia.org

Unit 16 □ Association

Structure

16.1 Objectives

16.2 Introduction

16.3 Definition

16.4 Characteristics

16.5 Differences between association and Society

16.6 Differences between association and community

16.7 Differences between association and institution

16.8 Summary

16.9 Questions

16.10 Suggested Readings

16.1 Objectives

In this unit, we shall come to know about-

- The concept of association
- Meaning and definition of association
- Utility of association
- Differences between society, community and institution

16.2 Introduction

Man is a social animal. He cannot live in isolation. Always he tries to keep contact with his fellow beings for his survival. Men have diverse needs, desires and interests which demand satisfaction. There are three ways of fulfilling these needs. Firstly, they may act independently each in his own way without caring for others. This is unsocial with limitations. Secondly, men may seek their needs through conflicts with one another. But this method is precarious and wasteful and, in opposed to the very existence of society. Finally, men may try to fulfill their ends through co-operation and mutual assistance. When this element of co-operation is introduced, an association comes into existence.

16.3 Definition of Association

Now the question is, what is an Association? Every group of persons cannot be described as an association. When a group or collection of individuals organize themselves expressly for the purpose of pursuing certain of its interests together on a pursuit an association is said to be born.

Every group of persons cannot be described as association. If groups of persons together watch any public event no association is created between them since they have not been brought together by a common interest which creates a relation between them but as soon as these persons cooperate with each other to remove from a scene of accident the injured and the hurt, they can create an association for themselves. An association, therefore, is based on a definite function, whether it be political, economic, scientific, educational, literary, or religious. In other words, when at least two or more persons with one interest or more are organised an association comes into existence. Membership of an association is, therefore, related to a specific 'interest'. An individual may at the same time have various 'interests' and as such he may be a member of several associations at the same time. He may be a member of several clubs; he can have his membership in a business group, and he may belong to a particular church or a particular religious association. Thus, the family, church, trade union, Football club, university, hospital- all are the example of association. Association may be formed on several basis, for example, on the basis of duration i.e., temporary or permanent like Flood Relief Association which is temporary and State which is permanent; or on the basis of power, i.e., sovereign like State, semi-sovereign like university and non-sovereign like clubs; or on the basis of function i.e., biological like family, vocational like Trade Union or Teachers' Association, recreational like Tennis Club or Music Club, philanthropic like Charitable Society.

Now we try to point out the following definition of association. In general, an association is a group of people organized for a particular purpose or a limited number of purposes. According to MacIver, an association is "an organization deliberately formed for the collective pursuit of some interest or set of interests, which its members share." To Ginsberg, an association is "a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends." G.D.H. Cole says, "By an association I mean any group of persons pursuing a common purpose by a course of cooperative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down in however rudimentary a form, rule for common action." P. Gisbert states that an association is a group of persons who unite on a definite, common, and limited purpose.

16.4 An association has the following characteristics

1. **A group of people:** An association is basically a group of people who form it for the attainment of common goals. Without a group of people, no association can be formed. Hence a group of people is important.
2. **Organization:** Association does not refer to any ordinary group of people rather it refers to an organized group of people. It is a concrete group which can be seen while at work. An association rests on an organization which is operated by responsible agents and it acquires a legal entity or recognition.
3. **Common aims and objectives:** No association can maintain its identity without any distinct aim and objective. An association is formed for the attainment of some common objectives. Members who do not endorse these objectives do not become members of the association.
4. **Some rules and regulations:** Association cannot exist without formal rules and regulations. Every association floats on the ground of certain rules and regulations. Rules and regulations are formed to run it on the basis of these rules and regulations. It also contains code of conduct for the members.
5. **Co-operative spirit:** Association is the result of co-operative spirit of some organized individuals. People work together with a cooperative spirit to fulfill some common purposes. This cooperative spirit helps them realize their objectives. When this spirit is cracking there is no cooperation and no association.
6. **Membership is voluntary:** Associations are products of modern societies. People voluntarily join in an association to fulfil their desired aims and objectives. Members can also withdraw their membership when they feel so. Similarly, no one can compel them to be a member of any association. But they have to obey the rules and regulations of the association.
7. **Degree of permanency:** Some associations may be temporary whereas some are permanent. There exist some long-lived associations like family or state. Similarly, there exists some temporary associations like flood relief association.
8. **Legal Status:** Association is an organized social group which has responsible members. This shows that association has legal status. It can sue or be sued. Legal action can also be taken against the members as well as officials if disobey its rules and regulations.
9. **Office bearers:** Each and every association is formed to fulfil the interests of its members. To run the association smoothly it requires some office

bearers who manage its affairs and guide its functioning. These office bearers are elected for a definite period of time by its members.

- 10. Association is artificial in nature:** Association is an artificial creation, not natural. It is manmade in nature. Some individuals deliberately form association to fulfil their common objectives. There exists no natural bond between the members of association. Rather there exists a bond of self-interest.
- 11. Limited significance:** An association is a temporary group organized for the fulfilment of particular interests of its members. It has significance for its members so far as it serves their purpose. It may lose its significance when it will fail to serve its members purpose.
- 12. Variety of functions:** Association performs a variety of functions for its members as well as for society. Every association has to perform various functions for its members.

16.5 Differences between society and association

There are various differences between society and association. The following are the points of difference between society and association.

1. Society is a system of social relationship; association is a group of people: The widest and most inclusive term is society. It is an 'everchanging complex', a 'web of social relationship' that is constantly changing. In sociology, the term 'society' refers not to a group of people but to the complex pattern of the norms of interactions that arise among them. Society is a system of social relationship which are invisible intangible. It is the result of natural evolution. On the other hand, association is a group of people organized for the fulfilment of particular interests for its members.
2. Society is older than association: Society is older than association and is in existence since man appeared on the earth while association arose at a later stage when man learnt to organize himself for the pursuit of some particular purpose.
3. Membership of society is compulsory: Man cannot live without society. Society will exist as long as man exists. The membership of society is compulsory, on the other hand, man may live without being a member of any association at all. The membership of an association is voluntary, association may be only transitory.
4. The aim of society is general: The aim of society is general while that of association is particular. Society comes into existence for the general

wellbeing of the individuals. Hence, the aim of society is general. It is marked by both co-operation and conflict.

5. Society may be organized or unorganized; on the other hand, association must be organized. Association is formal for fulfilling the interests of its members.
6. Society is natural, association is artificial.
7. Society is marked by both co-operation and conflict on the other hand association is based on co-operation alone.

16.6 Differences between association and community

The following points may be mentioned to differentiate between association and community.

1. **Community is a natural growth, where as association is an artificial creation.** An association is deliberately created by some individuals for realizing a specific purpose. Community is not created but it grows out of community sentiment. It has no beginning, no hour of birth. It is spontaneous.
2. An association is partial while the community is a whole. An association is formed for the achievement of some specific purpose which does not include the whole purposes of life. On the other hand, a community includes the whole circle of common life. A community is more than any specific organizations that rise within it.
“It does not exist for the pursuit of special interests. It is not deliberately created. It has no beginning, no hour of birth. It is simply the whole circle of common life, more comprehensive, more spontaneous than any association.”
3. Associations exist within community. An association is formed by the individuals for realizing a specific purpose. On the other hand, community is not created but it grows out of community sentiment. Association is not a community but is an organization within the community.
4. Membership in an association has a limited significance while the membership of community is of wider significance. It is true that an association may be wider than or different from those officially professed. But we belong to associations only by virtue of some specific interest that we process. Consequently, there can be a multitude of association within the same community. And the individual, of course, may belong to many.

The president Butler of Columbia University reported membership in twenty clubs in addition to dozens of other associations.

5. The membership of association is voluntary, but the membership of community is compulsory. We are born in communities, but we choose our associations.
6. Community sentiment is an essential feature of community but not of association. There can be no community without 'we feeling'.
7. To fulfil the purposes of the association office bearers are must. So an association has got its office bearers who manage its affairs while an office is not necessary to constitute a community.
8. A community works through customs and traditions while an association works mostly through written laws and rules. The constitution of an association is generally written. It has also a legal status.
9. Associations may become community, at least temporarily. There are the examples of seventeenth century trading company outposts which became communities in every respect, or of military units compelled to create their own communities when isolated for a period of time.
10. There are borderline cases between community and association, such as the monasteries, convents and prisons. The family and the state- the two major social organization may seem to lie on the borderline between associations and communities. The family in some of its forms, especially in some primitive and extremely rural societies, as many of the attributes of a community. In these cases, people toil, play and even worship almost wholly within the orbit of the family. It circumscribes largely or even wholly the lives of its members.

MacIver says, "In modern society, in all complex civilizations, the family becomes definitely an association, so far as its adult members are concerned. The functions of the family are more and more limited and defined as the social division of labour increases. But even in the most complex society, the family, for the new lives that arise within it, is more than an association. To the child, the family is a preliminary community which prepares him for the greater family."

MacIver also observes that though the state began in the olden times as a community, in the modern world it is gaining characteristics of an association. The state can be regarded as an association in some sense or the other with its governmental apparatus. Whether or not such apparatus is totalitarian in nature, the operates today as an association that controls the community.

The distinctions between community and associations were very much clear in

primitive societies. But due to the rapid urbanization, development of transportation and communication, it becomes very difficult to distinguish between them.

Though an association has been described as a group of persons, it is distinct from a group because while anybody of persons can become a group by being reciprocally involved in it, an association is a group that must be expressly organized for the fulfilment of a common purpose, even a crowd or a class of person may be described as a group but since it is without any organization, it can not become an association.

16.7 Difference between association and institution

Associations and institutions are different conceptually. Sometimes confusion arises between institutions and associations because the term in a different context, may mean either one of the other. But there is a much more distinction to be made between institutions and association. The following differences between association and institution may be pointed out:

- i. Institutions are the rules of procedure, on the other hand association is a group of individuals organized for the pursuit of a specific purpose. Family is an association which is organized for the preparation of mankind while marriage is its main institution. Likewise, political party system is an institution, state is an association. The church is an association, while baptism is an institution. An association represents human aspect, while an institution is a social condition of conduct and behaviour.
- ii. An association is considered as “an organized group”. It has form and it is concrete. On the other hand, an institution is considered as a “form of procedure”. It has no form and is abstract.
- iii. Associations are formed deliberately while institutions grow.
- iv. Association denotes membership, while institution indicates a mode or means of service (procedure of work). Institutions give life and activity to associations, communities, or any other types of societies. To Spott, “Associations are things, institutions are modes and ways. We are born and live-in association”.
- v. Every association bears a particular name, while every institution is based on cultural symbol.
- vi. An association is an organized group while an institution is an organized procedure.

- vii. Association is a group of people organized for the pursuit of some specific purposes. On the other hand, institutions fulfil all the primary and basic need of people.

In spite of the differences between the two, it may be noted that no institution can function without an association. Institutions are impossible without associations.

It may also be noted that while association and institution are different concepts, no institution can function without an association. Again, institutions give life and activity to associations, communities or any other types of societies. They are related to each other as every organisation has an institutional framework, which allows it to survive. An association has a location, on the other hand, an institution does not have a location.

16.8 Summary

In this unit we have studied the meaning, characteristics, various types of association, and differences between association and other entities. An association is a group of people organized for a particular purpose or a limited number of purposes. The life of an association is up to the achievement of the aim for which it has been created. The existence of association after his achievement of the aim becomes, immaterial and irrelevant. It becomes nominal and lifeless body of formalities only. The aim is the soul of the association. Thus family, church, trade union, music club all are the instances of association. But there are some differences between association and community. G. D. H. Cole says, “By an association I mean any group of persons pursuing a common purpose by a course of corporative action extending beyond a single act and for this purpose agreeing together upon certain methods of procedure, and laying down, in however, rudimentary a form, rule for common action.”

Keywords :

Association, institution, organization, society, community

16.9 Questions

1. Answer the following questions briefly: (5 marks)

- What do you mean by association?
- What are the differences between community and association?
- What are the importance of association?
- Point out five associations including their institutions.

- (e) Describe three functions of an association.
- (f) What are the three types of associations?
- (g) What are the benefits of membership in association?
- (h) Is association an organisation?
- (i) Why do we need association?

2. Answer in detail: (10 marks)

- (a) Write a note on the nature of association.
- (b) Point out the Characteristics of the association.
- (c) What are the differences between institution and association?
- (d) What are the differences between society and association?

16.10 Suggested Readings

1. Vidya Bhushan and D.R. Sachdeva- An Introduction to Sociology, Distributor- Kitab Mahal, 1987
2. D.C. Bhattacharya- Sociology, Bjjaya Publishing House, 1976, Calcutta-700006
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6. Surajit Sengupta- Introductory Sociology, 1984, New Central Book Agency, Calcutta 700009
7. Wikipedia.org

Unit 17 □ Institution

Structure

17.1 Objectives

17.2 Introduction

17.3 Meaning of Institution

17.4 Its Characteristics

17.5 Institutions—Its types

17.6 Its functions

17.7 Difference between society and Institution

17.8 Difference between institution and Community

17.9 Difference between institution Association

17.10 Summary

17.11 Key words

17.12 Questions

17.13 Suggested Readings

17.1 Objectives

The objective of the present topic is to give a general idea of basic forms of institution. After reading this, you will be able to

- Understand the concept of institution.
- Describe the different ways in which individuals relate to each other.
- Relation between institutions and association and society.

17.2 Introduction

As a social animal, man always works so that these activities may fulfil our needs. For this reason, we often try to search practical means or methods. From this research we came to know the concepts like institution, values, Folkways and Mores, the complex relation between the individuals living in the society are controlled by the concepts. How these concepts influence social life of the individuals.

17.3 Meaning of Institution

In everyday language people use 'institution' to mean organizations. For example, college is called educational institute. But in Sociology, the concept 'institution' has a specific meaning. According to Ellwood, Institutions are "habitual ways of living together which have been sanctioned, systemized and established by the authority of communities." Woodward and Maxwell say, an institution is a "set or web of interrelated folkways, mores and laws which enter in some function or functions." According to Green, "An institution is the organization of several folkways and mores into a unit which serves a number of social functions". According to Horton and Hunt, "an institution is a system of norms to achieve some goal or activity that people feel is important, or more formally an organized cluster of folkways and mores centered around a major human activity." Gillin and Gillin says, "A social institution is a functional configuration of culture pattern (including actions, ideas, attitudes and cultural equipment) which possesses a certain permanence, and which is intended to satisfy felt social needs." M.T. Majumder defines institution "as collective mode of response or behaviour which has outlasted a generation, which prescribes a well-defined way of doing things and which binds the members of the group together into an association by means of rituals, symbols, procedures and officers possessed of regulatory power or Danda." According to Bogardus, "A social institution is a structure of society that is organized to meet the needs of people chiefly through well established procedures." According to Ginsberg, "Institutions are definite and sanctioned forms or modes of relationship between social beings in respect to one another or to some external object. These may be described as recognized and established usages governing the relations between individuals or groups." According to MacIver, "an institution is a set of formal, regular and established procedures, characteristic of a group or number of groups that perform a similar function within a society. In short, an institution is an organized way of doing something." Barnes defines social institution as "the social structure and machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs." Sumner said, "An institution consists of a concept (idea, notion, doctrine, interest) and a structure." Then he points out that "institutions begin in folkways, become customs and develop into mores by having attached to them a philosophy of welfare." Chapin has given a definition of an institution in terms of the cultural concept. "A social institution is a functional configuration of culture patterns (including actions, ideas, attitudes and cultural equipment) which possesses a certain permanence, and which is intended to satisfy felt social needs." According to Horton, "An institution is an organized system of social relationships which embodies certain common values and procedures and

meet certain basic needs of society. To Landis, “Social institutions are formal cultural structures devised to meet basic social needs.”

MacIver propounds the view of institutions with the help of H.E. Barnes’s idea of the connotations of the term. Every institution has a definite interest and such it may well be confused with an association. In fact, an institution is a concept that is not totally divorced from an association, but it is not the association itself. Whatever be the common idea of the ‘institution’ as an organization, the sociological interpretation of the term lies in its equation with forms of procedure. By the term institution, Barnes understands certain mechanisms with the help of which society functions. MacIver explains the connection between an association and an institution by correlating the two by a dominant interest. According to the interest of the association. The institution will find its growth. Thus, with the interests of sex, home and parentage the family comes into existence as an association, and with it is related to the institution of marriage or inheritance. Similarly, interests of learning bring into being the college as an association and institutions of examinations and graduation. The church as an association is linked with institutions of forms of worship though interests of religious faith. This marriage, education, property and religion are the main institutions.

The relation between associations, institutions and interests is exemplified in the following chart:

Association	Characteristic Institute	Special Interests
1. Family	Marriage, the home, inheritance	Sex, home, parentage
2. College	Lecture and examination system, graduation	Learning, vocational preparation
3. Business	Bookkeeping system, incorporation, share capital	Profit
4. Trade Union	Collective bargaining, strike, picketing	Job security, wage rate, conditions of work
5. Church	Creed, communion, forms of worship	Religious faith
6. Political Party	Primaries, party “machine”, political platform,	Office, power, government policy
7. State	Constitution, legal code, forms of government	General regulation of the social order

17.4 Its Characteristics

From the above definitions we can understand the concept of social institution more precisely through its characteristics which are pointed out below :

- a) Institutions emerge out of social interactions within a group. Sumner points out that institutions are of two types - (i) Crescive institution and (ii) Enacted institutions. Crescive institutions are those norms that emerge unconsciously in society. Its origin is unclear and can not be dated. On the other hand, enacted institutions are consciously created for specific purposes. In modern days' laws which are rationally formulated, are an example of enacted institutions.
- b) Institutions are the means of controlling individuals. Every member of a society is expected to follow the rules, regulations and usages for the interest of the society. These can be informal or formal. If it is formal then it is codified and in most cases will have an organization responsible to see that individuals follow these rules.

For example, in Indian society if a person wants to get married she can do so only under one of the Marriage Act's formulated by the Government. The male and female agree to perform the duties of husband and wife respectively. In cases of conflict between them there are police and courts to deal with them.

- c) All institutions have roles and status. Every institution has a particular role and status to the individuals involved in it. Role is a set of behaviour expected of an individual in particular social context. Status is the position of the individual in society. In an educational institution, for example, there are students who come to learn from the society and are given the status of students, and the teachers who teach are given the status of "teachers". Both the teachers and students maintain discipline. As a student he/she has to attend class, obey the teachers. As a teacher he/she has to take classes, evaluate students' notebook. Control the students. Thus institutions operate through the means of roles.

Relationship between an organization and institution

Institutions and organisations are different conceptually. Institutions are recognized way of thinking while organizations are formal groups created to achieve specific objectives. At the same time they are related to each other as every organization has an institutional framework, which allows it to survive.

Cluster of social usage

Institutions are composed of customs, mores, rules organized into a functioning unit. An institution is an organisation of rules, and behaviour and in manifested through social activity and its material products. In short the institution functions as a unit in the cultural system viewed as a whole.

- I. Institutions have a degree of permanence. Our beliefs and actions are not institutionalized until they are accepted by others over a period of time. Once these beliefs and behaviour get recognition they become the yardstick for evaluation of the beliefs and actions of others.

It does not, however, mean that they do not change. Institutions function in accordance with cultural norms, however, in comparison with associations they have the greater degree of permanence.

- II. Well-defined objectives :

Institutions have fairly well defined objectives which are in conformity with the cultural norms. The institution of marriage has the objective of regulative the network of social relationships and the members of the society would consciously work for the attainment of the dis-objective. For example, marriage in the same caste or class objective has to be differentiated from different functions to which the members may be unaware of e.g. the function of marriage or gratification of sex urge and to have children.

- III. Symbols are a characteristic feature of institution :

A symbol may be defined as anything which depicts something else. Symbols may be either material or non-material in form. The institutions can have permanency identity and solidarity if they have some symbols. The members of that institution feel quite closer to each other by sharing the common symbols.

- IV. Institution has definite traditions. Each institution has a fairly definite tradition – oral or written. Such tradition refers to the purpose, attitude and the behaviour of the members. The tradition attempts to bring together individuals into functioning whole through established behaviour, common symbols and objectives. The traditions when become rigid, take the shape of the ritual.
- V. Institutions are transmitters of the social heritage. Social institutions are the great conservers and transmitters of the social heritage. It is in the institutions that individual learns basic values of the life. The child initially plays a role of general receptivity in the basic and multifunctional institution of the family and in this way receives the largest share of his social heritage. In this initial helpless state, culture is indoctrinated to him by his family.

- VI. Institutions are resistant to social change. As patterned forms of behaviour, social institutions are more resistant to social change than behaviour where such uniformity and regularity do not apply. Social institutions are thus, by their very nature, conservative elements in the social structure.

17.5 Types of institutions

There are several types of social institutions may be found. Sumner, Ballard, Chapin, Ross classify institutions in several ways. Sumner has classified institutions into two main types : 1. Crescive and 2.Enacted institutions.

1. Crescive Institution

Crescive institutions such as property, marriage and religion which originate from mores. These unconscious in origin.

2. Enacted Institution

Enacted institutions such as credit institutions, business institutions which are consciously organized for definite purposes.

To Ballard there are two main types of institutions : 1. Basic institutions and 2. Subsidiary institutions.

1. Basic Institution

The Basic institutions are those which are regarded as being necessary for the maintenance of social order in a given society i.e. the family, the economic institutions, the religious institutions, the educational institutions and the political institutions are regarded as basic institutions.

2. Subsidiary Institutions

The subsidiary institutions are complexes of the type which are not regarded as quite so necessary for the maintenance of social order. For example, recreational ideals and activities belong to this class.

Chaplin classified institutions with respect to their generality or restrictions in the society in which they are found. The cultural elements involved in general institutions are usually “universal”. While those involved in restricted institutions are usually “specialties”. Religion as such is a general institution, Hinduism is a restricted institution.

Ross mentioned two types of institutions : 1. Operative Institutions and 2. Regulative Institutions.

1. Operative Institutions

Operative institutions are those of which the main function is the organisation of patterns whose practice is actively necessary for the attainment of the objective e.g. the institution of Industrialism.

2. Regulative Institution

Relative **institutions** are organized for the control of customs and other types of behaviour which are not themselves part of the regulative institution itself; the legal institution is an example.

17.6 Functions of Institutions

Institutions have various important functions. Functions may be classified into two types :

1. Manifest functions and 2. Latent functions.

Institutions have manifest functions which are easy to recognise as part of the professed objectives of the institution. And latent functions which are unintended and may be unrecognized or if recognized, regarded as by products, says Merton. The primary institutions function in manifest manner. The working is direct and clear. These, however, give rise to the secondary institutions. They function in latent manner.

There are various important functions of the institutions. **The following functions are to be mentioned. :**

- 1) Institutions simplify action for the institutions. An institution organizes many aspects of behaviour into a unified pattern. One of the most highly integrated institutions in modern society is Military establishment. The soldiers learn to pass in orderly fashion from one type of behaviour to another without hesitation towards the objective of eliminating enemy.
- 2) Institutions provide a means of social control. Institutions play a central part in the process of social control. All major institutions – the family, the school, the religious institution, the state inculcate basic values and definitions to the young one.
- 3) Institutions provide order to the society. Besides helping individuals to satisfy

their basic needs, institutions provide unity to the society. The law of the jungle would prevail if there were no institutions that maintained order.

- 4) Institutions act as stimulant. The institutions may stimulate certain individuals to react against it and formulate new patterns of behaviour. Sometimes individual feels the disharmony between the various institutions. He seeks some way out of the impasse. He must devise some way whereby his urges may be more fully satisfied. Hence, the institution functions in such cases to stimulate the individual to “break new roads to freedom”.
- 5) Institutions act as harmonizing agencies in the total cultural configuration. The institutions are not independent, but are related to each other in a cultural system or configuration. Most of the institutions in the system tend to support one another and the configuration as a whole. Thus courtship supports marriage which in return supports the family, all three institutions being mutually interdependent.

17.7 Difference between society and institution

The following points of various differences between institution and society may be pointed out :

- i. Society is a system of social relationship while institution is the organisation of rules, traditions and usages.
- ii. Institutions are the forms of procedures which are recognized and accepted by society.
- iii. Institutions exist for the society and govern the relations between the members of the society.
- iv. Society represents human aspect while an institution is a social condition of conduct and behaviour.

17.8 Difference between community and institutions

The following differences between community and institution are to be pointed out :

- i. Community is a group of people while institution is an organization of rules, traditions and usages.
- ii. Community is a group of individuals living in a particular locality and possessing community sentiment. On the other hand, institution is a structure of society to fulfil some specific needs.
- iii. Community is concrete while institution is abstract.

- iv. Individuals are the members of community, and not of the institution.
- v. Community is concerned with the social life as a whole. While every institution is concerned with one particular aspect of life.
- vi. Community is based on mutual relationship. While institution is based upon the collective activities of human beings.
- vii. A community grows itself while institutions are born in a community.

17.9 Difference between association and institution

Associations and institutions are different conceptually. Sometimes confusion arises between institutions and associations because the term in a different context, may mean either one of the other. But there is a much more distinction to be made between institutions and association. **The following differences between association and institution may be pointed out:**

- i. Institutions are the rules of procedure, on the other hand association is a group of individuals organized for the pursuit of a specific purpose. Family is an association which is organized for the preparation of mankind while marriage is its main institution. Likewise, political party system is an institution, state is an association. The church is an association, while baptism is an institution. An association represents human aspect, while an institution is a social condition of conduct and behaviour.
- ii. An association is considered as “an organized group”. It has form and it is concrete. On the other hand, an institution is considered as a “form of procedure”. It has no form and is abstract.
- iii. Associations are formed deliberately while institutions grow.
- iv. Association denotes membership, while institution indicates a made or means of service (procedure of work). Institutions give life and activity to associations, communities, or any other types of societies. To Spott, “Associations are things, institutions are modes and ways. We are born and live-in association”.
- v. Every association bears a particular name, while every institution is based on cultural symbol.
- vi. An association is an organized group while an institution is an organized procedure.
- vii. Association is a group of people organized for the pursuit of some specific purposes. On the other hand, institutions fulfil all the primary and basic need of people.

In spite of the differences between the two, it may be noted that no institution can function without an association. Institutions are impossible without associations.

It may also be noted that while association and institution are different concepts, no institution can function without an association. Again, institutions give life and activity to associations, communities or any other types of societies. They are related to each other as every organisation has an institutional framework, which allows it to survive. An association has a location, on the other hand, an institution does not have a location.

17.10 Summary

The term “institution” is used in a broad sense and in a narrow sense as well. But in sociology a precise definition is required. Institutions are forms of procedure. Every organisation is dependent upon certain recognised and established set of rules, traditions and usages. These usages and rules may be called institutions. They are recognised and accepted by society and govern the relations between individual and groups. Thus marriage, education, property and religion are the main institutions. Institutions are the means of social control. Institutions are formed to satisfy the primary needs of individuals. They have social recognition behind them. There are differences between institution and society, institution and community, and institution and association.

17.11 Keywords

Community, Association, Society.

17.12 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Define a social institution.
- (b) Point out five examples of institutions including association.
- (c) What are the types of Institution?
- (d) Mention the relation between association and institution.
- (e) Describe the functions of institution.
- (f) How does institution differ from society?
- (g) What are the differences between institution and community?
- (h) What are the general features of institution?

2. Answer in detail: (10 marks)

- (a) Write a note on Institution.
- (b) “Institutions are the machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs.” (Barnes). Elucidate.
- (c) What are the characteristics of institution?
- (d) Institutions are “the machinery through which society carries on its activities” (H.E. Barnes) Explain.

17.13 Suggested Readings

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Unit 18 □ Culture

Structure

18.1 Objectives

18.2 Introduction

18.3 Concept of Culture

18.3.1 Meaning and Definition of Culture

18.3.2 Characteristics of Culture

18.3.3 Some important concepts regarding culture

18.4 Culture and Civilization

18.4.1. Differences- Culture and Civilization

18.5 Culture and Society

18.5.1. Differences– Culture and Society

18.6 Summary

18.7 Keywords

18.8 Questions

18.9 Suggested Readings

18.1 Objectives

After reading this unit, you will be able to:

- understand the concepts of culture
- describe some major characteristics of culture
- explain the relationship that exists between culture, society and individual behaviours

18.2 Introduction

Culture is one of the most important concepts within sociology because Sociologists recognise that it plays a crucial role in our social lives. Though the term Culture is used today as a scientific concept by most of the social sciences, its

mostly comprehensive definition has been provided in anthropology. Humans are social beings. That is why we live together in societies. Day-to-day, we interact with each other and develop social relationships. Every society has a culture, no matter how simple that culture may be. Without culture there would be no humans. No society could exist without culture, but equally, no culture could exist without societies. Without culture, we would not be 'human' at all. The member of every society shares a common culture which they must learn. Culture is shared. Culture is not inherited; it is transmitted from one generation to the other through the vehicle of language. Like society, cultures differ all over the world. The two concepts of society and culture are closely related and sometimes can be used interchangeably. This unit discusses the meaning and definition of culture in anthropological perspective. The unit also discusses some of the characteristics and elements of culture.

18.3 The Concept of Culture

Normally, one can presume culture to be equivalent to higher things of the mind such as fine art, literature, classical music and painting. However, in the perspective of Sociology it goes beyond such activities. Culture refers to the ways of life of the members of society or of groups within a society. It includes how they dress, the marriage customs, language and family life, their patterns of work, religious ceremonies, and leisure pursuits. Without culture there would be no humans. Culture is made up of traditions, beliefs, way of life from the most spiritual to the most material. Human beings are creators of culture, and at the same time Culture is what makes us human. But anthropologists define and use the term 'Culture' in quite a different way. It is used in a much broader sense by anthropologists, as culture includes much more than just the "finer things in life". There is no differentiation between 'cultured' people and 'uncultured' people since all people have culture from the anthropological point of view. Regarding human behaviour, the debate between anthropology vs sociology is a matter of perspectives. The primary goal of anthropology is to understand human diversity and cultural differences. Anthropology examines culture more at the micro-level of the individual which the anthropologists generally take as an example of the larger culture. In addition, anthropology homes in on the cultural specificities of a given group or community. Sociology, on the other, bends to look at the bigger picture, after studying institutions (educational, political, religious etc) organisations, political movement, and the power relations of different groups with each other.

18.3.1 Meaning and Definition of Culture

The word 'culture' derives from a French term which in turn derives from the

Latin 'colere' which means to tend to the earth and grow, or cultivation and nurture. In an anthropological perspective, every society has a culture. It is universal, though in some societies it may be simple which complex in others. Likewise, every human being is cultured and culture is an attribute of the genus Homo. Culture is a design for living. It is the basis of human life. It rests on biology but is not biological. What has been acquired as a design for living is not biological. Culture is a product of social learning rather than biological heredity i.e. culture is non-genetic. It cannot be inherited by offspring from parents, but it can be transmitted socially from parents to children. Like animals humans cannot inherit behaviour. Animal behaviour is inborn. Animals inherit behaviour or at most pro to culture, but humans acquire culture. It is a totality of mental, rational and material, technological processes and products. This totality is what anthropologists call Culture.

People often call an educated man a cultured man and regard that man as uncultured who is lacking education. Sometimes, an individual is described as a 'highly cultured person' meaning thereby that the person has certain features such as his speech, manner and taste in literature, music or painting which distinguish him from others. Culture in this sense, refers to certain personal characteristics of an individual. But in this sense, the word 'culture' is not used and understood in social sciences.

Sometimes 'culture' is used to refer to a celebration or a programme of entertainment as a 'cultural show'. In this sense, culture is identified with aesthetics or the fine arts such as dance, music or drama. This is also different from the technical meaning of the word 'culture'.

Culture is used in a special sense in anthropology and sociology. It refers to the sum of human beings' life ways, their behaviour, beliefs, feelings, thoughts, it connects everything that is acquired by them as social beings. Culture has been defined in number of ways. There is no consensus among sociologists and anthropologists regarding the definition of culture.

Culture is the basic concept of anthropology and is central of all the sub-branches of anthropology. Anthropologists have been discussing and debating definitions of culture since the origin of the discipline in the 19th century. The classic definition of culture is given by a British anthropologist E. B. Taylor in his book *Primitive Culture* in 1871. He stated "culture or civilization is that complex whole which includes knowledge, belief, art, morals, law, customs and any capabilities and habits acquired by man as a member of society." This is a very broad definition of culture encompassing almost everything about a person's overall way of life, from *knowledge* to *habit*. Herein emphasis is on the fact that culture is something

individuals acquire as ‘a member of the society’, meaning that people obtain their culture from growing up with and living among a particular group. The phrase ‘acquired by man as member of society’ in this definition is very important. Taylor was able to establish the differences between biologically determined characteristics and those attributes which are socially learned. It is not a habit or capability of man as a biological being but man as a member of a social group. The acquisition of culture is not through biological heredity but through socialisation which is called enculturation. Enculturation is specifically defined as the process by which an individual learns the rules and values of one’s culture which begins at the family level right from the moment a child is born.

Culture has been defined in number of ways. There is no consensus among sociologists and anthropologists regarding the definition of culture. From the beginning of the discipline about hundreds of definitions have been proposed and their number continues to grow steadily. Today, there are more than two hundred definitions of culture. Different definitions of culture reflect different theoretical bases for understanding or criteria for evaluating human activities. A few definitions of culture are given below-

Malinowski defined culture as a n “instrumental reality and apparatus for the satisfaction of the biological and derived need.” It is the integral whole consisting of implements in consumers’ goods, of constitutional characters for the various social groupings, human ideas and crafts, beliefs and customs.’

According to Kluckhorn and Kelly, “Culture in general as a descriptive concept means the accumulated treasury of human creation books, paintings, buildings and the like, the knowledge of ways of adjusting to our surroundings, both human and physical, language, customs and systems of etiquette, ethics, religion and morals that have been built up through the ages.”

To Herskovits, “Culture refers to that part of the total setting (of human existence) which includes the material objects of human manufacture, techniques, social orientations, points of view, and sanctioned ends that are the immediate conditioning factors underlying behaviour”. In simple terms, he says, culture is the “man-made part of the environment.”

According to Harris, “A culture is the total socially acquired life-ways or lifestyle of a group of people. It consists of the patterned respective ways of thinking, feeling and acting that are characteristics of the members of a particular society or segment of a society.”

According to Gary Ferraro, “The concept of culture as everything that people have, think, do as members of a society. This definition can be instructive because the three verbs correspond to the three major components of culture. That is everything that people have refers to those things they carry around in their heads such as ideas, values, attitudes and everything that people refer to behaviour patterns. Thus, all cultures comprise of (a) material object, (b) ideas, values and attitudes, and (c) patterned ways of behaving.”

To MacIver, “culture is the expression of our nature in our modes of living and our thinking. Intercourse in our literature, in religion, in recreation and enjoyment.”

According to Bierstedt, “Culture is the complex whole that consists of everything we think and do and have as members of the society. Culture is the total content of the physio-social, bio-social and psycho-social universe man has produced and the socially created mechanisms through which these social products operate.”

According to H.T. Hoebel, “Culture is the sum total of integrated learned behaviour patterns which are the characteristics of the members of a society and which are therefore not the result of biological inheritances.”

According to H.T. Mazumder, “culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically i.e. by tradition and communication, vertically as well as horizontally.”

Irrespective of the various definitions, conceptions and approaches to the understanding of the concept of culture, it is however agreed that culture is a way of life and morality is a part of culture. Practically all modern definitions share key features. Culture is a system of learned behaviour shared by a transmitted among the members of the group. Culture therefore is mortal; intellectual and spiritual discipline for advancement in accordance with the norms and values based on accumulated heritage. From the aforesaid definitions of culture, we may mention the following characteristics-

18.3.2 Characteristics of Culture

1. **Culture is learned** : Culture is not inherited biologically but it is learnt socially by individuals in a society. Much of learning culture is unconscious and we learn culture from families, peers, institutions and media and others e.g., drinking, eating, dressing, walking, behaving readily etc are all learnt by man. Human beings learn or acquire culture by living in groups. He learns it from society through enculturation. The process of learning culture is called enculturation. The learned behaviour is communicated in the group

through forms of socialisation such as observation, instruction, reward, punishment and experience.

2. **Culture is social** : Culture is not an individual phenomenon, but it is the products of society. It develops in the society through social interaction. It is shared in the members of the society. No man can acquire it without the associations of others. Culture is not individual but social in nature. As a social product culture develops through social interaction which is shared by all. Without social interaction or social relations, it is exceedingly difficult and almost impossible to be cultured. It is created or originated in society. Hence it is social.
3. **Culture is shared** : Culture is shared by the members of society. Culture is not something that an individual alone can possess but shared by common people of a territory. For example, customs, traditions, values, beliefs etc are all shared by the people in a social situation. These beliefs and practices are adopted by all equally. Because we share culture with other members of our group. We are able to act in socially appropriate ways as well as predict how others will act. Despite the shared nature of culture, that does not mean that culture is homogenous (the same below) the multiple culture worlds that exist in any society are discussed in detail.
4. **Culture is transmitted** : Culture is capable of getting transmitted from one generation to the next. It passes from parents to children and so on. It is not transmitted through genes but through language. Language is means to communication which passes cultural traits from one generation to another. This transmission is a continuous and spontaneous process. It never remains constant. Man inherits or learns culture from his ancestors and passes it to his successors. In this way culture constantly accumulates.
5. **Culture is continually changing and cumulative** : It is a continuous process. It is a stream which is flowing from one generation to another through centuries. "Culture is the memory of human race." It is one of the fundamental and inescapable attributes of culture. Some societies sometimes change slowly, and hence in comparison to other societies seem not to be changing at all. But they are changing. People frequently have a deep-seated distrust and fear of change. It is usually easier not to change. Man does not meet each recurring situation in exactly the same way each time. He makes modifications, large and small. He tries new ways, or he accidentally tries the new ways. These new ways are transmitted to others and already the culture is changed.
6. **Culture is Symbolic** : A symbol is something that is used to represent

something else. These may be physical objects like flags, cross, or may be signs at the crossings or acts like shaking hands, kisses or something else such as words, numbers or sequence if sounds etc.

All symbols have some or the other meaning bestowed upon them by those who use them. All human behaviour originated in the use of symbols. Thus, all civilizations have been generated and perpetuated only by the use of symbols.

7. **Culture is consistent and integrated** : All the cultural aspects are interconnected with each other. The development of culture is the integration of its various parts. For example, value system is interlinked with morality, customs, beliefs and religion. Culture possesses an order and system. Its various parts are integrated with each other and any new element which is introduced is also integrated. Culture is an integrated whole that is the parts of culture are integrated to one another.
8. **Culture is Variable**. Culture is variable and changeable. Culture varies from society to society, group to group. Hence, we say Culture of India or England. Further culture varies from group to group within the same society. Each and every society has its own culture. It also varies within a society from time to time. Ways of living of people of a particular society varies from time to time. However, the ways of eating, drinking, speaking, greeting, dressing etc are different from one social situation to another at the same time.
9. **Culture is organised** : Culture has an order or system. As Tylor says, Culture is a “complex whole”. It means different parts of culture are well organised into a cohesive whole. Different parts of culture is organised in such a way that any change in one part brings corresponding changes in other parts.
10. **Culture is adaptive and maladaptive** : Using culture, people adapt themselves to the environment. The ability to adapt themselves to practically any ecological condition, unlike other animals, makes humans unique. This ability is attributed to human’s capacity for creating and using culture. Culture has also maladaptive dimensions. This is the very cultural creations and achievements of people may turn out to threaten their survival. When we see the contemporary problems of the environments, the side effects of rapid growth and in science and technology etc we see that culture is also maladaptive.
11. **Culture is all-encompassing** : Culture encompasses all aspects which affect people in their everyday lives. Culture comprises countless material and non-material aspects of human lives this it includes manmade objects, idea,

activities whether those of traditional of the past or those created lately. Culture Is the sum total of human creation, intellectual, technical, artistic, physical and moral.

- 12. Culture is gratifying :** Culture always necessarily provides all the basic biological and social needs of human beings. Cultural elements continue so long as they satisfy the needs of humans. If they fail to fulfil the wants of humans, they may be changed or replaced by new ones to secure the satisfaction of human wants. Gratification of needs reinforces, strengthens and perpetuates cultural elements.

Our basic needs are food, shelter, clothing and desires are status, fame, money, physical needs etc are the examples which are fulfilled according to the cultural ways. In fact, it is defined as the process through which human beings satisfy their needs.

- 13. Culture is Idealistic :** Culture is idealistic in nature. Because it embodies the ideals, values and norms of the group. It sets ideal goals before individuals which is worth attaining. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society profess, and to which they strive to confirm. In other words, Culture is the sum total of ideals and values of individuals in society.
- 14. Culture is abstract :** Culture exists in the minds of or habits of the member of the society. Culture is the shared ways of doing and thinking. There the degrees of visibility of cultural behaviour, ranging from the regularised activities of persons to their internal reasons for doing so. In afterwards, we cannot see culture as such we can only see human behaviour. This behaviour occurs in regular, patterned fashion and it is called culture.
- 15. Culture is Structured :** Culture has a definite and proper structure. This implies that there is definite arrangement of its component and units. The structural components of culture are called traits and complexes. A given culture has many traits and these traits form into complexes and each one acts as a unit. These traits and complexes are arranged in a systematic manner. This arrangement is the plan or structure of a culture.
- 16. Culture is region :** Socio-cultural anthropologists talk about culture region which is the geographical territory in which a particular culture prevails. It is marked by all the characteristics of a culture, including modes building styles, forms and field and other material manifestation. That is there are sub-cultures, regional cultures, national cultures and international cultures.
- 17. Cultural Universals specialities and alternatives :** Cultural universals are features that are found in every culture. It is those that distinguish Homo

Sapiens from other species. Anthropology assumes that all human beings are fundamentally alike, and they share the same basic biological, psychological, social and other characteristics. People all over the world have certain common obligations towards one another. All people are members of a single community, they all have the same root and destiny. This belief is either explicit or implicit in most of the great world religions. Certain biological, psychological, social and cultural features of human beings are universal, others are moral, generalities, common to several but not to all human groups. Still other cultural features are particularities unique to certain cultural traditions (for details, Hammoud, 1971)

18. **Culture is a human product** : Culture is not a free, operating by itself and independent of the human actors. There is an unconscious tendency of defying culture to embow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for its existence upon the continuance of the society. Culture does not 'do' anything on its own. It does not cause the individual to act in a particular way. Culture, in short, is a human product. It is not independently endowed with life.
19. **Culture is a way of life (Concept of explicit and implicit)** : Culture means simply "the way of life" of people or their "design for living". Kluckholm and Kelly define it in this sense: "A culture is a historically derived system of explicit and implicit designs for living which tends to be shared by all or specially designed members of a group." Explicit culture refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalised from regularities in dress, mannerism and conversation. Implicit culture exists in abstract forms of which are not quite obvious.
20. **Culture is pervasive** : It touches every aspect of life. The pervasiveness of culture is manifest in two ways: 1) First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. 2) Culture pervades social activities and institutes.
21. **Language is the chief vehicle of culture** : Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learnt in the past and enables him to transmit the accumulated wisdom to the next generation. Culture is transmitted in a variety of ways; language is one of the most important vehicles for perpetuating cultural patterns.

Besides the aforesaid characteristics we are discussing the following concepts regarding culture

18.3.3 Some important concepts regarding culture

- i. Overtness and covertness :** Overtness and covertness refer to the qualities of culture as detected by an observer. The observer may be an anthropologist or a member of a society who is unfamiliar with certain parts of the culture. Overt means easily detectable qualities of a culture. These include artifacts, actions, utterances which can be perceived directly. Artifacts include houses, clothes, books, tools etc; actions imply postures in various situations, curing practices, sports, externally manifest signs of respect etc; utterances include speech, songs, proverbs etc. An observer can easily detect these qualities because one has plenty of opportunities to see them, experience them and record them. On the other hand, covert implies those qualities of culture which are not easily detected by an outsider. Sentiments, beliefs, fears and values are some of the cultural items which cannot be easily detected i.e., they are Covert. They are not amendable to direct observations and moreover people cannot always explain what they feel. It is generally difficult to express these abstract ideas.
- ii. Explicit and implicit :** According to Kluckhohn explicit means the people's awareness of existence of the cultural items. Implicit implies the people's dim awareness or unawareness of certain cultural items. Explicitness and implicitness concern the experience of people possessing the culture, while overtness and covertness refer to the view of the observer. Explicit cultural refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalised from regularities in dress, mannerism and conversation. But there are certain items of culture about which people are only dimly aware or unaware of. Hence, they cannot give any clear account on such cultural items. These are implicit items of the culture. Implicit culture exists in abstract forms which are not quite obvious.
- iii. Ideality and reality :** Ideality of culture refers to how people say they should behave, or the way would like to live. Reality is the actual way people behave. There is generally a discrepancy between ideality and reality.
- iv. Ethos and Eidos :** Kroeber has drawn attention to these two aspects of culture. Ethos refers to effective or emotional quality of a culture expressed in series of beliefs, thoughts and behaviour. It acts as a central force, interest theme or patterned colours every item of culture. AS it determines what people should have do, think, and feel, prepares all the people in a culture to express the same emotional tone in all acts, thoughts and feelings. Whereas Eidos in the formal appearance of a culture derived from its

constituents. Eidos is the totality of items of culture. On the contrary ethos is the emotional quality colouring this totality. Ethos is affective but eidos is cognitive.

- v. **Organic and super-organic** : Culture is organic in the sense that it is ultimately rooted in the biological nature of human organism. Without humans to act, to think, to feel, or to make and use things. There would be no culture. Thus, Culture is organic. Culture is super organic, while it is organic. Once created, culture acquires a super-organic quality or the quality by virtue of which culture exists on a level above that of the Individuals who create and carry it. According to Kroeber, culture becomes a phenomenon in its own right, with its own laws and processed apart from the human carriers who sustain it. Culture is super-organic to the extent that it outlines the particular generations of people who carry it and so persists from one generation to another. This does not mean that its origin is other than biological. Culture is created by humans and it is dependent on human choice for its continuity. Culture can be altered through the decisions of human beings. But this does not mean it is easy to change culture. The super-organic may be injurious to the organic. Some cultural traits for instance, are definitely harmful to the organic life of the humans. The superorganic is an order of phenomenon different from the organic and goes its way with certain amount of independence from the organic.
- vi. **Universal and Unique** : Cultural universals are features that are found in every culture, those that distinguish Homo Sapiens from other species. Anthropology assumes that all human beings are fundamentally alike, and they share the same basic biological, psychological, social and other characteristics. People all over the world have certain common obligations towards one another. All people are members of a single community, they all have the same root and destiny. Certain biological, psychological, social and cultural features of human beings are universal. Others are merely generalities; common to several. But not to all human groups. Still other cultural features are particularities unique to certain cultural traditions.
- Culture is universal in the sense that every man experiences it and uniqueness of culture implies its regional variations. Some cultural traits are necessary to all members of the society these cultural traits are called cultural universe like for e.g., incest taboo.
- vii. **Ethnocentrism and cultural relativism** : The two concepts – ethnocentrism and cultural relativism occupy key positions in socio-cultural anthropology. They are the most sensitive and controversial issues in Sociology and socio-cultural anthropology. In his book "Folkways" sociologist William Graham

Sumner coined the terms “ethnocentrism” to refer to the tendency to assume that one’s culture and way of life are superior to all others. The ethnocentric person sees his/her own group as the centre or defining point of culture and views all other cultures as deviations from what is “normal”.

Cultural Relativism/ determinism approach was first formulated by Franz Boas in North America in 19th century. He says no culture should be judged by the standards of another. Cultural relationism views people’s behaviour from the perspective of their own culture.

18.4 Culture and Civilization

Culture is used in a specific sense in Sociology. Culture is a system of learned behaviours shared by and transmitted among the members of the society. It is a heritage into which a child is born. Man begins to learn it since his birth. By picking up the culture and by tapping the heritage of his past, man becomes distinctively human. Singing, talking, dancing and eating belong to the category of Culture. They have been transmitted to him by someone, be it his schoolteacher, his parents or friends. Man has, therefore, been called the culture-bearing animal.

The term ‘civilization’ has been used almost synonymously with culture. This is because civilization and culture are different aspects of a single entity. Civilization can be viewed as external manifestation and culture as the internal character of a society. Thus, civilization is expressed in physical attributes, such as tool making agriculture, buildings, technology, urban planning, social structure, social institutions and so forth. Some sociologists divide culture into two parts- 1) the material and 2) non-material. By material is meant concrete objects like dwellings, pens, radio, articles of clothing, utensils, tools, books, paintings etc. By non-material is meant the abstract creations of man such as language, literature, science, art, law, religion. Maclver uses the term ‘civilization’ to denote utilitarian things- the whole mechanism and social organism, techniques and material instruments- which have been designed by man in his endeavour to control the conditions of his life. These things operate as means to ends.

18.4.1 The following differences regarding culture and civilization may be pointed out

1. Civilization has a precise standard of measurement, but not culture. Civilization is susceptible of being quantitatively measured on the grounds of efficiency. When comparing the products of civilization we can prove which is superior and which is inferior. Their efficiency can be estimated

and in fact be measured. A lorry runs faster than a bullock cart, an aeroplane runs faster than a lorry.

On the contrary, there is no measuring rod by which we can assess the cultural objects.

2. Civilization is always advancing, but not culture. Civilization shows a persistent upward trend. It is unilinear and cumulative and tends to advance indefinitely. Since man invented automobile, it has continuously improved. Similar is the case with other means of transportation like railway, ship, which are constantly growing more swift, more efficient and better designed. Culture, on the other hand, advances slowly and it is often subject to retrogression.
3. Civilization is passed on without effort but not culture. Culture is transmitted on a different principle from that of civilization. The former can only be assimilated by the like-minded. It can be had only by those who are worthy of it. No one without the quality of the artist can appreciate art, nor classical music can be judged by those who do not have an ear for it.

On the other hand, civilization in general makes no such demand.

4. The works of civilization can be improved by anybody but that is not possible in the case of culture. Lesser minds can improve the work of the great inventors, but lesser artists instead of improving may rather spoil the poems of Milton or Tagore. Again, the product of the artist is more revelatory of his personality than is that of the technician. Culture, being the immediate expression of the human spirit, can advance only if that spirit is capable of finer efforts, has itself something more to express.
5. Civilization is external and mechanical while culture is internal and organic. Civilization is inclusive of external things, culture is related to internal thoughts, feelings, ideas, values etc. MacIver remarks, "Civilization is what we have, culture is what we are."
6. Civilization is borrowed without change or less but not culture. The transference of civilization from one generation to another is quick and easy. Given adequate means of communication things of civilization can quickly spread to the whole world radio, television, x-ray, automobiles are no longer the monopoly of any one country. The new techniques of constructing buildings and building roads have everywhere been adopted.

Culture on the other hand, has an intrinsic quality and can only be imbibed. In India, we have borrowed much Western civilization, but not western culture. Civilization proceeds more rapidly, more simply, less selectively, always spreading outward from the foci of technological advance.

Culture and civilization are independent. Culture and civilization, different as they are, will hardly exist apart from each other. The two are not only interdependent but also interactive. The articles of civilization called “artifacts” are influenced by culture called “mentifacts” and culture is influenced by articles of civilization. Both culture and civilization have been developed by the same human processes. Both are complementary to each other. Culture needs a civilization for further growth. Civilization needs culture even for its vital forced survival. The two are therefore interdependent. Civilization cannot survive without strong stimulus and motive, however high may be its achievements in science. In short, civilization is the driving force of society, culture is its steering wheel.

18.5 Culture and Society

Culture is the sum total of learned, shared and socially transmitted behaviour that includes ideas, values, and customs of groups of people. Society is defined as a complex of groups in reciprocal relationships, interacting upon one another, enabling human organism to carry on their life-activities and helping each person to fulfil his wishes and accomplish his interests in association with his fellows.

18.5.1 Difference between Society and Culture

1. Society includes social relationships, social groups and social institutions that exist in abstract form and hence are intangible. Culture has two major constituent parts- materials and behavioural (non-material) while the behavioural aspects of culture are intangible because of their abstract existence. Due to material elements culture is tangible.
2. Both society and culture are subject to change over time. Change in social life takes place slowly whereas in some aspects of culture such as technology, food habit, dress pattern and ornaments, change occur rapidly.
3. According to Nadel, society means the totality of social facts projected in the dimension of relationships and groupings and culture is the same totality in the dimension of action. Firth has stated, “if society is taken to be an aggregate of social relations, then culture is the content of those relations.” According to Foster, “society refers to organised groups of people who have learned to live and work together interacting in the pursuit of common ends and cultural ends and culture is the common, learned way of life shared by the members of society. In this way, he has pointed out that society means people and culture means the behaviour of people. Keesing has given distinction between society and culture. To him, culture puts the

focus on the customs of people and society puts it on the people who are practicing the customs.

As society is essential for survival and inheritance of culture so also culture is essential for the existence of society. One of the fundamental needs for the existence of society is occurrence of interactions among people occupying different statuses. Cultural aspects like values, ethics, manners, usages and etiquette guide persons to interact with others in a socially prescribed manner. People disobeying usages are often socially cautioned and sometimes punished. In fact, some social relationships are identified and maintained through usages that are prescribed for such relationships. For instance, father-in-law and daughter-in-law relation is identified by avoidance usage and the relationship between a man with his wife's younger sister and brother is characterised by joking usage.

Society can exist so long as orderly social life is maintained. Culture contributes to maintain orderly social life by providing a set of norms and laws for proper social interaction among people. It also compels people to maintain peaceful orderly social life through its mechanism of social control.

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

Despite fundamental differences between society and culture, anthropologists believe that the two terms are closely related and are complementary to each other. Focusing on the linkage between the two terms, Kroeber has pointed out that there can be no culture without a society and no society without culture. The complementary relation between social and culture is further exemplified by the fact that the existence of one is a pre-requisite for survival of the other. Tylor, Hunter, Whitten have emphasized upon the importance of society for an individual to learn culture. They have stated, culture is the patterned behaviour that individuals learn, are taught and practised within the context of the groups to which they belong. Culture and society correspond to two different dimensions of human life, they are complementary to each other.

18.6 Summary

In this unit we have studied the anthropological meaning of culture though the term culture is used today as a scientific concept by most of the social sciences. Culture is one of the basic concepts of anthropology. Man is social being, that is why we live together in society. Every society has a culture (which is learned and shared). It is not inherited; it is transmitted from one generation to the other through the vehicle of language. Like societies cultures differ all over the world. To review, we may say that culture is – learned, as each person must learn how to “be” a member of that culture. Shared, as it offers all people ideas about behaviour. Symbolic, as it is based on the manipulation of symbols, and systematic and integrated, as the part of culture work together in an integrated whole.

18.7 Keywords

Society, Civilisation, Ethnocentrism, Explicit, Implicit, Overtness, Covertness, Social.

18.8 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Define culture.
- (b) What is sub-culture?
- (c) How does culture become civilization?
- (d) What causes the rise of civilization?
- (e) Why is civilization important to humankind?
- (f) What is the importance of the study of ancient civilisation?
- (g) In what ways have we learnt about the early civilisation?
- (h) What is the basis of civilisation?

2. Answer in detail: (10 marks)

- (a) Write a note on the nature of culture.
- (b) Write a note on the relation between culture and civilization.
- (c) What is the role of culture and civilisation in society?
- (d) How has civilisation benefitted us?

18.9 Suggested Readings

- ◆ সমাজতত্ত্ব, P.B. Kar-Paschimbanga Rajya Pustak Parishad, 1982, Calcutta
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□ Wikipedia.org

Unit 19 □ Society

Structure

19.1 Objectives

19.2 Introduction

19.3 The Concept of Society

19.4 Meaning and definition of Society

19.5 Characteristics of Society

19.6 Difference between society, association, community and institution

19.6.1 Difference between society and association

19.6.2 Difference between Society and institution

19.6.3 Difference between Society and Community

19.7 Summary

19.8 Keywords

19.9 Questions

19.10 Suggested Readings

19.1 Objectives

After reading this unit, you will be able to:

- Understand the concept of society
- Know the meaning and definition of society
- Point out the characteristics of society
- Differentiate between society, association, community, and institution
- Get the actual position of the relationship between individual and society

19.2 Introduction

The widest and most inclusive term is “Society”. Man, and its evolutionary history have given us a chance to understand the concept of society. Though the term society is used today as a scientific concept by most of the social sciences, its most comprehensive definition has been provided in anthropology. Humans are social

beings. That is why we live together in societies. Day-to-day we interact with each other and develop social relationships. A person exists only as an agent of social relationships. Mere congregation of individuals does not constitute society. Rather society refers to the complex of network of social relationships by which every individual is interrelated with his fellow men.

Society and culture are closely related, and something can be used interchangeably. This unit discusses the meaning and definition of society in anthropological perspective. The unit also discusses some of the characteristics and elements of society.

19.3 The Concept of Society

The word ‘Society’ is generally used to refer to the members of specific in-group. Sometimes, the word society is used to designate institutions like Arya Samaj (Society) or Brahma Samaj. At some other time, society refers to an association like Customer’s society, co-operative society or cultural society. Society is also used in the sense of a group such as rural society or urban society.

Everyone often defines society as an aggregation or collection of individuals. But in sociology and anthropology, the term is used in a different sense. The term ‘society’ refers not just to a group of people but to a complex pattern of norms of interaction that exist among them. In terms of common sense, society is understood as a tangible object, whereas in sociology and anthropology it refers to an intangible entity. It is a mental construct which we realize in everyday life but cannot see it. The important aspect of society is the system of relationships, the pattern of the norms of interaction by which the members of the society maintain themselves. Some anthropologists say that society exists only when the members know each other and possess common interests or objects. Not all relationships are social. A social relationship implies reciprocal awareness among individuals. This reciprocal awareness direct and indirect are the characteristics of every social relationships. Society is abstract not concrete in nature. We cannot touch it but feel it. Society resides in the minds of individuals. Society is a process of living, not a thing, a motion rather than structure.

19.4 Meaning and Definition of Society

The term society has been derived from the Latin word “Socius” which means companionship or friendship. This led George Simmel to remark that sociability is the essence of society. As Aristotle stated centuries ago man is a social animal, it

brings into focus that man always lives in the company of other people. Society has become an essential condition for human life to continue. Herein, we will discuss some of the views of the social thinkers who had on society and how they have perceived the same.

Some popular definitions by famous sociologists

August Comte viewed society as a social organism possessing a harmony of structure and function. Emile Durkheim regarded society as a reality in its own right. To Talcott Parsons society is a total complex of human relationships in so far as they grow out of the action in terms of means- end relationship intrinsic or symbolic. G.H. Mead conceived Society as an exchange of gestures which involves the use of symbols. M. Ginsberg defines society as a collection of individuals united by certain relations or mode of behaviour which work them off from others who do not enter into these relations or who are different from them in behaviour. To G.D.H. Cole, "Society as the complex of organized associations and institutions within the community." According to MacIver and Page, "Society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions of controls of human behaviours and liberties, "a web of social relationship." According to Cooley, "Society is a complex of forms and processes each of which is living and growing by interaction with the others, the whole being so unified that what take place in one part affects all the rests." According to F. H. Giddings, "Society is the union itself, the organization the sum of formal relations in which associating individuals are bound together." According to Cuber. "A society may be defined as a group of people who have lived long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units." According to Leacock, "Society includes not only the political relations by which men are bound to get her but the whole range of human relations and collective activities."

From the aforesaid definitions of the society, we can sum up into two types: (i) the functional definition and (ii) the structural definition. From the functional point of view society is defined as a complex of groups in reciprocal relationships interacting upon one another, enabling human organisms to carry on their life-activities and helping each person to fulfill his wishes and accomplish his interests in association with his fellows. From the structural point of view, society is the total social heritage of folkways, mores and institutions, of habits, sentiments and ideals. Ginsberg, Giddings, Cole and Cuber take a structural view of society. While Macalver, Parsons, Lapiere, Cooley and Leacock have given functional definition of society. The latter include in it different activities of the individuals and their relations with one another.

Thus, society is to be interpreted in a wider sense. It is both a structural and functional organization. It consists in the mutual interactions and mutual inter-relations of the individuals, but it is also a structure formed by these relations. It is a pattern, a system and not the people. Those who define it as a group of people interpret it in terms of “A society” as distinguished from “Society”.

Thus, from the above analysis, we conclude that from a wider-angle society is considered as both a structural as well as functional unit. It is an organization, a system and a pattern. It is a system of rules and regulations which changes in course of time. Society is a larger group of which individuals is a member. But society is not a group of people only rather it is a system of relationships which exists among individuals or groups. That is why MacIver remarked that society is “a web of social relationship”. This relationship may be of different types. But no social relationship could be possible without awareness and without social relationships, there could be no society.

19.5 Characteristics of society

From the above definitions we can point out the following characteristics of society:

- 1) **Population:** Without a group of people no society could be formed. A society must have population. Of course society refers to a group of people but to a system of social relationships. But for the establishment of social relationships a group of people is necessary.
- 2) **Likeness** is the most important characteristics of society. According to MacIver, “Society means likeness.” Without a sense of likeness, there could be no mutual recognition of “belonging together” and therefore no society. This sense of likeness was found in early society on Kinship. And in modern societies the conditions of social likeness have broadened out into the principles of nationality of one world. Society consists of like bodied and likeminded individuals. Friendship intimacy and association of any kind would be impossible without likeness. It also helps in the understandings of one by the other. That is why F. H. Giddings opines that society rests on the “Conscious of kind”.
- 3) **Difference:** Along with likeness differences is another important characteristic of society. Society also implies difference, and it depends on the latter as much as on likeness. That is why MacIver points out that primary likeness and secondary differences create the greatest of institutions- the division of labour. Because differences are complementary to social

relationship, it has been argued that likeness is necessarily prior to the differentiations of social organization. Family as the first society based on biological differences and differences in aptitude, interest and capacity. Though difference does not create society. Hence, differences are subordinate to likeness.

- 4) **Interdependence:** Interdependence is another essential characteristic of society. This fact of interdependence is visible in almost all modern societies. Aristotle remarked that man is a social animal. As a social animal he is dependent on others. So individual is self-sufficient. He has to depend on others for food, shelter and security and for the fulfillment of many of his needs and necessities. Family being the first society based on the biological interdependence of the sexes. Not only individuals are interdependent but also the groups, communities and society.
- 5) **Co-operation:** Both co-operation and conflict are two another important characteristic of society. MacIver remarked that society is co-operation crossed by conflict. Co-operation is an essential component for the formulation of society. Without co-operation, there can be no society. People cannot maintain a happy life without co-operation. Family being the first society rests on co-operation. Co-operation avoids mutual destructiveness and results in economy in expenditure.
- 6) **Conflict:** Conflict is also necessary for society. It acts as a cementing factor for strengthening social relationships. In a healthy and well-developed society both co-operation and conflict co-exist. Because with the help of these two universal processes societies is formed. Conflict makes co-operation meaningful. Conflict may be direct and indirect. However, both are necessary for society.
- 7) **Society is a network of web of social relationship.** Social relationship is the foundation of society. MacIver remarked that society is a network of social relationship. Hence it is difficult to clarify social relationships. But this social relationship is based on mutual awareness or recognition to which Cooley call wefeeling, Giddings call consciousness of kind and Thomas as common propensity. Without these social relationships no society could be formed. As social relationships are abstract in nature so also the society is abstract in nature. Different kinds of social processes like co-operation, conflict constantly takes place in society.
- 8) **Permanent nature:** Permanency is another important characteristic of society. Society is a coherent organization. Society continues to exist even after the death of individual members.

- 9) **Society is abstract:** Society is an abstract entity. As MacIver opines, society is a web of social relationships. We cannot see this relationship, but we can feel it. Hence it is an abstract concept. Wright has aptly remarked that “society in essence means a state or condition, a relationship and is, therefore, necessarily an abstraction.” Besides society consists of customs, traditions, folkways, mores and cultures which are also abstract. Hence, society is abstract in nature.
- 10) **Society is Dynamic:** No society is static. Every society is always in a state of continuous change. Old customs, traditions, folkways, mores, values and institutions got changed and new customs and values takes place. Society changes from its traditional nature to modern nature. Hence, one of the most important characteristics and nature of society is dynamic and changeable.
- 11) **Comprehensive culture:** Culture is another important characteristic of society. Each and every society has its own culture which distinguishes it from others. Culture is the way of life of the member of a society and includes their values, beliefs, art, morals etc. Hence culture is comprehensive because it fulfils the necessities of social life. Moreover, each and every society transmits its cultural pattern to the succeeding generations.
- 12) **Accommodation and assimilation:** These two associative social processes are also important for the smooth functioning and continuity of society.

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

- (a) **Usages:** Every society has some usages regarding marriage, religion, education, food, speech etc. These usages differ from society to society.
- (b) **Procedures:** In every society there are some procedures like modes of action which helps to maintain its entity and organization.
- (c) **Authority:** Every society has some sort of authority. Every member of society has to obey this authority. Some sort of authority is necessary for the maintenance of order in society.
- (d) **Mutual aid:** In every society there exists a feeling of mutual aid among its members. Everyone needs help from others.
- (e) **Groupings and divisions:** In every society there exists several groupings and divisions like family, village, city etc. which constitute a society.
- (f) **Liberty and Control** exists together in a society. Without liberty man cannot

develop his personality. Every society exercises some sort of control over its members. Control upon an individual's behaviour is not meant to destroy his liberty, but to promote and protect it.

19.6 Difference between society, association, community, and institution

19.6.1 Difference between society and association

There are differences between society and association. The following are the points of difference between society and association.

1. Society is a system of social relationship; association is a group of people: The widest and most inclusive term is society. It is an 'everchanging complex', a 'web of social relationship' that is constantly changing. In sociology, the term 'society' refers not to a group of people but to the complex pattern of the norms of interactions that arise among them. Society is a system of social relationship which are invisible intangible. It is the result of natural evolution. On the other hand, association is a group of people organized for the fulfilment of particular interests for its members.
2. Society is older than association: Society is older than association and is in existence since man appeared on the earth while association arose at a later stage when man learnt to organize himself for the pursuit of some particular purpose.
3. Membership of society is compulsory: Man cannot live without society. Society will exist as long as man exists. The membership of society is compulsory, on the other hand, man may live without being a member of any association at all. The membership of an association is voluntary, association may be only transitory.
4. The aim of society is general: The aim of society is general while that of association is particular. Society comes into existence for the general wellbeing of the individuals. Hence, the aim of society is general. It is marked by both co-operation and conflict.
5. Society may be organized or unorganized; on the other hand, association must be organized. Association is formal for fulfilling the interests of its members.
6. Society is natural, association is artificial.
7. Society is marked by both co-operation and conflict on the other hand association is based on co-operation alone.

19.6.2 Difference between Society and Institution

The following points of various difference between institution as society may be pointed out:

1. Society is a system of social relationship while institution is the organization of rules, traditions, and usages.
2. Institutions are the forms of procedures which are recognized and accepted by society.
3. Institutions exist for the society and govern the relations between the members of the society.
4. Society represents human aspect while an institution is a social condition of conduct and behaviour.

19.6.3 Difference between Society and Community

The following are the differences between society and community:

1. **Community sentiment:** A community 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. On the other hand, 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. 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. When we think of society, we think more particularly of organization, but where we think of community, we think of the life hence organization springs.
2. **Definite Locality:** 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. Small communities exist within greater communities, the village within a town, the town within a region, the region within a nation.

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

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

“In the community 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 the group is merely a means to an end. In the *Gemeinschaft* (community) we have faith, customs, natural solidarity, common ownership of properties, and a common will. In the *Gemeinschaft* (society) we have doctrine, public opinion, fashion, contractual solidarity, private property, and individual will.”

19.7 Summary

In this unit we have studied the anthropological meaning of the concept society. It is derived from the Latin word *Socius* which means companionship or friendship. We have come to know that a society comprises of a group of people who share a common culture, live in a particular area and feel themselves to constitute a unified and distinct entity. Society or human society is a group of people related to each other through persistent relations such as kinship, marriage, social status, role and social networks. By extension, society denotes the people of a region or country, sometimes even the world, taken as a whole.

19.8 Keywords

Community, Institution, Association, Abstract, Likeness, Difference, Inter-difference.

19.9 Questions

1. Answer the following questions briefly: (5 marks)

- (a) What is society? Indicate the basic features of society.
- (b) “Society is the web of social relationship”-discuss.
- (c) Differentiate between human society and animal society.

- (d) “Society is a biological organism” – what is meant by this statement? Give your opinion on it.
- (e) In “Man is social by nature” – substantiate the statement.
- (f) Bring out the role of language in human society.
- (g) Differentiate between society and community.
- (h) What are the differences between society and institution?

2. Answer in detail: (10 marks)

- (a) Mention the distinctive characteristics of human society.
- (b) Write a note on the concept of society in details.
- (c) Discuss the relationship between society and culture.
- (d) “Man is a social animal” – describe the relation between man and society.

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Unit 20 □ Social Change

Structure

20.1 Objectives

20.2 Introduction

20.3 Definition of Social Change

20.4 Characteristics

20.5 A Reason/Sources of Social change

20.6 The Factors of Social Change

20.7 Concepts of Social Change, Social Evolution, Social Progress, Social Development, and Social Revolution

20.8 Characteristics of Progress

20.9 Relationship between Social Change and Social Progress

20.10 The concept of Social Revolution

20.11 Summary

20.12 Questions

20.13 Suggested Readings

20.1 Objective

In this unit you will be able to understand:

- The concept of society and social change.
- The characteristics of social change.
- The causes of social change.
- The relationship between social change, evolution, progress and revolution.

20.2 Introduction

Society is a system of social relationships. But these relationships are never permanent, they are subject to incessant changes. Change is the law of nature. So, nature is always changeable. Human society also follows the natural law. What is

today shall be different from what it would be tomorrow. This becomes evident from the fact that each modern society is today different from its past form. Due to changeability, human society reached at modern industrial civilization acrossing primitive, cave-based, and hunting stage of life, and going on towards the future. Society is the web of social relationships. And it is always changing. According to K. Davis, to observe the nature of social change time-dimension must be considered seriously. Because short term change may be regarded as social change.

To know social change properly, we should understand the nature and significance of social change. Social change occurs in all societies. No society remains completely static. This is true of all societies, primitive as well as civilized. However, society is subject to change, and the social structure changes in the sense that it acquires growth, maturity and even decay for the purpose of acquiring a 'new birth' in the Shelleyan sense of the term. Variations of conditions and modifications of norms, values and standards affect the social structure which responds to the changes much in the same way as change in nature and natural conditions affect any living organism. Social change can be witnessed in conditions under which man lives and the stride from the jungle to the metropolis is very much a part of this process. Changes take place in beliefs and views of men, and while man consciously notices how technological innovations have changed his culture and personality, he unwillingly takes part in the changing process of geographical and biological conditions. The interesting feature about any type of social change is that while the process is in operation, changes are not felt as clearly as when it is viewed upon as a past event. When the bastions of feudalism collapsed before the advancing might of science, few realized that the 'good old days' had gone forever. Even today, society is in its changing process. As MacIver and Page point out, social change is better understood when it is looked upon as a changing process. Continually, when it is in action and not merely as one isolated phenomenon of change compartmentally measuring the difference between one structure and another finally and completely. In this regard, the same authors said that this very process of change establishes society as a "time sequence". To them, society is "a process, not a product." A social process is a continuity, and whatever product it generates, that co-exists with the very process itself as soon as the process is stopped the product disappears. The laws of inheritance are a product the social processes connected with ideas relating to succession. If thoughts about the distribution of a man's properties after his death are no longer entertained, both he concepts of succession as the process and the laws of inheritance as the product will disappear.

20.3 Definition of Social Change

According to Dictionary of Sociology and Related Sciences (Fairchild 1968: 277), social change refers to variations or modifications in any aspect of social process, pattern or form...social change may be progressive or regressive, permanent or temporary, planned or unplanned, unidirectional or multidirectional, beneficial or harmful.” Social change may be swift and radical as in the case of the French or Russian revolutions, or it may be slow and gradual as in the case of secularization and modernization. All societies evolve over a period of time, and social change is a part of the process of growth. As Robert Lauer (1991: 4) points out, “social change is normal and continual.”

Some of the sociologists would emphasize the change in the very structure of society itself while others take into consideration ‘partial’ and ‘total’ changes in a given social system. In case of women’s education change in any society, there takes place a partial change in its systems, and when feudal conditions are demolished in favour of arising class, the change in the social system is total. Again, some other writers seek to differentiate between changes that are ‘basic’ and others that are ‘incidental’. Some writers observe that social changes occur at a pace that is faster than that of geographical changes. These changes are particularly noticeable in a society after the ravages of war or civil disturbances on a large scale, or often natural calamities China after the Revolution is a society that is markedly different from the one that existed before Mao-Tse-Tung took over, and the world as a whole has changed in radical terms after the second World War.

To understand the nature and significance of social change it is better to know first about the definition of social change. Social changes may be simply defined as the process by which alteration occurs in the structure and function of a social system. According to Morris Ginsberg, “By social change I understand a change in the social structure e.g., the size of a society, the composition or balance of its parts or the type of its organization...The term social change must also include changes in attitudes or beliefs in so far as they sustain institutions and change with them.” So, to him, social changes are mainly of two types- 1. Change in structure and functions, and 2. Change of values, ideas, social norms. It is not proper to analyze them separately because one influence another. In change occurs in the mind of the people, then change to be noticed in the structure.

In the end of the 19th century, the size of the family of West-European countries was becoming nuclear. M. Ginsberg thinks that there is a general agreement that this has been brought about in the main by voluntary restriction of births. In this case, attitude influenced social structure. Again, change in the social structure may

change the thoughts (attitudes) of people. M. Ginsberg writes in his 'Studies in Sociology' that the structure of a society changes in as much as its size and patterns get rearranged and rebalanced when social changes affect it at any given stage of its development. Individual attitudes, according to Ginsberg, towards institutions and associations change from time to time, and in fact, this view tallies with Kingsley Davis's idea that changing society would mean changing man. K. Davis in his 'Human Society' writes, "by social change is meant only such alterations as occur in social organization- that is, the structure and functions of society. Social change thus forms only a part of what is essentially a broader category called 'cultural change'. The latter embraces all changes occurring in any branch of culture, including art, science, technology, philosophy etc. as well as changes in the forms and rules of social organization. Again, he writes, "Since men are social creatures, social change means human change. To change society is to change man."

However, sociologists Stewart and Glynn, in their 'Introduction to Sociology' minds, "Social change refers to large-scale alterations in the organizations and institutions of a population. Change in the individual's lifestyle or the realignment of a family because of divorce may be significant to the people involved, but, neither example is indicative of social change."

MacIver and Page describes, "...our direct concern as sociologists is with social relationships. It is the change in these relationships which alone we shall regard as social change."

According to Jones, "Social change is a term used to describe variations in, as modifications of any aspect of social processes, social patterns, social interaction or social organization."

To Anderson and Parker, "social change involves alteration in the structure or functioning of social forms or processes themselves."

Moore observes that social change is "the significant alteration of social structure (that is of patterns of social action and interaction), including consequences and manifestations of such structures embodied in norms (rules of conduct), values and cultural products and symbols." Thus, social change implies any alterations in structures, functions, patterns of interaction, values and attitudes of people, and in their environment in a society.

On the basis of these definitions, it may be concluded that social change refers to the modifications which take place in the life patterns of people. It does not refer to all the changes going on in the society. Social relationships are social processes, social patterns and social interactions or social organization. It is a change in the institutions and normative structure of society.

20.4 Characteristics of Social Change

From the above definitions, we may describe the **following characteristics**:

1. **Social change is universal:** It characterizes every society. No society remains completely static. This is true of all societies, primitive as well as civilized. Under the impact of several internal and external factors. Each society experiences changes in its structure, function, institutions and processes.
2. **Social change is not uniform:** Social change differs from society to society. Change is the law of nature. Change is the spice of life. However, it can be progressive or regressive, positive or negative, permanent or temporary, planned or unplanned, unidirectional or multidirectional, beneficial or harmful.
3. **Social change involves community change:** Social change does not mean the change in the life of an individual or several individuals or some group of individual. It is a change involving the life of the entire community. It characterizes and influences the life of the whole community change and not an individual change.
4. **Nature and speed of social change in various societies is different:** In all societies the nature and speed of social change varies. Each society has its own history and culture. The speed of change in some societies is slow while in others it is fast and rapid. In societies with low levels of literacy and development, the speed of social change is slow e.g., at the villages. In a developed and highly literate society the social change speedily comes e.g., in urban areas.
5. **Social change is again relative to time:** Social change characterizes each society. Its speed, however, always differs from time to time and is not essentially uniform. It keeps on changing from time to time. Before 1947, when our country was living under British imperialism, the speed of change remained slow. After independence, the speed of change in Indian society became extremely fast.

Rapid industrialization, development of agriculture and the process of planned socio-economic development increased the speed of social change. Under the impact of information and communication revolution of contemporary times, the speed of change has become very fast. Thus, the speed of change in each society continues to vary from time to time.

6. **Social change shows a chain reaction sequence:** Since social change always comes under the impact of several social, economic, technological and situational factors, it very often shows a chain reaction sequence i.e.,

change is one part/factor leads to changes in the other parts/factors. Industrialization and urbanization lead to changes in family life and village life. Increased need for labour to run the factories encourages the women to join the work force. Need for skilled labours encourages both men and women to go in for technical education and training. This again leads to change in all parts of social relations. Thus, social change is characterized by a chain-reaction sequence.

7. Several interdependent and interacting factors of social change comes under the influence of several social, economic, cultural, political and science technological factors.
8. **Social change is unpredictable in general:** No one can predict social change. It is indeed difficult to predict the nature of social change that might come in a society so sociologists can really predict it. The process of social change is overly complex and dynamic. Revolution is a process of social change. What speed and in what form the change takes place is not easily predictable.
9. **Social change is continuous:** Society is undergoing endless changes. These changes cannot be stopped. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history, dawn to this day, society has been in continuous flux.
10. **Social change is temporal:** Change happens through time. Social change is temporal in the sense it denotes the time sequence. In fact, society exists only as a time sequence. As MacIver says, “it is a becoming, not a being, a process, not a product”. Innovation of new things, modification and revolution of the existing behaviour and the discarding of the old behaviour patterns take time. But the mere passage of time does not cause change as in the biological process of ageing.
11. **Social change is environment:** Social change must take place within a geographical or physical and cultural context. Both these contexts have impact on human behaviour and in turn man changes them. Social changes never take place in vacuum.
12. **Social change is Human change:** The composition of society is not constant but changing. Social change involves the human aspects.
13. **Social change results from interaction of several factors:** A single factor may trigger a particular change, but it is always associated with other factors. The physical, biological, technological, cultural and other factors may together bring about social change. This due to the mutual interdependence of social phenomenon.

- 14. Social change is an objective term:** To the sociologists, social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no value judgement. It is ethnically neutral. One can study change even within the value systems without being for against the change.

20.5 Sources of Social change

Change comes from two sources: one source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors, for example, successful development has the same general requirement, such as a stable and flexible government, enough free available resources and a diverse social organization of society. On the whole, social change is usually a combination of systematic factors along with some random or unique factors.

20.6 Factors of Social Change

In every society, there are conditions which facilitate social change. In recent decades, attempt have been made to analyze social change based on studies in various fields. Several factors operate together in bringing about social change. Social change has occurred in all societies and in all periods of time. But the rate of social change differs from society to society. In one society, the rate is rapid while in another it is necessarily slow. There are various factors which determine the role and direction of social change. The physical or environmental or geographical and population, the biological, the technological, the cultural and the psychological factors are mentioned below-

Attempts to frame an integrated and full-fledged theory of social change have been proceeding on for a long time. But still now most of the theories regarding social change have been criticized as deterministic. Deterministic, theoretical approach is that one by which an integrated full-fledged explanation is required. For example, economic determinism, technological determinism, geographical determinism may be mentioned. According to geographical determinism theory, natural and geographical environment and location society may be changed. Due to mountains, hills, seas, rivers, plain land, forest, desert, flood, drought etc. - These natural and geographical factors motivate social change. According to sociologist P. Sorokin, social change is not created only by a single factor. Social change is the combination of many factors. As a result, it is not easy to identify which cause is direct or indirect.

a) Population and the Physical/Geographical/Environmental Factors

The population of every country is always changing both in numbers and in composition. The variables that are important are birth rate, mortality rate and migration so far as the study of population is concerned. The growth of population and the increasing migration to urban areas are the major trends in most of the states. The size of human population is, in fact, an important variable in the making of social change. Population size and density have operated as intervening variables. Population changes that have altered modern society include a decrease in the death rate, which has caused population explosion and increased the number of older people, a decrease in the birth rate which has decreased the number of people and migration, which has brought different cultures into contact with one another, spreading the ideas of one culture to another. Internal population changes, such as, fluctuation in birth and death rates are also likely to produce social cultural change.

b) The Physical Factor

Man's environment is not merely the geographical one, it comprehends the economic, the political and the cultural surroundings of man so that all human beings live in that may be described as a total environment. However, the geographical surroundings have a special significance for him, since physical conditions directly affect his life and the changes that are affected in it climatic conditions and geological attributes of land certainly influence human habitation, and along with these factors other natural conditions shape man's life, the materials that he uses for his buildings, the matter that becomes his food, means of transportation, methods of cultivation and the use of animals and animal power for domestic and agricultural purposes. In the process of cultural development of any society, all these physical factors have their importance in as much as people living in any geographical area become ecologically habituated to the local physical conditions. These conditions do not change radically in order to annihilate the local culture but at the same time they do not remain the same. Man has always tried to change the physical surroundings in which he lives, with the help of his cultural attainments. He covered himself and P to the predatory forces of nature in the initial stages of his development, in the later stages, he has learnt to change courses of rivers, soil qualities, the very topography of land and other physical conditions whenever they perplex him with adverse conditions.

Forests are cleared for human habitation while at the same time deserts and areas with inclement attributes are made habitable and productive. Some writers point out that whatever is natural in geographic conditions has been modified by the cultural features of human civilization, and the natural landscape has given way to

the cultural landscape not only in urban concentrations but in rural areas too. Thus the cultural landscape manifests itself in canals, manmade lakes, irrigation devices, highways and railroads. Several hundreds of years are taken in the change of a natural landscape while the cultural landscape changes speedily particularly in developing countries like our own where the desire for progress brooks no delay.

Differences in conditions of development in different regions may not be caused by geographical factors alone, but the physical surroundings have their share of importance. Countries in Europe are developed not because they are located in the temperate zone of this earth of ours but because they felt the importance of industrial revolution before other countries. Excessive heat or cold will not help the concentration of habitation in any locality, nor will human beings tend to settle down in places that are devoid of the minimum of natural resource. People living in colder countries can be more hardworking than those of warmer climates, and man necessarily learns to correlate his efforts of the minimum magnitude and those who live under hard conditions of incommunicable mountains or rough deserts will apply their skill and experiences to the possibilities of improving their living conditions under such difficult habitat. The different localities will therefore, generate cultural differences in the respective ways of life that can hardly be missed by the student of sociology. Interaction in the relation of production, according to Marx and Engels, brings about changes in society. Kingsley Davis, However, does not consider this analysis of social relations to be very perfect. According to him, it would be an oversimplification to state that the economic structure alone brings about changes in a society; there are other factors too that account for such change. No single factor can afford to bring changes in a society through each of them has its own share of contribution in the process that has been described as social change.

Geography can impede or facilitate change by isolating or permitting ready contact between groups. The changes in the environment have profound repercussions on culture. An earthquake, a volcanic eruption and other natural disasters obviously have immense adverse consequences for social life. Similarly, pollution, drought, soil erosion and the like can produce far-reaching economic and social consequences. The changes in the natural environment producing social changes arise from the interaction of man with his environment.

c) The Biological Factor

Of the several factors that account for social change the biological arguments are of considerable importance. The biological conditions can change faster than the slow natural changes. By biological factors we mean the factors that determine the

numbers, the composition, the selection and the hereditary quality of the successive generations. The human element in society is always changing. The changes in population, both in numbers and composition have a far-reaching effect on society. The composition of population in any society changes according to social conditions and this fact is true not only with developed countries of Western Europe, but also with some of our countries in the orient. With the onset of the industrial revolution in the nineteenth century, population rose in the western countries and then became stabilised in the last fifty years with the result that today birth rates as well as death rates tend to remain on the lower side. Some demographers found that in India a trend towards balancing population is being officially encouraged.

The variables that are important are birth rate, mortality rate and migration so far as the study of population is concerned. The growth of population and the increasing migration to urban areas are the major trends in most of the states. The size of the human population is in fact an important variable in the making of social change, population size and density have operated intervening variables. Population changes that have altered modern society include a decrease in the death rate, which has caused population explosion and increased the number of older people, a decrease in the birth rate, which has decreased the number of people and migration, which has brought different cultures into contact with one another, spreading the ideas of one culture to another. The influx of a large group bearing a divergent culture influences those whose ranks they join. Internal population changes such as fluctuation in birth and death rates are also likely to produce social and cultural change. Increasing population produces profound defects in a society, including an increase in impersonal relations, the expansion of secondary groups and greater institutional differences.

d) Technology

In our daily life technology affects society greatly. It is impossible to separate technology from our daily life- dress, various food habits, attitudes, beliefs, required communication system etc. Technology is a great invention of social change. All technological invention provides new opportunities with less effort or at less cost and establish new condition of life. Invention of agricultural technology in our country, for example has led to an increase in the quantity and quality of agricultural production. Regarding industry the technical condition of the modern factory tend to weaken the caste system and strengthen industrial unionism. Industrialism has destroyed the domestic system of production, brought women from the home to the factory and the office, and changed their earnings. And it has shaken the joint family system to its root. The textile plant has brought about organisation of labour and a complicated system of production and distribution.

With the invention of new agricultural tools and chemical manures, agricultural production has increased there by rising the standard of living of the rural people. Changes in the agricultural techniques have affected the rural community. Fewer people are now needed for agriculture. As a result, many agricultural labourers have shifted to town to find employment.

Communication is an important factor determining our social life. The basic functions of all communication devices is the conquest of time and space. Its technique definitely limits the kinds of organized life that a people can have. The primary techniques of communication are speech and gesture since these techniques provide the base upon which all other modes of communication are built. Radio communication is the transportation of speech through space.

The invention of the printing press has influenced entertainment education, politics and trade. The printed records have become a store house of wisdom upon which the would-be inventor can draw at will. The printed word also makes for a wide and rapid diffusion of inventions and discoveries within the members of a society and between societies. Similarly, the invention of radio, telegraph, telephone and computer has influenced the business recreation, public opinion and furthered the development of new modes of organisation.

From the above discussion we may say that technology is changing the entire society in many ways. The following effects of technology may be mentioned: Modern technology has changed the family structure and the form of husband-wife relationship. It brought women from home to factory and the office. Love marriage, inter caste marriage, late marriage are the other effects of technology. It has increased the number of divorces. The invention of birth control devices has reduced the size of the family. Technology has lessened the importance of family as an agency of social control. It has caused economic depression, unemployment, industrial disputes, accidents and diseases. Trade-union movement is the product of technology. It has created a middle class of white-collar employees. It has led to the decline of community life; it has grown the sense of individualism. Recreation has become commercialized. Caste-system has been weakened by technology. Man has become a machine; social contacts have become secondary. The worth of man is judged by what a man has than by what he is. A large number of functions have been transferred from the family to the state. The scope of state activity has been enlarged. Technology made the state secular. It has increased the size and power of bureaucracy. With the growth of scientific knowledge, the role superstitions have decreased. The followers of different religions have shed off their orthodoxy and mix with each other. Religion has now become more secular and scientific. But now through out India religions environment is in danger.

20.7 Concepts of Social Change, Social Evolution, Social, Progress, Social Development and Social Revolution

Social change, social evolution, social development, and social progress are used in the discussion of the initial stage of sociology. These concepts are almost synonymous in most ways. They are treated as logically related terms though there were differences among them. Later there raised a question regarding their validity. Again, there was a doubt about the relationship of the concepts treated as logically related terms. Now we are trying to indicate the changes of these terms and their characteristics. In the eighteenth and nineteenth centuries sociology came into existence from philosophical approach to the philosophy of history.

In the historical background of the writings of A. Comte, K. Marx, H. Spencer, Max weber an attempt was followed to explain the evolution of the society. Though E. Durkheim was not in favour of this approach, yet he actually failed to ignore totally the evolutionary approach. In the discussion of his Division of labour Durkheim followed the evolutionary approach from primitive to modern society. He tried to point out the evolution of the society. After words evolutionary approach was introduced in the discussion of E. Durkheim, Hob House, Edwards Westermarck and Moris Ginsberg.

Evolution is a continuous process of differentiation cum integration. Evolution describes a series of related changes in a system of some kind. it is a process in which hidden or latent characters of a thing reveal themselves. It is an order of change which unfolds the variety of aspects belonging to the nature of the changing object. The concept of evolution was first developed by the German sociologist Von Baer and subsequently by Darwin, Spencer and many others. This concept, evolution, is different from that of progress, from the Latin *progrēdial*, to step forward and coincides with the Sanskrit *pra-gat*. The fundamental meaning of progress, therefore, is the march or advance towards a desirable end, so that there may be as many types of progress as there are desirable ends.

When we speak of progress, we imply not merely direction, but direction towards some final goal, some destination determined ideally. Progress means change for the better, and hence implies a value judgement. It is for possible to speak of progress without reference to standards.

20.8 Characteristics of Progress

In short, the following characteristics may be pointed out:

- i. Progress is change in some direction.
- ii. Change can be called progress only when it fulfills the desired aim.
- iii. Progress is communal.
- iv. Progress is volitional. It requires desire and volition.
- v. The concept of progress is variable. What is considered today the symbol of progress may tomorrow be regarded as sign of regress.
- vi. There are no limits to human progress.

20.9 Relationship between Social Change and Social Progress

Social Change and Social Progress:

Social change should also be distinguished from social progress. Social change is a generic term, an objective term describing one of the fundamental progresses. There is no value judgement attached to it. It is true that some changes are beneficial to mankind, and some are harmful. But social change as a phenomenon is neither moral nor immoral. The study of social change involves no value judgment. The concept of social progress, on the other hand, involves and implies value judgments. Social progress means improvement, betterment, moving to a higher level from a lower level.

20.10 Concept of Social Revolution (Marxist Revolution)

From the above discussion we may say that there is no appropriate theory about social change. As a result there arises a question what brings social change and what retards it? In sociological literature there are two types of explanation of social change: a) first type theory is deterministic theories and b) social change results from the interaction of a number of factors. Again deterministic theories are of two kinds: a) normal types and b) a social factor

Prof. K. Davies prefers geographical determinism as an example of the first kind of theory, and Marx's theory as the example of the second type. The geographical environment can not be regarded as a separate and sufficient cause. This environment,

unaffected by men, changes very slowly and hence can not explain most social changes.

The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists. According to this theory there are certain forces, social or natural or both, which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances which determines the the course of social change. Prof Sumner and Keller insisted that social change is automatically determined by economic factors.

According to Marx, material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or “the materialist interpretation Of history”. Marx held that human society passes through various stages, each with its own well- defined organisational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one stage to another is due to changes in economic factors, namely, the methods of production and distribution. The Productive Forces and the Relations of Production together constitute the Mode of Production. The two are inseparably linked. If there is a discrepancy between the two, society goes through a period of crisis struggle. The material Productive Forces of society, in course of their development come into conflict with the existing relations of production which are directly reflected in political life and legal norms of the society. The conflict between the Relations of Production and Productive Forces leads to a sharpening of the conflict between the classes between the ruling (exploiting) classes, whose interest is to maintain and preserve the existing production relations, and the exploited, whose interest is to replace it by a new one. Sooner or later this conflict is by the revolutionary abolition of the old production relations and old classes, and their replacement by new ones. Marx showed that in the capitalist society it inevitably leads to the abolition of classes and the establishment of a classless society, socialism.

This theory has been criticised by Prof K. Davies and MacIver, and many other social thinkers as deterministic and hence unscientific and wrong; for Marx, in their opinion, regarded the economic factor as the only determinant of all social phenomena including social change.

20.11 Summary

Change is the law of nature. So, nature is always changeable. Human society also follow the natural law. Due to changeability human society reached at modern industrial civilization acrossing primitive, cave-based and hunting stage of life and going on towards the future.

Social change is a concept in sociology which talks about a change in the established patterns of social relations or change in social values or change in structure. Sociologists define social change as changes in human interactions and relationships that transform cultural and social institutions. These changes occur over time and often have profound and long-term consequences for society. According to Morris Ginsberg, “By social change I understand a change in social structure e.g., the size of a society, the composition or balance of its parts or the type of its organizations.... The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them”. Social changes have some characteristics: social change is universal, social change is not uniform, social change is continuous, it is temporal.

Social change is the combination of many factors:

- (i) Population and the physical/ geographical/environmental
- (ii) Biological factors, technology etc.

Social changes are of various types and can be explained by different terms such as process, growth, progress, evolution, revolution, adaptation and accommodation etc. Evolution is a process of differentiation and integration. Some thinkers opine that men have all what they need in material goods and that there is no need for further invention. However, it would be unwise to assert that further inventions be stopped because mankind has all the material goods it needs. Man’s wants are limitless. Changes will continue in future also.

20.12 Questions

1. Answer the following questions briefly: (5 marks)

- (a) Define social change.
- (b) Point out four types of social change.
- (c) What do you mean by evolution?
- (d) What is progress?
- (e) Difference between evolution and progress.
- (f) Relation between social change and evolution.
- (g) Point out the geographical factors.
- (h) Define civilization.

2. Answer in detail: (10 marks)

- (a) Write a note on the concept of social change.
- (b) Point out the main characteristics of social change.
- (c) Mention the factors of social change.
- (d) Describe the main causes of social change.

20.13 Suggested Readings

1. Vidya Bhushan and D.R. Sachdeva- An Introduction to Sociology, Distributor- Kitab Mahal, 1987
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